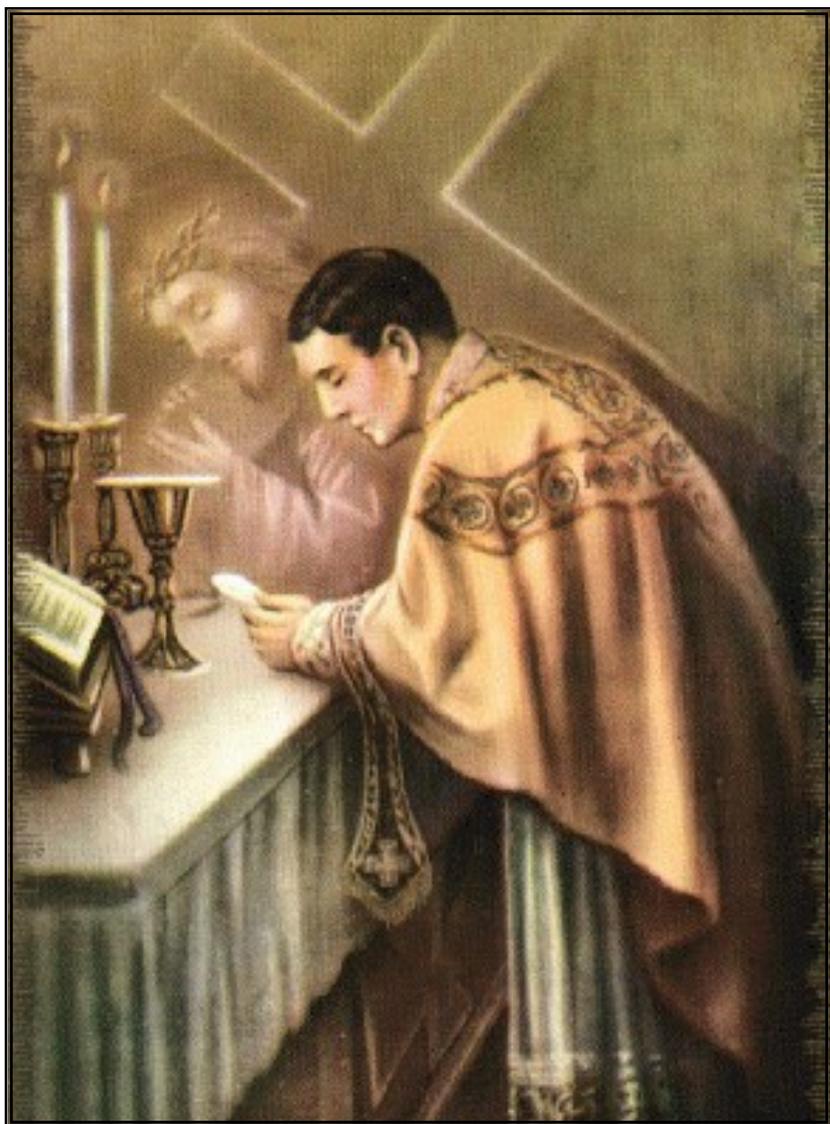


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The **SERAPH** stands opposed to any and all heterodoxy, particularly as manifested in today's heresy of Modernism. It holds to the principle that good will without truth is a sham and that truth without good will is a shame.

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

THE PRIESTHOOD

Bishop Giles, OFM DD

We are often challenged to point out the errors of the “Second Vatican Council.” This is not such an easy task. Rather than explicitly teach heresy, the devils have inspired a very pernicious method of destruction. First, the “Vatican Two Council” was not a dogmatic council, so there are very few things they say “dogmatically.” Secondly, the “Council” is deliberately vague, leaving the way open for multiple interpretations as well as numerous applications of their “non-dogmatic” teachings or “pastoral” directives. As a good lawyer will always leave himself an escape in his arguments, so the “Council” always left itself open to a correct Catholic interpretation, all the while implementing a Protestant one. The question, “how could so many bishops and Catholics be deceived?” is simply answered. Catholics gave a Catholic interpretation to the documents, while the Modernists interpreted things in a Protestant way.

Many of the changes were not traceable directly to the Council or its directives. Those who were living through those times of change can probably

recall frequently hearing the words: “In the Spirit of the Council.” The directives were vague and open to vast and various interpretations. The Modernists were able to force Protestant practices and teachings upon “Catholics” because they could use the “Spirit of the Council” as their justification.

Protestants have always bristled at the mention of the Catholic priesthood and the Sacrifice of the Mass. In the quotes below, we offer a comparison of the Modern “Catechism” with the Catechism of the Council of Trent. Notice in this quote that the Modernist document does not directly deny seven orders to the priesthood. It conveniently lists three and tells us that these three have been “since the beginning.” However, we find that the other orders have been eliminated as unnecessary to the New Modernist Religion in practice. This is a direct denial of Catholic teaching (dogma) through silence. It is not what is said that is erroneous but rather what is not said that leads to error. This is similar to omitting the “Filioque” from the Credo. It is not here-

sy to say the Holy Ghost proceeds from the Father, but to refuse to admit that the Holy Ghost also proceeds from the Son is heresy. Omitting the “Filioque” becomes a kind of heresy by omission. This is what we find in the Modernist Novus Ordo Church documents.

The Modern “Catechism of the Catholic Church” (online internet version) says, “*Since the beginning, the ordained ministry has been conferred and exercised in three degrees: that of bishops, that of presbyters, and that of deacons. The ministries conferred by ordination are irreplaceable for the organic structure of the Church: without the bishop, presbyters, and deacons, one cannot speak of the Church*” (1593)

The “Catechism of the Council of Trent for Parish Priests” (Issued by order of Pope Pius V, Translated into English with notes by John A McHugh, O.P. and Charles J. Callan. O.P., Second Revised Edition, Fifth Printing, September 1936, Imprimatur 3 January 1923.) Says under the title: “Number of Orders,” (page 323) “Now, to use the words of the holy Council: *The ministry of so sublime a priesthood being a thing all divine, it is but befitting its*

worthier and more reverent exercise that in the Church’s well-ordered disposition there should be several different order of ministers destined to assist the priesthood by virtue of their office, -- orders arranged in such a way that those who have already received clerical tonsure should be raised, step by step, from the lower to the higher orders. (Sess. xxiii. De Ord. c. 2.) It should be taught, therefore, that these orders are seven in number, and that this has been the constant teaching of the Catholic Church. These orders are those of porter, lector, exorcist, acolyte, subdeacon, deacon, and priest. That the number of ministers was wisely established thus may be proved by considering the various offices that are necessary for the celebration of the Holy Sacrifice of the Mass and the consecration and administration of the Blessed Eucharist, this being the principal scope of their institution.”

Please note how the Modernist document did not deny the seven orders. It just conveniently draws our attention to only three orders. We are left to discover this direct denial by the subsequent introduction of the new rites of ordination, where again, there simply is no mention of these other orders.

