

THE SERAPH

January 2023

Vol. XLIII No. 5



PUBLISHED WITH EPISCOPAL AUTHORIZATION

Contents

Confirmation 1
The Spiritual Void 4
Tell Us Another 8
The Unrequited Love 12
The Communist Threat 15
The Little Catechism of the Cure of Ars 19
St. Therese of Lisieux 21
Franciscan Saints 25
Heresy: The Catholic Encyclopedia:1910 28

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The **SERAPH** is published monthly, except in July and August, by the Franciscans in Rochester, NY.

The **SERAPH** defends the authentic doctrines of the Roman Catholic Church and the moral values upon which Godly nations were founded.

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

The **SERAPH** seeks to serve and unite in spirit all Roman Catholics, faithful to tradition, and all men of good will, for the betterment of society according to the Gospel of Jesus Christ and in the Spirit of Saint Francis of Assisi.

SUBSCRIPTION RATES

USA: Free upon request.

Suggested donation - \$20.00.

FOREIGN: Air Mail - \$40.00 per year.

ALL CORRESPONDENCE SHOULD BE SENT TO :

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ROCHESTER, NEW YORK 14616

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Publishers:

Order of St. Francis of Assisi, Inc.
Rochester, New York 14616 USA

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

CONFIRMATION

Bishop Giles Butler, OFM DD

Confirmation is a Sacrament – one of the seven Sacraments instituted by Jesus Christ. With all the Sacraments, Confirmation is an outward sign instituted by Jesus Christ to give grace. This Sacrament, along with Baptism and Holy Orders, places an indelible character on the soul and can only be received once.

Most Theologians think that the *matter* of the Sacrament of Confirmation is the imposition of the hands of the bishop together with the anointing with chrism on the forehead. (Chrism is a mixture of olive oil and balm, blessed by the bishop on Holy Thursday). The *form* consists of the bishop's words when he imposes his hands on the recipient and anoints his forehead. The bishop says: *"I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the Name of the Father, and of the Son, and of the Holy Ghost."*

Confirmation is one of the Sacraments of the living, and so we must be in a state of grace to receive it correctly. Baptism and Penance (Confession) are

Sacraments of the dead – we may receive these when we are in a state of sin. These restore life to the soul that has been lost through sin. Confirmation and the other Sacraments of the living increase the life of grace within our soul. They nourish and nurture our souls to preserve us from spiritual death and advance us in grace and virtue, drawing us ever nearer to God and Heaven.

The Catechism teaches us that: "Confirmation is a sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ." We should receive this Sacrament when we are passing from childhood to youth. During this time, the world, with its many snares, is the most dangerous to us. The innocence of childhood is easily tempted by the materialism of this world, hedonistic pleasure-seeking, the onslaught of various false religions, etc.

The specific operation of Confirmation is the perfection of Baptismal Grace. Confirmation creates within us a spirit of meekness. It increases our

love of God and our neighbor. It enlightens our understanding, strengthens our will, preserves our souls from sin, and inclines our hearts to virtue. The Sacramental Grace of Confirmation helps us to live our faith loyally and to profess it courageously.

In the early days of the Church, it was customary to Confirm very young children – sometimes, even immediately after Baptism. Today, this Sacrament is delayed so that the recipient may first have a basis of knowledge of the fundamentals of the faith. In some places, the custom remains of Confirming very young children. Even when Confirmation is administered to infants and young children, they truly receive the Sacrament. The age is a matter of discipline in particular dioceses.

We require that those to be Confirmed know the chief truths and duties of the true religion. The candidates are expected to know, understand, and be able to explain the Commandments, common prayers, and the Apostles' Creed. Through the Sacrament of Confirmation, we become soldiers in the army of Jesus Christ. This is a spiritual army, and an understanding of the teachings of Jesus given to us through the Catholic Church is

the weapon we must be familiar with when we use it to defend the Faith from non-believers.

The memorization of prayers and teachings is not the goal or end. Too often, we hear of people who think that after they have passed the test and are confirmed, they do not have to study the Faith anymore. Knowledge of the Truth is not enough; the devils know the Scriptures and Doctrines very well. The goal is for us to memorize, learn, and then grow in love. Love of God, love of prayer, love of The Church, love of all the teachings of Jesus and the True Church is the goal for which we strive. A soldier who does not love what he is defending or fighting for is not very good. The best soldiers are the ones who believe in and love what they are supporting. Faithful Catholics should strive to develop and increase this love, or else they will never have the motivation to stand up for Jesus and the Church as worthy soldiers.

The love of God moves us to withstand the assaults of the world, the devil, and our fallen natures. The assaults against the soldiers of Jesus Christ are often painful. We must be willing and able to endure this without becoming cowardly

and surrendering. For this reason, the bishop gives a slight blow to our cheek after he anoints us and says: "Peace be with you!" We must be ready to suffer everything, even death, for the sake of Christ.

We also have a sponsor. The sponsor should be the same sex as the person to be confirmed. The sponsor stands behind the confirmand with his/her right hand on the shoulder of the one being confirmed. The sponsor is already a soldier of Christ and can guide and lead the new soldier in the ways and use of the instruments of defense. The sponsor should strive to inspire true love for Jesus and the Church and the willingness to stand up and be counted as faithful Catholics despite the scorn, humiliation, mockery, imprisonment, assault, and even death that the world and the devils will use against a true soldier of Jesus Christ. To be willing to fight to the end and never compromise the Truth requires more than knowledge – it requires true love – a love that is constantly increasing and growing rather than withering and dying.

We also receive a new name in Confirmation. We adopt a patron saint to inspire us and to emulate. We should read the life of our patron Saint and

pray to him/her to help us in our life so that we may become increasingly better Catholics and soldiers for God and the Church. Our patrons are the templates that we can safely model our lives upon. In emulating them, we are, in truth, imitating Jesus because all the saints imitated and followed Jesus.

In receiving The Holy Ghost, the Life of Jesus within us is brought forth and increased. Just as Jesus was conceived of the Holy Ghost and born of the Virgin Mary, so spiritually, The Holy Ghost conceives Jesus in us, and we are to carry Him with us always in this world and then into Heavenly eternity. Love unites us so intimately that we should be able to say with St. Paul that it is no longer us but Jesus living within us.

The soldier of Jesus is like Jesus. We are to learn of Him because He is meek and humble of heart. We are to deny ourselves daily and take up our cross to follow Him. The devils and the world use weapons of death and destruction. The true soldiers of Jesus must, like Jesus, use weapons of faith and love. Not only loving those who do good to us but even loving those who may hate or harm us.

