

THE SERAPH

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*The Children's Retreat
St. Joseph's Mission in Union, KY*

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

THE GIFT OF A RETREAT

Sister Catherine, TOR

This past summer, St. Joseph's Mission in Union, Kentucky held its 7th Annual Children's Retreat. There were close to forty children in attendance plus parents and grandparents. We even had children returning from Ohio and New York.

The purpose of these retreats is to cultivate the souls of Catholics – especially our youth - today. It is a time to leave all of our daily distractions behind and be a part of something far greater. For a children's retreat, it is a chance to learn about God outside of their normal routine of Sunday Mass and catechism lessons. It is a chance to be with others who are of the same faith and discover that we can love God in everything we do – even when we play. Needless to say, the opportunity to participate in a retreat is truly a gift.

This year's retreat focused on the Advent & Christmas Seasons. Each day started with Holy Mass which included a short sermon given by His Excellency, Most Reverend Giles Butler, OFM. After Mass, the children played outdoors while breakfast was being prepared. Following breakfast, Father Anthony, OFM told a story. The first day, he dressed up as St. Nicholas (he is in costume in the cover photo), the second day, he went over the song, The Twelve Days of Christmas which has a spiritual meaning, and the third day, he told them the story of the first Manger scene instituted by our Holy Father, St. Francis of Assisi.

Then the children were split into groups to work on various activities tied into the theme. Some of the activities were:

- ◇ Painting their hands to make the shape of a wreath on a t-shirt. (*The children are wearing these shirts in the picture on the cover.*)
- ◇ They learned a new Christmas song called C-H-R-I-S-T-M-A-S to help us remember what Christmas is truly about.
- ◇ There were several arts & crafts such as making ornaments, a scavenger hunt, an obstacle course, and making stockings.
- ◇ Attended Benediction followed by a procession outdoors which ended with everyone gathered around the statue of the Blessed Mother singing Joy to the World.

If you would like more information about future retreats, please email: sistercatherine.tor@gmail.com

THE IMPACT OF TEACHING CATHOLIC CUSTOMS

Father Anthony Lentz, OFM

In July of this year, we had our annual Children's Retreat at St. Joseph's Mission in Union, KY. This was my second year attending to help coordinate and instruct the children. At the end of the retreat, we all asked the same question: Was it successful? The consensus is that it was. I certainly believe so. I watched how much the children enjoyed themselves and how they were engaged with the various activities, stories, and instructions. It is encouraging that we were already discussing what we should do next year.

These sorts of things get me thinking, as they often do, of the fact that we, Catholic adults, must be proactive when teaching the youth. This goes beyond simply teaching them their catechism and making sure they remember their prayers. This is about teaching them to become *excited* about the Faith, that is, to love the Faith. If we are to do this, we must also love the Faith. We must be proactive with our prayers, penance, and charity. Remember, we cannot give these things to our children if we do not possess them ourselves. In short, Catholic adults need to rejuvenate their interest

and become excited about practicing the Faith.

When I was a boy, the things that had the greatest impression upon me were the various Catholic customs that we practiced at church, school, and home. I was not fully aware at the time, but these customs were designed to help keep me connected with the Liturgy. When I entered the seminary, I developed a greater interest, understanding, and appreciation for Catholic symbolism and customs.

One of my favorite authors on the subject is Father Francis Xavier Weiser, S.J. (born March 21, 1901; ordained in July of 1930 and died October 22, 1986). He was the author of over twenty-two books. In my opinion, his most notable literary contributions were his books entitled: *The Christmas Book*, *The Easter Book*, *The Holy Day Book*, and *Religious Customs in the Family*. (All of which are still in print and available.) These books wonderfully explain, in an easy-flowing style, the importance of customs and the necessity of teaching them to children.

Here is Father Weiser, in his own words, explaining his journey and reasons for writing on this topic:

How did I come to write these books? When I arrived in this country in 1931 and again in 1938, I was deeply impressed by many aspects of American life. Among them was the charming sight of the popular Christmas celebration. This tradition had been molded into one unit out of the best national Christmas lore of various immigrant groups. It was only during the second half of the last century that our American Christmas observance came to be established.

Soon I discovered that most people have no clear notion of the origin, background, and true meaning of these customs which they observe in their homes. Since the great majority of our Christmas, Easter, Thanksgiving, and other observances actually go back to the inspiration of liturgical thought and symbolism, I judged it a worthwhile subject to explain. Also, a priestly subject; for, given the fact that our popular customs contain the radiation of the liturgy, the understanding of this radiation would make the celebration of our Christian feasts within the family warmer, holier, and more truly joyful. At the same time, a better grasp of the religious meaning and message of our family customs

would give parents valuable help for the religious training of their little ones.

(This excerpt was a short autobiography taken from “*The Book of Catholic Authors*” published by Walter Romig.)

Would it not be wonderful, when celebrating Christian feasts, that our family life would become “warmer, holier and more truly joyful”? If we want to help the youth love their faith, we adults must educate ourselves. I am not singling out just “parents,” but all adults. As a priest, I have a responsibility to help all Catholics learn their faith, and one of the tools in my bag, so to speak, is teaching customs. Those who do not have children should not be ignorant either. Your vocation rests in helping teach and positively influence others, especially children. In order to accomplish this lofty goal, we all have to work together as one with Christ.

If you want to learn about the various Catholic customs and practices, then I recommend beginning with Father Francis X. Weiser’s book, *Religious Customs in the Family*. In it, he does a wonderful job explaining the history and symbolism of so many beloved practices and skillfully connects them to the Liturgical Year. It is still in print and can be purchased online.



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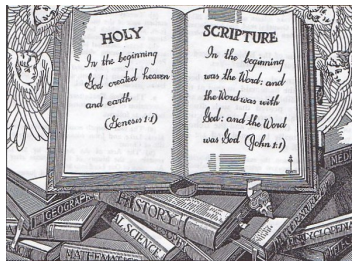
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SEDEVACANTISM

Bishop Giles, OFM DD

We hold a very unpopular position as Roman Catholics. There is no living successor to St. Peter in the world today.

