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EDITOR

Bishop Giles Butler, OFM

PRODUCTION

Bishop Giles Butler, OFM
Mr. Francis Y. No
Sister Catherine, TOR

CONTRIBUTORS

Fr. Joseph Noonan, OFM
Fr. Anthony Lentz, OFM

CIRCULATION

Bishop Giles Butler, OFM

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The SERAPH
3376 MOUNT READ BLVD.
ROCHESTER, NEW YORK 14616

TELEPHONE: (585) 621-1122

EMAIL: father@friarsminor.org

WEBSITES: friarsminor.org &
franciscanfathers.com

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In ómnibus - Cáritas.*

DECLARATION OF THE ROMAN CATHOLIC BISHOPS

Reprinted from The Seraph — May 1983, Vol.3 No.9

The Roman Catholic Bishops, united with His Excellency Archbishop Ngo-Dinh-Thuc, sole Catholic Archbishop in the world declare:

That we support him in his valiant public declaration made regarding the vacancy of the Apostolic See and the invalidity and illicitness of the New Mass.

We hold with him and with that theologian of steel, Fr. Saenz Arriaga, that the Apostolic See has been vacant since the death of Pius XII by virtue of the fact that after him, those who were elected to succeed him do not unite in themselves the necessary conditions to be a legitimate Pope. To wit:

ANGELO RONCALLI.

A.) He had been accused of Modernism by the Holy Office in his youth (Inedited documentation of letters Cavallanti).

B.) In his classes as professor of Church History, he used the text entitled “History of the Ancient Church” by Duchesne, a work that was consid-

ered modernizing and which was later placed on the official Index.

C.) Cardinal De Lai summoned Roncalli to the Holy Office and severely urged him to observe correct doctrine.

D.) In the Holy Office is contained a “Black File” having a card denouncing him for his relations with Modernists.

E.) In the book entitled “Prophecies of John XXIII” by Pierre Karpi, it is given to understand that Angelo Roncalli, while in Turkey in the year 1935, was initiated into the sect of the Rosicrucians.

For all these reasons, Angelo Roncalli was not papabile because being a follower of Modernism which Pope St. Pius X declared to be the synthesis of all heresies, he was outside the Church. Being outside the Church, he could in no way be a Pope of the Catholic Church. Furthermore, even though he had been elected, he could never be considered a legitimate Pope. In effect, we have a document of great authority which nullifies

his elevation and all his subsequent acts. This document is the Papal Bull CUM EX APOSTOLATUS OFFICIO of His Holiness, Pope Paul IV. The pertinent parts of this Bull are here included:

“...We declare that if ever a Bishop, Archbishop, Patriarch or Primate, a Cardinal or a Legatee, or even a Sovereign Pope, had, before their elevation to the Cardinalate or Pontificate, deviated from the Catholic Faith or fallen into some heresy, the promotion or elevation - even if it had taken place with the unanimous assent of all the Cardinals - is INVALID and NULL, without value and one cannot say that it is valid because the person concerned accepts the Office, or receives the Consecration and then enters into possession of the government and administration (of the office) or by the homage rendered to him by all; one cannot accept him as legitimate, and none of his acts of power or administration may be deemed valid whether Bishops, Cardinals, or Sovereign Popes. All their words, deeds and actions, their administration and all that proceeds from them - all these are without value and have no authority or command over anyone. These men, so promoted and elevated, will be by the

same fact deprived of all dignity, place, honor, title and power.”

As a consequence, basing ourselves on this Bull of His Holiness Paul IV, we hold that Angelo Roncalli was never a legitimate Pope and that his acts by this fact have been completely null and void.

JOHN THE BAPTIST MONTINI.

John the Baptist Montini could not have been a legitimate Pope for the reasons outlined in the Bull “Cum Apostolatus Officio”. That is, since Angelo Roncalli was not a legitimate Pope and since all his acts were null and void, the election of John Baptist Montini to the rank of Cardinal was null. John Baptist Montini was never a Cardinal and consequently, could not be elected a Pope. The fact that he was elected does not give this act any validity, quite apart from the fact that he had been an heretic prior to his election.

LUCIANI, THE MAN WITH THE SMILE.

This man could not be a legitimate Pope because, even supposing that he had not deviated from the Faith, the cardinals named by Roncalli and Montini - who were not legiti-

mate Popes - were not legitimate cardinals and by this fact could not be elected Pope because were incapable of it.

WOJTYLA.

For the same reason, namely, because Roncalli and Montini and Luciani were not legitimate Popes, Wojtyla could not be elected as a legitimate Pope. His election was null and all his acts are null likewise.