To say that some of the orders are of Apostolic origin is not technically wrong in a kind of Pharisaic way. The error is in the implication that the other orders do not exist or are unnecessary.

To the Modernist, the order of Porter must be eliminated. The Porter holds the keys, guards the door of the Church and the Altar. The office of Porter implies that there is something of great value to be guarded and protected in the Church and the Sacrifice of the Mass. This something of great importance is the Son of God in the Holy Eucharist. The Porter protects the Eucharist from profanation by evil or unworthy men who would abuse or desecrate the Blessed Sacrament. Abolishing the Porter, in essence, is a hidden denial of the True Presence in the Holy Eucharist. If there is no Sacredness in the Holy Eucharist, there is no need for a Porter. If there is no need for a Porter, there must not be any Sacred Treasure to be guarded.

The Lector has the duty of reading the nocturnal psalms (at Matins) and teaching the rudiments of the Christian religion to the faithful. By denying or eliminating this order, we see that there must be no need to pray during the night hours or give fundamental in-

structions in the Faith. Protestants see no reason to rise in the night to pray or provide primary education in the Faith, especially since they reject most of these teachings. Protestants believe and practice private interpretations.

Why would the devils inspire the Modernists to eliminate the order of Exorcist? So they are not expelled from the Church and Her children. This is also an indirect denial of devils, hell, and even sin. Protestants do not see the evil of sin as they teach that Faith is all that is necessary. They suggest simply believing and sinning on bravely. The Modernist still implies that the priest can exorcise devils, but this is no longer a direct sacramental power of office.

The Acolytes are ministers to the Major Orders at the altar. They light the candles, administer the cruets of water and wine, etc. If we deny the sacredness of the Sacrifice of the Mass and only celebrate a meal, there is no need for Acolytes any more than there is a need for Porters. Anyone or everyone can then serve at a table – ministering to their fellow men. We only need the dedicated order of Acolytes to minister to God at an Altar of Sacrifice.

Then, they indirectly deny the order of the subdeacon as well by their silence. The sacredness of the duties performed by the subdeacon are no longer necessary because the Sacrifice of the Mass has been indirectly abolished and replaced, not with a translation, but a completely different ceremony. The power to read the Epistles in the Church of God is apparently no longer necessary as Protestants can read the entire Bible for themselves and interpret them to their own personal liking.

Yet, the demonically inspired modern Pharisees cannot leave this gaping hole, so they have come up with a different understanding of these minor orders, transforming at least some of them into blessings or sacramentals, as we see in section 1672.

“1672 Certain blessings have a lasting importance because they consecrate persons to God or reserve objects and places for liturgical use. Among those blessings which are intended for persons – not to be confused with sacramental ordination – are the blessing of the abbot or abbess of a monastery, the consecration of virgins and widows, the rite of religious profession, and the blessing of certain ministries of the Church (readers, acolytes, catechists, etc.)

The dedication or blessing of a church or an altar, the blessing of holy oils, vessels, and vestments, bells, etc., can be mentioned as examples of blessings that concern objects.”

This change from minor orders to sacramental blessings or dedications does not seem like a big deal to many people. What’s the difference? If the minor orders are downgraded to mere sacramentals, there is nothing to prevent women from receiving them. If women are then permitted to accept these positions in the Church and the Mass, the next obvious step is the ordaining of women. Even when the “official” position of the Church was that girls could not be servers (acolytes) at Mass, there was no shortage of places that openly permitted and promoted this. Often the authorities never spoke a rebuke or correction but tacitly gave consent.

In the current news (October 30, 2021), we see headlines like: “Pope Francis told the president (Joe Biden) to continue taking communion.” Or “The Pope says Biden is a good Catholic.” All of this is in the face of the fact that President Biden is pro-abortion and is in direct violation of Divine Law, Catholic law, teaching,

and practice. The chaos continues with some bishops and priests saying they will refuse to give him Communion, while others say they will readily give It to him. The New Church does not openly deny Divine Law and traditional Church law; it simply ignores it and carries on. No “official” documents openly state the particular heresy; we only find that in “private individuals.” Can someone be a “private heretic?” Heresy is the obstinate denial of Catholic Doctrine. When it is spoken or acted upon in public, it is no longer private or personal. Ignoring this is a cause of scandal, encouraging others to act the same way because there are no negative consequences to their committing evil. Woe to those who cause scandal, especially to those “pastors” who should be watching and correcting it.

The vagueness of the teachings coming out of the New Church undermines the dogmatic precision of the previous councils and decrees. By being only “pastoral and non-dogmatic,” the “Council” set the stage and promoted many and various “experimentations” in liturgies and worship. Many of these were later rejected, and some were fully implemented, but the result was undeniably cre-

ating confusion, doubt, and even anarchy. Protestants no longer felt antagonistic to the practices of the Church. The “priesthood of the faithful” concept fits in precisely with the Protestant private interpretation of the Bible. Everyone is his own priest, and there is no need for a hierarchy.

A primary goal of the “Vatican Two Council” appears to have been to make the Church less offensive to non-Catholics. In being vague in the documents, the non-Catholics have much less to object to. A consequence is a distinctive line that delineates the True Church from the many false ones is eroded. Truth, while not directly denied, is simply set aside or ignored in the hope that it will be forgotten. From a Catholic point of view, there was hope that non-Catholics could be brought in and gradually come to accept the truth. But the fact is that the “Catholics” compromised or abandoned the truth. It was not the Catholics bringing the non-Catholics in; it was the non-Catholics bringing in and taking over the Catholics.

To achieve unity at any cost is a great evil – especially when the price is either the implicit or even direct denial of Truth and God.

A LITTLE TALK WITH JESUS

A little talk with Jesus,
How it smooths the rugged road.
How it cheers and helps me onward,
When I faint beneath my load.
When my heart is crushed with sorrow,
When my eyes with tears are dim,
There's naught can give me comfort,
Like a little talk with Him.

I tell Him I am weary,
And fain would be at rest,
That I'm daily, hourly longing,
For a home upon His breast.
And He answers me so sweetly,
In tones of tenderest love,
I'm coming soon to take thee,
To My happy home above.

Ah! this is what I'm longing,
His Blessed Face to see,
And I'm not afraid to say it,
I know He longs for me.
He gave His life a ransom,
To make me all His own,
And He can't forget His promise
To me His purchased one.

I know the way is dreary,
To yonder far-off clime,
But a little talk with Jesus
Will while away the time.
And yet the more I know Him,
And all His Grace explore,
The more it leaves me longing
To know Him more and more.

I often feel impatient
And mourn His long delay;
I never can be happy
While He remains away.
But we shall not long be parted,
I know He'll quickly come,
And we shall dwell together
In that all blissful Home.

So, I'll wait a little longer
For His own appointed time,
And I'll glory in the knowledge
that a home like this is mine.
Then in my Father's dwelling
Where His many mansions be
I'll sweetly talk with Jesus,
And He will talk with me.