From where we stand, it seems evident that the “Vatican II Council” ushered in a new religion in much the same way that King Henry VIII ushered in a new religion in England. With a simple stroke of the pen, Catholics, along with Catholic worship, practice, and belief, became Anglican. Similarly, the modern “Catholic Church” became a new religion with a new form of worship, practices, and beliefs. With the implementation of the new form of the Mass (Novus Ordo), the “Vatican II Council” decisively undermined true Catholicity and brought forth a new religion in opposition to the Roman Catholic Church. The Mass and the sacraments were “updated” (modified to the point of questionable validity).

What King Henry VIII did to England, the wolves in sheep’s clothing in Rome, did to the entire Catholic world.

The men appearing as Catholic priests, bishops, and even pope conspired or were duped into robbing the world of God’s true worship and belief in Jesus Christ. Almost all the faithful Roman Catholic clergy and laity were brought on board this new religion under social or material pressure. Many priests were silenced under fear of losing their pensions. Religious of both sexes abandoned their vows to God, as it was virtually impossible to observe them in the New Religion.

As St. Thomas More refused to go along with the destruction of the Church in England, a few Catholic souls (laity, priests, and bishops) held onto the true Faith only to be isolated, ridiculed, undermined, calumniated, and discredited. The late Bishop Ngo Dinh Thuc suffered greatly at the hands of Masons. The modern Church attacked him materially, as well as socially and psychologically. When every attack failed, they slandered him by suggesting that he was crazy or mentally unstable. The

demonic viciousness of these infiltrator Masonic “clergy” knows no limits.

Masonry has the goal of uniting all religions under its own umbrella. Therefore, Mason infiltrators instilled a “Catholic” desire for unity with other religious denominations (Protestant and non-Christian). Catholic beliefs, practices, and worship had to be compromised, watered down, or completely eliminated. Unity was sought by the sacrifice (compromise) of authentic Catholic doctrine and worship.

We quickly see that priests and even bishops can fall from the faith, but for a pope to fall would mean that he is not infallible or protected from error in matters of faith and morals by the Holy Ghost. We must remember that we are not speaking of personal sins to which even a pope is subject. We are not concerned with the scandals of their personal lives; those can be relegated to the tabloids. Most of their personal transgressions do not exclude them from the Catholic Church. It is, instead, their heresies that concern us.

We think these men were not Catholic long before they were “elected” or “elevated”

to their position of authority in the Church. Therefore, they are ineligible, and their “election” and “elevation” to the Papal See are invalid and therefore null and void. Hence, they are not infallible or protected from errors by the Holy Ghost. They may have physical control of Catholic property and present themselves as Catholic leaders. However, just like Henry VIII, power, possession, and control of material things do not convey spiritual or religious power or authority. Another thought is that perhaps, because the very electors were not Catholic or were Freemason anti-Catholics, their votes were illegal, so it was not even a proper/legal or legitimate election and is therefore null and void.

Others have shown that Freemasons have infiltrated the Catholic Church to undermine and destroy the Catholic Church. Catholics who dare join themselves in any of the various masonic organizations are excommunicated. They are no longer Catholic, nor are they even members of the Catholic Church. Non-Catholics are not eligible to receive any sacraments or sacramental graces reserved only for Catholics. They cannot become Catholic priests, bishops, or popes as

long as they are Masonic anti-Catholics.

The stated goal of Masonry is to destroy the Catholic Church and legitimate governments so that the overarching satanic religion of Freemasonry may replace them. Simple logic informs us that someone with the stated or professed goal of destroying the Catholic Church cannot simultaneously have the minimal intention of doing what the Church does for the valid and lawful administration of the sacraments. It is illogical to believe that someone can simultaneously have the intention to destroy the Catholic Church and advance or promote the Catholic Church at the same time.

Infiltrator Freemasons discovered in the ranks of the hierarchy of the Church cannot be trusted, and all their actions should be held at least suspect if not completely invalid. The Church clearly states that three things are necessary for the sacraments: matter, form, and intention. It is easy to simulate the sacraments by presenting the correct matter and form while withholding the essential intention. Actors without any priestly orders can easily mimic the actions of priests but can never confect a valid

sacrament. The Church teaches that the minimal intention necessary is to do what the Church does. If the Freemason's intention is the destruction and overthrow of the Catholic Church, can he also have the intention to do what the Church does? We do not see how he can.

When everything else is in order, we may safely assume/presume that a minister has the correct intention when he performs all the correct ceremonies with proper matter and form. However, we clearly see that everything else is not in order with infiltrator Masons. There are valid reasons to call into question their intentions.

Simply stated, we do not have a pope, and the man claiming to be the head of the Roman Catholic Church has just as much power and authority over faithful Catholics as King Henry VIII had over the Catholics in England in his day. He does not have the guaranteed infallibility of a pope and is subject to error, just as King Henry VIII was. The beliefs, practices, rituals, "sacraments," and "ministers" of this New Religion are suspect at best and invalid at worst.

King Henry VIII did take Catholic properties by force. He pressured or forced bishops, priests, and laity to accept him as their spiritual head. He forced a new religion, invalid sacraments, and invalid “priests” upon the country. Novus Ordo Masonic “popes,” “bishops,” and “priests” have likewise taken possession of once Catholic Churches and properties and forced a new religion onto would-be Catholics. We call upon Catholics worldwide to

wake up and recognize what has happened as history repeats itself. Our choice is to silently allow the faith to be taken from us as once Catholics did in England under King Henry VIII, or to stand up for the true Faith as St. Thomas Moore did, even if it is at the cost of our reputations and place in society or even our very lives in this world.



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THE DIVINE LAW

Bishop Giles, OFM DD

This past summer was filled with many life-altering events in the United States of America. The long-awaited decision of the Supreme Court of the United States concerning women's "right" to murder their own children was rumored and leaked long before the official decision was released. After many weeks of wondering and media agitation, we were finally given the Justices' ruling. The Justices ruled that there is no constitutional right to murder an infant in the womb.