It remains, clearly, that the Apostolic See has been vacant since the death of Pius XII up until our present day. We do not know how long this situation of vacancy will continue.

INVALIDITY OF THE NEW MASS.

We declare that the New Mass is invalid by the fact that the Protestant Ministers Max Thurian, Smith, Kenneth, George and Shepherd were its cooperating authors. PROOF.

A.) Cardinals Ottaviani and Bacci, in their "Critical Examination" which they presented to the illegitimate Pope Montini, declared that the theology of this mass departed jointly and in detail from Catholic theology and approached Protestant theology in a surprising manner.

B.) Monsignor Francisco Spadafora, professor at the Pontifical University, cited one of the largest Protestant periodicals which wrote: "The new Catholic Eucharistic Prayers have let fall the false perspective of a sacrifice offered to God". (Lo Spechio - 12 -VII-1970).

Others insist that this Mass is ambiguous. That is, it is for Catholics and for Protestants. If it is ambiguous, it is a Mass which God detests, because in the Book of Proverbs we read that God detests ambiguities: "Os bilingue detestor" (Prov. 7, 13).

We say and hold that the appearance of this new Mass also signals the appearance of a new religion in which God is no longer worshipped, but man; in which the goods of heaven are no longer important, but the goods of the earth; in which "happiness" consists in a classless society. Those who have accepted this new Mass have, in reality and without taking notice of it, apostatized from the TRUE FAITH; they have separated themselves from the TRUE CHURCH and are in danger of losing their souls because outside the Church founded by Jesus Christ no one can be saved. For this reason, we in-

vite the faithful to reconsider their attitudes and to return to their Faith from which they have strayed.

FALSE ECUMENISM.

We reject that judaео-masonic ecumenism which pretends to unite all religions in one sole Universal Religion, each with its proper creed and its rites. That ecumenism is not the ECUMENISM OF CHRIST which desires the union of all men in His DIVINE TRUTH. That ecumenism leads us to syncretism and the denial of our true Faith.

RELIGIOUS LIBERTY.

We reject the heretical Decree on Religious Freedom which places on the same level REVEALED RELIGION with false religions and is a most clear sign of the rupture between the apostate and schismatic hierarchy and our holy traditions.

COMMUNISM.

We declare - as the Church has already declared - that "Communism is intrinsically evil" and for this reason has been condemned by the Sovereign Pontiff, Pius XI of holy memory and by Pope Pius XII who issued an excommunication affecting all those who collaborate with it.

OUR EXCOMMUNICATIONS.

Who, in truth, are the excommunicated: those who have denied the CATHOLIC FAITH, those who have changed the Church, those who now teach the contrary to what they had previously taught, those who have reduced to rubbish all the sacred councils and all the teachings of previous Popes; or, those of us and the faithful who have separated themselves in nothing that Holy Mother Church, instituted by Jesus Christ in order to continue His work of salvation has taught? And furthermore, what authority do heretics have to excommunicate those who follow the DIVINE FAITH which the Church has always preached and without any change will continue to preach until the end of time?

THE GREAT IMPOSTURE.

We denounce the great imposture that is being committed by the hierarchy which, although no longer Catholic, continues to present itself to the people as if it were Catholic, usurping the churches that Catholics have built for Catholic worship; which celebrates the "Protestant supper" and deceives the simple into be-

lieving that it is the Catholic Mass; which preaches real heresies and presents them as divine truths. We denounce the sacrileges and profanations that they commit in our churches formerly sacred and worthy of respect - with their frightening abominations that are destroying the true faith and sowing among the faithful the most terrible indifferentism, leading many to believe that is equally as well to be a Catholic as to belong to any other religion.

The faithful must be made aware that those bishops who docilely and without the least protest on their part, obey these usurpers of the Throne of Peter and follow them in their perverse deviations have apostatized, have denied the true Faith and have ceased to be authentic pastors of the Church; that by their actions and words they are leading everyone into the universal apostasy.

Finally, we declare that no one can oblige us to separate ourselves from the TRUE CHURCH, from that CHURCH which Christ instituted and is to last unto the consummation of the world and as He instituted it and the only one we must obey under penalty of eternal damnation. And furthermore, we be-

lieve all that She, assisted by the Holy Spirit and Christ Her Divine Spouse has always taught and in every place without variation because truth cannot change and is invariable, is immutable as God Himself is immutable.

We give thanks to God for the integrity of our Faith with Whose help we are able to conserve it and we pray for those who have knowingly or unknowingly lost this Faith by accepting the prophetic changes that have given rise to a new Church and by that fact, a new religion.

