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The **SERAPH** stands opposed to any and all heterodoxy, particularly as manifested in today's heresy of Modernism. It holds to the principle that good will without truth is a sham and that truth without good will is a shame.

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 - Unitas. In dubio - Libertas.
In omnibus - Caritas.*

EDITORIAL

Bishop Giles, OFM

With this issue of THE SERAPH, we enter our thirty-ninth year of publication. It seems to be an appropriate time for reflection upon the past as well as upon the future.

God has led us along some turbulent, yet often very spiritually rewarding paths. In 1979, the world in general, and the United States, in particular, was immersed in the changes being brought forth “in the spirit of Vatican II” by the many Modernist infiltrators. THE SERAPH began publication with the hope of stemming the tide of the destruction of Tradition. There were several publications promoting “Tradition” or “the Latin Mass.” THE SERAPH hoped to do this as well, but without going over to the vice of uncharitableness that so many others were taking up.

On the side of the Modernists, were the promises of easy and convenient salvation. A false charity that comfortably led souls into a spiritual lethargy and indifference: to sin, to the

need for penance, towards Sacraments, and even to God Himself. On the side of so many “Traditionalists” existed a Pharisaical zeal that was condemnatory of everyone else. These are the two extremes both ending with a lack of true love for God and our fellow men. THE SERAPH sought and continues to promote true charity and understanding. From the first issue to the present we see on the title page the words: “In essentia – Unitas. In dubio – Libertas. In omnibus – Caritas.” (In essential things – Unity. In doubtful things – freedom. In all things – Charity.)

In 1979, there appeared to be very few who agreed or who were one in essential matters. (Validity of the New Order “Mass”, as well as the New Order “Sacraments”) Dogmatic decrees of the Church were being ignored and then completely rejected. (The Real Presence of God in the Holy Eucharist.) There were many things that were doubtful. (Is the New Order Church the true

Catholic Church? Are the New Rites of Orders and the Sacraments valid? Are the New Order popes and bishops Catholic popes and bishops? Where is the continuity and continuation of the true Catholic Church?) As essential matters were torn away by the Modernists, there remained little to maintain unity with. As it became increasingly evident that the Modernists had rejected tradition and doctrine, there remained little doubt of their rejection of the Catholic Faith. Therefore, there remained less freedom to participate with them in worship and prayer. True Charity demanded that we denounce the error and call those in error to turn to the truth and reject their errors.

On the other side of the aisle were the Traditionalists who ranged from “Conservative Modernists” to raging “Pharisaical Traditionalists” condemning all but themselves. The radical “Traditionalists” appeared to reject all attempts at practicing charity. The Modernists promoted an indifferent “Brotherly Love.” It is increasingly clear that true charity has grown cold on both sides. This left THE SERAPH in a very unenviable position – rejecting

the Modernists and any unity with them because they are really Protestants with a New Religion in opposition to the Catholic Faith; as well as rejecting the radical “Traditionalists” in their Pharisaical zeal.

The investigations have placed serious clouds over the validity of the Modernists’ rite of sacraments and especially the rite of Holy Orders. The Modernists popes in joining in the false worship of Protestants (concelebrating with Anglicans and Lutherans) have excommunicated themselves from the Catholic Church. They have denied the true Catholic Faith – sinning against the First Commandment of God. Traditionalists deriving their “orders” from the “New Rite” carry the shadow of doubt of their own validity as well (whether they admit it or not). Those who unite with the leader of the New (false) Church are assumed to be of the same heart and mind as their “pope” and are regarded as Protestants that have lost the true Faith and Worship. (The “Traditionalists” who claim the pope of the Modernist Church as their own pope must be likewise condemned out of true love for their immortal souls.). When

we add to this the ceaseless workings of Jewish Freemasonry to infiltrate and undermine the true Catholic Church it creates ever more splinters in the Modernist and “Traditionalists” sects. (Can a Freemason who has vowed to do all that he can to destroy the Catholic Church have the intention to confer true Holy Orders in any rite of ordination?) One cannot be a Freemason and a Catholic at the same time. They are mutually exclusive. A Freemason appears to be able to maintain his status in the Modernist New Church, but he has always been held to be excommunicated from the Catholic Church. THE SERAPH maintains that these simultaneous contradictory intentions to destroy the Church and to build up the Church through the conveying of valid priestly orders is impossible. At the moment of ordination, he must have one or the other intention. This places serious doubt upon the validity of any who have received their orders from such individuals.

The correct intention in the Sacraments is presumed unless there is some evidence to the contrary. We maintain that known membership in the anti-

Catholic satanic religion of Freemasonry is evidence to the contrary. Thus, we hold that such “ordinations” are at best doubtful. This statement is not made out of hatred of anyone, or out of malice of any kind, but is made out of true concern for the souls of men, and love for God and the Catholic Church.

Our long-time subscribers know that THE SERAPH is no stranger to the many controversies that have plagued our world with the advent of the Modernist New Church as well as with the subsequent reactionary hypocrisy or Phariseism in the “Traditionalist” Churches. THE SERAPH has named names and relentlessly warned readers of the pitfalls on both extremes – striving to save souls in the sure path of virtue.

In addition to current events, we have always sought to incorporate some historical and spiritual works (most often from Pre-Vatican II sources) for the spiritual development of our readers. It is not enough to point out the errors and what we should not do. We must also draw our attention to what

we can do and what we should do. Our faith must be more than condemning the errors around us. It is well and good to know which direction not to go in, but it is perhaps even more important to know which direction to take. We must strive to avoid Hell, but we should strive even more to attain Heaven. We must seek not to offend God through sin, heresy, and schism; but even more, so we should strive to please Him in the practice of charity, humility, and all the virtues.

In the future, we hope to focus more on building up sound spirituality in our readers. We have not abandoned our posi-

tion in the condemnation of the evils of our days. This has been done and is repeated from time to time. It is our desire to strive to build up in the hearts and minds of our readers a true love for God, the Church, and the souls of our fellow men.

It is our hope and prayer that all our readers will avoid the evils of our days, but even more importantly we hope and pray that they will receive true and fruitful sacraments pleasing to God, and thus advance in grace and virtue so that we may ultimately enter the Kingdom of Heaven.