Immediately we noticed that something was missing. We were given a negative statement of what the Constitution does not include or what is not inherently contained in the Constitution of the United States of America. This simply pushed the matter down to the level of the individual states. The obvious consequences are that some states immediately banned the murder of pre-birthed people, while others set in motion guarantees to women to allow and even promote the murder of their babies. While this seems to be

a win for "States Rights" and less Federal overreach, it does not solve any problems but seems to cause more.

The apparent solution for murderers or those desiring to commit murder is to travel to places where such murders are protected by state law. While we are not experts on such legal problems, it appears evident that the person may commit a "legal" murder in one state that is illegal in another. Are they to be tried as a murderer when or if they enter a state where their actions are illegal? Is the crime only punishable where it is committed, or is the person a criminal regardless of where the crime was committed? Will we now have to have travel restrictions between states? Were the pandemic travel restrictions a trial preparation for things to come?

From our political layman's point of view, it seems the case needs to be made and ruled upon that the human child from the moment of conception is a human person with all the rights granted in the US Constitution. Murder

must be illegal uniformly throughout the nation. And, for that matter, murder needs to be banned throughout the world. It is time to conform the civil laws with Divine Laws.

The Divine Law is clear: "Thou shall not kill." We readily understand that humankind has God-given dominion over other creatures, and we are permitted to take the lives of animals for food or even the life of another human if he is an unjust aggressor. This appears to be where the demonic temptation to allow abortion finds a foothold. If we dehumanize the infants in the womb, we then can have dominion over their lives. Or, if we define the unborn infants as unjust aggressors or parasites attacking the mother, we then find a reason to kill them. There may even be arguments that the child is a burden or attack upon the finances or social status of the woman and therefore may be legitimately killed. All these arguments are facetious.

The child in the womb is human from the moment of conception. At the very moment of conception, God gives a human soul to the material contributions of mother and father. From this

threefold contribution and union, another human life is created. Our society has taken God out of the picture, especially in the realm of acts of sexual intimacy.

The devils hate human life because human life is made in the image and likeness of God. Their attack against us then focuses on the sanctity of conception. The demons teach us to seek the pleasure of sexual intimacy while deliberately impeding God's contribution to the act. The obvious and natural purpose of this act is reproduction. To inhibit reproduction while simultaneously seeking the pleasure and satisfaction of the action is illogical, unnatural, and perverse. These actions and intentions are immoral and a blatant violation of the Will and Law of God.

The demons are not satisfied with lowering humankind beneath brute beasts (animals mate for reproduction); they would have us become damned souls like them, filled with hatred for God and all that may honor Him. There is in our demonic-influenced world a terrible hatred for humankind. Some are even so bold as to suggest that we are the cancer of the world and need to be eradicated to save "Mother

Earth!” There is a hatred for the life in the womb of mothers, hatred for marriage; hatred for human sexuality; hatred for the binary (male and female) genders that He created. All that God has created and all the order He has put in place is the target of Hell’s fury.

We have been brought to such demonic depravities by forgetting God and living as hedonistic materialists. To rise,

we must renew our baptismal vows in renouncing the devils and all their works. We must center our lives as well as our hearts and minds around God and not ourselves or the world. When the laws of men oppose the Laws of God, there should never be any hesitation in proclaiming that we must obey God rather than men or demons.



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THE COMMUNIST THREAT

Father Joseph Noonan, OFM

Part Fourteen: The Undermining of Education

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

1973

SCHOOLING IN THE UNITED STATES by John Goodlad, M. Frances Klein, and Jerrold M. Novotney (Charles F. Kettering Foundation Program: McGraw-Hill Co., New York, 1973) was published. Excerpts follow:

CONDITIONING OR BEHAVIOR MODIFICATION:

Several experimental pre-school programs make extensive use of behaviorist theory (now called "operant conditioning" or "behavior modification") as a means of instruction in both the cognitive and socioemotional realms. [Professor Lawrence] Kohlberg notes:

In general, such a program implies a play for shaping the child's behavior by successive approximation from responses. At every step, immediate feedback or reward is desira-

ble and immediate repetition and elaboration of the correct response is used. A careful detailed programming of learning is required to make sure that (a) each response builds on the preceding, (b) incorrect responses are not made since once made they persist and interfere with correct responses, and (c) feedback and reward are immediate.

The Liverpool Laboratory School at the Research and Development Center in Early Childhood Education at Syracuse University is a program based directly on reinforcement theory.... The school is to determine whether children can learn cognitive skills during the preschool years and to identify techniques which will be successful in bringing about such learning. The program is built around a highly detailed schedule of reinforcement. Skills to be taught are broken down into specific components, each of which is immediately reinforced when it appears correctly. Teachers

reinforce in four steps: in the first, raisins or candies are awarded for each correct response; in the second, the candies are replaced by tokens which can be traded for a small prize; the third involves distributing tokens which can be exchanged for more valuable tokens. Two or more of the latter may be traded for a prize. In the fourth step, four valuable tokens are required to receive a prize....

Bereiter and Engelmann [Direct Instruction/DISTAR/Reading Mastery (SRA)] also use operant conditioning in their program. Their reinforcement program contains both verbal and tangible rewards. Weber describes a rapid-fire sequence in language training in which the teacher verbally reinforces each response of the students:

Teacher: What is the same as beautiful?

Children: Pretty.

Teacher: Good. You are so good. If someone is beautiful they are pretty. What is the opposite of pretty?

Children: Ugly.

Teacher: I'll have to shake everyone's hand....

She also speaks of an arithmetic lesson in which the children were given a cracker for

each correct response....

Teaching and managing behavior by means of operant conditioning does not appeal to all and raises several moral issues. In the first place, it postulates an image of the learner as passive and receptive and leaves little room for individuality and creative thinking. According to William E. Martin in *Rediscovering the Mind of the Child*:

A science of behavior emphasizes the importance of environmental manipulation and scheduling and thus the mechanization and routinization of experience. Similarly, it stresses performance in the individual. Doing something, doing it efficiently, doing it automatically — these are the goals. It is the mechanization of man as well as the mechanization of the environment. The result is the triumph of technology: a push button world with well-trained button-pushers. (pp. 40–43)

Charlotte Iserbytt's Note: Surely, if American parents understood this dehumanizing method being implemented in the nation's schools under whatever label — OBE, ML, DI in conjunction with computers — they would see the many dangers to their children. One of those dangers being that after twelve years of

rewards for correct answers, will their children ever have the courage or be motivated to do anything on their own — to take a stand when what is left of their “principles” is challenged? If this method is implemented in all schools of the nation, and I mean ALL — public, private, religious and home school (in many cases due to the use of computers or “Skinner’s box”) as is happening right now — our nation will become a nation of robotic drones responding to whomever wishes to control them for whatever purpose.]