THE SPIRITUAL VOID

Bishop Giles Butler, OFM DD

Many religions have splintered from the One True Church established by Jesus Christ. In examining the many splinters, we must understand that the largest one is not necessarily the One receiving the vital sap of eternal life. On the contrary, the remnant rather than the masses will be left true and faithful to Jesus in the end.

The Seraph has for over forty years decried the Protestant transformation of the “Church” since the “Council of Vatican II.” We have long ago concluded that what the world considers the Catholic Church is a New Church vastly different from the Church before “Vatican II.” Many of the externals of the Catholic Church remain, but the internal (spiritual) things are entirely different.

The apparent differences first appeared in the Mass. Before “Vatican II,” the Church defined the Mass as the “Holy Sacrifice of the Mass,” a renewal of the Sacrifice of Calvary. One and the same Sacrifice brought forth through time for our benefit. Jesus is really and truly made

present upon the altar and offers Himself to God the Father in reparation for our sins. In the Modern Church, the emphasis of the Sacrificial Mass was changed to a Protestant-like remembrance of the Last Supper. It became a memorial meal. Many ceremonies and rubrics were altered to accommodate this change: Replacing the altar with a table, the Priest facing the people rather than leading the people forward toward God; Communion standing, and then Communion in the hand, followed by lay “Eucharistic Ministers;” The changing of the Canon of the Mass and the Consecration of the Holy Eucharist. Changing the words of Jesus in the consecration of the Wine in the Chalice from “for many” to “for all.” So that it is more acceptable to non-Catholics.

However, the Modernists were not content to change the Mass. The rites and ceremonies of all the sacraments were “updated” or “modified” to align better with the new spirit and understanding of “The Church.” It seems as if they were saying, “out with the Traditions that

offend non-Catholics so that we can all be one and the same.”

At the heart of the Mass is the Priesthood. It was not enough to invalidate the Holy Sacrifice of the Mass with their innovations. As long as there are valid priests, there is the possibility of a return to Tradition and the One, Holy, Catholic, and Apostolic Church. With the “New rite of ordinations,” we observed serious omissions pointed out by many that we believe invalidate the sacrament. If a priest is not ordained to offer Sacrifice, he is not being made a priest but rather a Protestant minister. A priest sacrifices. The new rite of ordination was universally implemented in 1968 in the New Church. We have long held that those ordained in this New Rite are not valid priests. Our reasons are very much the same as the Church used to declare that Anglican ordinations are invalid.

We are being told that we should have no objections because the “New Church” has the “traditional Latin Mass” available in many places. Now, many years later, when there are very few if any, priests left that were ordained prior to the new rite of ordination, the Modernist can return to a semblance of

the True Mass and further deceive the elect (if that were possible). The Latin Mass, even if enacted in its correct rubrics by a non-priest, cannot be the true Holy Sacrifice of the Mass. It is only a parody, a stage production, if not an outright mockery and blasphemy. A return to some traditions is hollow and empty without a valid priesthood.

Traditionalists who conform to the demands of the Modern Church Sect are not observing Catholic tradition but rather a Protestant custom. The New Church is not the Catholic Church established by Jesus Christ; the “priests” in this New Church are not valid priests of the Church; the “bishops” and even the “popes” are not Catholic.

This is a very distasteful thing for us to have to say and print, but it is the truth, and we must not be found to be cowards when we are called upon to defend Jesus Christ and the True Church. The Holy See in Rome is in the possession and control of heretics – non-Catholics, if not outright Satanists.

We understand that there have always been sinners in the Catholic Church. Not every baptized person goes to Heaven. Many of them fall

from the grace they received in Holy Baptism. Sadly, the same is true of both religious (male and female) and clergymen throughout the hierarchy. We see in the “modern Church” not humble and repentant sinners but rather obstinate heresies unendingly promoted by obstinate heretics still clinging to the name “Catholic.”

We do not see a few weeds growing with the wheat in the field of the New Church, but rather (hopefully) a few stalks of wheat growing in a field of weeds. Heresy runs through the very veins of the “modern Church” just as it does through the various Protestant sects. The “New Church” agenda is apparent to those who have been observant. They want to make the Catholic Church more accommodating and acceptable to non-Catholics. It is not a desire to bring the Gospel Truth to all nations but to bring the Church away from Truth and Tradition and into the non-Catholic world. We see this clearly in the words and actions of local parish priests through the hierarchy and into the Vatican.

With the sepsis of heresy running throughout the body of the New Church, the conclusions soon become apparent: Heresy excludes from the

Church; excludes from grace and true sacraments; removes supernatural life and reduces us beneath an even natural state. Men without grace are beneath even the level of brute beasts. They become more like devils with human bodies. Therefore, we now observe the demonic running rampant and overflowing from the Modern Church.

Human trafficking has long been a concern, but we are shocked to hear and see that this is also being done by “The Church.” It is unspeakable even to think that anyone in any “Christian” religion would tolerate or promote these crimes. However, there appears to be credible evidence that the pedophilia scandals are just scratching the surface of the evil abuse flowing through the veins of this “Vatican II” Church. We have recently viewed documentaries of clerical rape and sexual abuse not only of women in the communities but even of consecrated virgins in religious life. While outwardly appearing to be pro-Life, these many clerics coerce religious sisters and nuns to obtain abortions to hide their crimes from public view. The “hierarchy” then covers up and silences the victims and transfers the “priest” to another assignment to become

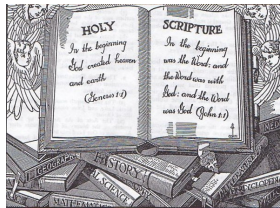
a repeat/serial offender while avoiding criminal charges.

As shocking as this is, in reality, it is not surprising. If they are not valid priests, they do not have the grace of faithful priests; they do not have the graces from Mass because they don't have the true Mass. The investigators in these documentaries show religious women who have been unheard of and have basically started another branch of the "New Church," maybe a "Newer Church." They want women priests and married priests. One former religious woman said that the problem is celibacy. She thinks it is not natural to ask men who wish to be priests to live against their nature to marry and have a family. This is, at first, very shocking to even consider, but I agree with

the premise, not the conclusion. It is not natural to renounce the right to a wife and family. It requires supernatural grace and virtue. The Modernist Church is devoid of Sacramental Graces, and it is therefore not surprising that many of their "priests" and "religious" cannot be chaste and end up committing unnatural sexual violence against others.