Acapulco, Gro. Mexico 26
May 1983

Signed by:

Archbishop Peter Martin Ngo-Dinh-Thuc

Bishop Moises Carmona R.

Bishop Adolphus Zamora

Bishop George J. Musey

Bishop Benigno Bravo

Bishop J. de Jesus Roberto Martinez G.

Bishop Louis Vezelis, O.F.M.

Note: This declaration is only the condensed version of the fifty-page document prepared by the Bishops.

PENANCE

Bishop Giles Butler, OFM DD

We have looked at Baptism, Confirmation, and Holy Orders in the recent issues of THE SERAPH. These Sacraments all imprint an indelible mark and fill our souls with the gifts of the Holy Ghost. Because of this, these three sacraments may only be received once.

We choose to consider the Sacrament of Penance next because it, too, has something in common with Baptism. The Sacraments of Baptism and Penance are the two Sacraments of the dead (i.e., for those who are dead in sin.). All the other sacraments are sacraments of the living – for those who are in the state of grace (those who are free of all mortal sins).

Penance can also be considered as a virtue. It is the habit or practice of daily self-denial with the loving acceptance of the daily cross that God sends us. We are concerned here with the sacrament rather than the virtue. The Sacrament of Penance is sometimes called Confession. The minister of this sacrament is every truly ordained bishop and priest. Any true priest has the power

to absolve us of our sins validly. However, validity is only part of what we must concern ourselves with. We must also consider liceity (whether it is legal or permitted). Bishops are the God-appointed shepherds of our souls, and priests have no souls to administer to unless the bishop enables them to administer to his flock. Hence, the priest requires permission or authorization from the bishop of the penitent to absolve the penitent of his sins legally. Some serious sins are reserved to the bishop, and priests may not lawfully or validly absolve unless the penitent is in immediate danger of death.

Jesus gave the Apostles, bishops, and priests who succeeded them the power to forgive sins after His Resurrection. He breathed upon them – giving them the Holy Ghost – and said, “Whose sins you forgive, they are forgiven them; whose sins you retain, they are retained” (*St. John 20:23*). We do not doubt that Jesus can forgive sins because He proved it by healing a man. When evil men were thinking

in their hearts that Jesus could not forgive sins, Jesus showed them that He could forgive sins by physically healing the man He had just forgiven (*St. Matthew 9:6*).

Jesus can read the hearts of men, but the Apostles and their successors most often cannot do this. It is therefore required of penitents to confess their sins to the priest. In this manner, the priest can decide whether to forgive or retain the sins. This confession takes place in the greatest of secrecy to preserve the good name of the penitent.

The Catechism teaches five things necessary to make a good confession. 1.) We must find out our sins by making an honest examination of our consciences. A prayer to the Holy Ghost for help is beneficial, if not essential. 2.) We must be genuinely sorry for our sins. Our sorrow can be perfect or imperfect. Perfect sorrow (contrition) is motivated by love. We are sorry because we have offended God, Whom we love. Imperfect sorrow (contrition) is inspired by fear or dread of losing Heaven or suffering the consequences of our sins in time or eternity (Hell). Imperfect contrition is sufficient for us to receive the Sacrament of Penance worthily, but we should always strive to

have perfect contrition. 3.) We must resolve not to commit these sins again. This is called our “purpose of amendment.” This must be our intention when we receive the Sacrament of Penance, even though we may later fall again. Each time Jesus fell on the way to Calvary, He got up again to continue to the end. This often happens to us. We fall, but then we resolve to get up and continue. We confess our sins, intending to continue to the end in God’s grace. We may fall again, but then we receive the Sacrament of Penance with the same resolution. This is not a lie, nor does it make us hypocrites – it is just another opportunity to learn from our falls and even more humbly stretch out our hand to God in loving prayer and sacrifice. 4.) We must confess our sins to a priest. Our confession should be humble, honest, and complete. Every mortal sin must be confessed. The priest cannot forgive what we deliberately withhold from him. Nor can he forgive some of our sins and not others. We are either absolved of our sins or not absolved – there is no “in between.” To withhold a mortal sin in confession is sacrilege — an abuse of the sacrament – and adds another mortal sin to our souls. 5.) lastly, we must perform the

penance that the priest gives us. Usually, this is some specific prayers. We should strive to say these prayers as soon as possible – before we forget. This is also the time to thank God for His mercy and the graces He gives us in this sacrament.