TRADITIONALISM IN MODERNISM

Bishop Giles, OFM DD

The term “Traditionalist” or “Traditionalism” is not very appealing. Some have been labeled this, and others have proudly taken up this denomination. Tradition is a grand and noble term. However, it is only half of the source of Revelation. We learn from the Catechism that there are two sources of revelation: Scripture and Tradition. The Protestants have rejected Tradition and hold only the Scriptures to be the authentic source of God’s Revelation to man. The Catholic Church adamantly condemned this Protestant teaching (before the Modernist “Second Vatican Council.”).

However, “Traditionalism” seems only to carry the connotation of holding onto the Latin Mass instead of the Modernist *Novus Ordo Vernacular Mass*. As if it is only the Mass that is important. We find that most who fall under the label: “Traditionalists” are indifferent to the traditional doctrines and morals of the Church. Our opposition to the Modernists is much deeper than the ritual of the Mass. Traditionalists sacrificed many things at the

cost of holding onto ceremonial. It is not just the ritual but all that the Church practices, believes, and teaches, including the doctrine and morals that are important. It is an all-or-nothing perspective. We must believe and hold all that the Catholic Church holds and believes. This is what we profess with every “Act of Faith.”

In “*Quo Primum*,” Pope Saint Pius V declared that the Mass as codified in the Council of Trent cannot be forbidden.

“Furthermore, by these presents [this law], in virtue of Our Apostolic authority, We grant and concede in perpetuity that, for the chanting or reading of the Mass in any church what-soever, this Missal is hereafter to be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment, or censure, and may freely and lawfully be used. Nor are superiors, administrators, canons, chaplains, and other secular priests, or religious, of whatever title designated, obliged to celebrate the Mass otherwise than as enjoined by Us. We likewise declare and ordain that no one

whosoever is forced or coerced to alter this Missal, and that this present document cannot be revoked or modified, but remain always valid and retain its full force notwithstanding the previous constitutions and decrees of the Holy See, as well as any general or special constitutions or edicts of provincial or synodal councils, and notwithstanding the practice and custom of the aforesaid churches, established by long and immemorial prescription – except, however, if more than two hundred years' standing.”

We find that the differences are not merely about the language being used or even the employed rite. Within the prerogative of the Church and a true Pope, there seems to be the possibility of introducing a new rite or ceremony, but without ever being able to revoke or penalize the use of the Mass as codified by Pope Saint Pius V and the Council of Trent.

However, learned Catholic Theologians quickly saw the heresies implied or manifested in the *Novus Ordo Missae* created by the “Second Vatican Council.” Most long-time “Traditionalists” are familiar with the “Ottaviani Intervention,” as well as the “*Quo Primum*.” Our younger readers

certainly know how to find these documents on the internet.

Recognizing the errors in the Modernist Rite of the Mass was not difficult for those looking for them, but the majority never perceived the dangers involved. The more heartbreaking and gut-wrenching discoveries and conclusions came when we asked, how could a true pope, infallible in faith and morals, condone, approve, and even promote these Protestant influences (heresies)? There are only two ways to answer this question. Either 1) The dogma of papal infallibility is wrong, or 2) the man promoting these errors is not a true pope. As we dare not deny an accepted dogma of the Catholic Church, we are only left with the second opinion. Perhaps there is a third option that again unacceptably amounts to a denial of Catholic Dogma, and that would be if the heresies of Protestantism are not evil after all. But then, all the previous papal condemnations would have been wrong, and those popes would not have been infallible in matters of faith and morals. Bishop Ngo Dinh Thuc first boldly stood up (and stood practically alone) and publicly declared that the Papal See or Office was empty. (*Sede*

Vacante – the See or Chair of St. Peter was empty.)

As we step further away from the “Second Vatican Council,” we more clearly observe a radical departure from Sacred Tradition – one of two branches of Divine Revelation. Cutting off this branch of God’s revelation to us cuts us off from Apostolic Tradition and, therefore the teachings of the Apostles who most closely and clearly heard, understood, and implemented the Teachings of Jesus Christ under the enlightenment and guidance of the Holy Ghost.

The “Vatican News” website reported on the *Motu proprio* “Traditionis custodes” of the Modernist Church and “Pope.” “...in July 2021 Pope Francis promulgated new norms regarding the use of the liturgical books in use prior to the reform enacted by the Second Vatican Council.” This website subsequently presented reports of clarifications as well.

These clarifications appear to emphasize that the *Missale Romanum* and the *Rituale Romanum*, and the *Pontificale Romanum* of the Council of Trent are abrogated. These are no longer a part of the New Church.

The Latin Mass of 1962 (This year, they introduced the name

of St. Joseph into the Canon of the Mass; and accustomed the faithful to accept changes to the Canon of the Mass.) is the only allowed Latin rite to be used. And this can not be part of the regular parish churches but is only a con-cession. “*These directions, the response explains, are not intended to marginalize the faithful who frequent the old rite, but rather serve as a reminder that it ‘is a con-cession to provide for their good’, and not ‘an opportunity to promote the previous rite’ no longer in force.*” There appears to be no provision for promoting the Mass codified by the Council of Trent.

“Pope Francis” appears to make clear that the *Rituale Romanum* has been abrogated, and permission to use it should not be granted. The *Rituale Romanum* contains the instructions and rituals for administering the Sacraments of Baptism, Penance, Matrimony, Extreme Unction, and other rites such as funerals. “... permission to use abrogated liturgical books should not be granted... *The responsum specifies that it would be possible to use the former Rituale only in ‘canonically erected personal parishes’, that is, exclusively in those parishes already designated by the Bishop and dedicated to the*

faithful who frequent the former rite.”

Concerning the Pontificale Romanum, he says: *“However, even in these parishes it is not permitted to use the Pontificale for Confirmation or Ordination.”*

If the rites approved and dogmatized by the Council of Trent are no longer permitted, we must logically wonder if something was wrong with them. Our position is clear. We do not believe that there was anything wrong with the dogmas and rites codified by the Council of Trent (this council was guided and protected by the Holy Ghost). However, there is much that we find objectionable to the new dogmas and rites of the “Second Vatican Council.”

We ask the dear reader to ponder for a moment that the Modernist Church permits with some restrictions the use of the Latin Missal of 1962 (Insisting on allowing at least one change to the Canon of the Mass). However, the New Church is adamant that the Pontificale before the “Second Vatican Council” must not be used.

If the new rites of “ordination” are invalid or they only ordain a minister and not a sacrificing priest, it is irrelevant what rite of the Mass is used. If the New Mass is not the true unbloody

Sacrifice of Calvary, it does not matter if the priest is a true priest or not. It is still not the worship God has instructed (demanded) that we offer to Him and is devoid of the necessary graces. On the other hand, if the “priest” is not truly ordained and is not a priest, it makes no significant difference to the Modernists what rite of saying “Mass” he uses. A Mass offered by a man who is not truly a priest is not a true Mass at all – even if all the ceremonies and rubrics are fulfilled perfectly. All the fanciful and wishful thinking of misguided pious souls cannot make up for the lack of valid and licit orders that are required in a priest.