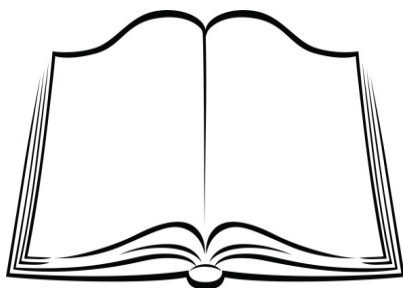
The spiritual vacuum created by discarding the true Sacraments, doctrine, and morals of the Catholic Church has opened the way for the demonic. What we are seeing and what these documentaries are revealing is simply the external manifestation of the loss of true faith, Sacraments, and true grace. A spirit is influencing these crimes against God, neighbor, and nature, and it is not the Holy Ghost.

*Are you looking to grow in the knowledge of Our Catholic Faith?
Visit our YouTube Channel: Order of St. Francis of Assisi,
where you will find audio recordings from the book:
"My Catholic Faith" with commentary from
His Excellency, Most Reverend Giles Butler, OFM.*



To learn more visit: www.FranciscanFathers.com

Tell Us Another



Winfried Herbst, SDS

WHO DID IT?

We know that there is but One True God, as we profess in the first article of the Apostles' Creed where we say, "I believe in God, the Father almighty." But we know, too, that there are many false gods, some of which are called idols. These false gods are adored by pagans. Now, isn't it ridiculous that a man should, as we read in the Bible, take, for instance, a crooked piece of wood that is good for nothing and full of knots and should carve it diligently and make it look like a man or a beast and paint it and build a house for it and set it in the wall of the house and adore it?

Then, too, in that same passage in the Book of Wisdom, it is said of this image that it is fastened with iron to the wall, "lest it should fall, knowing that it is unable to help itself; for it is an image and hath need of help." And

this reminds me of a little story.

It happened in pagan Rome in the early days of Christianity. In those days a certain rich pagan named Maximus lived in a splendid palace. With him there lived a Christian boy called Claudius.

Now, Maximus was an idolater, a worshipper of idols, and in his palace he had a richly furnished room that was just full of false gods, of graven images, large and small, straight and crooked, fair and ugly. And the poor blind pagan worshipped them all. He thought they could help him!

But Claudius, the young Christian, thought quite differently. He would teach his master a lesson, no matter what the risk. He would open the old pagan's eyes!

So one day, taking a heavy sledge hammer, he entered the room where the false gods were sacredly kept and smashed them all into a thousand splinters—that is, all except one, the king of gods, Jupiter. This statue Claudius let stand in the middle of all the rubbish. And he placed the sledge hammer in its hands.

Imagine, if you can, the awful fury of Maximus when he came to adore his gods and found them shattered and broken to pieces. “That Christian boy did it!” he roared. “I will sacrifice him to my gods!” And he at once sent his men to drag the lad to the scene.

Was Claudius frightened? Not a bit! And when the enraged pagan shouted, “Boy, did you do this shameful work?” he calmly answered:

“Why do you ask me? Do you not see the statue of the king of gods in the center there? Lo! he has a huge sledge hammer in his hands. I suppose he smashed your

gods. It looks that way — and caught in the act at that!”

Claudius sure was a smart one — like most boys!

“You little rascal!” cried Maximus, “you did the work! Why, that statue could not even raise its arm, much less demolish my gods.”

“Ah,” said Claudius quietly, “if he cannot even raise his arm, why do you fall down in adoration before him and ask him to help you! These gods of yours are wood and stone. They cannot even help themselves. A mere boy is stronger than they. Behold, there is but one true God, the God Whom we Christians adore.”

And the end of the story is this: The boy’s little trick opened the pagan’s eyes indeed. He renounced gods so false and helpless that a little lad could destroy them and became a good Christian, adoring only the one God in three divine Persons, the Father, the Son, and the Holy Ghost.



HONOR TO WHOM HONOR IS DUE

Winfried Herbst, SDS

Of inspiring stories about the Blessed Sacrament there is no end. And why should it not be so? It is the wonder of wonders, this dear Sacrament in which Jesus Christ is whole and entire under the form of bread and under the form of wine.

I could tell you today of how Duke Wittekind, in the time of Charlemagne, while he was assisting at Christian worship with the rest of the army, saw a priest distribute Holy Communion. But instead of seeing the appearances of bread, the Duke beheld a beautiful Babe in the priest's hand.

Or I could tell you of how a great and pious ruler, King Ferdinand II, who occupied the German throne at the beginning of the Thirty Years' War, once showed his profound respect for the Holy Eucharist by dismounting from his horse and humbly accompanying a priest who was carrying Jesus to a sick man. The Emperor, seeing that the man was very poor, gave him a liberal gift of money before he departed. Then the priest said to the sick one, "Dear friend, you surely have reason to congratulate

yourself; for today two kings have honored you with a visit, the King of kings and one who is His worthy representative on earth, our own beloved monarch."

But I am going to tell you about an officer in the army who was truly a noble man. He thought the way we all ought to think. He knew that after the sacred words of consecration pronounced by the priest the substance of the bread and wine is changed into the substance of the Body and Blood of Our Lord, only the appearance of bread and wine remaining, that is, the figure, the color, the taste, and whatever appears to the senses. This he knew; so, in the tiny white Host he really saw the great God, hidden in humble guise.

Well, one day he had laid aside his uniform and was out taking a walk, dressed in civilian's clothes, when he met a priest carrying the Blessed Sacrament to the sick. What did he do? He knelt right down where he was and remained kneeling until the priest had passed.

Now, his brother officers heard of this, and at supper that

evening there was an interesting discussion.

“It is not becoming for an officer of his Majesty’s army to be seen kneeling down in the public street,” one of his fellows said.

“Just let me ask you a question,” returned the pious officer. “If you were to meet the King on the street dressed as an ordinary gentleman, without his royal robes, would you not greet him with all the respect that is his due?”

“I surely would,” replied the other. “He is King and remains King, no matter what garments he chooses to wear. That stands to reason.”

“Exactly!” exclaimed the officer. “And that is precisely what I did. I met the King of kings disguised under the

appearances of bread, dressed, as it were, in the garb of a lowly creature of His. Why, I would have been a miserable coward had I not shown to the Divine Majesty the respect that is His due. And I would have been thrice miserable had I omitted those exterior tokens for fear of being ridiculed and laughed at and talked about by men.”

Not another word was said. The argument was convincing. It silenced every tongue.

In our time and country, the Blessed Sacrament is rarely carried publicly. But how often Catholics meet a priest whom they know to be carrying Jesus, and they haven’t piety enough — or are actually ashamed — to remove their hats or make some other little exterior sign of adoration. Isn’t it a shame!

THE CHERUB

Started in 2015, THE CHERUB is dedicated to the further enrichment and continuing education of Catholics of all ages.