Many experience relief, peace, calmness, and even joy after confessing their sins and receiving absolution. This is even more reason for us to thank God. However, we should not think we have made a bad confession if we do not experience these feelings. Pleasures are not solid or lasting. They come and go like the wind. Faith, Love, and Happiness are choices or acts of our will. We choose to believe, we choose to love, and we choose to be happy (or not). Feeling or emotions often come and go despite what we want or choose. If we love God only when He makes us feel good, then we do not really love Him at all. We only love ourselves, or we only love the pleasures we feel or experience, and we only use God to get what we want.

When we enter the confessional, we should kneel and make the Sign of the Cross. Then we say something along

the lines of: “Bless me, Father, for I have sinned.” Next, we tell the priest how long it has been since our last confession and humbly and honestly tell him our sins. If we have any questions, we may also ask for his advice. We let the priest know that we have finished our confession by saying something like this: “I am sorry for these sins and all those that I may have forgotten and humbly ask pardon and absolution from you, Father.” We carefully listen to any advice or instructions and the penance the priest gives us. Then we should make an Act of Contrition loud enough to be heard by the priest while he pronounces the words of absolution over us.

The wording of our Confession may vary from that above, but they are the main points to be observed. We may use the format that we find in any approved prayer book. We should whisper in a loud voice for the priest to hear, but not so loud that others nearby may overhear us. After the priest dismisses us, we should thank him before we leave to do our penance and thank God for the graces we have just received.

AN ACT OF CONTRITION:

Oh my God, I am heartily sorry for having offended Thee (You), and I detest all my sins because I dread the loss of Heaven and the pains of Hell. Most of all, because they have offended Thee (You), my God, Who are all good and worthy of my love. With the help of Thy (Your) grace, I firmly resolve to do penance and to amend my life. Amen.

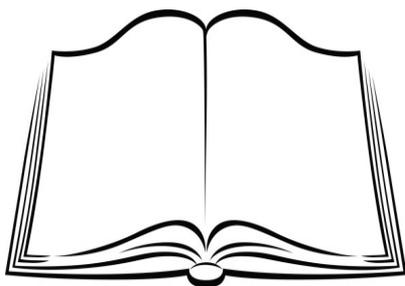


Prayer to the Blessed Virgin and the Saints

O Most gracious Virgin Mary, beloved Mother of Jesus Christ my Redeemer, intercede for me with Him. Obtain for me the full remission of my sins, and perfect amendment of life, unto the salvation of my soul, and the glory of His Name. Amen.

I implore the same grace of thee, O my angel guardian; of you, my holy patrons, N. N., of you, O holy Peter and holy Magdalen, and of all the saints of God. Intercede for me a sinner, repenting of my sins, and resolving to confess and amend them. Amen.

Tell Us Another



Winfried Herbst, SDS

HIDE NOTHING FROM THE SAVIOR!

Have you ever seen a crystal vase full of clear, pure water? What a fine sight it really is! And one can see through it from the top and from the sides — right through to the bottom!

Now, that's the way our souls should be in the sight of God — as open as the light of day. We must never hide anything from Jesus! Maybe it would be better to say we must never try to do so; for Jesus is God, and God knows and sees everything, anyhow. We should remember this especially when going to confession. Make a clean breast of it; you are only saying to God through His priest what God already knows. Don't try to fool the Lord; you can't do it; you'll only fool yourself and make yourself miserable. Don't do even such little things as the one it is said St. Peter did.

What did he do? Well, one day, so the legend tells us, St. Peter and Our Lord were walking through the country of Palestine. It was a hot day. The journey was fatiguing. They had been a long time without anything to eat, so that Peter was simply famishing. He knew that the Lord must be hungry, too; but he also knew his Master's power of endurance; Jesus liked to suffer, and He never complained.

Finally, Peter could stand it no longer, so he blurted out: "Master, I am starving; I must have something to eat!"

"Surely, Peter; you ought to have something to eat — you must be so hungry," said Our Lord, always full of compassion towards others. "Go down this road for some distance and you will find a house.

There they will give you bread.”

Peter went. Of course, everything was just as Our Lord had said. He found the cottage and a woman just baking little loaves of bread. He asked for a loaf, which was gladly given him. Then, thinking of his waiting Master and how hungry He must also be, he begged a loaf for Him, too.

“Surely,” said the kind-hearted housewife. “And take this third loaf also; for you may still need it to satisfy your hunger.”

With many thanks, Peter returned to the Savior. On his way back, however, he said to himself, “I’ll hide this third loaf and eat it later on, lest I get so frightfully hungry again; for the Master will go on and on without complaining of His hunger.” He accordingly put the loaf under his arm so that it was covered by his mantle.