Ronald G. Havelock’s **The Change Agent’s Guide to Innovation in Education** was published (Educational Technology Publishing: Englewood Cliffs, New Jersey, 1973). This Guide, which contains authentic case studies on how to sneak in controversial curricula and teaching strategies, or get them adopted by naïve school boards, is the educator’s bible for bringing about change in our children’s values. Havelock’s Guide was funded by the U.S. Office of Education and the Department of Health, Education and Welfare, and has continued to receive funding well into the 1980s. It has been republished in a second edition in 1995 by the same publishers.

Charlotte Iserbyt’s Note: Why is it that the change agents’ plans and their tools to “transform” our educational system never change, while parents and teachers are told, repeatedly, that they must be ready and willing to change?

Foundations of Behavioral Research, Second Edition by Fred N. Kerlinger of New York University (Holt, Rinehart and Winston, Inc.: New York, 1973) was published. Describing the purpose of writing this textbook, Dr. Kerlinger wrote in his preface:

The writing of this book has been strongly influenced by the book’s major purpose: to help students understand the fundamental nature of the scientific approach to problem solution. ... All else is subordinate to this. Thus the book, as its name indicates, strongly emphasizes the *fundamentals or foundations* of behavioral research [emphasis in original].

To accomplish the major purpose indicated above, the book... is a treatise on scientific research; it is limited to what is generally accepted as the scientific approach.

Kerlinger’s treatise on scientific research, from which the writer quotes, would have been strengthened considera-

bly had he included the following description of Wilhelm Wundt's theory:

A thing made sense and was worth pursuing if it could be measured, quantified, and scientifically demonstrated. Seeing there was no way to do this with the human soul, he proposed that psychology concern itself solely with experience.

Hence, behavioral psychology and scientific research were born. With such a heavy emphasis on quantifiable, measurable, and scientifically demonstrable performance as a base for psychological research, the writer felt it important to use an instructive text which would help the reader understand the complexities of what is known as "the scientific method," since it is being so widely proclaimed as the be-all and end-all of educational curriculum development and methodology today. Fred Kerlinger states in his *Foundations of Behavioral Research* textbook that:

Scientific research is a systematic, controlled, empirical and critical investigation of hypothetical propositions about... the presumed relations among natural phenomena... If such and such occurs, then so-and-so-results...

The scientist... systematically builds his theoretical structures, tests them for internal consistency, and subjects aspects of them to empirical test. Second, the scientist systematically and empirically tests his theories and hypotheses.

These statements lead one to believe that the true scientific method so often employed by scientists dealing with experimental material which can be replicated and tested is being employed by behavioral psychologists. However, the following quotes from Kerlinger's textbook will quickly dispel this misconception:

Many people think that science is basically a fact-gathering activity. It is not. As M. Cohen says:

There is... no genuine progress in scientific insight through the Baconian method of accumulating empirical facts without hypotheses or anticipation of nature. Without some guiding idea we do not know what facts to gather... we cannot determine what is relevant and what is irrelevant. [From A Preface to Logic (Meridian: New York, 1956) by M. Cohen.]

The scientifically uninformed person often has the idea that the scientist is a highly objective individual who gathers

data without preconceived ideas. Poincare pointed out how wrong this idea is. He said:

It is often said that experiments should be made without preconceived ideas. Not only would it make every experiment fruitless, but even if we wished to do so, it could not be done. [From *Science and Hypothesis* (Dover: New York, N.Y., 1952) by H. Poincare.] (p. 16)

In other words, if we as parents and citizens believe that the same “scientific, research based” standards applied to research in education and psychology are those applied to medicine, geology, or engineering, we are sadly mistaken. If we believe that objective criteria are employed when evaluating educational curriculum or behavioral analysis, we are likewise mistaken. Therefore, when presented with proposals in academic curricula that purport to be founded in “scientific, research-based” evaluation, we should take them with a grain of salt! For instance, Kerlinger, as a psychological researcher, wrote about “Science and Common Sense”:

Common sense may often be a bad master for the evaluation

of knowledge.... [One] view would say that science is a systematic and controlled extension of common sense, since common sense, as [J.] Conant points out, is a series of concepts and conceptual schemes satisfactory for the practical uses of mankind. But these concepts and conceptual schemes may be seriously misleading in modern science — and particularly in psychology and education. It was self-evident to many educators of the last century... to use punishment as a basic tool of pedagogy. Now we have evidence that this older common sense view of motivation may be quite erroneous. Reward seems more effective than punishment in aiding learning.

The reader by now may recognize the fact that B.F. Skinner’s behavioral theories have conclusively influenced psychological and educational theory, based on the last statement above — the fact that “rewards are more effective than punishment in aiding learning.” This is vintage Skinner, who also did not believe in punishment. Skinner thought that a person could be controlled by the environment — psychologically facilitative “school climate” — to do what is best for him.

Bad behavior should be ignored, according to Skinner. Good behavior should be rewarded. A very good method of dog training!

Kerlinger went on to point out that:

A final difference between common sense and science lies in explanations of observed phenomena. The scientist, when attempting to explain the relations among observed phenomena, carefully rules out what have been called “metaphysical explanations.” A metaphysical explanation is simply a proposition that cannot be tested. To say, for example, that people are poor and starving because God wills it, that studying hard subjects improves the child’s moral character, or that it is wrong to be authoritarian in the classroom is to talk metaphysics.