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THE SERAPH

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THE LIVING GOD

Bishop Giles, OFM

The crucifix holds a very special place in the hearts, minds, and homes of every serious Catholic. When we look upon the crucifix, we are recalling to our minds a very specific event. The crucifix portrays to us the three hours of agonizing suffering that Jesus endured upon the Cross. It is through this sacrifice that satisfaction for our sins is paid.

There are many, who look upon the crucifix and consider only the Body of Jesus suspended there after He had died. This is, perhaps the source of the accusation against Catholics of worshipping a “dead god”. It is not the dead Body of Jesus that we worship. It is the Living God – Jesus Christ - that we worship and adore.

The Modernists, perhaps to repudiate the accusation of worshipping a dead God, have created many images with Jesus rising in glory from the Cross. While this image may convey the idea of Jesus being alive, it also suggests others

that are historically, if not dogmatically, incorrect. Jesus did not rise from the Cross, He rose from the tomb. His Body was taken down from the Cross after He died and was placed in the sepulcher.

The crucifix is a reminder of the suffering of Jesus upon the Cross. It is the encouragement we need to embrace our own crosses. It is a reminder of the love of God for us, as well as the enormity of evil that sin truly is. The cross is the path to glory and everlasting life. It is the price that must be paid to obtain pardon and remission of our sins. The crucifix is a reminder that we must deny ourselves, that we must die to ourselves, that we must conform our own wills to the Will of God. It is a reminder of suffering and sacrifice, not of glory and reward. True glory and reward come after the sacrifice, self-denial, and death to ourselves (either spiritually or physically).

The crucifix is also a direct reminder to us of the Holy Sacrifice of the Mass. The

doctrine (teaching) of the Catholic Church has always been that the Sacrifice of the Cross and the Sacrifice of the Mass are One and the Same. The only difference is that the Cross was bloody, and the Mass is unbloody. In the Mass, Jesus is really and truly made present through the miracle of transubstantiation through the act of Consecration by a true priest. Jesus is present under the appearances of bread and wine. He is truly present – Body, Blood, Soul, and Divinity – True God and True Man. He is alive – the Living God upon our altars sacrificing Himself for us today – in the present. Not sacrificing Himself again – it is One and the Same Sacrifice made present in our day – miraculously one and the same with the Sacrifice upon the Cross two thousand years ago. His Presence upon our Altars unites us to Him even before we were born. We are made present to Him and Him to us in this great Sacrifice. We are made present for His Sacrifice here and now. He offers Himself for us and we may now offer ourselves to Him.

The Mass is a sacrifice and sacrifice necessitates the de-

struction of that which is good as an offering to God. We offer to God, not a dead body, but rather the Living Son of God. We receive in Holy Communion, not a dead body, as with regular food that we eat. The meat that we eat is killed before we eat it. The death of the food that we eat allows us to assimilate it into our own bodies. In Holy Communion, we receive the Living Jesus Christ – not to assimilate Him into us, but rather to have ourselves assimilated into Him.

In this, God gives Himself completely to us. This is impossible for us to ever truly appreciate enough. We cannot comprehend God because He is so far above and beyond us, yet He comes to us in a manner that we can more easily experience and appreciate. He humbles Himself coming to us under the appearances of bread and wine. It still requires faith on our part, but it allows us to see Him and to receive Him as He sacrifices Himself specifically for us when we receive Him in the Holy Eucharist.

Having given Himself completely to us, He then asks us to give ourselves completely to Him. Love must be reciprocated.

ed. We are greatly inferior to God and our “all” is nothing compared to His “All”. However, our “all” – no matter how insignificant – is most acceptable and pleasing to Him. When we hold back and refuse to give ourselves completely to Him, we displease Him and demonstrate that we do not truly love Him. He gives Himself to be sacrificed (consumed) by us, we must give our very lives to Him in the same manner – to be consumed by Him. He desires that we live and die for Him, as He lives and died for us.

Jesus did truly die upon the Cross, and He died once and for all. He does not die again in the Mass, but He offers Himself in sacrifice for us in the Mass. Jesus lived on the Cross in sacrifice for three agonizing hours, and then His Body was, taken down and placed in the sepulcher. He spent more time on the Cross alive than He did dead. The Mass is the renewal of this sacrifice of the living Jesus upon the Cross – not a recreation of His death. He did not rise from the Cross, but His Body was taken down.

We receive Jesus in the Holy Eucharist and He remains in the Sacred Host as long as the appearances of bread and wine remain. When the host dissolves and no longer has the accidents (color, taste, texture, etc.) of bread or wine, then Jesus is no longer physically present. He is, therefore, physically with us for only a short time after we receive Him in Holy Communion. We should strive to make the most of these very precious but short moments in our lives. This most intimate and sacred time should be sought after constantly and cherished always. We are in one sense similar to the Holy Sepulcher. In the Holy Sepulcher was placed the Body of Jesus and the Living Jesus rose from that Tomb. In our bodies, we receive the Living Jesus, but in a short time, He physically leaves us again. Our goal is to lengthen or increase the frequency His Life within us in the Holy Eucharist. Once His physical Body leaves us, we are to strive to keep spiritually alive His presence in us, until we can next physically receive Him again.



SPEAK LORD, THY SERVANT HEARETH!

Brother Charles, TOSF

Every vocation is sacred and every vocation has its own way of loving and serving God. The requirement of loving and serving God is not only for priests and religious, but for every man, woman and child ever born.

The basis for this fact is found in the very first lesson of the catechism. Why did God make us? To know, love and serve Him so that we may be happy with Him in Heaven. You can't escape it. You owe God love and service.

Now you can, of course, refuse to comply, but this only results in a very hot and painful eternity. This is not God's fault. He isn't vengeful or mean. If we end up in Hell, it is our own fault. You won't be able to blame anyone else.

Okay. So, we have established that, no matter what vocation we are called to, we must love and serve Him Who made us.

It is, perhaps, easier to see examples of this in the lives of priests and religious. God is

their business, you might say. They have certain times in the day dedicated to prayer. They teach and preach and minister to poor in the Name of Christ. They contemplate the things of God and join the choirs of heaven in song. In the case of the priests, they offer the Holy Sacrifice of the Mass and absolve the repentant sinners. By doing their duties, they are doing the Will of God. We must, however, keep in mind one crucial point. Just because God and the worship of God is woven into the fabric of the lives of priests and religious, does not make it easy. It takes commitment, discipline and above all, an act of will. These are only attained through prayer.