He found the Lord waiting. They sat down together, and each ate his little loaf of bread. (I suppose it was merely a roll.) Then Jesus said: “How good the Father is, Who satisfies our hunger and gives us even more than we need! Let us thank Him without stretched arms.”

With a guilty start and in puzzled embarrassment, St. Peter thought of the loaf under his arm. But there was no help for it. He extended his arms; the loaf dropped to the ground. The Savior did not seem to notice it.

How ashamed Peter was! All that day he was uneasy and in the evening, he could stand it no longer. So, he fell at the Lord’s feet and told Him everything. Then he was happy again. For Jesus did not scold. He never does.

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SPIRITUAL COMMUNIONS

Father Anthony Lentz, OFM

I was once asked whether Catholics were allowed to make several Spiritual Communions throughout the day since it is the law of the Church that we can only receive the Eucharist once a day. I thought this was a good question because it gave me an excellent opportunity to explain a very pious Catholic practice and a helpful means of advancing in holiness.

The law of the Church that restricts a Catholic from receiving Holy Communion more than once a day only applies to the reception of the Sacrament, not to Spiritual Communions. Spiritual Communion is said when a person cannot receive Holy Communion but desires the graces of the Sacrament. You can do it whenever you want! For instance, you can make a Spiritual Communion immediately after or even while receiving Holy Communion. This is an excellent practice, for by doing this, you are focusing your intention to receive all the graces you possibly can. This also helps to keep your mind from wandering all over the place and focuses on the fact

that you are now united with Our Lord in a very special manner. Also, Spiritual Communion has the added benefit of turning your mind back to God throughout your day and thus renewing those pious intentions you made during Holy Communion. Now it is possible that the only day you can receive Communion is Sunday. A daily Spiritual Communion will help sanctify your week by being a frequent spiritual conduit to many graces.

You should make your Spiritual Communion part of your morning offering, and it should be short. A shorter Spiritual Communion prayer will make it more possible for you to take the next step – **making a Spiritual Communion several times a day.** This is something encouraged by the Church and her saints. Saint Leonard of Port Maurice, that great Franciscan preacher, once said, *“If you practice the holy exercise of Spiritual Communion several times each day, within a month, you will see your heart completely changed.”* *Your heart will be changed entirely because God has become the*

center of your life, and knowingly falling into sin would be less likely.”

I want to share with you all the Spiritual Communion I use, but you can use any of those found in a Catholic Missal or perhaps compose one yourself. Here is mine:

“Oh Dear Lord, I am unable to receive Thee now sacramentally, so at least allow me to receive Thee spiritually. Enter into my eyes and see through them. Enter into my ears and hear through them. Enter upon my lips and speak through them. Enter into my thoughts and think through them. So that it will no longer be I but Christ Who lives within me. Amen.”



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SERVING AT THE ALTAR

Father Anthony Lentz, OFM

One of the questions I have been asked a few times is, “Why in the Catholic Church are girls not allowed to be altar servers?” The best way I can answer this question is by simply explaining why we do not have women priests, for both of these go hand in hand.

We do not have women priests simply because Our Lord Jesus Christ did not ordain any while He was on earth. We know this is true because there were no women among His twelve apostles, whom He ordained as His first bishops on the first Holy Thursday night. This has been the tradition and teaching of the Church from the very beginning, and She has never altered from it. Consider this, if Our Lord intended for women to be priests (actually, the proper term would be “priestess”), He most certainly could have recruited the best candidate possible – His own Mother. Our Blessed Mother would have been the ideal choice in terms of holiness and grace.

You may wonder why this would stop girls from serving

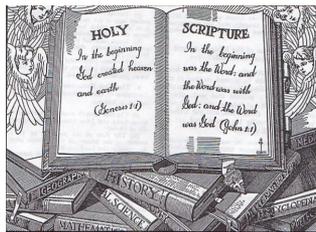
at Mass. It is about the proper order within the Church and the steps towards the priesthood. Let me explain. Before a man can be ordained a priest, he must first receive what is known as the tonsure, a cutting of hair symbolizing his entrance into the clerical (or priestly) state. After the *tonsure*, he will receive in succession the four minor orders: *porter*, *lector*, *exorcist*, and *acolyte*. The only one we need to consider for now is the *acolyte* because it is the *acolyte* who has the honor of serving at the altar. What does he do? He does everything you see the altar server do. Because there have been thousands of parishes worldwide and only a few hundred (and that is an overestimation) acolytes at a time, it would have been impossible to have at least one acolyte in every parish. So the Church allowed men and boys to serve Mass for the parish priest by concession. Even though girls are usually more mature and may answer prayers better, it is in keeping with the right order given to us by Our Lord that boys serve Mass. Who

knows, one of the young boys you are watching serve Mass may one day become your parish priest. You should pray that all the servers pay attention and do an excellent job for God while at the altar.