This condemnation of the Modernist Novus Ordo Mass of the “Second Vatican Council” logically entails an outright rejection of this church, its hierarchy, rituals, and ceremonies. Trying to hold onto a traditional rite or ceremony and remain within a heretical church is an implicit acceptance of the errors promoted in this church. Many have wistfully or piously imagined that they can stay in this “Conciliar Church” but believe and practice as pre “Conciliar Church” Catholics. They can “obey” their “pope” in things that they agree with and “piously” disobey in some

things they do not like. They appear to want to openly and, violently at times, declare that their “Holy Father” is wrong and even is a heretic, but he is still their “Holy Father.” This position is obviously a denial of the dogma of papal infallibility. Or, it is a clear rejection of the Fourth Commandment. We must obey all proper authority in everything (except sin).

With each passing year, we see more and more of the Modernist rejection of Traditional Catholic dogma, faith, morals, rituals, and ceremonies. Each time we pray that eyes will be opened and that more souls will return to the True Catholic Faith that Jesus Christ has given us. We

must strive not to sacrifice Truth on the altar of unity. Unity with heretics must be sacrificed on the altar of Truth. To deny the Truth for unity with heretics is to turn away from Jesus. We are social beings, and the desire to belong is part of our nature. Jesus demands that we deny ourselves and take up our daily cross to follow Him, even if no one else is doing so. The majority called out for His Blood on Calvary, but a few faithful souls stood near Him as He died upon the Cross. We must strive to have the faith and courage to turn away from the Modernists Heretic crowd (majority) to accompany Jesus along the sad and lonely Way of the Cross.



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THE COMMUNIST THREAT

Father Joseph Noonan, OFM

Part Ten: The Undermining of Education

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

“The Serious Seventies” contains excerpts from important government documents, education journal articles, professional papers, and critiques by key educationists regarding the major components of reform planned for the end of the century as a result of federal legislation passed in the 1960s. From a study of the key documents, one detects a vigorous tug-of-war taking place at the highest decision-making levels in education. Stringent debate was carried on regarding the pros and cons of the use of systematic planning and technology in an area of human endeavor (education) which until this time had had relatively little interference from political, social and economic planners (social engineers). State commissioners of education, local education agency superintendents, and especially teachers and school boards had been able to make

decisions at the state and local level — decisions which they considered to be in the best interest of students and the communities in which they lived and worked. But “change” was the name of this serious new game.

1970

THE SHREVEPORT [LOUISIANA] JOURNAL of January 20, 1970 carried an article entitled “And It Came to Pass” in its Views from Other Newspapers section in which the author asked:

JACKSON (MISS.) DAILY NEWS — Has HEW (Health, Education, Welfare) replaced NRA [National Recovery Act]?

Thirty-seven years ago an unbelieving editor sat down and wrote an editorial for his paper, The Monroe Evening News of Monroe, Michigan, USA. The date was Wednesday, September 13, 1933.

Under the Lead Line, “Not That!”, that incredulous American newspaper editor went on to ask his readers of three dec-

ades ago, “Are the schools of America to be used as a propaganda agency to mould public opinion into conformity with the policies of the administration?”

Still in a tone of utter disbelief that editor went on to quote from an interview with one Louis Alber, chief of the speakers division of the National Recovery Act. “Just read these astounding utterances by Mr. Alber,” the editor challenges his subscribers.

The rugged individualism of Americanism must go, because it is contrary to the purposes of the New Deal and the NRA which is remaking America.

Russia and Germany are attempting to compel a new order by means of their nationalism-compulsion. The United States will do it by moral persuasion. Of course, we expect some opposition, but the principles of the New Deal must be carried to the youth of the nation. We expect to accomplish by education what dictators in Europe are seeking to do by compulsion and force.

Mr. Alber went on to explain that a “primer” outlining methods of teaching to be used, along with motion pictures on the subject, were being prepared for distribution to

all public and parochial schools and commented that: “NRA is the outstanding part of the President’s program, but in fact it is only a fragment. The general public is not informed on the other parts of the program, and the schools are the places to reach the future builders of the nation.”

From our vantage point in history we know that the notorious NRA was laid to rest early in its incubation period by the United States Supreme Court.

What is important to each and all of us today is what has transpired in the intervening years since 1933. That editor of long ago remarked, “So as sweeping and revolutionary as NRA is, it is only a fragment of a greater program of which the public knows nothing, and this unknown program is to be inculcated into the minds of pupils in the schools everywhere, by official efforts and at government expense.... Now our schools are to become — like those of Germany and Russia — an agency for the promotion of whatever political, social, and economic policies the administration may desire to carry out. And the taxpayers, whether they like it or not, are to pay for having their children converted to those policies.”

The Editor closed by stating: "The whole proposition is so amazing, and so alarming in its implications, that we refuse to take it seriously."

Take a look about you today, with the Washington-directed school policies. Is the Health, Education and Welfare Department doing exactly what the defunct NRA started out to do?

REPORT OF THE STUDY, TITLE III, ESEA (Elementary & Secondary Education Act) by Emery Stoof was produced by the Educational Innovation Advisory Commission and the Bureau of Planning and Development of the California State Department of Education in 1970. Excerpts follow:

Origin of the Bureau... An Instructional Program Planning and Development Unit was established by State Board action in 1965 and was funded through a Title V, ESEA project. This unit was comprised of persons responsible for the state level administration of Title III, ESEA, and coordination of Title V, ESEA. A general conceptual model for effective planned change in education, as well as a management model for the administration of Title III, ESEA, was submitted to the State Board's Federal Aid Commit-

tee in 1965, with November 10, 1965 as the first deadline for receiving applications for funds....

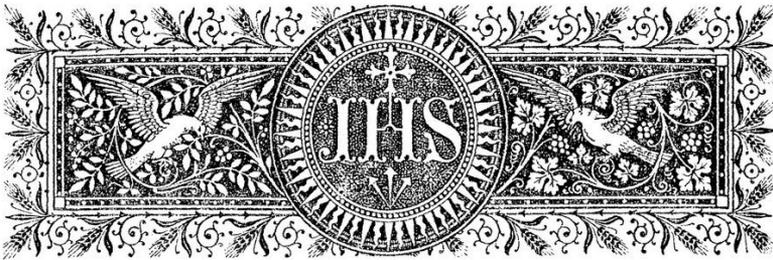
Two significant developments early in the state administration of Title III, ESEA, were (1) the project to Prepare Educational Planners (Operation PEP), and (2) the funding of twenty-one regional planning centers. "PEP" sessions trained administrators in systematic planning procedures, systems analysis techniques, "planning, programming and budgeting system" and cost-benefit analysis. PACE (Projects to Advance Creativity in Education) was to encourage school districts to develop imaginative solutions to educational problems, to utilize more effectively research findings, to translate the latest knowledge about teaching and learning into widespread educational practice, and to create an awareness of new programs. Through the regional centers, the Bureau has endeavored to (1) encourage the development of creative innovations, (2) demonstrate worthwhile innovations in educational practice through exemplary programs, and (3) supplement existing programs and facilities.

