

THE SERAPH

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The Baptism of St. Augustine
By Charles-André Van Loo

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

THE SACRAMENT OF BAPTISM

Bishop Giles, OFM DD

Does it make any difference if we use the plural or the singular when administering the sacraments?

The Modernist Church has, somewhat surprisingly, declared that baptisms administered using the pronoun “we” instead of “I” are invalid. The valid traditional form is: “I baptize you in the Name of the Father, and of the Son and of the Holy Ghost.” “Holy Spirit” in place of “Holy Ghost” is acceptable as it is a more literal translation of the Latin. The invalid form that is in question is: *“In the name of the father and of the mother, of the godfather and of the godmother, of the grandparents, of the family members, of the friends, in the name of the community we baptize you in the Name of the Father and of the Son and of the Holy Spirit.”* (Vatican News [online] “CDF: Baptisms conferred with arbitrarily modified formulas are not valid.”)

“With debatable pastoral motives,” the note [Congregation of the Doctrine of the Faith] continues, “here resurfaces the ancient temptation to substitute for the formula handed

down by Tradition with other texts judged more suitable”. However, *“the recourse to pastoral motivation masks, even unconsciously, a subjective deviation and a manipulative will”*, the note affirms. *The Second Vatican Council, in continuity with the teaching of the Council of Trent, declared it did not have “the authority to subject the seven sacraments to the action of the Church,” and declared definitively that no one “even if he be a priest may add, remove, or change anything in the liturgy on his own authority”.* (www.vaticannews.va)

The changing of the form (words) changes the meaning and therefore changes the intention of the “minister.” The Church teaches that three things are necessary for the validity of the sacraments – matter, form, and intention. If there is a defect in any one of these, the sacrament is invalid. The proper matter for baptism is water, so baptizing using oil, wine, or some other substance is not valid. The form is the words mentioned above. And the minimum intention for baptism is to do what the

Church does. The intention is generally indicated by the matter and form being used correctly. However, it is possible to withhold the necessary intention while using proper matter and form for nefarious reasons. Some may object to the doctrine of babies who are baptized being washed from sin (They wrongly maintain that infants are innocent and have no need of washing away sin.) and actively deny this and only intend Baptism to be an initiation, thus rejecting the intention to do what the Church does.

As this story made the rounds of the news media, someone pointed out that if the simple change in the pronoun number is enough to invalidate the sacrament of Baptism, is it not the same in the Sacrament of the Holy Eucharist? The traditional words of Consecration for the wine in the Chalice are “pro multis” (for many). The Modernist changed this in the *Novus Ordo* (New Order) Mass to “for all.” (We have recently discovered that they have returned to using “pro multis” once again.)

Is there not a similar difference between “many” and “all”? Is it enough to invalidate the Sacrament?

In the Sacrament of Baptism, it is a question of who is doing

the baptizing. In the Sacrament of the Eucharist, it is a question of who the recipient of the Sacrifice is. Grammatically, we are looking at the subject (who or what is doing something) in the sacramental form of Baptism. In the Sacrament of the Holy Eucharist, we are looking at the object (who or what is on the receiving end of the subject’s action).

The reasoning of the Modernist Church for declaring this departure from the traditional form of Baptism invalid is that the priest is standing in place of Jesus Christ, and it is Jesus who is baptizing. It is not the priest, nor the community gathered around who is baptizing or washing away the sins of the recipient of the sacrament. In the Sacrament of the Eucharist, we are questioning who the recipients of the merits of Jesus’ Sacrifice are. He said, “for many,” the Catholic Church has traditionally used the words “for many,” but the New Church used the words “for all.” Are the merits of Jesus’ Sacrifice applied to everyone (all) or to many?

To reinterpret the Words of God to mean something other than what the Church has traditionally understood is doubtlessly wrong and, dare we say, heretical. But is this enough to

invalidate the Sacrament of the Holy Eucharist? We hold that the change in form (words) and meaning invalidate the Sacrament. A change in form seemingly necessitates a change in intention. In this case, it invalidates the Sacrament on two different levels.

In the Traditional Missal, we find printed in all capital letters and bold print – indicating their importance and necessity – the following words: HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

The English translation is: FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.

The merits of Jesus' Sacrifice cannot be applied to all. The damned souls in Hell cannot be the recipients of the graces of this Sacrament. Those living outside the Catholic Church have traditionally been excluded as well. In the early days of the Church, the non-Catholics or the unbaptized were not even allowed to be

present at this part of the Mass. The gift of eternal Life is only for those who worthily receive Jesus in the Holy Eucharist. Jesus taught us, "Unless you eat the Flesh of the Son of Man and drink His Blood, you cannot have Life in you." His Blood was shed and offered on Calvary and is offered in the Holy Sacrifice of the Mass only for those with the faith to believe and receive Him. Only one thief on Calvary received and benefitted from the Sacrifice of Jesus; the other was excluded from this grace. The merits of Jesus' Sacrifice and Death were not applied to the other thief.

Every Catholic Bishop traditionally takes an oath to uphold all the traditions and the teachings of the Church. It seems inconceivable that so many at the "Second Vatican Council" could undermine the form of the sacraments with a clear conscience. However, this is precisely what we observed happening during those trying years. The Catholic sense of many was abused and taken advantage of. Catholics stood in bewildered disbelief as these changes were handed down. As time and liturgical changes progressed, confused Catholics were forced between

a rock and a tough place. Was the Catholic Church wrong for all these years, and now the New Way is proper? Or are all the bishops in the world now wrong as they dismiss the traditional teaching and practices of the Catholic Church that often were the dividing line between Catholicism (true Christianity) and the Protestants?

For our part, we have chosen to stand with Tradition and proven valid matter, form, and intentions. Novelty and new “translations” with new interpretations appear too close to the condemned heresies of the various Protestant sects to be acceptable.