Please send subscription requests to:

THE CHERUB
Post Office Box 382
Lubbock, Texas 79408

The Cherub is published quarterly by the Third Order of St. Francis.

Suggested donation—\$15.00 per year.

THE UNREQUITED LOVE

Father Anthony Lentz, OFM

The word love has many definitions. It is hard to believe that such a small word could accomplish this, but that is the beauty and power we generally find in words. Words help us describe our ideas and emotions in such a way that they become tangible. We can then hear them when spoken and see the ideas and souls of others when written.

The “best” and “most accurate” definition of *love* is: *strong affection for another out of kinship or personal ties*. This definition is quite restrictive and vague. I suppose it must be so because it doesn’t really consider the object of that affection. The circumstances and intentions of our love dictate the degree of love. It presupposes the question of whether or not the object of our affection is worthy of it. Now, this is primarily natural, but that is how it begins, allowing us to reshape the question: what is the purest form of love? The purest form of love is selflessness. Pure love is when one is willing to

sacrifice himself for the one he loves. Love is the prime motivator of all our actions.

There are four potential objects of our love: ourselves, material things, other people, and God. The love of oneself can often be selfish when the individual loves inordinately. That inordinate love can, and usually does, extend towards some material thing (money and/or pleasure), thus making that love vicious. A true and unselfish love that is the one that extends to our neighbor and God requires sacrifice. It brings to mind the immortal words of St. John the Apostle: “God is love.” Could one then say that God is “sacrifice?” In relation to His creatures, maybe, but not intrinsically.

It is not intrinsic because God’s love for Himself, or rather the mutual love that each Person of the Blessed Trinity has for One Another, transcends our knowledge. This is love in its infinitely purest form because there is harmony within the Trinity; the concept of selflessness is part and parcel of the Divine Essence.

God's love for His intellectual creation, angels, and men has required a certain amount of sacrifice. One could say that the most tragic act of love in all human history was the creation of man. In this simple act, God did sacrifice something. It was the possibility that His love would go unrequited by most men because of misuse and abuse of free will.

Unrequited love or one-sided love is *love that is not openly reciprocated or understood as such by the beloved*. From this definition, we can differentiate between two types of unrequited love. The first type is when the beloved is unaware of his admirer's deep and pure affection. This is the type of unrequited love you will usually read about in tales of romance. The second type is when that love is consciously rejected. It takes its most tragic form when a mutual love once existed between two persons but is now no longer present. One still loves, while the other no longer does. This happens when we fall into sin, especially mortal sin, and fall out of love with God. Some reject God entirely, even if they were once devout. King Henry VIII of England is a

prime example of such a person. While he was influenced by his wife, Queen Catherine of Aragon, he attended Holy Mass daily and frequently attended Vespers. Since he certainly possessed a sanguine temperament, we can assume he gave himself to his devotions quite heartily. This is also evident in the fact that during the rise of Martin Luther, King Henry wrote a book defending the Catholic Church and her teachings. It was called *In Defense of the Seven Sacraments*, a work for which he was given the title "Defender of the Faith." Indeed, he had an honest devotion during that time of his life. However, in only a few short years, that devotion to God changed to devotion to himself. He became angry and spiteful because the pope would not grant him a divorce. He eventually broke away from the Catholic Church and took England with him. Ultimately this happened because he fell out of love with God.

Take care, my fellow Catholics! You must always be on your guard to avoid falling out of love with God. You have to be aware that without God's grace, we, too,

could become His enemy and suffer the same fate as Henry VIII. If you have the misfortune of falling into mortal sin by weakness of will, let the remorse of conscience fill you. Go to the holy tribunal of Penance and cleanse your soul. With true contrition and a firm purpose of amendment, you are now once again a friend of God. The way to ensure that you do not enter into such a state again is to remain diligent in practicing your Catholic faith. You must avoid the occasions of sin, maintain your devout

prayer life, and daily spiritual reading to feed the soul, and frequently receive Our Lord in the Eucharist. This is most important because you are receiving “Love Itself.” St. Aquinas said: *“The Eucharist is the Sacrament of Love: it signifies love, it produces love. The Eucharist is the consummation of the whole spiritual life.”*

Our Lord gives Himself to us with unselfish love. Let us all now resolve to return “Love for love” by following the path of love – His Holy Will.



*Available on our YouTube Channel: Order of St. Francis of Assisi,
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THE COMMUNIST THREAT

Father Joseph Noonan, OFM

Part Seventeen: The Undermining of Education

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

1976

CHILDHOOD IN CHINA, A book edited by William Kessen (Yale University Press: New Haven, Connecticut, 1976), was reviewed by Kent Garland Burit of The Christian Science Monitor. The following excerpts from Burit's review provide insight into the similarities of education in Communist China in 1973 and Skinnerian Effective School Research used in American restructuring in the 1980s and 1990s:

They were well-behaved, non aggressive with peers....

The immediate yielding to a teacher's request seemed remarkable to the Americans.... The strategies and communication style of the teachers is also described. They initiate, supervise closely, and terminate all activities. They teach by repetition and by formula. Their verbal and nonverbal

indications of approval are in a high ratio to indications of disapproval. They discipline through persuasion and moralistic reasoning rather than punishment. They exude a confident expectation of their pupils' compliance and cooperation....

The curriculum is saturated with ideological goals, the team reported. The child is exposed to repeated exhortations to serve the society.

Charlotte Iserbyt's Note: The foregoing quote with its behavioral terminology could come from an issue of The Effective School Report, from which this writer has repeatedly quoted throughout this book. Education in non-violence, tolerance, peer resolution, cooperative learning, and politically-correct curriculum—all of which will modify the behavior of American children so that they will be like the above Communist Chinese children—is taking place in American schools in 1999. (See April 21, 1982 Spady quote calling for the above “compliance.”)

THE LOS ANGELES TIMES of May 21, 1976 (Part 1-B) carried an article entitled "Cuban Children Combine Studies, Work" which clearly explained the communist work-study system and the impact of community service, both of which are being implemented in the United States in the 1990s. Important excerpts follow:

Havana (AP)—The door to the side room of an old cigar factory had been left ajar, and a small knot of children could be seen preparing boxes of cigars for export. "It's part of our education system," a Cuban tobacco official explained. "They are helping and learning." The children, elementary school pupils about 9 to 11 years old, were examples of the unique Cuban educational system of combining studies with physical work. The system, started in 1967, applies to all schools, including the island's four universities....

The Cubans say the idea is to produce well-rounded citizens capable of manual labor. But the system also provides extra hands for an economy that urgently needs more production.... Says Prime Minister Fidel Castro, "This helps to temper them from early childhood in the habits of creative work, without running the risk

of possible deformation through the exclusive exercise of intellectual activity."...