The *New World Dictionary* (Merriam Webster: New York, 1979) defines “metaphysics” as follows: “the branch of philosophy that deals with first principles and seeks to explain the nature of knowledge, nature of being or reality; metaphysical; beyond the physical or material; incorporeal, supernatural, transcendental.” Most parents and even teachers are very well ac-

quainted with what behavioral scientists call “metaphysics” in this context. The fact that behavioral researchers discount this important aspect of man’s personality and being is consistent with what this writer perceived when gathering the research for this book — particularly in the chapter entitled “The Fomentation of the Forties and Fifties” when Kinsey, Bloom and Skinner brought together the powerful tools for the deconstruction of the God-fearing, educated man of the early twentieth century. There is no place for this brand of “science” when dealing with educational theories and methods which will influence forever the character and concept of man.

The bottom line for understanding this conflict between science and psychology is that the application of statistical methods to human behavior in the name of science is misdirected and inappropriate. When we measure natural phenomena, we get results that will vary depending upon the environmental factors affecting the thing being measured. For example, we can measure the speed at which a rock falls from a certain height. Although the rock’s speed may be affected by external factors, such as air resistance, there is

nothing the rock can do, no decision it can make that will change the speed at which it falls. However, when we attempt to measure a person's attitudes or opinions, that person can change his or her attitude, opinion, or belief at any time — often because of a conscious, deliberate decision to do so, as an act of will. Such deliberate assertion of a person's will is extremely difficult, if not impossible to measure.

The social “sciences” and psychology have long yearned for the respectability of scientific disciplines, and have touted themselves as science for many decades. However, both fields emerged from the same humanistic cesspools of the last century. In discussing the

shift to modern “naturalistic” or “materialistic” science, the late Dr. Francis Schaeffer warned:

When psychology and social science were made a part of a closed cause-and-effect system, along with physics, astronomy and chemistry, it was not only God who died. Man died. And within this framework love died. There is no place for love in a totally closed cause-and-effect system. There is no place for morals in a totally closed cause-and-effect system. There is no place for the freedom of people in a totally closed cause-and-effect system. Man becomes a zero. People and all they do become only a part of the machinery.

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 SIX

CATECHISM ON THE PREROGATIVES OF THE PURE SOUL

Nothing is so beautiful as a pure soul. If we understood this, we could not lose our purity. The pure soul is disengaged from matter, from earthly things, and from itself. That is why the saints ill-treated their body, that is why they did not grant it what it required, not even to rise five minutes later, to warm themselves, to eat anything that gave them pleasure. For what the body loses the soul gains, and what the body gains the soul loses.

Purity comes from Heaven; we must ask for it from God. If we ask for it, we shall obtain it. We must take great care not to lose it. We must shut our heart against pride, against sensuality, and all the other passions, as one shuts

the doors and windows that nobody may be able to get in. What joy is it to the guardian angel to conduct a pure soul! My children, when a soul is pure, all Heaven looks upon it with love! Pure souls will form the circle round Our Lord. The purer we have been on earth, the nearer we shall be to Him in Heaven. When the heart is pure, it cannot help loving, because it has found the source of love, which is God. "Happy," says Our Lord, "are the pure in heart because they shall see God!"

My children, we cannot comprehend the power that a pure soul has over the good God. It is not he who does the will of God, it is God who does his will. Look at Moses, that very pure soul. When God

would punish the Jewish people, He said to him: Do not pray for them, because My anger must fall upon this people. Nevertheless, Moses prayed, and God spared His people; He let Himself be entreated; He could not resist the prayer of that pure soul. O my children, a soul that has never been stained by that accursed sin obtains from God whatever it wishes!

Three things are wanted to preserve purity — the presence of God, prayer, and the Sacraments. Another means is the reading of holy books, which nourishes the soul. How beautiful is a pure soul! Our Lord showed one to St. Catherine; she thought it so beautiful that she said, "O Lord, if I did not know that there is only one God, I should think it was one." The image of God is reflected in a pure soul, like the sun in the water. A pure soul is the admiration of the Three Persons of the Holy Trinity. The Father contemplates His work: There is My creature! . . . The Son, the price of His Blood: the beauty of an object is shown by the price it has cost. The Holy Spirit dwells in it, as in a temple.

We also know the value of our soul by the efforts the devil makes to ruin it. Hell is

leagued against it—Heaven for it. Oh, how great it must be! In order to have an idea of our dignity, we must often think of Heaven, Calvary, and Hell. If we could understand what it is to be the child of God, we could not do evil—we should be like angels on earth. To be children of God, oh, what a dignity!

It is a beautiful thing to have a heart, and, little as it is, to be able to make use of it in loving God. How shameful it is that man should descend so low, when God has placed him so high! When the angels had revolted against God, this God who is so good, seeing that they could no longer enjoy the happiness for which He had created them, made man, and this little world that we see to nourish his body. But his soul required to be nourished also; and as nothing created can feed the soul, which is a spirit, God willed to give Himself for its Food. But the great misfortune is that we neglect to have recourse to this divine Food, in crossing the desert of this life. Like people who die of hunger within sight of a well-provided table, there are some who remain fifty, sixty years, without feeding their souls.

Oh, if Christians could understand the language of Our

Lord, who says to them, "Notwithstanding thy misery, I wish to see near Me that beautiful soul which I created for Myself. I made it so great, that nothing can fill it but Myself. I made it so pure, that nothing but My Body can nourish it."

Our Lord has always distinguished pure souls. Look at St. John, the well-beloved disciple, who reposed upon His breast. St. Catherine was pure, and she was often transported into Paradise. When she died, angels took up her body, and carried it to Mount Sinai, where Moses had received the Commandments of the law. God has shown by this prodigy that a soul is so agreeable to Him,

that it deserves that even the body which has participated in its purity should be buried by angels.

God contemplates a pure soul with love; He grants it all it desires. How could He refuse anything to a soul that lives only for Him, by Him, and in Him? It seeks God, and He shows Himself to it; it calls Him, and God comes; it is one with Him; it captivates His will. A pure soul is all-powerful with the gracious Heart of Our Lord. A pure soul with God is like a child with its mother. It caresses her, it embraces her, and its mother returns its caresses and embraces.