So, how does this requirement apply to the single person, or those who are married and have families? Both single and married people can also think about God. They must also pray. They also can minister to their fellowman. These things are not the sole province of priests and religious. But be-

sides these, single and married people can love and serve God in the faithful completion of their duties.

The single man or woman who performs the tasks assigned at work with attention and dedication loves and serves God. The father who corrects his teenage daughter or the mother who cares for her infant son both love and serve God. The child or young adult who obeys his or her parents, does his homework or completes his chores loves and serves God. Our first duty is to love and serve God. Every other duty stems from that. Even the

small child who learns his prayers and learns to share is loving and serving God.

So, you can see, loving and serving God is the duty of every person, at every age, in any situation and in every vocation. No person ever born is exempt from this duty.

Remember, this duty is not a burden but a great blessing. Our wonderful God allows us to consecrate even the most menial task to Him, which He is gracious enough to accept. Ask yourself, how can you love and serve Him? Or rather, how can you not?

The Cherub

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THE EFFECTS OF COMMUNISM

Fr. Joseph Noonan, OFM

The young philosopher knows that for every effect there is an equal and corresponding cause; for every action, there is a reaction. The idea is so basic many in society understand it without taking one class.

The actions of the individual have consequences as the young Catholic child learns in his catechism class. If he sins, God is offended; the soul is affected in either a venial or mortal manner. If it is a matter of a mortal sin, the person must confess before receiving the Sacrament of Holy Eucharist.

When a federal government chooses to approve laws which are immoral, the nation suffers spiritually. The laws concerning abortion, homosexuality, and divorce are three well-known examples. These "laws" have changed society in the United States in a relatively short period of time.

There have been many different forms of governments in the past. Some have worked

for the common good and some have not. Interestingly, Holy Mother Church has never said there is one form of government which it recommends over another. Although, it has said the monarchy provides us with the best example of the Kingship of Christ.

Going back over many centuries there have been governments which have written Catholic constitutions and dedicated their governmental work to the Blessed Trinity and the Blessed Mother. There have been others, though, which have denied God by forming an atheistic and totalitarian government. There have also been a variety of governments which have been mixtures of total freedom to total slavery.

There are three components to a government which desires to be good and just. The first is it must dedicate all of its work to God, recognizing Him as the Creator of Heaven and Earth and the Supreme Sovereign over all nations. It must recognize the Roman Catholic Church as the One True

Church through which all men are saved. Secondly, it must allow the citizens of this nation to live freely, having the basic human rights given to all men. Thirdly, it must work toward the common good, i.e., helping all citizens of the nation not just the elite and powerful.

In the mid to late 1980's, several countries in Europe which had lived under Communist rule for many years were now given a freedom which they had not seen for thirty to forty years. There were differing opinions during those years about the truth of what was really occurring. The different opinions are not the subject of this article. The fact of their new-found freedom and the lingering effects of Communism is the point of concern.

As of July 2018, this writer has now visited a group of Czech Catholics four times to offer the Holy Sacrifice of the Mass and to administer the Sacraments. With each visit, he has learned more about their situation as Czech Catholics who are quite open about rejecting Modernism, Vatican II and the current Modernist

heretic in Rome, Jorge Bergoglio.

It has been a blessing that there are several members who are able to speak English to varying degrees, making it possible to speak directly to them about matters of the Faith, but also the history of the now Czech Republic. It is the Catholic Faith in relation to the former Communist rule.

The Czech Republic, which many still refer to as Czechoslovakia, has a very long Catholic history. Christianity was brought to the region by Saints Cyril and Methodius in the middle of the ninth century after they had successfully converted many in the Ukraine. The lasting effect of these two saints is still evident today in the Czech Republic with their Feast Day, which is celebrated in the Czech Republic on July 5, being a national holiday.

When one travels throughout the country, a nation which is small in comparison with our states, being about the size of Kentucky, you will see a number of monasteries, some of which are eight to nine-hundred years old. Castles

which contain Catholic churches or chapels also can be found in different parts of the country.

When a tourist goes through Prague, the capital, he sees many Catholic statues, some of which are over five-hundred years old. Most would consider St. Charles Bridge and St. Vitus Cathedral the center of the public display of the Catholic Faith in Prague and perhaps in all of the Czech Republic.

St. Vitus Cathedral is the largest and the most important church in Prague. Apart from religious services, coronations of Czech kings and queens also took place here. The cathedral is a place of burial of several patron saints, sovereigns, noblemen and archbishops.

What is so surprising when you first visit Prague is the fact that the Nazis and Communists did not destroy these public displays of Catholicism. The Nazis controlled then-Czechoslovakia from 1939-1945. Three years later, in 1948, the Communists invaded Eastern Europe, taking with it, Czechoslovakia. For

roughly forty years, the Soviet Communists controlled Eastern Europe with an iron fist, thus the term "Iron Curtain" was used to describe those countries "given" to Stalin at Yalta from Winston Churchill and the traitor Franklin Roosevelt. The treachery of these godless men changed all aspects of life in Poland, East Germany, Czechoslovakia, Hungary, Romania, Bulgaria, Yugoslavia, and Albania.

The long-term effect of godless and totalitarian rule can be seen in the Czech Republic today. In the 19th century, when this region was still a part of the Austrian-Hungarian Holy Roman Empire, the Czech region was 96% Catholic. After World War I, the number of practicing Catholics declined.

Prior to the Nazis control in 1939, approximately seventy percent of Czech Catholics attended Mass regularly and were practicing Catholics. Fifty years later (1989), there were very few Catholics practicing the Faith. In fact, the Czech Republic has some of the highest numbers of atheists, agnostics, and people of

religious indifference of any nation in the world.

Before the second half of the 20th century, Christianity, more specifically the Roman Catholic Church, dominated the country. Since then, state religious affiliations have declined. Today, many people in the Czech Republic do not identify with any religion.