One example of the system is found at Havana's 1,639 pupil U.S.S.R.-Cuba technical school, so named because the Soviet Union equipped the school and trained the instructors. The students, mainly boys 14 to 17, learn how to melt metal and to mold it into machine parts. They are taught how to cast, weld, grind and operate a lathe. Girls work in laboratories, learning to operate testing equipment for metals and machine parts. The parts, produced while learning, are sent to factories that make machinery. The students themselves spend part of their time working inside the factories. The school also teaches language, culture, sports, political philosophy and ordinary school subjects....

Those who study for two years become what are called general workers for the factories, while four-year students become skilled technicians. All are guaranteed factory jobs upon graduation....

At the University of Havana, there are 54,000 students this year. Full-time students study four hours a day, six days a week and work another four hours daily in fields, factories

or at jobs related to their future careers.... Many older students fill their work requirement by teaching, to offset the teacher shortage created when hundreds of thousands of Cubans emigrated after Castro's 1959 revolution.... This commitment to working for the good of the country remains after graduation. Graduates must serve anywhere in Cuba for three years, then are allowed to return home to continue their careers.

Lawrence C. Pierce delivered a paper in 1976 Entitled **"School Site Management"** to a meeting of the Aspen Institute for Humanistic Studies in which he referred to site-based management as an "intermediate structure between centralized school management and education vouchers." An excerpt follows:

On January 6, 1976, San Francisco School Superintendent Robert F. Alioto proposed an organizational redesign of the district that included a shift from school district to school site management. He said, in part:

I recommend that we move toward a school site management model that values staff and a community involvement and stresses accountability. We must recognize the princi-

pal as the instructional leader of the school. We must expand the budgeting and fiscal control at each school site.... We must establish at each school site one active advisory committee which includes parents, students, and staff representatives of the school's ethnic population....

Further support for proposals to decentralize school management arises from the desire to increase public participation in school governance policies. Local control of the schools, originally instituted to make them responsive to the people, nevertheless proved to be cumbersome, and it frequently obscured the state's responsibility for providing every child with a basic education. In pursuit of greater accountability and higher professional standards, the pendulum of school government, which in the early days of this country swung toward representativeness and local control, later swung back toward greater professional autonomy and stronger executive control....

...School site management is an intermediate structure between centralized school management and educational vouchers.

Charlotte Iserbyt's Note:
Read that last statement again.

Twenty-one years later the carefully laid plans of the internationalist Aspen Institute for Humanistic Studies are being implemented under the guise of unaccountable choice/charter schools, funded by the taxpayers. School-site management is an early term for site-based or school-based management promoted by the National Education Association in the 1980s and 1990s. Of extreme importance is the unambiguous call for the use of (need for) vouchers, which will supplant “choice,” essential for the implementation of the international school-to-work agenda. The dollar amount of the voucher will depend on the school council’s determination of how much it will cost to train your child to be a janitor (very little) or doctor (a lot).

Lawrence P. Grayson of the National Institute of Education, U.S. Department of Education, wrote “**Education, Technology, and Individual Privacy**” (ECTJ, Vol. 28, No. 3, pp. 195–208) in 1976. The following are some excerpts from this important paper which serves as a clear warning regarding the indiscriminate use of behaviorist methods and technology:

The right to privacy is based on a belief in the essential dig-

nity and worth of the individual. Modern technological devices, along with advances in the behavioral sciences, can threaten the privacy of students. Fortunately, invasions of privacy in education have not been widespread. However, sufficient violations have been noted to warrant specific legislation and to promote a sharp increase in attention to procedures that will ensure protection of individual privacy. Technology that can reveal innermost thoughts and motives or can change basic values and behaviors, must be used judiciously and only by qualified professionals under strictly controlled conditions. Education includes individuals and educational experimentation is human experimentation. The educator must safeguard the privacy of students and their families....

To Be Continued



THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



CHAPTER TEN THE HOLY SACRIFICE OF THE MASS

All good works together are not of equal value with the Sacrifice of the Mass, because they are the works of men, and the holy Mass is the work of God. Martyrdom is nothing in comparison; it is the Sacrifice that man makes of his life to God; the Mass is the sacrifice that God makes to man of His Body and of His Blood. Oh, how great is a priest! if he understood himself he would die. . . God obeys him; he speaks two words, and Our Lord comes down from Heaven at his voice, and shuts Himself up in a little Host. God looks upon the altar. “That is My well-beloved Son,” He says, “in whom I am well-pleased.” He can refuse

nothing to the merits of the offering of this Victim. If we had faith, we should see God hidden in the priest like a light behind a glass, like wine mingled with water.

After the Consecration, when I hold in my hands the most holy Body of Our Lord, and when I am in discouragement, seeing myself worthy of nothing but Hell, I say to myself, “Ah, if I could at least take Him with me! Hell would be sweet with Him; I could be content to remain suffering there for all eternity, if we were together. But then there would be no more Hell; the flames of love would extinguish those of justice.” How beautiful it is. After the Consecration, the

good God is there as He is in Heaven. If man well understood this mystery, he would die of love. God spares us because of our weakness. A priest once, after the Consecration, had some little doubt whether his few words could have made Our Lord descend upon the Altar; at the same moment he saw the Host all red, and the corporal tinged with blood.

If someone said to us, "At such an hour a dead person is to be raised to life," we should run very quickly to see it. But is not the Consecration, which changes bread and wine into the Body and Blood of God, a much greater miracle than to raise a dead person to life? We ought always to devote at least a quarter of an hour to preparing ourselves to hear Mass well; we ought to annihilate ourselves before God, after the example of His profound annihilation in the Sacrament of the Eucharist; and we should make our examination of conscience, for we must be in a state of grace to be able to assist properly at Mass. If we knew the value of the Holy Sacrifice of the Mass, or rather if we had faith, we

should be much more zealous to assist at it.

My children, you remember the story I have told you already of that holy priest who was praying for his friend; God had, it appears, made known to him that he was in Purgatory; it came into his mind that he could do nothing better than to offer the Holy Sacrifice of the Mass for his soul. When he came to the moment of Consecration, he took the Host in his hands and said, "O Holy and Eternal Father, let us make an exchange. Thou hast the soul of my friend who is in Purgatory, and I have the Body of Thy Son, Who is in my hands; well, do Thou deliver my friend, and I offer Thee Thy Son, with all the merits of His Death and Passion." In fact, at the moment of the elevation, he saw the soul of his friend rising to Heaven, all radiant with glory. Well, my children, when we want to obtain anything from the good God, let us do the same; after Holy Communion, let us offer Him His well-beloved Son, with all the merits of His death and His Passion. He will not be able to refuse us anything.