Charlotte Iserby's Comment: This is an example of

how the Federal government began its takeover of all state and local education agencies, removing any semblance of what could be considered local control. The California report explains exactly what happened in every single state due to our elected officials' inability to resist taking federal money and their trust of education change agents (ad-

ministrators, principals, superintendents, etc.). How many American children have been severely handicapped academically and morally by experimental, "innovative" programs which had absolutely nothing to do with academics, but eve-

To Be Continued



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 BIRTH OF THE HOLY ROMAN EMPIRE

Father Anthony Lentz, OFM

PART TWO

We should not place too much hope upon an empire, for there are two things that all empires have in common: they rise, and they fall. Nothing in this world, naturally speaking, lasts forever, and to imagine otherwise would be folly. The only “empire,” if you will, that is an exception to this rule, is the Kingdom of Heaven. Our Lord spoke of the Kingdom of Heaven on numerous occasions when preaching to the people in parables. He confirmed its nature and His own Kingship when questioned by Pontius Pilate in the Praetorium.

“Art thou the King of the Jews?” Jesus answered: ‘Sayest thou this thing of thyself, or have others told it thee of Me?’ Pilate answered: ‘Am I a Jew? Thy own nation and the chief priests have delivered Thee up to me. What hast Thou done?’ Jesus answered: ‘My Kingdom is not of this world. If My Kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews:

but now My kingdom is not from hence.’ Pilate, therefore, said to Him: ‘Art Thou a king then?’ Jesus answered: ‘Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth heareth My voice.’ Pilate saith to Him: ‘What is truth?’” (Gospel of St. John 18:33-38)

Our Lord said that His kingdom is not **of** this world, so that means that it is **in** the world. Christ’s kingdom is the Roman Catholic Church, established by Him and preserved for centuries by the popes and bishops. It was meant not to conquer countries or lands but rather people’s hearts. Our Lord wanted to “conquer” the souls of men to lead them to eternal life, a life that must be earned.

Pontius Pilate asked the question that all history students must ask: *what is truth?* As historians, we must dissect all the facts of history and compare them with each other. When we come across a pat-

tern, and if it remains consistent, even under great scrutiny, then we can say that we have the “truth.” However, the study of history merely by itself cannot produce an infallible truth because it can be subject to error. What it can do is give testimony to those greater infallible truths revealed to us by God. By “divine revelation,” He reveals something to us about Himself, something perhaps secret or otherwise unknowable.

So keep in mind, my dear readers, that we must allow faith to be the guide when searching through history as Catholics. To reiterate something that St. Augustine and other Fathers have said, “*I believe, so that I may understand.*” We may have obtained our knowledge by our natural powers, but we can only come to a true understanding when supernatural faith elevates it towards God’s honor and glory. Here we can see that history is not a mere study of facts and dates, but it is predominately the study of fallen humanity. The history of the world is the history of the Redemption, and Our Lord is the central figure.

We shall continue our study of the Holy Roman Empire with Ancient Rome’s relationship with the kingdom of Judea.

FEBRUARY 2022

We do not need to cover a complete history of Judea or the Jewish people. Still, it would be helpful to start when the Jews returned to Judea after the Babylonian Exile in 538 B.C. and end with the Destruction of the Temple by Titus in 70 A.D.

THE JEWISH NATION AND ROME

Before Rome entered the scene, Judea’s recent history was tumultuous and fluid. She experienced periods of peace and other periods of oppression. Between the years 538 – 333 B.C. Judea was under Persian occupation. In 538, the Jews in Babylonia were allowed to return home if they so chose; the divine worship was reestablished in Jerusalem; reconstruction of the Temple had begun. During this time, we saw the formation of synagogues, a very common thing during Our Lord’s time.

After King Darius III of Persia was defeated by Alexander the Great in 333 B.C., Judea became a province of the Macedonian Empire. This occupation lasted between the years 333 to 168 B.C. The victory of Alexander initially proved to be amicable for the Jews because he granted them both political and religious freedom. This peace was short-

lived, though, due to Alexander's untimely death in 323 B.C. Judea was caught in the middle of a war between Alexander's former captains, among whom he divided the empire. The amount of liberty, peace, and prosperity that the Jews experienced during this time depended greatly upon whoever was ruling them. They seemed to experience most of this relative peace and prosperity when the Egyptian Ptolemies were in power. Unfortunately, the conflicts between Egypt and Syria would be rekindled over who would take possession of Coele-Syria and Judea. Eventually, the Syrian King, Antiochus II, remained master of Palestine and sought to secure the loyalty of the Jews.

By the year 168 B.C., Antiochus IV thought that the time had now come to unify the various races of his dominions by thoroughly Hellenizing them. This meant that he sought to integrate them into Greek culture. All of his subjects had to then essentially accept the religion of the gods of the Pantheon and its practices. Obviously, the pagan influence started to infiltrate Jewish worship and daily life at this point in history. This was one of the products of those Jews who continued to

live outside Palestine. These were known as Hellenistic Jews because they had embraced Greek culture and practices. They not only adopted such practices, but they also mixed them with the Mosaic Law. These acts, and their compliant attitude towards their Syrian over-lords, caused a great scandal with their Palestinian brethren. It should then be of no great surprise to us that the Palestinian Jews rejected it when Antiochus issued a general edict for this purpose. In response to this opposition Antiochus by special letters, ordered the utter destruction of Yahweh's worship in Jerusalem and in all towns of Judea. Under the penalty of death, everything distinctly Jewish was prohibited, and Greek idolatry was prescribed (168 B.C.). Persecutions began, and all resistance seemed impossible – until an aged priest from Modin named Mattathias boldly raised the standard of revolt. Before his death in 167 B.C. Mattathias appointed his son Judas, surnamed Maccabeus, which means “hammer,” to be the rebellion's leader.

Judas and his brothers were the major figures in the fight for independence from the Syrians. They, or their kin, ruled in succession from 167

B.C. to 63 B.C. Once Jerusalem was retaken and refortified, and new alliances were formed, the Jewish people experienced a certain amount of happiness and prosperity. During this period, two pseudo-religious/political groups were formed and grew in prominence: the Pharisees and Sadducees. The Pharisees were rigorists in religion, observing the letter of the Law, and extreme nationalist in politics. The Sadducees were made up mainly of the nobility and priestly class. They were the freethinkers of the day; they acknowledged the Law of Moses but rejected tradition and attributed no value to religious ceremonies. They privately denied personal immortality, the resurrection of the body, and the existence of angels.