For those who have unknowingly received invalid baptisms, we can suggest that their good intentions and desires will gain them the grace of the sacrament that they did not receive. We call this the baptism of desire. The “Baptism of Desire” is not a sacrament, but it is a source of great graces and merits in the absence of the valid sacrament of Baptism. If we are made aware of an invalid baptism, we are obligated to correct this by validly receiving the sacrament. God works and gives grace through the sacraments, but He is not bound only to give grace in the sacraments.

It is puzzling to consider the Modernist change in the words of consecration of the Holy Eucharist and then a return to the previously abandoned form. As we strive to understand the change of form, only one diabolical reason appears to surface.

The “Second Vatican Council” appears to have had the intention to make the Catholic Church more acceptable to the Protestant sects (“separated brethren”). The form of the Sacraments had to be changed and adapted, which indicated a change in the intentions. One of the first changes seems to be the change in the Consecration of the Holy Eucharist. If this was enough to invalidate the sacrament, all the priests using this new form offered invalid Masses and exposed the people to idolatry. The symbol of Jesus in the Holy Eucharist is more acceptable to Protestant sentiments than the reality of Jesus in the Holy Eucharist (Transubstantiation). But then came the change in the rite of ordination. The Protestant idea of ordaining ministers rather than priests seemed to be the goal and intention. If this change in the form and intention of the sacrament of orders is invalid, no (or very few) true priests are left many years later.

If the “priests” are not valid, then, even if they use the correct matter, form, and intention in the “consecration” of the “Mass,” there is still no consecration because they are not valid priests. Hence, the devils can eagerly promote a return to the visibly proper forms because they have de-

stroyed the priesthood. If there are no true priests, there are no true Masses, even if they have the best intentions and use the proper matter and form. They have become actors or demonic puppets. The ultimate goal of Protestantizing the Church is complete.



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SACRAMENTS & SACRAMENTALS

Bishop Giles, OFM DD

Are the Sacraments and sacramentals the guaranteed and sure way to Heaven?

The Sacraments are essential for us to get into Heaven. We can even say it is impossible to get into Heaven without them. “Those who believe and are baptized will be saved.” “Unless a man eats the Flesh of the Son of Man and drinks His Blood he shall not have life in him.” However, we may reasonably conclude that many in Hell were baptized or received Jesus in the Holy Eucharist at one time or another during their lives. With every Sacrament, there is a corresponding duty on our part to cooperate with the graces given in the Sacrament.

The definition of a Sacrament contained in our Catechisms is simple enough. “A Sacrament is an outward sign instituted by Christ to give grace.” The Sacraments give grace when we properly receive them. St. Paul reminds us that those who unworthily receive Our Lord in Holy Communion eat and drink damnation to themselves.

Baptism is the first requirement for all the other Sacraments. We cannot worthily re-

ceive any other Sacrament unless we have first been baptized. As we study the spiritual life, we soon discover that it is not enough to go through the motions of receiving the Sacraments. We must make the spiritual preparations and do so with the proper intentions.

The proper disposition for us to receive Holy Communion is to have dutifully examined our conscience and at the least confessed all our mortal sins in the Sacrament of Penance (Confession), received absolution, and performed the penance given us. Then we need to make sure that we are properly fasting before we receive Jesus in the Holy Eucharist. Next, we need to make sure that we are aware of what we are doing and Who we are receiving. Holy Communion should not be approached simply out of habit or routine. We certainly should not approach Jesus with sentiments of indifference or boredom. We are never perfect, but we should always strive to be the best that we can be as we approach God in the Sacraments.

These same principles should be applied to all the Sacraments. We need to spiritually

prepare ourselves and put forth our best efforts. When the Sacraments are properly received, they produce grace. The worthiness of the minister does not affect the validity of the Sacraments or the graces they produce. An unworthy priest who provides the proper matter, form, and intention for Sacraments validly produces the Sacraments. The unworthy priest may be harming his soul, but the recipients of the Sacraments always receive the graces if they are properly disposed. We say in Theology that the Sacraments give grace *ex opera operato*. The grace is given by God through the merits of Jesus Christ. Jesus is the Minister of the Sacraments and the priest is only His visible representative through whom He works. The priest is as a pen in the Hand of God as He writes upon the souls of men in the Sacraments.

The graces that we receive are by definition gifts from God. We do not deserve these graces and we could never merit them. It is purely through the merits of Jesus Christ that we receive them.

What I would like to draw our attention to is what is the purpose or effect of these various Sacramental graces. God attached these graces and gives them to us through the Sacra-

ments, to draw us nearer to Him, but perhaps just as importantly, He gives us these graces to strengthen and fortify us for the spiritual battles that we must face in this world. Sacramental graces in the words of St. Paul are the spiritual protection and battle gear/weapons that we need in the war for our souls, in which we are currently engaged.

Sacramental graces are not given for us to store away as treasures to be later enjoyed in our retirement. They are meant to be employed right now in the spiritual fight against the world, the devils, and our fallen natures. This life is not the time of rest, it is not our retirement – these come after we have fought and won the good fight or successfully run the course before us. We put on the armor of Christ by properly receiving the appropriate Sacraments for our station in life. Armed with Sacramental grace, we are then able to correctly fulfill our obligations and duties as God desires. Our love for God correspondingly increases as well as the love of our neighbors. All the events and circumstances in this world, no matter how they may materially appear, will spiritually draw us nearer to God. All things then work for the good of those who love God.

God does not promise us Heaven without any work or sacrifices. On the contrary, we are expected to toil and labor every day. “Deny yourself, take up your daily cross, and come follow Me.” The Sacramental graces are there to help us do just that. They do not spare us this labor or sacrifice, but they do make our labors and sacrifices much lighter, sweeter, and enjoyable. In the material world, we know that if we have the right tool any job becomes possible or at least much easier. It is, likewise so, in the spiritual world. With the right Sacramental graces, everything becomes possible and much easier. With St. Paul, we must one day proclaim: “I can do all things in Him Who strengthens me.” Fortified with the graces of the Sacraments we have nothing to fear from the world, the devil, or our fallen natures. We will still have to face them and do battle with them, but we will not fear them, because we know that with God’s grace we can overcome them all.