It is quite clear to the honest person that a nation cannot be under the rule of godless, totalitarian dictators for a length of time and not be adversely affected. Both Adolph Hitler and Joseph Stalin persecuted the Church and had clergy and religious put to death. The freedom to publicly practice the Faith in its proper and full sense was not allowed by these evil men.

While visiting the Czech Catholics in July 2018, I was taken into Germany for the first time. As we approached the Czech and German border, it was pointed out to me a row of housing near the road where Communist soldiers once lived. These men guarded the border between then-Czechoslovakia behind the Iron Curtain and free West

Germany. Anyone attempting to escape the “paradise of the people” was shot on sight. I must say that hearing and seeing these things which one has only read or heard about was quite sobering. Apparently, there were people who were able to escape.

Today the scene is quite different from those sad, tragic years of enslavement by the Communists, but not entirely so. When one drives from one country to the next, it is no different than driving from one state to the next in the United States. There are no longer any passport checks or soldiers preventing anyone from going from one country to the next. The principle expressway in the Czech Republic (with a speed limit of 85 mph, but many cars going faster!) is filled with semi-trailers from the Czech Republic, Poland, Slovakia, Hungary, Romania, Bulgaria, Germany, England and even Turkey.

For a continent that fought to defeat the Nazis and the Communists, they are now being controlled by an unelected bureaucracy in Brussels, Belgium and it is quite frankly, a

socialist super-state. The recent demands requiring each country to take in so many Moslems are examples of the heavy-handed rule of the European Union.

In addition, the EU does not allow a nation like the Czech Republic to grow all of the crops needed to feed the people of its country but requires that certain foods be “imported” from other European nations. Sounds like socialist control to this writer!

The Czech Republic, Slovakia, Hungary, and Poland are a group of nations which stand together against the Moslem invasion. They have closed their border to this anti-Christian war against once-Catholic Europe. Poland and Hungary especially have been quite vocal about maintaining their Catholic history and traditions. Austria has recently closed several mosques and expelled its members and imams. Italy is now standing up against this quiet war.

One does not know what the future holds but one is certainly able to learn from the past. Godless, totalitarian men and governments produce no good

fruit despite their empty lies. Through prayer and action, it is hoped that many will be converted or reconverted to the True Faith. The world has seen the destructiveness of the Communists. That destruction lingers today, some thirty years after its “fall” in Europe.

It is quite interesting that our work takes us to one of the most godless nations in once-Catholic Europe. A nation that has a very long and distinguished history. A nation that is the geographical center of Europe and a capital (Prague) that once was the home of the Holy Roman Emperor (Charles IV).

Men, governments, and nations come and go but the Catholic Faith endures into eternity. May the Faith be renewed in the Czech Republic and all of Europe where it once flourished from capital to capital. Through prayer, penance and sacrifice may this continent once again vanquish its enemies and process through the streets of Prague, Budapest, Warsaw, Madrid, Paris, London, Rome and the others proclaiming Christ’s Kingship in each nation and throughout this beloved conti-

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 ONE

Article 1

GOD IS THE PRINCIPLE OF ALL THINGS

To give oneself to God is to make over to Him one's body and one's soul, to abandon to His care all one's powers, aspirations and affections, desires and fears, hopes and plans for the future, reserving nothing but the care of loving Him.

To give oneself to God is to forget self, to deposit in the Heart of Jesus all preoccupation, all solicitude, and the thousand perplexities of daily life; it is to confide to Him all one's interests, charging Him to provide for everything, to make all things right.



To give oneself to God is to cease to be concerned with self in order to think only of God; it is to be consecrated to works which regard His glory; it is to extend, in the measure of one's strength, the reign of truth and goodness; it is to spend oneself for one's brethren for the love of the Master; to aid, instruct, comfort, solace, above all to convert and to bring souls to God.

The gift of oneself is a perpetual "fiat" in all events, in all vicissitudes, in all changes interior and exterior; it is simple and filial acquiescence in all the wishes of the Heavenly Father; it is complete abandonment to all imaginable dispositions of Providence.

Happy the soul which is surrendered to Jesus in all simplicity! For Jesus, in turn, gives Himself. He establishes Himself as Master in the soul that loves Him. He takes in hand her interests; He disposes of all the cares which have absorbed her attention; He defends her against all her enemies, delivers her from all her anxieties, preserves her from all dangers and asks nothing in return but the gift of her heart.

Thus is accomplished the exchange between Jesus and the soul, an exchange proceeding from love.

Oh, mutual gift, life of love, life full of mysterious attractions for pure souls, for generous hearts!

Not to belong to oneself, to be entirely given to Jesus, to let Him dispose of His creature as He pleases and to be content with loving Him: what a happy existence!

To collaborate in the work of Christ, to receive from Jesus the charge of watching over His interests, with Him to plan ways of snatching immortal souls from hell: what a fascinating ideal!

At every moment to be able to plunge into the limitless ocean of the Divinity, to feel that one is infinitely removed from all the trifles which absorb human

activity: what delicious peace! what unalterable joy!

To be admitted to divine familiarity with Jesus, to share His joys and to have Him share our sorrows, by our tenderness to console Him for the ingratitude of men: what a delightful destiny for responsive souls, for loving hearts!

O Jesus! I wish to be one of these happy souls. I wish to make a fraternal pact with Thee, to cede to Thee my whole heart, in order that I may possess all of Thine; to spend all the strength of my being in loving Thee; to forget myself and to go with Thee to the conquest of souls. Oh, what a heavenly vision!

And this ideal each one of us may transform into a sweet reality. For this, it suffices to walk in the way of truth. *In veritate oportet ambulare*. It suffices to return to God at each instant by an act of love, and to restore to Him the being which we have received from Him.

God is our First Cause. He has created us; He preserves us; He concurs in each of our actions; at every moment He acts in each of our faculties, without detriment to our free will, in each of our senses, in each of the cells of which our body is composed. Let us lovingly acknowledge His

sovereign domain. That is the gift of oneself.

The Divine Action penetrates all our thoughts and all our affections, our impressions, our feelings and our deeds; at the same time, it sustains every creature; it cooperates in each movement of each of the millions of beings that people the universe. To this Providence, let us abandon ourselves without fear; let us lovingly conform to this sovereign Will from which nothing can withdraw itself. Once more, that is the gift of oneself; that is sanctity.