ST. THÉRÈSE OF LISIEUX

An Autobiography

CHAPTER EIGHT

PROFESSION OF SÆR THÉRÈSE

I have indeed much for which to be thankful to God, dear Mother, and I want to tell you something in all simplicity. He has shown the same mercy to me as to King Solomon. All my desires have been satisfied: not only desires of perfection but even those of which I understood the vanity, in theory if not in practice. Having always looked upon you as my ideal I wanted to be like you in everything. You used to paint charming miniatures, to write beautiful poems, and all this awakened in me a desire to learn painting,¹ to express my thoughts in verse, and to do some good to those around me. I would not ask for these natural gifts, so my wish remained hidden in my heart. But Jesus, hidden also there, once more deigned to show me the vanity of all that passes. To the astonishment of the community, I succeeded in painting several pictures, in writing some poems, and in doing good to certain souls. And just as Solomon, turning to all the works which his hand had wrought, and to

the labors wherein he had labored in vain, saw in all things vanity and vexation of mind, “so experience taught me that the sole happiness of this earth consists in being hidden and remaining in total ignorance of created things. I understood that without love, even the most brilliant deeds count for nothing. Far from doing me any harm, these gifts which Our Lord showered upon me drew my soul more closely to Him and made me see that He alone is unchangeable, that He

¹ Thérèse had kept this wish concealed from the days of her childhood, and later in life she made the following confidence: “I was ten the day Papa told Celine that she was to begin painting lessons, and I felt quite envious. Then turning to me he said: ‘Well, little Queen, would you like to learn painting too?’ I was going to say: ‘Yes, indeed I should,’ when Marie remarked that I had not the same taste for it as Celine. She carried her point and I said nothing, thinking it was a splendid opportunity to make a big sacrifice to Our Lord; but I was so anxious to learn that even now I wonder how I was able to keep silence.” [CARMEL.]

alone can fill the vast abyss of my desires.

While speaking of my desires, I must tell you about others of a different kind, which the Divine Master has deigned to grant — childish desires, like the wish for snow on my clothing day. You know, dearest Mother, how fond I am of flowers, and that when I made myself a prisoner at the age of fifteen, I gave up for ever the delight of rambling through meadows bright with the treasures of spring. Yet I never possessed as many flowers as have been mine since I entered Carmel. In the world young men present choice flowers to their betrothed and in like manner Jesus did not forget me. I received for His altar an abundance of all the flowers I loved best: cornflowers, poppies, marguerites — one little friend alone was missing, the purple vetch. I longed to see it again, and, quite recently, it came to gladden me, and to show me that in the least things as in the greatest, God gives a hundred-fold, even in this world, to those who have left all things for love of Him.

One desire, the dearest of all, and for many reasons the most difficult of attainment, still remained unsatisfied — my wish to see Celine enter the Carmel of Lisieux. I had made

a sacrifice of this, however, and I committed the care of my loved sister to God alone. I was willing she should go to far distant lands if need be, but I wanted to see her, like myself, the spouse of Our Lord. Aware that in the world she was exposed to dangers I had never known, I suffered intensely: my affection for her was that of a mother rather than of a sister, and I was filled with solicitude for the welfare of her soul.

One evening when she was to go to a dance with my aunt and cousins, I felt, without knowing why, more anxious than usual, and I implored Our Lord to hinder her from dancing. My prayer was heard and not only was His future spouse prevented from dancing, graceful dancer though she was, but her partner likewise, who found himself obliged to walk up and down most solemnly with her, to the astonishment of everyone. Finally, the poor young man slipped away feeling very much ashamed and did not dare appear again that evening. This unique occurrence increased my confidence in Our Lord, proving clearly to me that He had already set His seal on Celine's brow.

On July 29 of last year, God called to Himself our saintly

and much tried Father. During the two years previous to his death he had lived in our uncle's house, where he was surrounded with the tenderest care, but owing to his helpless condition we saw him only once during the whole course of his illness. It was a sad interview. You remember it, dear Mother, and how at the moment of parting he raised his eyes, then, pointing upwards, said in a voice choked with tears: "In Heaven!"

Now that he had reached that beautiful Home the last ties which bound his consoling angel to the world were severed. When Angels have accomplished their mission here below they take instant flight to God. Is not that why they have wings? And Celine likewise tried to fly to Carmel, but the difficulties which met her on all sides seemed insurmountable. When matters were going from bad to worse, I said to Our Lord, one morning after Holy Communion: "Thou knowest, dear Jesus, how earnestly I have desired that the trials my dear Father endured should serve as his purgatory. I long to learn if my wish has been granted, but I do not ask Thee to speak to me; all I want is a sign. Thou art aware that one of our community is strongly opposed to

Celine's entrance into Carmel — if she withdraw her opposition I shall regard it as an answer from Thee, and in this way I shall know if my Father went straight to Heaven."

God, who holds in His hand the hearts of His creatures and inclines them as He wills, deigned in His infinite mercy and ineffable condescension to change that Sister's mind. After my thanksgiving she was the first person I met, and with tears in her eyes she spoke to me of Celine's entrance, expressing a keen desire to see her amongst us. Shortly afterwards, His Lordship the Bishop of Bayeux removed the last obstacles, thus allowing you, dear Mother, without the least hesitation, to open the door of our ark to the poor exiled dove.

Now I have no further desire unless it be to love Jesus even unto folly! Love alone draws me. I wish for neither suffering nor death, yet both are precious to me, and I have long called upon them as the messengers of joy. Already I have suffered much; already it has seemed to me that my barque was nearing the Eternal Shore. From my earliest years I believed the Little Flower would be gathered in her springtime, but now the spirit of self-abandonment is my sole guide

— I have no other compass. I am no longer able to ask eagerly for anything save the perfect accomplishment of God's designs on my soul. I can indeed repeat these words of our Father, St. John of the Cross:

“I drank deep in the cellar of my Friend, And, coming forth again, Knew naught of all this plain, And lost the flock I erst was wont to tend. My soul and all its wealth I gave to be His Own; No more I tend my flock, all other work is done, And all my exercise is love alone.”

Or rather:

“Love hath so wrought in me Since I have known its sway, That all within me, whether good or ill, It makes subservient to the end it seeks, And

soon transforms my soul into itself.”

How sweet is the way of Love! True, one may fall and be unfaithful to grace, but Love knows how to draw profit from everything, and quickly consumes whatever may be displeasing to Our Lord, leaving in the heart only a deep and humble peace.