Now, let us consider the sacramentals. The sacramentals are not good luck charms or amulets. Such superstitions are insults to the Church and God. With proper faith and devotion, the various sacramentals become very valuable tools in our spiritual battles here on

earth. These tools must be put to work as they were intended otherwise, they are useless. A hammer lying on a tool bench is useless until it is picked up and put to work doing what it was designed to do.

Many are persuaded that they only need to hang a brown scapular around their necks, and they are guaranteed entrance into Heaven. They have superficially read or misinterpreted the words often printed on them: “Whosoever dies wearing this scapular shall not suffer eternal fire.” What we need to consider is what does it mean to “wear a scapular?” The brown scapular is a modified form of a full religious habit – specifically the habit of the Carmelite order. The person entering the religious life asks to be permitted to wear a habit of penance. The religious garb (habit) is a penitential garb designed to be a penance and to remind the religious to daily live a life of penance. There have been many promises that those who die wearing the respective habit of their Order will go to Heaven. This does not mean that they only need to have a specific garment draped over their bodies. It means that they must live the life the habit symbolizes – the penitential life. The religious that dies living the penitential life he has professed to live

will undoubtedly go to Heaven.

Many in the world are unable to enter the various religious orders but would like to become a part of and cooperate in the works of these religious orders. These are often enrolled in or permitted to wear a modified habit or scapular. To obtain the blessings of the religious order they make promises to live according to some respective standard of the Confraternity or Third Order. The scapular that they wear is to be a daily reminder of the life they have promised to live. It is a penitential garment designed to daily remind us to live a penitential life. It is a daily reminder to lift our hearts and minds to God, Mary, and the saints – especially the saints of the respective order we have aligned ourselves with. If we are faithful to this habit of penance, the garment symbolizing this penitential habit will also become a symbol of the eternal life promised us for the faithful observance of our promises (vows).

If we carry a rosary in our pockets and never use it to pray, we might as well carry rocks in our pockets. If we hang a crucifix on our walls but never look at it and raise our hearts and minds to Jesus Crucified, then it will be of no use to us in obtaining grace or in going to Heaven. If we keep holy water in a small font by our door but never bless ourselves with it, it is of no use to us. If we become thoughtless and careless in our use of the sacramentals, then they do us very little good – if any.

It is our prayer that everyone will do away with all superstitious ideas and practices. Especially let us root out any false beliefs that we may have unintentionally allowed to creep into our reception of the Sacraments and in the use of sacramentals. May we here and now, and till the end of our days, strive to receive the Sacraments as worthily as possible and use the various sacramentals properly and efficaciously.

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Jesu! The very thought of Thee,
With sweetness fills my breast;
But sweeter far Thy Face to see,
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than Thy blest Name,
O Savior of mankind!

O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind Thou art;
How good to those who seek!

But what to those who find? Ah this,
Nor tongue nor pen can show:
The love of Jesus, what it is,
None but His lovers know.

Jesu! Our only joy be Thou,
As Thou our prize wilt be;
Jesus! Be Thou our glory now,
And through eternity.



THE COMMUNIST THREAT

Father Joseph Noonan, OFM

Part Twelve: The Undermining of Education

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

1972

THE NEWPORT HARBOR ENSIGN OF CORONA DEL MAR, CALIFORNIA carried an article entitled “Teachers Are Recycled” in its January 20, 1972 issue. The following are excerpts from this important article:

Education in California is finally going to catch up with the “innovative” Newport-Mesa Unified School District. With the passage of the Stull Bill, AB 293, all school districts are mandated to evaluate their classroom teachers and certificated personnel through new guidelines. Another portion of the bill will allow a district to dismiss a teacher with tenure, without going to court.

A teacher will no longer have the prerogative of having his own “style” of teaching, The

Serious Seventies: c. 1972 because he will be held “accountable” to uniform expected student progress. His job will depend on how well he can produce “intended” behavioral changes in students.

“School districts just haven’t had time to tool up for it,” explained Dr. William Cunningham, Executive Director of the Association of California School Administrators (ACSA). Until recently, he was superintendent of the Newport-Mesa district.

The Newport-Mesa district, under the guidance of Dr. Cunningham, accomplished this task years ago. In fact, we have warned of this appraisal plan in many of our columns throughout the past 2 years. Its formal name is “staff performance appraisal plan,” at least in this district, and was formulated as early as 1967.

In 1968 five elementary schools in our district (California, Mariners, Presidio, Victoria, Monte Vista) and one high school (Estancia) were selected from schools that

volunteered for the project. They were accepted on the basis that at least 60% of the teachers were willing to participate in the "in-service training sessions" and to "apply" the assessment processes learned at these sessions in their own classroom situations. A total of 88 teachers participated in all aspects of the pilot study....

THE NEW YORK TIMES carried a lengthy front-page article on April 30, 1972 by William K. Stevens entitled "The Social Studies: A Revolution Is on — New Approach Is Questioning, Skeptical — Students Examine Various Cultures." This article explained the early history of the twenty-six-year controversy which has raged across the United States between those desiring education for a global society versus those desiring education in American History and Western Civilization; i.e., the question of "social studies" versus traditional history, and "process" education versus fact-based education. Excerpts follow:

When C. Frederick Risinger started teaching American History at Lake Park High School near Chicago, he operated just about as teachers had for generations.

He drilled students on names and dates. He talked a lot about kings and presidents. And he worked from a standard text whose patriotic theme held that the United States was "founded on the highest principles that men of good will and common sense have been able to put into practice." That was ten years ago, but it might as well be 50. For the social studies curriculum at Lake Park has changed almost beyond recognition. The 32-year-old Mr. Risinger, now head of the department, has abandoned the traditional text and set his students to analyzing all revolutions, not just the American, and from all points of view, including the British one that George Washington was both a traitor and an inept general.