Our life is passed in the Bosom of God. Everywhere He is present in His Divine substance, as really as He is in Heaven. Let us surrender ourselves in His Arms. This is perfection, to let ourselves be carried by Him. To live upon His bosom like a child upon the breast of its mother, this is the perfect life. To cast all our cares upon Him, to charge Him with providing for all our needs and to be content with loving Him, this is the spiritual life, prelude to the life of eternal love.

Article 2

GOD IS THE END OF ALL THINGS

God is not only the First Cause of all things; He is also the End of

all creatures and of each being in particular.

The smallest insect hidden under a leaf has its destiny as well as has the deer of the forest; the grain of dust floating in the air has its purpose as well as have the measureless globes that traverse space; the lowliest mortal, the unknown slave wandering in the heart of the desert, has his end to attain as well as has the monarch presiding over the destinies of the world.

Before a God of infinite majesty, all human exaltation, all grandeur, all created merit disappears. Everything which God has made must fulfill its destiny on earth and must exist for Him. "I am," He says, "Alpha and Omega, the Beginning and the End." (Apoc. 1:8.)

The being which is unendowed with reason and liberty inevitably fulfils the destiny which God has assigned to it. Man alone has received from God the dangerous privilege of attaining his end by the free choice of his will.

Like to God, he has the knowledge of good and evil. He realizes that his reason has been given him that he may know the Truth, and his will that he may attach himself to the sovereign Good. If he conforms to this

order of God, if he abandons himself to this Divine Will, if, by a spontaneous act of his heart, he restores to God the existence he has received from Him, he fulfills the purpose of his creation.

To give himself to God, according to the order which God has established, is the end of man, his first and last obligation, the one which includes all the others.

Every man in this world who has reached the age of reason finds himself, in each of his free acts, face to face with this alternative: to observe the order of God or to disturb it. Every man necessarily chooses one or the other. "He who is not with Me is against Me," says Jesus Christ. "*Qui non est mecum, contra me est.*"

Oh! how much to be pitied is the soul that refuses obedience to God! She condemns herself to trouble, to chagrin, to unhappiness. Disorder can never engender peace. Everywhere I see souls unhappy, families disunited, states overthrown, everywhere trouble, because man refuses obedience to God. Revolution is permanently installed in modern society. There is lasting discontent because there is revolt against order, against authority, against God. But every disorder brings

its own chastisement; and the chastisement means the restoration of outraged order.

God always attains the object which He intends. In His Hand He holds the entire world with all that it contains; no creature can escape His sovereign dominion; He will not give His glory to another.

From one pole of the universe to the other, He reaches "mightily, and ordereth all things sweetly." (Wisdom 8:1.) The succession of empires, their prosperity and their downfall, the events which have filled the history of the world, wars, revolutions, discoveries, all have been willed and directed by God for His own purpose.

Men have thought themselves masters of the destinies of the world; they have been the unconscious instruments of the Divine Worker. Nothing has been done upon earth which does not serve to attain the purpose of God. Evil may exercise its ravages, society may become corrupt, may turn from God and blaspheme His Holy Name. In foolish pride men may turn against their God, banish Him from their hearts and from their families. God may permit them to appear successful. He may permit His Church to be persecuted, His servants

dishonored; He may allow blasphemy to walk with lifted head, vice to parade its bold face everywhere; but His patience has its limits. The day of reckoning will come; and sinners will be forced to render Him the glory they refused to give Him willingly.

O Jesus! I do not wish to wait for that dreadful moment to glorify Thee. I will not wait to be forced to give Thee the homage that justice demands. Thou art my last End, the object of all my existence. By a free act of my will, I give myself to Thee. I shall renew this act as often as Thou wilt give me the grace to do so. It shall be the beginning, the continuation and the completion of my spiritual life.

Article 3

GOD IS THE EXEMPLARY CAUSE OF ALL THINGS

God is the efficient Cause and the final Cause of all creatures. He is also their exemplary Cause.

He is not content with marking out the beginning and the end of the journey made by each creature upon earth; He has also traced out the path which it must follow.

Having made man to His image and likeness, He has destined

Him to reproduce the divine features; He has willed to be man's infinitely perfect Model.

Man, like every other creature, existed in God from all eternity. Saint Augustine says: "In Him are the causes of all things that pass, the immutable beginnings of all things mutable, and the living and eternal reasons of all things irrational and temporal." (Confessions, Bk. I, Chp. V.)

In His Intelligence, God saw from all eternity all the beings which He might have created and all that He created in reality. Each was present with its own nature, and with the degree of beauty or perfection which it was to attain.

The Divine Intelligence determined in advance the path each creature was to follow upon earth, the moment of its appearance in the actual world, the role which it was to play, the destiny it was to fulfill until the instant of its departure. Each detail of its future existence was exactly marked. The free choice of beings endowed with reason in nowise disturbed the divine prevision. Before God, the past and the future are as the present.

And thou also, O my soul, thou hast been set apart by God from all eternity. Among an infinite

number of beings, He has beheld thee in His Essence, not as part of Himself, but as a possible copy of His infinite excellence, as a future reproduction of His Divine Beauty. From the beginning, He has determined the characteristics which were to distinguish thee from all other creatures. He has foreseen the kind of excellence which was to distinguish thee in His Eyes, the beauty and the perfection which were to belong to thee.

At the same time He has determined with infinite precision the way in which thou art to attain this sanctity, He has traced out the path thou art to follow upon earth, appointed the resources at thy disposal, the aid which shall be given thee, the exterior circumstances of time and place in which thou art to live, the persons with whom thou art to come in contact, the least events which are to exercise an influence upon thy life.

In the matter of the practice of virtue, He has foreseen the difficulties thou art to encounter in the depths of thine own heart, the play of thy passions, thy struggles, thy weakness, thy victories, and the infinite patience He must show in thy regard.

From eternity, He has hailed with joy the sincerity of thy will, the

ardor and the uprightness of thy heart. He has counted the innumerable acts of love which were to gush from that heart as pure water gushes from a rich spring. From the beginning, He has rejoiced in the intimacy to which He would admit thee one day.

Poor little creature that I am, I have occupied the attention of my God from all eternity. He loved me when I could not know Him. He has reserved to Himself the care of sanctifying me; He has traced out my way; and He holds my hand lest I turn to the right or to the left.