I have received much spiritual light through the works of St. John of the Cross, and at the age of seventeen and eighteen they were my only food. Afterwards, all spiritual authors left me cold; as they do still. However beautiful and touching a book may be, my heart does not respond, and I read without understanding, or if I understand I cannot meditate.

To Be Continued

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FRANCISCAN SAINTS

JANUARY 20TH

Blessed Bernard of Corleone
Confessor, First Order

Bernard was born on the island of Sicily in the year 1605. His father was a shoemaker and taught his son the ways of the trade. But it was difficult for the lively youth to interest himself in this work. Upon the death of his father, he immediately left the shop and, led by love of adventure, he took up fencing. It was not long before he became quite adept at wielding the sword. His unusual corporal vigor qualified him to challenge any comer to a contest.

From then on, he spent the greater part of his time in training, and eagerly seized every opportunity to match swords with his hot-tempered countrymen.

Although this manner of life led him far away from God, nevertheless many noble characteristics were perceptible in Bernard. In taking up any quarrel he liked to defend old people and other helpless and

defenseless persons against violence. He frequently made devout visits to a crucifix that was highly honored by the people, and provided that a lamp be kept burning before it. Moreover, he cherished great devotion towards St. Francis. God and St. Francis soon led him to realize what a disorderly course he was pursuing.

Bernard had been challenged to a sinful duel, in the course of which he wounded his opponent mortally. In order to escape from his avengers, he sought refuge in flight. In this extremity, as so frequently happens, grace knocked at his heart. Bernard heeded the call. He acknowledged his godless and dangerous conduct for what it was, bewailed it bitterly, and resolved upon a complete change of sentiments.

In order to atone for his sins, he begged for admission among the Capuchins as a lay

brother, and on December 13, 1632, he was invested with the holy habit. If in the past Bernard had yielded his bodily members to wayward purposes, he now used them as an atoning sacrifice unto salvation. Seven times a day, he scourged himself to the blood. His sleep was limited to three hours on a narrow board, with a block of wood under his head. He fasted for the most part on bread and water. If anything delicious was placed before him, he would carry the food to his mouth so as to whet his appetite, and then lay it down with having tasted it. In spite of this austere life, he still undertook the most unpleasant and annoying tasks as being his due.

Almighty God showed how agreeable to Him was the penitential life Bernard was leading; He favored him with extraordinary graces, particularly with ardent devotion at prayer. Bernard cherished special love for Our Blessed Lady, and encouraged others to do the same. Often our Lady appeared to him and placed the Divine Child in his arms. Moreover, she gave him knowledge of the day of his death four months in advance. He died at Palermo on January 12, 1667.

Attracted by the fame of his sanctity, there gathered for his burial so many people who raised their voices in praise of the deceased, that it was less a funeral cortege than a triumphal procession. Numerous miracles occurring at his grave promoted the cause of his beatification by Pope Clement XIII in the year 1767. His feast is kept on January twentieth.

ON THE NECESSITY OF PENANCE

1.) Consider the severe penance that Blessed Bernard practiced after his conversion. He understood what the holy Fathers say and the Catholic Church teaches, that for such as have not preserved their baptismal innocence, there is no other way to salvation but the way of penance. Perhaps we have sinned more grievously than Bernard did. In that event it behooves us to practice more rigorous penance, for according to the measure of our guilt should be the measure of our penance. Or do you perhaps believe that you have no reason to perform any penance? That would indeed be a sad delusion, for St. John writes: "*If we say that we have no sin, we deceive ourselves and the truth is not in us*" (1 John 1:8). This is the

first requisite of penance, that we sincerely acknowledge our sinfulness before God and repent of our failures with our whole heart. Do you have at least this kind of contrition?

2.) Consider the words of Our Lord: *“Except you do penance, you shall all likewise perish”* (Luke 13:5) In what way? By sudden death. Our Lord spoke these words after it had been reported to Him that a number of persons had died a violent death. There is a limit to God’s forbearance. Had Bernard not heeded the call of grace, might he not have perished in his sins? Hence, heed the admonition: *“Today, if you hear his voice, harden not your hearts”* (Hebr. 3:8). Should you not long ago have followed the call of penance?

3.) Consider that penance requires more than the acknowledgment of our sins and sorrow for the same. The sinner must also produce the fruits of penance. The precursor of Christ admonishes us: *“Bring forth, therefore, fruits worthy of penance”* (Luke 3:8). An offense against God requires satisfaction to be made. If you cannot perform the rigorous penance Blessed Bernard performed, you can sure impose small sacrifices upon sensuality and the weakness of the flesh. The time of Lent admonishes us of these practices. Practice works of charity and piety in the spirit of penance in order to appease the divine justice, and cheerfully accept in the spirit of penance every cross and suffering that God allows to come your way.



PRAYER OF THE CHURCH

*O God, who didst permit Blessed Bernard, Thy confessor, to distinguish himself with heroic charity and admirable penance, grant us, through his intercession, that we may love Thee with our whole heart and bring forth fruits worthy of penance.
Through Christ Our Lord. Amen.*

HERESY

THE CATHOLIC ENCYCLOPEDIA:1910

Imprimatur +John Cardinal Farley — Archbishop of New York

Heresy. — I. Connotation and Definition; II. Distinctions; III. Degrees of heresy; IV. Gravity of the sin of heresy; V. Origin, spread, and persistence of heresy; VI. Christ, the Apostles, and the Fathers on heresy; VII. Vindication of their teaching; VIII. Church legislation on heresy: ancient, medieval, present-day legislation; IX. Its principles; X. Ecclesiastical jurisdiction over heretics; XI Reception of converts; XII. Role of heresy in history; XIII. Intolerance and cruelty.

I. CONNOTATION AND DEFINITION. — The term heresy connotes, etymologically, both a choice and the thing chosen, the meaning being, however, narrowed to the selection of religious or political doctrines, adhesion to parties in Church or State. Josephus applies the name (*αἵρεσις*) to the three religious sects prevalent in Judea since the Machabean period: the Sadducees, the Pharisees, the Essenes (Bel. Jud., II, viii, 1; Ant., XIII, v, 9). St. Paul is described to the Roman governor Felix as the leader of the

heresy (*αἵρεσεως*) of the Nazarenes (Acts, xxiv, 5); the Jews in Rome say to the same Apostle: “Concerning this sect (*αἵρεσεως*), we know that it is everywhere contradicted” (Acts, xxviii, 22). St. Justin (Dial., xviii, 108) uses *αἵρεσις* in the same sense. St. Peter (II, ii, 1) applies the term to Christian sects: “There shall be among you lying teachers who shall bring in sects of perdition [*αἵρεσεις ἀπολειας*]”. In later Greek, philosophers’ schools, as well as religious sects, are “heresies”.