They were very much in favor of peace and cooperation with Rome. The Fall of Jerusalem in the year 63 B.C. marked the end of the Maccabean era and the beginning of Judea's vassalage to Rome.

Next, we will discuss why it was fitting for Our Lord to be born, preach, and then redeem mankind during this period known as the *Pax Romanum*. We will discuss how it was the Providence of God that His Church would begin during this time. How the Empire actually aided in the Church's growth by the general peace, it gave the world and even by its persecutions of the infant Church. We will see exactly how Ancient Rome viewed the Catholic Church, how it early on became its center, and how all roads would lead to Rome.

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THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



CHAPTER ONE CATECHISM ON SALVATION

There are many Christians who do not even know why they are in the world. “Oh my God, why hast Thou sent me into the world?” “To save your soul.” “And why dost Thou wish me to be saved?” “Because I love you.” The good God has created us and sent us into the world because He loves us; He wishes to save us because He loves us... To be saved, we must know, love, and serve God. Oh, what a beautiful life! How good, how great a thing it is to know, to love and serve God! We have nothing else to do in this world. All that we do besides is lost time. We must act only for God, and put our works into His hands. . . . We should

say, on awaking, “I desire to do everything today for Thee, O my God! I will submit to all that Thou shalt send me, as coming from Thee. I offer myself as a sacrifice to Thee But, O God, I can do nothing without Thee. Do Thou help me!”

Oh, how bitterly shall we regret at the hour of death the time we have given to pleasures, to useless conversations, to repose, instead of having employed it in mortification, in prayer, in good works, in thinking of our poor misery, in weeping over our poor sins; then we shall see that we have done nothing for Heaven. Oh, my children, how sad it is! Three-quarters

of those who are Christians labor for nothing but to satisfy this body, which will soon be buried and corrupted, while they do not give a thought to their poor soul, which must be happy or miserable for all eternity. They have neither sense nor reason: it makes one tremble.

Look at that man, who is so active and restless, who makes a noise in the world, who wants to govern everybody, who thinks himself of consequence, who seems as if he would like to say to the sun, "Go away, and let me enlighten the world instead of you." Someday this proud man will be reduced at the utmost to a little handful of dust, which will be swept away from river to river, from Saone to Saone, and at last into the sea.

See my children, I often think that we are like those little heaps of sand that the wind raises on the road, which whirl round for a moment, and are scattered directly. . . . We have brothers and sisters who are dead. Well, they are reduced to that little handful of dust of which I was speaking. Worldly people say it is too difficult to save one's soul. Yet nothing is easier. To observe the Commandments of God and

the Church, and to avoid the seven capital sins; or if you like to put it so, to do good and avoid evil: that is all. Good Christians, who labor to save their souls and to work out their salvation, are always happy and contented; they enjoy beforehand the happiness of Heaven: they will be happy for all eternity.

While bad Christians, who lose their souls, are always to be pitied; they murmur, they are sad, they are as miserable as stones; and they will be so for all eternity. See what a difference!

This is a good rule of conduct, to do nothing but what we can offer to the good God. Now, we cannot offer to Him slanders, calumnies, injustice, anger, blasphemy, impurity, theaters, dancing; yet that is all that people do in the world. Speaking of dances, St. Francis of Sales used to say that "they were like mushrooms, the best were good for nothing." Mothers are apt to say indeed, "Oh, I watch over my daughters." They watch over their attire, but they cannot watch over their hearts. Those who have dances in their houses load themselves with a terrible responsibility before God; they are answerable for all the evil that is

done—for the bad thoughts, the slanders, the jealousies, the hatred, the revenge. . . . Ah, if they well understood this responsibility, they would never have any dances. Just like those who make bad pictures and statues, or write bad books, they will have to answer for all the harm that these things will do during all the time they last...Oh that makes one tremble!

See, my children, we must reflect that we have a soul to save, and an eternity that awaits us. The world, its riches, pleasures, and honors will pass away. Let us take care, then. The saints did not all begin well; but they all ended well. We have begun badly; let us end well, and we shall go one day and meet them in Heaven.



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ST. THÉRÈSE OF LISIEUX

An Autobiography

CHAPTER SIX A PILGRIMAGE TO ROME

It was on Sunday morning, November 20th, that we went to the Vatican, and at eight o'clock we assisted at the Pope's Mass in his own private chapel. His saintly bearing at the altar gave abundant evidence that the Vicar of Christ was in very truth the "Holy Father."

In the Gospel for that day there occurred these consoling words: "*Fear not, little flock, for it hath pleased your Father to give you a Kingdom.*"¹ My heart became filled with confidence. All my fears departed, and in their place was awakened a firm hope that the Kingdom of Carmel would soon be mine. I did not think just then of the other words of Our Lord: "*I disposed to you, as My Father hath disposed to Me, a Kingdom.*"² That is to say, I hold in reserve for you crosses and trials, and through them you will become worthy to possess My Kingdom. "*Ought not Christ to have suffered these things and so to enter into His glory?*"³ "*If you desire to sit on His right*

hand, you must drink the chalice which He Himself has drunk."⁴

The Holy Father's Mass was followed by a Mass of thanksgiving, and then the audience began. Leo XIII, wearing a cassock and cape of white, was seated on a dais, while round him were grouped various dignitaries of the Church. According to custom, each visitor, kneeling in turn and kissing, first the foot⁵ and then the hand of the Sovereign Pontiff, finally received his blessing. At this moment, two of the Noble Guard placed their

¹ Luke xii. 32. ² Luke xxii. 32.

³ Luke xxii. 29. ⁴ Cf. Matt. xx. 22.

⁵The pilgrims kissed a cross embroidered on the shoe. Pius X, it may be remarked, abandoned this ancient custom. At the audiences for the beatification and canonization of St. Therese, Pius XI passed among the kneeling pilgrims giving them his ring to kiss and, in many cases, adding a kindly word. (Rev. Thomas N. Taylor, Editor)

hands on the pilgrim's shoulder as a sign to rise and pass on to the adjoining hall, thus leaving the way clear for the next.

No one uttered a word, but I was firmly determined to speak, when suddenly the Vicar-General of Bayeux, Father Reverony, who was standing to the right of His Holiness, announced in a loud voice that he absolutely forbade anyone to address the Holy Father. On hearing this my heartbeat wildly as if it would break, and I looked for counsel to Celine, who whispered: "Speak!"

The next moment I was on my knees before the Pope. After I had kissed his foot he extended his hand, and then, raising my eyes, which were blinded with tears, I said imploringly: "Holy Father, I have a great favor to ask of you." At once he bent down towards me until his head almost touched my own, while his piercing black eyes seemed to read my very soul. "Holy Father," I repeated, "in honor of your jubilee, allow me to enter Carmel at the age of fifteen."