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ST. THÉRÈSE OF LISIEUX

An Autobiography

CHAPTER SEVEN

CARMEL AT LAST

My clothing day was now drawing near, and Papa having recovered, contrary to all expectations, from a second attack of paralysis, the Bishop fixed the ceremony for January 10th. The time of waiting had been long, but the beautiful feast came at last. Nothing was missing, not even snow.

Have I ever told you how fond I am of snow? Even when I was quite small its whiteness entranced me. Why this strange fancy, I wonder? Perhaps, because being a little winter flower, my eyes first saw the earth clad in its beautiful mantle. It was therefore natural that on the occasion of my clothing ceremony, I should wish to see it arrayed like myself in spotless white.¹

The weather, however, was so mild on the preceding day that it might have been spring, and I no longer dared hope for a fall of snow. The morning of the tenth bringing no change, I gave up my childish desire as impossible of realization, and so went out of the convent for the ceremony.

Papa met me at the enclosure door, his eyes full of tears, and pressing me to his heart he exclaimed: "Ah! here is my little Queen!" Then giving me his arm, we made our solemn entry into the public chapel. This was indeed his day of triumph, his last feast here below; the sacrifice was now complete—his children belonged to God.² Celine had already told him that later on she also meant to exchange the world for Carmel, whereupon

¹In honor of the royal Bridegroom, M. Martin had his child dressed in white velvet and rich lace (point d'Alençon). The long tresses of her golden hair, now preserved in a magnificent reliquary in the public sacristy of the Carmel, hung down over her shoulders and she carried a sheaf of lilies. The velvet has been used in the cloth-of-gold vestments made for the Beatification. (CARMEL.)

²Leonie had entered a Convent of the Poor Clares, but the Order proving too austere for her delicate health, she had been obliged to return home. She afterwards became a Visitation Nun at Caen, taking the name of Sister Frances Teresa. [CARMEL.]

he cried in a transport of joy: "Come, let us visit the Blessed Sacrament together and thank God for all the graces He has bestowed upon our family, especially for the great honor He has done me in choosing His spouses from my household. Were I possessed of anything better I would hasten to offer it to Him." That something better was himself, "and God received him as a victim of holocaust; He tried him as gold in the furnace and found him worthy of Himself."³

After the ceremony in the public chapel, I re-entered the convent and the Bishop intoned the *Te Deum*. One of the clergy remarked to him that this hymn of thanksgiving was usually sung at profession only, but, once begun, it was continued to the end. And indeed it was fitting that the feast should be thus complete since in it were united all other joyful days.

The moment I again set foot in the enclosure my eyes fell on the pretty statue of the Holy Child smiling at me amid flowers and lights⁴; then, turning towards the quadrangle, I saw it was all covered with snow! What a delicate attention on the part of Jesus! To gratify the least wish of His little spouse He made her a gift of the snow. Where is the

creature with power enough to make even one flake fall, to please his beloved? Owing to the warm temperature everyone was filled with amazement, but, hearing of my desire, many have since described this event as "the little miracle" of my clothing day, while at the same time expressing surprise at the strange fancy I displayed. So much the better — such things help to show forth still more the wonderful condescension of the Spouse of Virgins, of Him who loves lilies white as the snow.

After the ceremony the Bishop entered the enclosure and gave me many proofs of his fatherly tenderness. Before all the priests who were present, he spoke of my visit to Bayeux and my journey to Rome; nor did he forget the incident of how I had put up my hair. Laying his hand on my head he blessed me affectionately, and as he did so my mind dwelt with exceeding sweetness on the caresses Our Lord would soon lavish upon me before all His Saints, so that this gracious blessing came as a foretaste of Heaven.

³ Wisdom iii. 5, 6.

⁴ Until her death Soeur Thérèse had charge of this statue of the Holy Child Jesus. [CARMEL.]

I have said that January 10th was Papa's day of triumph. I likened it to the feast of Christ's entrance into Jerusalem on Palm Sunday, for his day of glory was followed by a dolorous passion, just as in the case of Our Divine Master; and even as the agony of Jesus pierced the heart of His holy Mother, so were our hearts deeply wounded by the humiliations and sufferings of him whom we loved best on earth.

I remember how in the month of June, 1888, when we were afraid Papa might be stricken with cerebral paralysis, I surprised our Novice Mistress by saying, "I am suffering a great deal, Mother, yet I feel I can suffer still more." I did not then suspect the cross that awaited us. Neither could I know that on February 12th, one month after my clothing day, our beloved father would drink so deeply of such a bitter chalice.¹ I no longer protested that I could suffer more, and as there are no words to express our grief, I shall not attempt to describe it here. . . .

In Heaven we shall delight to dwell on those dark days, and even here the three years of our dear father's martyrdom seem to me the sweetest and most fruitful of our lives. I would not exchange them for the most sublime ecstasies,

and in gratitude for such a priceless treasure my heart cries out: "Blessed be Thou for the days wherein Thou hast afflicted us."²

Dear Mother, how sweet and precious was this bitter chalice, since from each stricken heart there came only sighs of grateful love. We no longer walked — we ran, we flew along the road of perfection.

Though still living in its midst, Leonie and Celine were no longer of the world; the letters they wrote to us about this time are full of the most edifying resignation, and when Celine came to see me, how sweet was our intercourse! Far from separating us, the grating of the Carmel united us more closely: the same ideas, the same desires, the same love for Our Lord and for souls

¹ On this day, Mr. Martin was removed from Lisieux to a private asylum, where he remained for three years. At the end of that time, the paralysis having become general, Celine was able to bring him back to Lisieux, where he lived for three years more. He died at his brother-in-law's house, Chateau de la Musse, in the department of Eure, July 29, 1894. At the last moment he recovered full possession of his faculties and fixed upon Celine, then alone by his side, a look of the most tender gratitude. [CARMEL.]

² Ps. lxxxix. 15.

made our very life. No word concerning the things of this earth entered into our conversation; but just as in former days when seated at the attic window our eyes were raised eagerly to Heaven, so now our hearts yearned for the joy that is beyond all time and space, and for the sake of our eternal happiness we chose to suffer and be despised here below.