O Lord! Thou dost treat Thy creatures with infinite care. Thou keepest them with fatherly solicitude. Thou fearest that Thy children may wander away from Thee and lose their way. Give me grace to love Thee always.

Article 4

CONCLUSION OF THE FIRST CHAPTER

God is my First Cause; my intelligence ought to acknowledge His sovereign dominion over me. God is my End; my will ought to give itself to Him without reserve. God is my Exemplary Cause; my entire life ought to be a reproduction of this Divine Model.

I am in a state of absolute and universal dependence upon my God. It is not enough that, with my forehead in the dust, I adore Him as the sole Author of all that exists; it is not enough that, with all the energy of my soul, I tend toward Him as the sole Term of my existence. At each instant of my life, I must follow Him step by step; I must abandon myself to His guidance; I must allow Him, as Master, to dispose of me as He pleases.

Yes, O my God, Thou wilt that I give myself to Thee, not only that Thou mayest sanctify me, but also that Thou mayest sanctify me in a certain way. It is not a matter of indifference to Thee that I follow this or that way to reach Heaven. Thou Thyself hast traced my way from all eternity.

There is not one detail of my life which has not been foreseen by Thy Wisdom and ruled by Thy Providence. I have nothing to change, nothing to add, nothing to take away. It is not for me to form desires of a destiny other than that which is allotted to me. It is not for me to indulge in regrets, to make complaints. It does not belong to me to ask Thee the reason of Thy conduct in my regard, to inquire why Thou hast created me with this disposition, these aptitudes or these weaknesses, with these

passions, these interior revolts or these aspirations. Thou art not bound to explain to me why Thou hast placed me upon the earth at this time rather than another, in such a place, in such surroundings, in such favorable or unfavorable circumstances.

O God! Thou hast made me rich or poor, learned or ignorant, of distinguished birth, or obscure, ignored, despised. Thou hast given me graces and lights which Thou hast refused to others; Thou hast surrounded my soul with safeguards Thou hast not accorded to others; it is not for me to ask Thee for an account of all this. These are Thy eternal designs upon my soul. I ought to accept them and to sanctify myself accordingly.

O my soul! how great is thy illusion when thou dost form thine own plans for sanctity, when, apart from the designs of God, thou dost dream of a perfection, a career, certain works, lights, consolations, or crosses, which are not for thee! How far astray thou art in taking narrow bypaths while a large and spacious route has been traced for thee by God Himself, from all eternity!

Oh, ask not the passers-by which is the true way that leads to God. They cannot answer thee. They know their destiny; they do not

know thine. Walk without fear; God is with thee. He asks of thee only obedience, submission to His sovereign Will.

This destiny which God has from all eternity appointed for each soul, is assigned to each soul in time. The life of man is unrolled like an immense canvas. All its events, all its circumstances, all its moments, are marked out in advance. God says: "Adore and accept." The simple soul replies: "I accept, I love, I abandon myself to Thy action." The indifferent soul passes on, not realizing the treasure it neglects, the honor it disdains. The hostile soul curses and blasphemes. And the action of God continues, at each instant bringing with it a new duty, unceasingly sanctifying the soul which surrenders itself.

My God, Principle of my being, End of my existence, Model of my action, I abandon myself to Thee, I give myself to Thy Will.

To follow Thee step by step, like a child holding its mother's hand, that is my part. I do not wish to go before Thee, nor to remain behind. I shall keep pace with Thee, accomplishing the little duties of the present moment, accepting the crosses it brings me, and for all else abandoning myself to all Thy wishes, to all Thy present or future designs upon my soul.

I know that all that comes from Thy Hand is good, since all has been foreseen and regulated by Thy loving Providence.

To be continued.

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FRANCISCAN SAINTS

SEPTEMBER 7TH

Blessed Peregrin of Falerone

Confessor, First Order

Peregrin of Falerone in the Papal States was a colleague of Blessed Rizziero, and like him the descendant of a noble family. When, after a sermon preached by St. Francis at Bologna, both these young men asked him for the religious habit, St. Francis said to Peregrin: "You, my son, will serve God in the humble vocation of a lay brother, and you should apply yourself to practice humility in a special way."

It was a difficult trial for the young nobleman who, until now, had studied philosophy and jurisprudence with great success, that the vocation of a lay brother should be assigned to him. But Peregrin gave proof that he possessed nobility of soul as well, and that he valued the lowest place in Christ's service higher than all the honors of the world. Joyfully he received the habit as a lay brother and strove, above all, to lay a firm foundation in humility. On this secure founda-

tion, he then built up all the other virtues in a high degree. One of the first disciples of St. Francis did not hesitate to assert that Brother Peregrin was one of the most perfect religious in the whole world.

Moved by his great love for the sufferings of Christ, Peregrin begged permission to make a pilgrimage to the Holy Land; the request was granted. There, with touching piety, he venerated the holy places. The sites of Christ's suffering and the road on which Our Lord carried His Cross he bathed with abundant tears of compassion and of love. Even the infidel Saracens could not suppress their emotion at the sight of him.

After his return to Italy, he led a still more humble life in the seclusion of his vocation. If he met his distinguished relatives, which happened rarely, he spoke only of such things as could strengthen them in the service of

God. Almighty God vouchsafed to impart to him the gift of miracles even in this life, and after his death, he continued them at his grave in San Severino until our own day.

Several bishops petitioned Pope Pius VII for the ecclesiastical approval of his perpetual veneration. This was granted in the year 1821. It is said that persons call upon him with special confidence and blessed results when suffering from toothache.

ON THE DEVOTION TO THE WAY OF THE CROSS

He who has received a great benefit and knows how to value it at its true worth joyfully remembers the favor, speaks of it, and aims in every possible way to manifest his gratitude. God's Son, Our Lord and Savior Jesus Christ, conferred on us the greatest benefit when He carried the cross to Calvary in order to redeem us with His death from the torment of hell. The grateful remembrance of this grace urged Blessed Peregrin to make a pilgrimage to Jerusalem, where he bathed with bitter tears the places which Our crucified Savior had bathed with His blood. — Should grateful love not urge us to make the Way of the Cross frequently and with great devotion?