Surprised and displeased, the Vicar-General said quickly: "Holy Father, this is a child who desires to become a Carmelite, and the superiors of the Carmel are looking into the

matter." "Well, my child," said His Holiness, "do whatever the superiors may decide." Clasp ing my hands and resting them on his knee, I made one last effort: "Holy Father, if only you were to say 'Yes,' everyone else would be willing."

He looked fixedly at me, and said clearly, each syllable strongly emphasized: "Well, child! Well, you will enter if it be God's Will!" Once again, I was going to plead, when two of the Noble Guard bade me rise; seeing, however, that the request was of no avail, and that my hands remained resting on the knees of His Holiness, they took me by the arms, and, with the help of Father Reverony, lifted me to my feet. Just as I was being thus forced to move, the dear Holy Father placed, his hand gently on my lips, then, raising it, blessed me, while his eyes followed me as I turned away.

Papa was deeply distressed to see me coming from the audience in tears; he had passed out before me and so knew nothing of what had happened. To him, personally, the Vicar-General had shown unusual kindness, presenting him to the Sovereign Pontiff as the father of two Carmelites, and the Pope, as a special sign of benevolence, had placed his

hand on Papa's head, appearing to mark him with a mysterious seal in the name of Christ Himself. Now that this father of four Carmelites is in Heaven, it is no longer the hand of Christ's Vicar which rests on his brow, prophesying his martyrdom: it is the hand of the Spouse of Virgins, the King of Heaven; and never again will the divine hand be removed from the head it has crowned with such glory.

My sorrow was indeed crushing. Nevertheless, my soul remained in peace, inasmuch as I had done all that lay in my power to respond to my Divine Master's appeal. But the peace dwelt only in the depths; on the surface all was troubled, and Jesus seemed absent rather than silent, so hidden was He from view.

That day again the sun did not dare shine, and the beautiful Italian sky, now veiled with heavy clouds, mingled its tears unceasingly with mine. All was over! . . . My journey had failed in its purpose and for me had no further charms. And yet the Holy Father's last words should have consoled me—were they not truly prophetic? Despite all obstacles, God's Will has been done. He has not allowed creatures to do their will, but His.

For some time past I had offered myself to the Child Jesus, to be His little plaything; I told Him not to treat me like one of those precious toys which children only look at and dare not touch, but rather as a little ball of no value that could be thrown on the ground, tossed about, pierced, left in a corner, or pressed to His heart, just as it might please Him. In a word, all I desired was to amuse the Holy Child, to let Him play with me just as He felt inclined.

My prayer had been heard. In Rome, Jesus pierced His little plaything, anxious, no doubt, to see what it contained. Then, satisfied with what He found, He let the ball drop and went to sleep. What was He doing throughout His sweet slumber, and what became of the toy He had cast aside? Jesus dreamed that He was still at play; that He took up the ball, or threw it down, or else rolled it far away; but that finally He pressed it to His heart and never again allowed it to slip from His hand. You can imagine, dear Mother, the desolation of the little ball as it lay neglected on the ground! Yet it continued to hope against hope.

To Be Continued



FRANCISCAN SAINTS

FEBRUARY 18TH

The Servants of God

Frederick & Companions

Martyrs, First Order

Emperor Rudolph II founded a convent at Prague in the year 1607. It was called St. Mary of the Snow, and committed to the care of the Franciscans, in the hope, as the legal document states, that, true to the tradition of their forebears, they would oppose with zeal and power the rapidly growing spirit of immorality and indifference to God in Bohemia, and would lead the erring back to the right path.

The godly friars began at once by word and deed and by their writings to preach Catholic Truth and to refute heresy. In a short time, they effected many extraordinary conversions. The Hussites and Calvinists looked with bitter hatred at the flourishing convent and its blessed activities. They waited impatiently for a suitable opportunity to rid themselves forcibly of the entire community of Franciscans.

On February 13, 1611, when the Archduke Matthias and his troops encamped before Prague,

a group of conspirators recognized that the long-awaited opportune moment had come. The inmates of the convent of St. Mary of the Snow themselves sensed the evil that was threatening them and prepared themselves for death with prayer and the penitent reception of the Holy Sacraments. On the morning of February fifteenth, an enraged mob, armed with every sort of deadly weapon, stormed into the church and began their work of destruction and of massacre. The marauders pulled down the crucifixes and holy images, robbed the church of its sacred vessels and vestments, and demolished the altars.

The first Franciscan whom they met was Father John Martinez, a Spaniard, who was attempting to save the Blessed Sacrament. With one fell blow they struck off his hand, which fell to the floor together with the ciborium, and the sacred Species were scattered all about the church. Amid horrible blasphemies the Calvinists trampled on

them, and when Father John tried to ward them off, they split his head with a sword. Then the furious mob forced their way into the convent and murdered all who were in it at the time, fourteen in all, including Father John.

They thrust a dagger in the heart of the superior, Father Frederick. Father Simon they struck down with clubs and then stabbed him with daggers and swords. With cudgels they broke every bone in the body of Bartholomew of Bergamo, confessor of the Italians. Jerome of Milan, a deacon, was run through with a long sword as he knelt before an image of the Mother of God. The head of Clement, a student in Minor Orders, was hacked open with a hatchet. Even the aged Brother Christopher was slain with their battle-axes. Jasper of Varese, a subdeacon, and James of Augsburg, a minorist, as well as the lay brother Didacus, were driven into the tower of the church amid blows from the butt of a gun and jabs from their dirks. From there, they were forced on to the roof, where, amid the wild cheers of the mob, they were shot down. They stabbed the novice John of Germany, the lay brother John of Pisa, and the Brothers Emmanuel and Anthony, with swords and halberds till their bodies were hacked and torn to pieces.

The horrible massacre extended over three hours. On the third day, when the rabble had gradually dispersed, devout Catholics ventured to wrap the precious remains in canvas, and bestowed them secretly in the transept. Five years later, they were exhumed and found wholly incorrupt, their wounds still bleeding fresh. They were put by in the chapel of St. Michael the Archangel, where they repose to this very day, glorified with many miracles and highly honored by the people.

ON OUR CONDUCT TOWARD PEOPLE OF OTHER FAITHS

1.) Consider the inhuman cruelties with which the holy martyrs of Prague were tortured by the heretical Hussites and Calvinists. It happens so often that fanatical heretics entertain a deeper hatred against the Catholic Church and her confessors than do the heathens and the infidels. This is due, principally, to the fact that they have inherited this hatred from the originators of the heresy, who were renegades from the Catholic Church, and, besides, they entertain the lowest ideas of the Catholic Church because she has been misrepresented to them in the grossest way. — What a terrible responsibility the originators of heresy take upon themselves, and how

greatly are those people to be pitied who have been born and reared in heresy!