Finally, there are two ways that women and girls can assist at the altar; first, by following the Mass and taking part in that “spiritual priesthood,” which St. Peter spoke about. By this, all the faithful take part in offering to God all of their love, good works, and intentions. Second, there is the preparation of flowers to put on the altar and the making of altar clothes and other linens used during Holy

Mass. St. Clare of Assisi gives a beautiful example of the proper pious attitude. She received the greatest pleasure in taking care of the needs of the altar because the altar is a symbol of Christ. Her dedication was so great that she would continue to stitch linens for Mass even when she was sick in bed. She is one of many examples of how close a woman can be to the Altar (to Christ), and she remained content with her station in life. Remember, the dignity of our duties is not the measuring stick for our love for God but the humble submission we have to His Divine Will.

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His Excellency, Most Reverend Giles Butler, OFM.*



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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.*

Catherine Barrett, President of the National Education Association (NEA), gave a speech at the 1976 NEA Annual Conference in which she made the following comments concerning the change in the role of the teacher:

At this critical moment no one can say with certainty whether we are at the brink of a colossal disaster or whether this is indeed mankind's shining hour. But it is certain that dramatic changes in the way we raise our children in the year 2000 are indicated particularly in terms of schooling, and that these changes will require new ways of thinking. Let me propose three.

First, we will help all of our people understand that school is a concept and not a place. We will not confuse "schooling" with "education." The school will be the community, the community, the

school. Students, parents, and teachers will make certain that John Dewey's sound advice about schooling the whole child is not confused with nonsense about the school's providing the child's whole education....

We will need to recognize that the so-called "basic skills," which currently represent nearly the total effort in elementary schools, will be taught in one quarter of the present school day. The remaining time will be devoted to what is truly fundamental and basic—time for academic inquiry, time for students to develop their own interests, time for a dialogue between students and teachers. When this happens—and it is near—the teacher can rise to his true calling. More than a dispenser of information, the teacher will be a conveyor of values, a philosopher. Students will learn to write love letters and lab notes. We will help each child build his own rocket to his own moon....

Finally, if our children are to be human beings who think clearly, feel deeply, and act

wisely, we will answer definitely the question “Who should make what decisions?” Teachers no longer will be victims of change; we will be the agents of change.

Charlotte Iserby’s Note: Catherine Barrett’s idea of “school is a concept, not a place” is an idea whose time may have come in the 1990s. Many educators, including Lewis Perelman (See 1995 Perelman’s book *School’s Out*), are of the same opinion. This seems to follow on the heels of the concept of “education as behavior change” instead of the acquisition of knowledge.

In the **September 1976 issue of Phi Delta Kappan**, “*America’s Next Twenty-Five Years: Some Implications for Education*,” Harold Shane described his version of the “new and additional basic skills” as follows:

Certainly, cross-cultural understanding and empathy have become fundamental skills, as have the skills of human relations and intercultural rapport... the arts of compromise and reconciliation, of consensus building, and of planning for interdependence become basic.... As young people mature we must help them develop... a service ethic which is geared toward the real world...

the global servant concept in which we will educate our young for planetary service and eventually for some form of world citizenship.... Implicit within the “global servant” concept are the moral insights that will help us live with the regulated freedom we must eventually impose upon ourselves.

Charlotte Iserby’s Note: The writer would like to contrast Harold Shane’s comments with those of C.S. Lewis as compiled in an article “C.S. Lewis on Liberal Arts Education” by Gregory Dunn which was published in the newsletter *On Principle* from the John M. Ashbrook Center for Public Affairs (April 1999, Vol. VII, No. 2). Excerpts from Dunn’s article follow:

The first reason we study the liberal arts has to do with freedom. That freedom is an integral part of the liberal arts is borne out of [C.S.] Lewis’s observation that “liberal comes of course from the Latin, *liber*, and means free.” Such an education makes one free, according to Lewis, because it transforms the pupil from “an unregenerate little bundle of appetites” into “the good man and the good citizen.” We act most human when we are reasonable, both in thought and deed. Animals, on the other hand, act

wholly out of appetite. When hungry, they eat; when tired, they rest. Man is different. Rather than follow our appetites blindly we can be deliberate about what we do and when we do it. The ability to rule ourselves frees us from the tyranny of our appetites, and the liberal arts disciplines this self-rule. In other words, this sort of education teaches us to be most fully human and thereby, to fulfill our human duties, both public and private.