Consider the many hardships it cost Blessed Peregrin to make the long and perilous journey to Jerusalem. It is so easy for us to make the Way of the Cross, and there are such rich indulgences offered for merely passing from one to the other of the fourteen stations. Even when we are ill or are otherwise hindered from visiting the Stations, we can perform the devotion if we hold a Crucifix blessed with the Stations indulgence and say an Our Father, Hail Mary, and Glory for each station, closing with five Paters, Aves, and Glorias in honor of the Five Wounds of Christ, and one more for the intention of the pope. — Why not make diligent use of this easy yet bountiful means of grace? At the same time, let us offer up to God the difficulties and the sufferings of our life in gratitude for His love for us and to compensate for what other people endure in making a pilgrimage to the Holy Land.

Consider how beneficial for our entire life is the devout performance of the Holy Way of the Cross. He who reflects on the bitter pains which Christ took upon Himself because of our sins and sees Him carrying the Cross for us until He is exhausted even unto death, will shirk no effort in faithfully fulfilling the duties of a good Christian. St. Leonard of

Port Maurice, who erected more than six hundred Ways of the Cross, testified that in parishes where this devotion was diligently observed, the morale of the people was on a much higher plane than in other places. Blessed Peregrin returned from Jerusalem better fortified to serve almighty God in humility. — May the disgrace suffered by Christ on His sorrowful way strengthen us also, especially in the practice of humility.

PRAYER OF THE CHURCH

Almighty and merciful God, who didst set before us in Blessed Peregrin, Thy confessor, a remarkable model of humility, grant, we beseech Thee, that following in his footsteps here on earth. We may attain the eternal reward of Heaven, which has been promised to the humble. Through Christ our Lord. Amen.



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Sister Agnes' Favorites

Excerpts from Holiness for Housewives (And Other Working Women)

By Dom Hubert Van Zeller

The only thing that really matters in life is doing the will of God. Once you are doing the will of God, then everything matters. But apart from this accepted will of God, nothing has any lasting reality. So if God wills that you should be bowed over the sink instead of over the pew in your favorite church, then washing dishes is for you, now, the most perfect thing you can possibly do.

Once you really appreciate this truth and act according to its implications, you save yourself a lot of unnecessary heart-searching and resentment. The whole business of serving God becomes simply a matter of adjusting yourself to the pressures of existing conditions. This is the particular sanctity for you.

You will be tempted to say that it is impossible to serve God while worrying about the upkeep of a house; you will tell me that you get so irritable that you cannot see this principle of substituting your present duty for the envied prayer time; you will point out your inability to direct your intention toward God when you are so exhausted that you cannot think; you will quote your repeated failures, your bitterness, your manifest decline from what you were before you came to be overwhelmed with household cares. You will say you are unsuited temperamentally, physically, spiritually, by training.

But none of these things disqualifies. It can only be repeated that your whole business is still to look for God in the midst of all this. You will not find Him anywhere else. If you leave your dishes, your housekeeping, your telephone calls, your children's questions, your ironing, and your invitations to take care of themselves while you go off and search for our Lord's presences in prayers, you will discover nothing but self.

This is the first lesson for the Christian wife and mother today: to let go of what may once have been — and under other circumstances might now be — a recollected self, and take on, with both hands, the plan of God. Indeed it is the lesson for every Christian in every age: it is the gospel principle of dying on one plane in order to live on another.

Chapter 1, Pages 13-15

A Chance to Live

Monsignor John P. Carroll-Abbing

VI

THE BOYS' REPUBLIC

"The two corner-stones: Love and Trust"

A woman stood washing her clothes at the little fountain facing the main entrance. The crushed sound of each beat, as she lifted and flung each small garment in monotonous repetition against the wooden washboard, mingled with the cries of a child sitting among the refuse on the ground. Other children played around, without vim or vitality. The yard was furrowed by the tires of cars and rutted by the heavier ones of tanks. In the warm June sun, flies and insects enjoyed an undisputed invasion of the place. The broken-down, but still imposing front of the villa, the atmosphere of disorganization around us, the lane of neglected poplars that had led us to the entrance showed the reality to be worse than our expectations.

This was the outside of the villa, which Don Antonio
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Rivolta and I saw for the first time on June 5, 1945. It was situated on the Via Aurelia, between the small town of Santa Marinella and the port of Civitavecchia. It was in the locality of Tor Marangone, a famous old tower that rises on the coast.

Refugees tenanted the few habitable rooms. In the interior, dusty, blackened by smoke and dirt, with household goods piled in the corners, the walls badly in need of repair, filled with cooking odors, the rudimentary living conditions clearly pointed to the havoc brought about by the war that had just ended.

The bombardments, the occupation by the soldiers of various armies — Italian, German, English, and American — had completely changed the appearance of a gracious summer residence, once so pleasant and hospitable.

There was only one empty room, which had wide holes in the high ceiling. It was a large

room, almost sixty feet in length, the windows innocent of glass, the floor of brick, broken and worn. Most of the plaster was on the floor. All in all, it was far from being an ideal place for the boys we had in mind.

What decided us to take it? First, the impossibility of finding another spot closer to Rome. Second, the location of the villa. The nearness to the sea, the open country, the mild climate, the view, gave the place great charm. We could lease it for ten years. In that time we should be able to see how the new center would develop.

The roof was repaired to our satisfaction. The windows were covered with cardboard, burlap, and in a few spots with glass. At one end we placed three rows of double-decker beds and the remaining space was taken up by wooden benches and tables, bandy-legged but still useful. On the outside, we built a wash-place and a kitchen protected by a tin roof.

And so, on August 13, 1945, the first boys arrived and barracked themselves in the big hall, which had become dormitory, studio, dining room,

recreation room, all rolled into one. Most of them were the ones whom Don Antonio had gathered together and met with, a few hours each week.

In a few months others came from all parts of Italy, some without homes or family, others I had met with in Rome, and still others attracted by the news picked up here and there that a house just for them had been provided. It was interesting to watch them being absorbed into a democratically instituted society.

During the first months, the sea, the sunshine, the races in the fields, the football games with a ball fashioned out of rags and paper filled the life of the new guests, a varied and happy existence. Then came November.