St. Thomas (II-II, Q. xi, a. 1) defines heresy: “a species of infidelity in men who, having professed the faith of Christ, corrupt its dogmas”. “The right Christian faith consists in giving one’s voluntary assent to Christ in all that truly belongs to His teaching. There are, therefore, two ways of deviating from Christianity: the one by refusing to believe in Christ Himself, which is the way of infidelity common to Pagans and Jews; the other by restricting belief to certain points of Christ’s doctrine selected and

fashioned at pleasure, which is the way of heretics. The subject-matter of both faith and heresy is, therefore, the deposit of the faith, that is, the sum total of truths revealed in Scripture and Tradition as proposed to our belief by the Church. The believer accepts the whole deposit as proposed by the Church; the heretic accepts only such parts of it as commend themselves to his own approval. The heretical tenets may be adhered to from involuntary causes: inculpable ignorance of the true creed, erroneous judgment, imperfect apprehension and comprehension of dogmas: in none of these does the will play an appreciable part, wherefore one of the necessary conditions of sinfulness — free choice — is wanting and such heresy is merely objective, or material. On the other hand the will may freely incline the intellect to adhere to tenets declared false by the Divine teaching authority of the Church. The impelling motives are many: intellectual pride or exaggerated reliance on one's own insight; the illusions of religious zeal; the allurements of political or ecclesiastical power; the ties of material interests and personal status; and perhaps others more dishonorable. Heresy thus willed is imputable to the subject and carries

with it a varying degree of guilt; it is called formal, because to the material error it adds the informative element of 'freely willed'".

Pertinacity, that is, obstinate adherence to a particular tenet is required to make heresy formal. For as long as one remains willing to submit to the Church's decision he remains a Catholic Christian at heart and his wrong beliefs are only transient errors and fleeting opinions. Considering that the human intellect can assent only to truth, real or apparent, studied pertinacity, as distinct from wanton opposition, supposes a firm subjective conviction which may be sufficient to inform the conscience and create "good faith". Such firm convictions result either from circumstances over which the heretic has no control or from intellectual delinquencies in themselves more or less voluntary and imputable. A man born and nurtured in heretical surroundings may live and die without ever having a doubt as to the truth of his creed. On the other hand a born Catholic may allow himself to drift into whirls of anti-Catholic thought from which no doctrinal authority can rescue him, and where his mind becomes incrustated with convictions, or considerations suf-

ficiently powerful to overlay his Catholic conscience. It is not for man, but for Him who searcheth the reins and heart, to sit in judgment on the guilt which attaches to an heretical conscience.

II. DISTINCTIONS. — Heresy differs from apostasy (q. v.). The apostate a fide abandons wholly the faith of Christ either by embracing Judaism, Islamism, Paganism, or simply by falling into naturalism and complete neglect of religion; the heretic always retains faith in Christ. Heresy also differs from schism. Schismatics, says St. Thomas, in the strict sense, are they who of their own will and intention separate themselves from the unity of the Church. The unity of the Church consists in the connection of its members with each other and of all the members with the head. Now this head is Christ whose representative in the Church is the supreme pontiff. And therefore the name of schismatics is given to those who will not submit to the supreme pontiff nor communicate with the members of the Church subject to him. Since the definition of Papal Infallibility, schism usually implies the heresy of denying this dogma. Heresy is opposed to faith; schism to charity; so that, although all

heretics are schismatics because loss of faith involves separation from the Church, not all schismatics are necessarily heretics, since a man may, from anger, pride, ambition, or the like, sever himself from the communion of the Church and yet believe all the Church proposes for our belief (II-II, Q. xxix, a. 1). Such a one, however, would be more properly called rebellious than heretical.

III. DEGREES OF HERESY. — Both matter and form of heresy admit of degrees which find expression in the following technical formulæ of theology and canon law. Pertinacious adherence to a doctrine contradictory to a point of faith clearly defined by the Church is heresy pure and simple, heresy in the first degree. But if the doctrine in question has not been expressly “defined” or is not clearly proposed as an article of faith in the ordinary, authorized teaching of the Church, an opinion opposed to it is styled *sententia hæresi proxima*, that is, an opinion approaching heresy. Next, a doctrinal proposition, without directly contradicting a received dogma, may yet involve logical consequences at variance with revealed truth. Such a proposition is not heretical, it is a

propositio theologice erronea, that is, erroneous in theology. Further, the opposition to an article of faith may not be strictly demonstrable, but only reach a certain degree of probability. In that case the doctrine is termed *sententia de hæresi suspecta, hæresim sapiens*; that is, an opinion suspected, or savoring, of heresy (see CENSURES, THEOLOGICAL).

IV. GRAVITY OF THE SIN OF HERESY. — Heresy is a sin because of its nature it is destructive of the virtue of Christian faith. Its malice is to be measured therefore by the excellence of the good gift of which it deprives the soul. Now faith is the most precious possession of man, the root of his supernatural life, the pledge of his eternal salvation. Privation of faith is therefore the greatest evil, and deliberate rejection of faith is the greatest sin. St. Thomas (II-II, Q. x, a. 3) arrives at the same conclusion thus: “All sin is an aversion from God. A sin, therefore, is the greater the more it separates man from God. But infidelity does this more than any other sin, for the infidel (un-believer) is without the true knowledge of God: his false knowledge does not bring him help, for what he opines is not God: mani-

festly, then, the sin of unbelief (*infidelitas*) is the greatest sin in the whole range of perversity.” And he adds: “Although the Gentiles err in more things than the Jews, and although the Jews are farther removed from true faith than heretics, yet the unbelief of the Jews is a more grievous sin than that of the Gentiles, because they corrupt the Gospel itself after having adopted and professed the same. ... It is a more serious sin not to perform what one has promised than not to perform what one has not promised.” It cannot be pleaded in attenuation of the guilt of heresy that heretics do not deny the faith which to them appears necessary to salvation, but only such articles as they consider not to belong to the original deposit. In answer it suffices to remark that two of the most evident truths of the *depositum fidei* are the unity of the Church and the institution of a teaching authority to maintain that unity. That unity exists in the Catholic Church, and is preserved by the function of her teaching body: these are two facts which anyone can verify for himself. In the constitution of the Church there is no room for private judgment sorting essentials from non-essentials: any such selection disturbs the unity,

and challenges the Divine authority, of the Church; it strikes at the very source of faith. The guilt of heresy is measured not so much by its

subject-matter as by its formal principle, which is the same in all heresies: revolt against a Divinely constituted authority.

To Be Continued



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