Lewis contrasts liberal arts education with what he calls “vocational training,” the sort that prepares one for employment. Such training, he writes, “aims at making not a good man but a good banker, a good electrician... or a good surgeon.” Lewis does admit the importance of such training — for we cannot do without bankers and electricians and surgeons—but the danger, as he sees it, is the pursuit of training at the expense of education. “If education is beaten by training, civilization dies,” he writes, for the “lesson of history” is that “civilization is a rarity, attained with difficulty and easily lost.” It is the liberal arts, not vocational training, that preserves civilization by producing reasonable men and responsible citizens....

A third reason we study the liberal arts is because it is simply our nature and duty. Man has a natural thirst for knowledge of the Good, the True, and the Beautiful, and men and women of the past have made great sacrifices to pursue it in spite of the fact that, as Lewis puts it, “human life has always been lived on the edge of a precipice.” In his words, “they propound mathematical theorems in beleaguered cities, conduct metaphysical arguments in condemned cells, make jokes on scaffolds.” So, finding in the soul an appetite for such things, and knowing no appetite is made by God in vain, Lewis concludes that the pursuit of the liberal arts is pleasing to God and is possibly, for some, a God-given vocation.

...

...Truly, we ignore the liberal arts only at our peril. Without them we will find ourselves increasingly unable to preserve a civilized society, to escape from the errors and prejudices of our day, and to struggle in the arena of ideas to the glory of God.

Today's Education, The Journal of The National Education Association, carried an article in the September–October 1976 edition entitled “The Seven Cardinal Princi-

ples Revisited.” On page 1 this article stated that:

In 1972, the NEA established a Bicentennial Committee charged with developing a “living commemoration of the principles of the American Revolution.” This 200th anniversary celebration of the Declaration of Independence was to focus on the next 100 years of education in an interdependent global community. The initial work of the Committee culminated in the NEA Bicentennial Idea Book. Among its ideas was that of developing a definitive volume to “contain a reframing of the Cardinal Principles of Education and recommendations for a global curriculum.” After recognizing the importance of the original Cardinal Principles, which were published in 1918, the Committee made the point that “today, those policy statements about education are obsolete, education taken as a whole is not adequate to the times and too seldom anticipates the future.” A report to be issued by the NEA, proposing cardinal premises for the twenty-first century is the direct and immediate outgrowth of the Bicentennial Committee’s belief that “educators around the world are in a unique position to bring about a harmoniously interdependent global commu-

nity based on the principles of peace and justice....” Early in September 1975, a 19-member Preplanning Committee began the task of recasting the seven Cardinal Principles of Education by developing 25 guidelines for the project.

Charlotte Iserbyt’s Note: Members of the Preplanning Committee read like a “Who’s Who of Leading Globalists.” It included: former Secretary of Education T.H. Bell, “Mr. Management-by-Objectives,” who was responsible for the grant to William Spady of the Far West Laboratory to pilot OBE in Utah, with plans to “put OBE in all schools of the nation”; Professor Luvern Cunningham, Ohio State University, who subsequently served as advisor to the Kentucky Department of Education during its education restructuring in the 1990s; Willis Harman, Stanford Research Institute; Robert Havighurst, University of Chicago; Theodore Hesburgh, University of Notre Dame; Ralph Tyler, Center for Advanced Study in Behavioral Science; Professor Theodore Sizer, Coalition for Essential Schools, which calls for a “less is more” curriculum and removal of graduation standards (the Carnegie Unit); David Rockefeller; Professor Benjamin Bloom, father of

Mastery Learning (the international learning method); the late McGeorge Bundy of the Ford Foundation; and others.]

Foundations of Lifelong Education was published by **UNESCO** (UNITED NATIONS Educational, Scientific, and Cultural Organization) Institute for Education (Pergamon Press: Oxford, N.Y., Toronto, Sydney, Paris, Frankfurt, 1976). In chapter 4, "Theoretical Foundations of Lifelong Education: A Sociological Perspective," Henri Janne described accurately the how, what and why of decentralization (site-based management, charter schools, choice, unelected school councils, etc.) being sold to naïve school boards and citizens as "local control":

In education a monolithic structure is completely unacceptable as it creates organizations that, owing to their homogeneity and their ineluctable [inevitable] bureaucratic nature, are averse to change and to individual or local adaptation....