Though my suffering seemed to have reached its height, its attraction for me never lessened, and soon my soul shared in the trials the heart had to bear. My spiritual aridity increased and I found no comfort in Heaven or on earth; yet amid these waters of tribulation so eagerly thirsted for, I was the happiest of mortals.

Thus passed the time of my betrothal — a time far too long for me. At the close of my year of novitiate, Mother Mary of Gonzaga told me I must not think of profession as the Superior of the Carmel had expressly forbidden it, and I must wait for eight months more. Though at first I found great difficulty in being resigned to such a sacrifice, divine light soon penetrated my soul.

At this time I was using Surin's Foundations of the Spiritual Life for my meditations,

and it was brought home to me one day during prayer that my too eager desire to take my vows was mingled with much self-love. Since I belonged to Our Lord and was His little plaything to amuse and console Him, it was for me to do His Will and not for Him to do mine. I understood also that on her wedding day a bride would be scarcely pleasing to the bridegroom if she were not arrayed in magnificent attire. Now, I had not as yet labored with that end in view. Turning, therefore, to Our Lord, I said to Him: "I do not ask Thee to hasten the day of my profession, I will wait as long as it may please Thee, but I cannot bear that my union with Thee should be delayed through any fault of mine. I will set to work and prepare a wedding dress adorned with all kinds of precious stones, and when Thou findest it sufficiently rich I am certain that nothing will keep Thee from accepting me as Thy spouse." Then with renewed zest I took up the task of making myself ready.

To Be Continued





FRANCISCAN SAINTS

SEPTEMBER 15TH

Blessed Thomas of Foligno
Confessor, Third Order

Thomas was a hermit in the Italian diocese of Nocera. He lived twenty-four years with a holy hermit of the Third Order of St. Francis, and when this hermit died in his arms, he began to lead a still more rigorous life. He chose a very narrow cell for himself, the door of which was walled up. There was a small window in it through which devout persons brought him food on Sundays and Thursdays. The remaining days of the week he ate nothing at all.

He kept close union with God. The devil, quite naturally, provided severe temptations for him, but he manfully overcame them all. It was the earnest wish of Blessed Thomas to spend the remaining days of his life in this cell and to die in it, but God had other plans in mind for him. Someone registered a complaint with the bishop that Thomas was an odd character and had no regard for the precepts of the

Church or for obedience to the spiritual authorities. The bishop, therefore, sent for him. At once the servant of God broke his enclosure and went to his spiritual superior.

When the bishop recounted the complaints that had been brought to him, Thomas cast himself upon his knees but said never a word. Not until the bishop pressed him to speak, did he state that he had the permission of the pastor of the place, who also administered the sacraments to him. The pastor was sent for, confirmed the statements of the servant of God, and highly praised the sanctity of Thomas. The bishop then dismissed him with his good wishes and his blessing.

But when Thomas again came to the entrance of his enclosure, an angel appeared to him — it is believed that it was really Our Lord in the form of an angel — and charged him to go to Umbria, the March of

Ancona, and Tuscany. The people there had rebelled against the authority of the pope and no longer observed the precepts of the Church. Thomas was to preach to them obedience to spiritual authority such as he had just practiced so admirably.

At first Thomas hesitated at his unfitness for this task, but he began timidly to exhort the people in words which Our Lord Himself placed upon his tongue. Many persons attacked and mocked him. Gradually he took courage and warned them of the judgments to come, urging them to do penance. A reform soon set in among the people; they heeded his admonitions. God confirmed his words by miracles, and many thousands returned to the allegiance they owed the Church.

His task completed, Thomas returned to his anchorage at Foligno, where he died on September 15, 1377. His feast is annually celebrated in the church of St. Augustine at Foligno, where his body has been laid to rest.

ON OBEDIENCE TO SPIRITUAL AUTHORITY

1.) Consider the importance of obedience to spiritual superi-

ors, as Blessed Thomas so zealously preached it and so punctually observed it in his own life. When our spiritual superiors give a command, it is as if God Himself gave that command. Christ says of spiritual superiors: "As the Father hath sent me, I also send you" (*John 20:21*), and: "He that heareth you, heareth me; and he that despiseth you, despiseth me" (*Luke 10:16*). He who follows the path of obedience to spiritual superiors follows the path that leads to God, he who lets himself be turned from this path permits himself to be deceived by the devil, as our first parents did in Paradise. That is why persons who have done extraordinary things in life have always been tried in their devotional practices with the test of obedience toward their spiritual superiors; that test determined by what spirit they were being led. — Would your practices stand the same test?

2.) Consider why it is necessary in Christian life to be guided by obedience. As a result of original sin, the mind and heart of man are inclined towards evil, inordinate inclinations assert their influence, a person readily becomes their slave unless a higher guide directs him and frees him from his slavery. To shield us from

that danger and show us the way to the freedom of the children of God, holy Mother Church makes use of the saving violence of her authority, which after all makes us truly free. — Shall we think it a disgrace to subject ourselves to such restraint?

3.) Consider that the Church has precepts that affect all Catholics, as: to observe the holydays of obligation, to attend holy Mass with devotion on Sundays and holydays, to observe the days of fast and abstinence, and at least once a year to go to confession and receive holy Communion.

Again there are special precepts laid down for certain vocations, such as the religious state. Moreover, amid unusual circumstances and dangers she may prescribe special regulations. Over and above this, the Church places a shepherd in charge of each parish, whose duty it is to protect his flock from poisonous pasturage and direct it to good pasture. — Set your mind to obey your spiritual superior, so that you may not exclude yourself from the flock of Christ, for Our Lord says: “If he will not hear the Church, let him be to thee as the heathen and publican” (*Matt. 18:17*).



PRAYER OF THE CHURCH

*O God, who hast united the several nations of the Gentiles in the confession of Thy name, give us both the will and the power to obey what Thou commandest; that Thy people, called to eternity, may have one faith in their minds, and show one devotion in their actions.
Through Christ Our Lord. Amen.*

AMONG INFIDELS - BY DIVINE GRACE

Father Louis Vezelis, OFM

Chapter Sixteen — Nunch'i

Perhaps the most mystifying aspect of Orientals to Occidentals is what is known as *nunch'i*. It's not that people in the West are totally ignorant of this thing called *nunch'i* because they themselves practice it to a great extent. To understand *nunch'i* is to understand the fundamental psychology of the Orient.