An article entitled: "**PEOPLE CONTROL BLUEPRINT**" by Carol Denton was published in the May, 1972 issue (Vol. 3, No. 12) of *The National Educator* (Fullerton, CA). Recommendations made in the top secret paper discussed in this article echo those mentioned in the April 6, 1971 Michigan Governor's Advisory Council on Population paper. Excerpts follow: *A "Top Secret" paper from the Center for the Study of*

Democratic Institutions, now in the hands of The National Educator, reveals a plan for total control of the people of the United States through behavioral modification techniques of B.F. Skinner, the controversial behaviorist author of Beyond Freedom and Dignity....

According to the "Dialogue Discussion Paper," marked "Top Secret" across the bottom of the cover page, a conference was held at the Center on January 17 through 19, 1972, at which time a discussion on "The Social and Philosophical Implications of Behavior Modification" was held. The paper in question is the one prepared [by] four individuals for presentation at that conference entitled "Controlled Environment for Social Change." The authors are Vitali Rozyngo, Kenneth Swift, Josephine Swift and Larney J. Boggs....

The second page of the paper carries the inscription, "To B.F. Skinner and James G. Holland." ... Page 3 of the paper states that the "Top Secret" document was prepared on December 31, 1971....

The authors of this tome are senior staff members of the Operant Behavior Modifica-

tion Project located at Mendocino State Hospital in California and the project is partially supported by a grant from the National Institute on Alcohol Abuse....

On page 5 of this blueprint for totalitarianism, the authors state that "we are presently concerned with controlling upheavals and anarchic behavior associated with social change and discontent." ... The authors go on to say that they believe an "Orwellian world" is more likely under presently developing society than under the kind of rigorous controls of a society envisioned by Skinner....

On page 6, the authors deplore the growing demands for "law and order," stating that the population is now more apt to support governmental repression than previously, in response to "their own fears." ...

They add that "with the rising population, depletion of natural resources, and the increase of pollution, repressive measures may have to be used to guarantee survival of our species. These measures may take the form of forced sterilization, greatly restricted uses of energy and limits on population movement and living location." ...

Skinner, on the other hand, they allege — “advocates more sophisticated controls over the population, since punishment (by the government) for the most part works only temporarily and only while the punishing agent is present.”...

On the other hand, the authors allege, operant conditioning (sensitivity training) and other behavioral techniques can be used to control the population through “positive reinforcement.”

Mary Thompson, Secretary and member of the Speakers’ Bureau of the Santa Clara, California Republican Women’s Federation, gave a very important speech regarding Planning, Programming, Budgeting Systems (PPBS) on June 11, 1972. Following are key excerpts:

When I was first asked to speak to you about PPBS (Planning, Programming, Budgeting Systems), I inquired whether it was to be addressed to PPBS as applied to education. I shall deal with it at the education level today, however you should remember that PPBS is a tool for implementing the very restructuring of government at all levels in every area of governmental institutions.

What is involved is the use of government agencies to accomplish mass behavioral change in every area....

PPBS is a plan being pushed by Federal and State governments to completely change education....

The accountability involved in PPBS means accountability to the state’s predetermined education goals....

One leader of education innovation (Shelly Umans — Management of Education) has called it “A systematic design for education revolution.” ...

In a systems management of the education process, the child himself is the product. Note: the child... his feelings, his values, his behavior, as well as his intellectual development....

PPBS is the culmination of the “people planners” dreams....

Then in 1965 the means for accomplishing the actual restructuring of education was provided in the Elementary and Secondary Education Act (ESEA). President Johnson has said that he considered the ESEA the most significant single piece of legislation of his administration. Recall that it was also the same year of 1965 when the presidential

order was given to introduce PPBS throughout the entire federal government. 1965 was the year which unleashed the actual restructuring of governmental processes and formally included education as a legitimate Federal government function....

PPBS is the systems management tool made possible by technology of computer hardware to affect the planned change....

In order to make an explanation of PPBS intelligible, you must also know that education itself has been redefined. Simply put, it has become the objective of education to measure and diagnose the child in order to prescribe a program to develop his feelings and emotions, values and loyalties toward predetermined behavioral objectives.... Drawing it right down to basics, we are talking about conditioned responses in human terms. Pavlov experimented on dogs!...

Taking each element of PPBS will show how the process is accomplished. PLANNING — Planning phase (please note that the process involved with a systems approach is always described in terms of “phases”) always includes the establishment of goals com-

mittees, citizens committees, needs assessment committees.... These are referred to as “community involvement.” The committees are always either self-appointed or chosen — never elected. They always include guidance from some trained “change agents” who may be administrators, curriculum personnel or local citizens. Questionnaires and surveys are used to gather data on how the community “feels” and to test community attitudes. The ingeniousness of the process is that everybody thinks he is having a voice in the direction of public schools. Not so... for Federal change agencies, specifically regional education centers established by ESEA, influence and essentially determine terminology used in the questionnaires and surveys. The change agents at the district level then function to “identify needs and problems for change” as they have been programmed to identify them at the training sessions sponsored by Federal offices such as our Center for Planning and Evaluation in Santa Clara County. That is why the goals are essentially the same in school districts across the country. It also explains why three years ago every school district was

confronted with the Family Life Education issue at the same time....

Unknowing citizens' committees are used by the process to generate acceptance of goals already determined. What they don't realize is that professional change agents are operating in the behaviorist's framework of thought and Mr. or Mrs. Citizen Parent is operating in his traditional education framework of thought. So, the local change agents are able to facilitate a group to a consensus in support of predetermined

goals by using familiar, traditional terms which carry the new behaviorist meanings....

Another name for this process is Participatory Democracy, a term by the way, which was coined by Students for a Democratic Society in their Port Huron Manifesto to identify the process for citizen participation in destruction of their own political institutions....