The cold winds that at night explored every corner of the large hall and penetrated the thin blankets, the rain that by day limited the outdoor games brought not a few discomforts. Still, these things were accepted without much grumbling.

Where grumblings were heard was in the school. There the boys came in contact with the

children of the neighborhood who, though younger than they and not nearly so smart, could read and write. Most of our boys had never heard of either and they sensed in this comparison a lowering of their own prestige.

It was tough to have to learn the difference between a vowel and a consonant, to learn to add, subtract, multiply, and divide, while sitting down with small "kids" half their size, but still harder for them was the application of those lessons meant to teach the elements and the rudimentary truths of a democratic way of life. The practice of loyalty rather than of trickery, of honesty, not stealth, work in place of idleness, tolerance against violence, liberty without license. These concepts were too ideally ethical for them to value them too quickly, to adapt them without question to their everyday lives.

The winter passed and with it, the cold, the discomforts, the discouragements. The mild spring sunshine chased away the clouds and brought optimism and enthusiasm into their minds and hearts. The end of winter meant also the end of the most critical period in the life of the Village.

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That was the winter of my restless days in the hospital, the days in which I planned the kingdom for my boys, a kingdom of peace and friendship. I envisioned the dusty roadways as clean straight streets, with small cottages, modern laboratories, public buildings, a real city where the most unfortunate, those who could find support nowhere else, the most difficult characters who were considered hopeless might be able to enjoy the care they needed to grow into a new, healthy existence and be given the opportunity of developing their God-given and so far, unsuspected abilities.

My numerous contacts with them had made it possible for me to plumb the depths of these postwar children. I knew all the intimate reasons for their tragic lives. It was then that I began to understand how providential it had been that I had been able to follow, step by step, their long, sad odysseys. It was fortunate that I had met them during air raids, in the miserable, infected caves, in the concentration camps, in the malaria-ravaged districts, in the operating room as the doctor worked on them, in the middle of a street battle, during the period of the liberation, when I had seen

from so close at hand the material and moral degeneration taking place in the evil haunts of all the great cities.

Without this personal knowledge of their experiences and their problems, I could never have known the origins of their condition, and thus have been able to understand the varied aspects of their complexities.

I had also listened to the tales told by hundreds of these young vagabonds hounded by the police and by intolerance, the intolerance of small men. They had escaped perils of all kinds, they had been through adventures that bear no telling, they had been exploited and oppressed by unscrupulous adults. Their stories spun, sometimes seriously, sometimes in jest, often with a naive attitude toward life, had impressed me deeply and had never been forgotten. Recalling them one by one was useful in helping me to realize what comprehension, will, and tenacity would be needed to wipe clean the black pages in their lives.

It would not be sufficient to give them bread, a bed, clothing, a classroom wherein to gather them for the teaching

of a point of grammar, a mathematical problem, or a trade. My heart rebelled against those who think that once these things have been provided they have given their all. The soul does not grow and does not rise, rather it stagnates or becomes deadened if its roots are not watered with the cool spring of understanding and its leaves caressed by the warm sun of brotherly love.

Father Flanagan had fired the imagination of a whole continent by the application of a very simple doctrine: the love of God and its natural consequence, love for your fellow man. Not a cold, strait-laced kind of love, one that fears to show itself and hides ashamed under a resigned exterior, but a glorious out-pouring that uses itself without stint to generate confidence, trust, serene comprehension. The two corner-stones of his system (how he would have hated that word): love and trust.

In fact, it was not in the application of a new pedagogical method that the reason for the success of his Boys' Town was to be found, but in a philosophy which, banishing a pessimism, discovered in the soul of a child and in his

personality inexhaustible resources and possibilities for good.

Love and trust, then, were also to be the cornerstones of the Boys' Town in Italy.

Much was needed to build it. I was not ignorant of the material difficulties that stood in the way of realizing such a project. It was sufficient to cast a glance upon any great institution with its schoolrooms, its trade schools, its theater, gymnasiums, playing fields and add up the cost of each item. It was not a question of having anything superfluous around, but if anything of a serious nature was to be attempted, and the desired results attained, nothing necessary could or should be left out.

Today, when we have almost reached our goal, and in a shorter time, than I had hoped for, looking back on the path we trod, I often ask myself whether I would find the courage to walk it again. I think so, for even considering the long, sleepless hours, the delusions, the disappointments, and the battles, through it all I have seen how Divine Providence can make use of our struggles, our inexperience, and

our mistakes and turn them into so many instruments working together for the glory of God and the good of humanity.

While Father Antonio Rivolta was busy getting the money together for the purchase of the property, I began my search for the funds that were to be spent in the construction of the Village.

It was natural that I should turn to A.R.I. and to its president, Juvenal Marchisio, for help. Enthusiastically accepting the idea, he gave me his complete and unfailing support and that of his collaborators until the completion of the project.

One of the first gifts I received was a number of prefabricated cottages from the Swiss Wartime Relief, which I had asked for on one of my trips to Switzerland.

"Gee, what luxury!" one of the boys exclaimed when he dashed from the old miserable dormitory into the bright new dwelling.

"Monsignor, those are much too good for us," others said at sight of the new wooden beds.

The night they were to be installed for the first time in

their new homes, they did not have to be told to go to bed. After supper, no one was to be seen playing in the garden. Everybody had suddenly disappeared. I found them all stretched out in bed, enjoying the new sensation with the air of gentlemen to the manner born.

"Watch me bounce," one of them called out, as he tested the springs.

"Boy," shouted another, "this is the first real bed I've had in my whole life!"

The boys followed the growth of each new improvement with keen interest, happy at being able to work on the constructions that slowly but surely were beginning to take shape.

After the refugees were all gone, the rooms they vacated were repaired. Then came the small kitchen, more dorm-

itories, the tiny carpenter's shop, a school, and the quarters for the staff. Several people made the remark that it seemed rather boastful to call the place by the name of Village.

"Why call this a village?" asked one visitor with a disparaging air and then with frank candor he added: "I suppose you do it for publicity."

As I had so many times explained to my boys, I told him, also, frankly and with truth, that, in my opinion, a town is not so much made up of the cement and the bricks that had gone into its buildings, as of the citizens it had.

"Someday we shall have the buildings. The citizens we already have."

To be continued.

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