The word nunch'i means "eye-measure". It is an action whereby the mood and feelings of another person are evaluated for the purpose of knowing how to react to another person. It is much like the Western idea of checking to see if a person is in a "good mood" or in a "bad mood". When students failed to do their homework, before walking into the classroom to face the teacher, they always wondered what kind of mood the teacher was in. The teacher's reaction was determined by the mood.

People in the West are perhaps more moody than those of the East. And this in spite

of the fact that they pride themselves on their logic. Perhaps this might have been true some years ago. However, over a period of time, logic and reason have gone out the window and feelings have taken over.

Koreans have especially found it necessary to develop their "eye-measure" to a very refined degree. Not only their individual survival, but also their national survival often depended upon this. There is a proverb in Korea which says: "If you have a quick sense of *nunch'i*, you can eat pickled shrimp in a Buddhist temple." Only those can appreciate the meaning of this proverb who know that this kind of food would be prohibited in a Buddhist temple because Buddhists believe one must not kill any kind of living creature. But, the implication is that you can do the impossible if you have good *nunch'i*. The Westerner who first comes into contact with this concept and practice of *nunch'i* is bewildered and

often perplexed in his dealings with Koreans. However, after a certain period of time among these people, anyone with good will and openness of mind can easily understand its importance. Koreans value *nunch'i* more than logic or analytic power. The reason for this obvious inversion of right order is not to be sought in some kind of inherent weakness of the Oriental mind or spirit. On the contrary, this *nunch'i* has developed over a long period of time as a means of survival for the weak in the presence of the strong. Koreans are very well aware of fine principles and noble ideas. They are also too painfully aware that too often those who mouth noble ideas and fine principles are quite ruthless, greedy and vicious. Koreans would have no problem - like anyone else - living in a society of noble virtues. I'm sure they would be very happy to do so. But, where can anyone find such a heaven on earth? The Korean, like the majority of mankind, finds himself in a daily situation that can make him or break him, so to speak. He can survive for another day and perhaps even make some progress, or he can fail miserably, and so often this depends upon the mood of the moment of the man with the money or the power.

If an ordinary man is arrested and taken to an official, there is not much point in having recourse to logic and principle. There is really little point in trying to establish whether or not there was a crime to begin with. The important thing to do is figure out the mind of the other person with your *nunch'i*. Asking what the other is thinking is a great blunder. To do otherwise is to invite more trouble.

This is exemplified in the example of punishment in the past. When flogging was common form of corporal punishment, the need for *nunch'i* was very important. If twenty strokes were to be given, how they are given is most important. More can be administered to a part of the body without harm, whereas even a few strokes could kill a man. How those strokes would be administered was up to the man with that job. One's fate is at the mercy of *nunch'i*.

Life in Korea probably could not go on for very long if there were no bribes. Despite all the efforts, real or pretended, on the part of the Korean government to eliminate bribes, they still continue. It's a way of life not unlike the American style of tipping in restaurants and elsewhere. Ask any American - except the recipient of the tip -

how he likes tipping. The majority will admit, if they are honest, that they do not like tipping. They don't like it because they feel they have already paid for the minimum service extended to them. Besides, do not Americans believe that the waiters are getting a wage? Why should the client have to pay them in addition? Well, you just try going to a restaurant without leaving a tip ... and see what happens.

If you do not return to that restaurant, nothing is lost. But if you return in the future, the chances are that even though there may not be a single guest in the restaurant, the waiters will somehow not see you come in. You have to sit there for a long time before being served.

In a similar way, public officials live on tips. The only difference is that we refer to their tips as 'bribes'. If the government could afford to pay the public servants a living wage, perhaps - only perhaps - bribery might be eliminated. But, it will take a long time and a lot of hard work to achieve this. It has become a way of life and until ordinary people start practicing heroic virtue bribery will be with us.

But this is not the point I wanted to make. I wanted to point out how important

nunch'i is even in the matter of bribes, or 'tips' - if you prefer. Unless a person has some idea of the bribe-scale, he can do himself more harm than good. For example, he could lose loads of money paying bribes when only a few dollars would have adequately taken care of things. On the other hand, incalculable harm can be done by offering too little. Here again, it is *nunch'i* that will be used to gage the size of the bribe.

In the early days of the Korean Kingdom, court officials had to be very keen to determine the mood of the king. As they bowed low before him, they peered from behind their robes at the face of the king to determine how he had slept. They had to avoid direct admonition when the king was in a bad mood. But when the king was pleased, they did not pass up the chance to submit a difficult request. To give you some idea of how delicate things could be: if one did not use *nunch'i*, one could lose one's head or even suffer the extermination of one's entire family.

With regard to the stronger neighboring powers even the king had to use *nunch'i*. The fate of the nation hung in the balance. And so, without this *nunch'i* neither king nor commoner could survive for a day.

It is for this reason that intuition developed more than what the West would call 'logic'. The ability to grasp with great sensitivity all the little external signs of a man's thinking was developed more than reason. And the truth of this can be easily demonstrated in our own Western culture. As was already said, Westerners use this method more than they realize despite the fact that they love to pride themselves on their logic. From this point of view, it must be said that the Oriental is more honest with himself and his situation than the Westerner who lives on an emotional non-rational level most of his life and still pretends to be a 'logical' and 'reasonable' man.

This does not mean that *nunch'i* is the best method of dealing with things. On the contrary, as was said from the beginning, it was a practical

solution to survival. We are all too well aware how right reason is rare. We are aware how even those who would have us believe in their appeal to reason betray their own irrational behavior based on self-love. To a great extent, *nunch'i* is like a guessing game of other peoples' moods - moods which unfortunately enter into decisions. And these decisions can often be grave in their consequences. In fact, some of the consequences are the grave. It's a very hard way to live, there's no doubt about it. What may be suggested is a greater practice of Christian - virtue which includes uprightness of thought and conduct in keeping with that uprightness of thought. While the majority of men continue to speak with forked tongue, the delicate balance of survival will require a life of *nunch'i*.

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