To Be Continued



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THE BIRTH OF THE HOLY ROMAN EMPIRE

Father Anthony Lentz, OFM

Part III

Our Lord and Ancient Rome

We know about Our Lord's miracles, His Gospel, and the purpose of His Coming – the Redemption and salvation of mankind. He began with His chosen people. This was fitting because it was given to them to preserve the belief in the True God and the coming of the Messiah – His coming. They were given the Ten Commandments, the Divine confirmation of the Natural Law which God has put into the heart of every man. He gave them the Old Mosaic Law with its ceremonies and sacrifices. All this is a prefigure of that one great Sacrifice upon the Cross renewed daily in the Mass. Yes, it was indeed fitting. Of course, He disapproved of the novelties and the “traditions of men” promoted by Pharisees. Remember that the Pharisees were not an order within the Mosaic Law and did not exist until the Babylonian Captivity. Our Lord said that the people should listen to them in so far as they speak truthfully, but

not imitate them in their hypocrisy. This does not mean that there were not any Pharisees who were just and honest men, genuinely seeking the truth. Some did believe that Jesus was indeed the Messiah and chose to follow Him, such as Nicodemus. He did have faith, but it was not as strong as it should be. Even among the people, including His disciples, Our Lord did not find that firm faith. Where did He find the greatest faith in all of Israel? He found it in a Roman Centurion. You should be well familiar with this account since it is one of the Sunday Gospels we hear every year. It is where we read those famous words, “*Lord I am not worthy that Thou should come under my roof; say but the word and my servant shall be healed.*” This may have foreshadowed the role that ancient Rome would take in the governance and propagation of the Gospel. It takes strong faith, a firm hope, and a burning charity to truly accomplish these things, and God would bring much good out of evil. Am I getting ahead of myself? This was

Our Lord's relation with only one Roman. What was His attitude towards the Roman Empire? Let's look through those divinely inspired historical references, the Gospels, and find out.

The encounter with the centurion was already mentioned, and it was a singular case indeed. Also, it does not demonstrate a particular aspect: Our Lord's recognition of Roman rule and authority. There are two examples of this: Caesar's tithings and Pontius Pilate's interrogation of Our Lord.

If you recall, the Roman government and the Jewish nation had at best a tumultuous relationship. The Jews were not fans of the Roman occupation. Many uprisings and rebellions were formed even during Our Lord's time and continued for at least a hundred years after the destruction of the Temple by Titus in 70 A.D. The paying of taxes to Rome was a particularly sore spot for many of the people, which is why the publicans were hated. I mean, who likes a tax collector? Knowing this, the Pharisees came up with the perfect question to trap Our Lord and thus destroy His influence on the people. They presented a simple question in their "flattering tone." *And they sent to Him their disciples with the*

*Herodians, saying: 'Master, we know that thou art a true speaker, and teaches the way of God in truth, neither cares thou for any man: for thou dost not regard the person of men. Tell us therefore what dost thou think, is it lawful to give tribute to Caesar, or not?' But Jesus knowing their wickedness, said: 'Why do you tempt me, ye hypocrites? Shew me the coin of the tribute.' And they offered Him a penny. And Jesus saith to them: 'Whose image and inscription is this?' They say to Him: 'Caesar's.' Then He saith to them: **'Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's.'** And hearing this they wondered, and leaving Him, went their ways." (Gospel of St. Matthew 22:16-21) I believe that was, as chess players say, "checkmate." Our Lord certainly baffled the Pharisees, but more importantly, for our historical purpose, He demonstrated His respect for Rome and the importance and lawfulness of paying taxes.*

The second example is even more important. The Sanhedrin, the High-priest, and the Pharisees all sought to put Jesus to death. I suppose His triumphant entrance into Jerusalem was the final nail in the

proverbial coffin. The Temple guards were eventually able to capture and arrest Our Lord, for it was their hour to do so. They all mocked and insulted Him. They lied about Him under oath. They sent Him to Pontius Pilate to have Him crucified. Pilate was many things: a pagan, perhaps a coward, but he was not a fool. He knew that they delivered Our Lord to Him out of envy. He questioned Our Lord in the Praetorium:

Pilate therefore went into the hall again, and called Jesus, and said to him: 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?

He tried many ways to free our Lord that would not result in a riot. He may have merely looked upon Our Lord as an innocent man, maybe even the rightful “King of the Jews,” but it was not until he heard Our Lord’s accusers say, “*We have a law that He must die because He has made Himself the Son of God,*” that he began to be afraid. He commanded that Our Lord, Who had just been scourged, mocked, and crowned with thorns by the Roman soldiers, be brought before him again:

And he entered into the hall again, and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate, therefore, saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee?

Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee, hath the greater sin. And from henceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king,

speakeeth against Caesar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the parascève of the pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with him; away with him; crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar.” (Gospel of St. John Chapters 18 & 19)

Our Lord’s personal relationship with Ancient Rome was that of acknowledgment of their authority and dominion because it was given to them

by His Father. See how God allows man’s free-will choices to shape and mold social constructs. He even respected the sentence that Pilate announced. The Roman Empire was indeed pagan, but it also brought order to the known world. Its construction of roadways, its establishment of commerce, and its civil laws helped the growth and expansion of the Church. There was corruption and evil, but God can bring good out of any evil. He did so with ancient Rome, especially during the Roman persecutions of the Early Church.

To Be Continued



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THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



CHAPTER THREE CATECHISM ON THE HOLY SPIRIT

My Children, how beautiful it is! The Father is our Creator, the Son is our Redeemer, and the Holy Ghost is our Guide. Man by himself is nothing, but with the Holy Spirit he is very great. Man is all earthly and all animal; nothing but the Holy Spirit can elevate his mind, and raise it on high. Why were the saints so detached from the earth? Because they let themselves be led by the Holy Spirit. Those who are led by the Holy Spirit have true ideas; that is the reason why so many ignorant people are wiser than the learned. When we are led by a God of strength and light, we cannot go astray.

The Holy Spirit is light and strength. He teaches us to distinguish between truth and falsehood, and between good and evil. Like glasses that magnify objects, the Holy Spirit

shows us good and evil on a large scale. With the Holy Spirit we see everything in its true proportions; we see the greatness of the least actions done for God, and the greatness of the least faults. As a watchmaker with his glasses distinguishes the most minute wheels of a watch, so we, with the light of the Holy Ghost, distinguish all the details of our poor life. Then the smallest imperfections appear very great, the least sins inspire us with horror. That is the reason why the most Holy Virgin never sinned. The Holy Ghost made her understand the hideousness of sin; she shuddered with terror at the least fault.