2.) Consider how carefully we must guard against being infected with erroneous ideas, especially since we live amid people of all faiths and no faith. A mind addicted to faultfinding and opinionation readily seizes on things it has heard against the Faith, or begins to waver in the Faith, especially in the case of matters opposed to sensuality or to pride. Yet to depart even from a single teaching of the Catholic Church is to lose the faith and incur the judgment of God. Neither is it of much use to let yourself be involved in a religious argument. Not seldom it only leads to loss of temper and rash assertions, and the other side does not profit by it in any case, for faith is not acquired by disputing about it, but only childlike submission to the authority of the Catholic Church, *“the pillar and ground of truth”* (1 Timothy 3:15). St. Peter and the apostles were sent by Christ to teach the nations, and whoever wishes to acquire a knowledge of the True Faith,

must pay heed to what they taught. So that, if you meet anyone who is really seeking information, introduce him to some priest as a representative of the apostles. But keep aloof from intimate ties with non-Catholics as you would remain away from contagion. — Have you always behaved in such cases as you should have done?

3.) Consider, however, that non-Catholics are not to be cut off from our charity, as Christ Himself teaches in the beautiful parable of the Good Samaritan. We must assist them too, should they be in need. In our business and social dealings with them, we should be courteous and friendly, respect them as is proper, and avoid all bitterness toward them. In that way, we shall give them the best possible idea of the True Faith. By the fruit they see in us, they will recognize it as a good tree. Finally, following the example of Holy Church, we should pray for non-Catholics, for there are many who are laboring under delusions through no fault of their own.

PRAYER OF THE CHURCH

*Almighty and eternal God, Who savest all and willest none to perish, look on the souls that are seduced by the deceit of the devil, that the hearts of those that err, having laid aside all heretical malice, may repent and return to the unity of Thy truth.
Through Christ Our Lord. Amen.*

Prayer for Choosing a State of Life

O My God, Thou Who are the God of wisdom and good counsel, Thou Who readest in my heart a sincere desire to please Thee alone and to direct myself in regard to my choice of a state of life, in conformity with Thy Holy Will in all things; by the intercession of the most holy Virgin, my Mother, and of my Patron Saints, grant me the grace to know that state of life which I ought to choose, and to embrace it when known, in order that thus I may seek Thy glory and increase it, work out my own salvation and deserve the heavenly reward which Thou hast promised to those who do Thy Holy Will. Amen.



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AMONG INFIDELS - BY DIVINE GRACE

Father Louis Vezelis, OFM

Chapter Eleven - The Family Unit

The Korean family is a self-contained unit. From birth to death - and beyond - a Korean is closely united with his family. The concept of family ties is the result of Confucius' teaching on the family. More than in China itself, perhaps, where the Sage lived and died, the logical Koreans applied his principles rigorously. Sometimes this rigor was painful. But, most of the time it was a source of security against a hostile world. Loyalty to the family is the force of Korean society.

There is a place for everyone and everyone is in his place in the Korean family. Order is expected of everyone - although not always received. At the two extremes of life - infancy and old-age - there is a wonderful freedom which few people in the West enjoy.

Children are allowed to have their way in almost everything during the early years of life. Patient and indulgent parents and grandparents al-

low themselves to be 'victimized' by the young. To the Westerner accustomed to seeing children scolded at every turn and chided at every childish mistake is taken aback at first by this seeming permissiveness. But it is only seeming permissiveness, because as the child reaches school age the stiff discipline begins. Regimentation and good manners start to mold the child along lines of obedience and parental respect, as well as respect for all authority. The means sometimes employed to ensure discipline and obedience would appear to us as barbaric. And, indeed, that's what it is. Nevertheless, the overall effect is reached: the children grow into well-mannered and disciplined young adults.

This does not mean that Korea is a land of virtue. On the contrary, for the most part devoid of supernatural grace, the only virtues that pagan Koreans know are natural virtues. And the cultivation of

these virtues is not easy. The element of pride is the underlying force which stimulates the practice of virtue.

All Korean children wear a school uniform. The uniforms are identical for all schools. The distinguishing marks for different schools is in the name-badge on the collar and the hat. The name of the school and the school-year of the student are indicated by white-enameled lettering. The pins are made of metal and can be taken off very easily.

The student in a family is expected to spend most of his time studying. His schooling is an investment dearly paid for by numerous privations and sacrifices of the family. Not to study becomes an economic sin. The whole family concentrates its energies to help put someone in the family through school. Unlike American schools, where education is free all the way through High School, education is a big bill in Korea after the sixth grade.

But we are getting ahead of ourselves. Let us look again at the 'baby of the family' and see how it is spoiled. If baby brother has a bigger sister, it is not long before big sister receives the duty of carrying ba-

by brother on her back, somewhat like an Indian papoose. Baby is very happy to be carried in this fashion - tied close to big sister or mother, or grandmother with a kind of blanket. The sense of security is great under such conditions. And when baby begins to cry, big sister will bounce baby up and down gently until this movement settles baby again.

This is the manner mothers bring their babies to church. This is the way they will often work in fields as they plant rice. The infants learn from the earliest moments of life to stick close to the family. As the child grows and gradually extends the frontiers of its experience, mental and geographical it will always remember warmth and security of its home. The earliest days of childhood are the most happy and carefree for Korean children. They will not see anything like them again - until they reach their sixtieth birthday and 'officially' retire. From early childhood to late adulthood - these two extremes in human life - are the best times to be alive in Korea.

One can see the wisdom of dealing with infancy in this manner. The child has not reached an age when it could

effectively respond to discipline. Whereas people dress their children like 'mini-adults' and then ridiculously expect them to *act* like little adults, the Oriental sees the child for what it is: a child. Perhaps this explains the tolerance parents have for the childish things children do. They expect children to be children, knowing full well that a hard life awaits them. In the West, most parents try to make life a comfortable experience for their offspring. The result is a society of ill-mannered and ill-disciplined youth. The least sacrifice becomes intolerable for a social structure which puts great importance on the self. In Korea, the importance is not so much on the individual as it is on the family to which the individual belongs. Heroes of youth are generally youths whose exemplary conduct has expressed filial piety. Harsh as the life of a child in Korea may appear to Western thinking, it has in it a deep sense of rustic security. The hardships of life in Korea bind the family together in such a way that from earliest youth, each member learns to think of the family. The family ties are so great that it is unthinkable for the young to leave off and go off on their

own as they do in the West. The family members share everything they have ... more so than in the West. The advantages of strong family ties are not lost on Koreans. However, like all things, there are disadvantages, too. For example, there are those unconscionable relatives who do nothing but travel from relative to relative to spend a few days of leisurely free-loading. When they feel they have exploited their host within reason, they move off to the next relative for a 'visit'. And so, they exist. The relatives who act as hosts must patiently and politely tolerate this nuisance all the while hoping that their unwelcome guest would leave without delay. The family ties are strong, so strong that the individual has great difficulty breaking these ties.

The influence of the West has been very great since the Korean War (1950-1953). Particularly the youth have become very eager to adopt the ways of the West. Sadly, it is the worst of the West that is the first to impress itself upon the impressionable Korean youth.

To Be Continued

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