Those who have the Holy Spirit cannot endure themselves, so well do they know their poor misery. The proud are those who have not the Holy Spirit.

Worldly people have not the Holy Spirit, or if they have, it is only for a moment. He does not remain with them; the noise of the world drives Him away. A Christian who is led by the Holy Spirit has no difficulty in leaving the goods of this world, to run after those of Heaven; he knows the difference between them. The eyes of the world see no further than this life, as mine see no further than this wall when the church door is shut. The eyes of the Christian see deep into eternity. To the man who gives himself up to the guidance of the Holy Ghost, there seems to be no world; to the world there seems to be no God. . . . We must therefore find out by whom we are led. If it is not by the Holy Ghost, we labor in vain; there is no substance nor savor in anything we do. If it is by the Holy Ghost, we taste a delicious sweetness... it is enough to make us die of pleasure!

Those who are led by the Holy Spirit experience all sorts of happiness in themselves, while bad Christians roll themselves on thorns and flints. A soul in which the Holy Spirit dwells is never weary in the presence of God; his heart gives forth a breath of love. Without the Holy Ghost we are like the stones on the road. Take in one hand a sponge full of water, and in the other a little pebble; press them equally. Nothing will come out of the pebble, but out of the

sponge will come abundance of water. The sponge is the soul filled with the Holy Spirit, and the stone is the cold and hard heart which is not inhabited by the Holy Spirit.

A soul that possesses the Holy Spirit tastes such sweetness in prayer, that it finds the time always too short; it never loses the holy presence of God. Such a heart, before Our good Savior in the Holy Sacrament of the Altar, is a bunch of grapes under the wine press. The Holy Spirit forms thoughts and suggests words in the hearts of the just. Those who have the Holy Spirit produce nothing bad; all the fruits of the Holy Spirit are good. Without the Holy Spirit all is cold; therefore, when we feel we are losing our fervor, we must instantly make a novena to the Holy Spirit to ask for faith and love. See, when we have made a retreat or a jubilee, we are full of good desires: these good desires are the breath of the Holy Ghost, which has passed over our souls, and has renewed everything, like the warm wind which melts the ice and brings back the spring... You who are not great saints, you still have many moments when you taste the sweetness of prayer and of the presence of God: these are visits of the Holy Spirit. When we have the Holy Spirit, the heart expands — bathes itself in Divine Love. A fish never complains of having too much water, neither does a

good Christian ever complain of being too long with the good God. There are some people who find religion wearisome, and it is because they have not the Holy Spirit.

If the damned were asked: Why are you in Hell? they would answer: For having resisted the Holy Spirit. And if the saints were asked, Why are you in Heaven? they would answer: For having listened to the Holy Spirit. When good thoughts come into our minds, it is the Holy Spirit who is visiting us. The Holy Spirit is a power. The Holy Spirit supported St. Simeon on his column; He sustained the martyrs. Without the Holy Spirit, the martyrs would have fallen like the leaves from the trees. When the fires were lighted under them, the Holy Spirit extinguished the heat of the fire by the heat of Divine Love. The good God, in sending us the Holy Spirit, has treated us like a great king who should send his minister to guide one of his subjects, saying, "You will accompany this man everywhere, and you will bring him back to me safe and sound." How beautiful it is, my children, to be accompanied by the Holy Spirit! He is indeed a good Guide; and to think that there are some who will not follow Him. The Holy Spirit is like a man with a carriage and horse, who should want to take us to Paris. We should only have to say "yes," and to get into it. It

is indeed an easy matter to say "yes"! . . . Well, the Holy Spirit wants to take us to Heaven; we have only to say "yes," and to let Him take us there.

The Holy Spirit is like a gardener cultivating our souls. The Holy Spirit is our servant. There is a gun; well you load it, but someone must fire it and make it go off. In the same way, we have in ourselves the power of doing good...when the Holy Spirit gives the impulse, good works are produced. The Holy Spirit reposes in just souls like the dove in her nest. He brings out good desires in a pure soul, as the dove hatches her young ones. The Holy Spirit leads us as a mother leads by the hand her child of two years old, as a person who can see leads one who is blind.

The Sacraments which Our Lord instituted would not have saved us without the Holy Spirit. Even the death of Our Lord would have been useless to us without Him. Therefore, Our Lord said to His Apostles, "It is good for you that I should go away; for if I did not go, the Consoler would not come." The Descent of the Holy Ghost was required, to render fruitful that harvest of graces. It is like a grain of wheat—you cast it into the ground; yes, but it must have sun and rain to make it grow and come into ear. We should say every morning, "O God, send me Thy Spirit to teach me what I am and what Thou art."

ST. THÉRÈSE OF LISIEUX

An Autobiography

CHAPTER SIX A PILGRIMAGE TO ROME

Meanwhile Papa was proposing to take me to Jerusalem, but although my natural inclination drew me to visit the places sanctified by Our Lord's footsteps, I was weary of earthly pilgrimages. I longed only for the beauties of Heaven, and it was to win them for souls that I pined to become a prisoner as quickly as possible. Alas! before the gates of my hallowed prison should open, I knew that I must continue to struggle and suffer; yet my trust in God did not grow less, and I still hoped to enter at Christmas.

Scarcely had we reached home when I went to the convent. What an interview that was! You will remember, dear Mother, how I left myself entirely in your hands, for my own resources were completely exhausted. You told me to write to the Bishop and remind him of his promise. I did so at once, and no sooner was the letter posted than I felt I should obtain the necessary permission without any further waiting; but each day brought

a fresh disappointment. When the beautiful feast of Christmas dawned, Jesus was still sleeping. He had left His little ball on the ground without even glancing at it.

The trial was a sore one, but He whose Heart is ever watching taught me that He works miracles for those whose faith is as a grain of mustard seed, in hope of thereby strengthening it; whilst for His intimate friends, for His Mother even, He did not work wonders until He had put their faith to the test. Did He not permit that Lazarus should die, even though Mary and Martha had sent word that he was sick? And at the marriage feast of Cana, when Our Lady asked her Divine Son to aid the master of the house, did He not answer that His hour had not yet come? But after the trial what a reward! Water was changed into wine, and Lazarus rose from the dead. In like manner did my Beloved act with His little Therese — having tried her long and often, He granted all her desires.

For my New Year's gift in 1888, Jesus again gave me His cross. Mother Mary of Gonzaga wrote to tell me that on the Feast of the Holy Innocents, December 28, she had received the Bishop's answer authorizing my immediate entry into Carmel, but that she herself had decided not to open its doors to me until after Lent. At the thought of such a long delay I could not restrain my tears: the dove had been released from her earthly ties only to find that the Ark itself refused to shelter her.¹

The three months of waiting were fruitful in sufferings, and still more so in other graces. At first indeed the thought came to me to throw off restraint and lead a life less strict than usual. But Our Lord made me understand how valuable those months were, and I resolved to give myself up more than ever to a serious and mortified life. When I say mortified, I do not allude to the penances practiced by the Saints. Far from resembling those heroic souls who from their childhood use fast and scourge and chain to discipline the flesh, I made my mortifications consist simply in checking my self-will, keeping back an impatient answer, rendering a small service in a quiet way, and a hundred other

similar things. By means of these trifles I prepared myself to become the spouse of Christ, and I can never tell you, dear Mother, how much the enforced delay helped me to grow in self-abandonment, humility, and other virtues.

¹One reason was the persistent opposition of the superior, Canon Delatroëtte, a cross which lasted for three years. The Canon was very angry with both Foundress and Prioress for desiring to admit anyone under 21. "I present to you the child you have coveted" — he said to the community in chilling tones on April 9, 1888. "I hope she will not disappoint your expectations, but should it so fall out, I remind you that the responsibility is your own." He delayed her reception for two months and her profession for eight. The influenza epidemic of 1891 revealed to him the treasure God had entrusted to his care.

(Rev. Thomas N. Taylor, Editor)

End of Chapter Six



To Be Continued



FRANCISCAN SAINTS

APRIL 3RD

Blessed Gandolph of Binasco

Confessor, First Order

This blessed man was born in the little town of Binasco in Lombardy. He renounced the vanities of the world in the flower of his youth in order to become a religious of the Order of St. Francis. This was in the lifetime of the holy Founder. He was remarkable for his deep humility, his great love of prayer, and his boundless zeal for the salvation of souls. His reputation for sanctity was widespread in Sicily. His life was one of continual penance and rigorous abstinence. Besides the fasts enjoined by the rule, he fasted three days in the week on bread and water. His only tunic was a hair shirt. He spent whole nights in prayer and was often rapt in ecstasy. Such was his love of humility and his horror of the praise of men that, on learning that his brethren spoke in terms of admiration of his virtue, he determined to withdraw to a solitary place in order to escape the temptation to vanity.

Taking with him Brother Paschal, who shared his taste for solitude, they set out together for the wild and rugged mountains of Petralia. On their way they stopped at Polizzi. The people, hearing of their arrival, compelled Gandolph to stay and preach the Lenten course in that town. A few days later, Brother Paschal fell ill and lost his speech before he could make his confession. He remained in this sad condition for five days, during which time he frequently made signs to Gandolph with his eyes and hands, as if to implore his help. When he seemed to be at the point of death Gandolph, moved with compassion at his dear brother's affliction, betook himself to prayer, begging God to make known to him what the dying man desired. He had scarcely ended his prayer, when the dying man recovered his speech and said: "I thank God and you, my Father, because through your interces-

sion I have been delivered from hell. Through negligence, I had omitted to confess certain sins, for which the devil was about to lay hold of me, and he would have dragged me down to hell but for your charitable aid.” He then made a most contrite confession and died in great peace.

In his sermons Brother Gandolph spoke with such burning zeal as to inspire his hearers with true devotion, while at the same time he taught them the practice of virtue. One Wednesday in Holy Week in the year 1260, while he was preaching in the church at Polizzi, he told his hearers that this would be his last sermon. On his return to the hospital of St. Nicholas, where he lodged, he fell sick and prepared himself for death. On Holy Saturday he told those who were attending him that he would not see the next day dawn. And so, it was. At the moment of his death, all the bells in Polizzi rang out of their own accord. His body diffused a marvelously sweet fragrance, which perfumed the whole house and lasted for a fortnight. The clergy and the people of Polizzi assisted at his funeral, and he was buried in the beloved solitude which he had chosen for himself.

Many miracles occurred after his death. When his body had been buried about sixty years, it was decided to remove it to a more honorable resting-place. The exact spot where he had been buried was not known, but God pointed it out to the workmen in a miraculous manner. The body was found whole and incorrupt and was then exposed to public veneration. God again honored it with many miracles, which made the name of Blessed Gandolph famed throughout Sicily. Pope Leo XIII confirmed the devotion which has been paid to him from the beginning.

ON THE PLEASURES OF THE WORLD

Consider the vanity of worldly pleasures. St. John says in his Epistle (1, 2:17): “*The world passeth away and the concupiscence thereof.*” A casket and a shroud are all that remain to us of its splendor. Hence there is much truth in the words that there is little happiness behind high windows and beautiful curtains. Worldly pleasures are like poisoned honey which we swallow with relish, to experience thereafter the excruciating pains of worry, envy, spite, and anger. How wisely, therefore, did Blessed Gandolph act when he disengaged himself

from these pleasures. — Have you allowed yourself to be deluded by the pleasures of the world? Have you perhaps envied others on their account?

Consider the dangers associated with worldly pleasures. *“For all that is in the world is the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life” (1 John 2:16)*. The number of those who suffer no harm in the midst of the pleasures of the world is very small. Again, how wise it was of Blessed Gandolph to renounce the pleasures of the world and so to guard his soul from much harm. — Have worldly pleasures perhaps been an occasion of sin for you in the past?

A rich recompense awaits those who renounce worldly pleasures. When St. Peter asked Our Lord what he and the other apostles would receive because they had left all things, he was given this promise: *“Amen, I say to you, that you who have followed me, in the regeneration shall sit upon twelve seats (thrones)” (Matt 19:28)*. Even here on earth Our Lord gives those who have withdrawn from the world the true joys of the children of God and the peace of a good conscience. — Adhere, therefore, to God, and use the world as though you used it not.



PRAYER OF THE CHURCH

O God, who dost make the hearts of Thy faithful to be of one mind and one will, grant to Thy people to love that which Thou hast commanded and to strive after that which Thou hast promised, so that amid the vicissitudes of this life our hearts may be directed there where true joy is to be found. Through Christ Our Lord.

Amen.

AMONG INFIDELS - BY DIVINE GRACE

Father Louis Vezelis, OFM

Chapter Thirteen - The Liturgical Changes

The changes were so gradual and seemingly minor that hardly anyone felt justified to make a definite stand. This attitude, of course, was well-calculated to keep prospective critics in check. No one wished to speak out against some small change at the risk of provoking displeasure at the chancellery office. Besides, it could all be excused under the blanket of obedience. This was making virtue of necessity.

As for myself, although I did not approve of what was happening, I was faced with a decision on every occasion of change. I had to weigh the obvious consequences that would ensue as a result of resistance. It did not take much to realize that a point would be reached where my mission would soon become "different" from all the others if I opted to resist the pressures. It was a difficult choice to make at each time. However, weighing the advantages and disad-

vantages, it generally proved the better choice to go along. It did not seem prudent to neutralize one's influence by resisting what was clearly a small point. Soon it became apparent that these 'small points' were getting to be very frequent. So frequent, in fact, that I began to draw conclusions which were unpleasant.

The word from the chancellery office was that the diocese needed more money to cover expenses of operating. Each parish had to increase the amount sent to the diocesan office. This began to show in the already strained economy of the poor parishes. Not a few suggested that much economy can be gained by cutting down on the number of letters coming from the chancellery office. Guideline letters were coming without end. No sooner did we read one letter from the Bishop than this was followed by another.

After a while, I just didn't bother even opening them, much less reading them to the people. Those that I did read, were always further changes. The last change I permitted in my parish was standing for Communion. And the only reason that I felt I could allow this was because I knew this to be a long-standing custom in the Oriental Rites. Rather than provoke the diocesan office, I went along with this innovation. Interestingly enough, subsequent changes pointed up the real reason for this apparently insignificant change. It is very awkward to give Communion on the tongue while the communicant is standing. Nevertheless, I persevered in doing just that.

I remember receiving a letter indicating that the people could now *stand* for the Last Blessing after Mass. That seemed odd to me and I could no longer relate this to anything I've ever seen. The entire idea seemed to militate against the very heart of Christianity: in seeking a blessing from God, the appropriate attitude would be an attitude of humility. Receiving the blessing on one's knees is a universal sign of humble posture. I could not see how the reception of the

Last Blessing could be done in a spirit of humble petition by standing. This did not set right with me.

The letter from the Bishop's office was there. It had to be read in church. This I did. I then explained to the people that since the letter spoke of 'options' we would exercise our option and continue to kneel for the final blessing at the end of Mass. To give some semblance of conformity to the tenor of the letter, I suggested that those who would like to stand for the final blessing may do so. I knew that very few would venture to stand while most of the congregation remained kneeling. From then on, we always knew when a stranger was at Mass - invariably he would stand for the final blessing while the entire congregation would be kneeling.

This also served to create an atmosphere of disorder. Once the people lost their sense of good order based on a certain amount of uniformity, there was no telling what would happen. Oddly enough, then, many well-intentioned priests began to 'conform' to the destructive policies for the sake of unity. Strange as it may seem, that was one of the powerful pressures

exerted. The reality, of course, was that all good order was being destroyed by disharmony and lack of uniformity. Clearly, a pastor was faced with a situation that would eventually become explosive.

My position was becoming more and more clear. The local clergy were not pleased with my resistance: the Modernists because it meant defiance of their ideas; the conservatives because my open stand made them feel uncomfortable.

Communion in the hand was already being practiced with the intention of presenting authorities with an accomplished fact. But, it appears that the authorities themselves were pushing this despite the warnings of the Vatican. I remember being forced to go to a concelebrated Mass in the cathedral. The scene just before Communion is already too familiar to everyone to need repeating.

Nevertheless, the sight that I saw convinced me still further that something was radically wrong. An altar boy went to the side altar and took out the ciborium for the Celebrant, Bishop Peter Hwang. I was startled and could not believe

my eyes. Then, when the Communion was distributed, I saw the disorder very clearly. Some were standing; some were kneeling; some held out their hands; others stuck out their tongues. Bishop Hwang gave out Communion like a card player passes out cards.

After Mass, having been thoroughly appalled by the entire irreverent function, I said to the Bishop's secretary: "Until now, I always believed that the church was the House of God. I see that it has now become the House of Man!" This was the last time I set foot into the cathedral. And my contacts with the local clergy became fewer and fewer. The handwriting was on the wall, so to speak. There were to be some clergy whose attitude towards me would become openly hostile, while others worked behind the scenes. One in particular showed his hostility by putting his feet directly on the table in front of me in such a way that they obscured my vision of others in the room. No Korean of any breeding would ever do such a thing. But this Korean priest, Director of the Pastoral Center, did it. Unfortunately, the insult given was not insult taken. It only displayed his own poor character. Then, too, God has a way of balancing things out:

with a loud crash the chair on which this priest was balancing himself fell over and he followed with feet high in the air and arm flailing widely. Talk about 'poetic justice'!

I knew that my days in Korea were numbered. The issue

would soon be joined. And joined it was. There was no more giving quarter. The lines were being rapidly drawn. In fact, they had been drawn long ago ... they were just coming to the surface in all their finality.

To Be Continued



The Korean Martyrs

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