Decentralization of the greatest possible number of decisions is indispensable in a system founded on... education defined as "learning" rather than "teaching."

Charlotte Iserbyt's Note: "Learning," as described and defined by the educational change agents, is the process by which students/children are allowed to acquire the knowledge which will be "beneficial" to them personally as they pursue the fulfillment of their particular life roles (jobs). This process is the opposite of the traditional role of education as "teaching" students subject matter which can be used for diversified pursuits later in life.

In the 1977 entry dealing with UNESCO's Development of Educational Technology in Central and Eastern Europe the reader will note that the socialist countries of Eastern Europe had centralized systems of education and had not yet adapted their system to accommodate Henri Janne's proposals for "lifelong learning." Janne explained above how to take a centralized system of pedagogy and ideas and "localize" them in order to change their focus without ever changing the centralized control. This gives an interesting perspective on the oft-seen bumper sticker: "Think Globally — Act Locally."

To Be Continued

THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



CHAPTER TWELVE CATECHISM ON COMMUNION

To sustain the soul in the pilgrimage of life, God looked over creation, and found nothing that was worthy of it. He then turned to Himself, and resolved to give Himself. O my soul, how great thou art, since nothing less than God can satisfy thee! The food of the soul is the Body and Blood of God! Oh, admirable Food! If we considered it, it would make us lose ourselves in that abyss of love for all eternity! How happy are the pure souls that have the happiness of being united to Our Lord by Communion! They will shine like beautiful diamonds in Heaven, because God will be seen in them.

Our Lord has said, Whatever you shall ask the Father in My Name, He will give it you. We

should never have thought of asking of God His Own Son. But God has done what man could not have imagined. What man cannot express nor conceive, and what he never would have dared to desire, God in His love has said, has conceived, and has executed. Should we ever have dared to ask of God to put His Son to death for us, to give us His Flesh to eat and His Blood to drink? If all this were not true, then man might have imagined things that God cannot do; he would have gone further than God in inventions of love! That is impossible Without the Holy Eucharist there would be no happiness in this world; life would be insupportable. When we receive Holy Communion, we receive our joy and our happiness. The good God,

wishing to give Himself to us in the Sacrament of His love, gave us a vast and great desire, which He alone can satisfy. In the presence of this beautiful Sacrament, we are like a person dying of thirst by the side of a river — he would only need to bend his head; like a person still remaining poor, close to a great treasure — he need only stretch out his hand. He who communicates loses himself in God like a drop of water in the ocean. They can no more be separated.

At the Day of Judgment, we shall see the Flesh of Our Lord shine through the glorified body of those who have received Him worthily on earth, as we see gold shine in copper, or silver in lead. When we have just communicated, if we were asked, “What are you carrying away to your home?” we might answer, “I am carrying away Heaven.” A saint said that we were Christ-bearers. It is very true; but we have not enough faith. We do not comprehend our dignity. When we leave the holy banquet, we are as happy as the Wise Men would have been, if they could have carried away the Infant Jesus. Take a vessel full of liquor, and cork it well — you will keep the liquor as long as you please. So

if you were to keep Our Lord well and recollectedly, after Communion, you would long feel that devouring fire which would inspire your heart with an inclination to good and a repugnance to evil. When we have the good God in our heart, it ought to be very burning. The heart of the disciples of Emmaus burnt within them from merely listening to His voice.

I do not like people to begin to read directly when they come from the holy table. Oh no! what is the use of the words of men when God is speaking? We must do as one who is very curious, and listens at the door. We must listen to all that God says at the door of our heart. When you have received Our Lord, you feel your soul purified, because it bathes itself in the love of God. When we go to Holy Communion, we feel something extraordinary, a comfort which pervades the whole body, and penetrates to the extremities. What is this comfort? It is Our Lord, who communicates Himself to all parts of our bodies, and makes them thrill. We are obliged to say, like St. John, “It is the Lord!” Those who feel absolutely nothing are very much to be pitied.

ST. THÉRÈSE OF LISIEUX

An Autobiography

CHAPTER NINE THE NIGHT OF THE SOUL

Dear Reverend Mother, you have expressed the wish that I should finish singing the Mercies of the Lord,¹ and though I will not protest, I cannot help feeling somewhat amused as once again I take up my pen. What I am about to relate you know as well as I do, nevertheless I obey. I do not even ask of what use this manuscript could be, and should you burn it before my eyes without having read it, I should not be in the least distressed.

It is the general opinion of the community that you have spoiled me ever since I entered Carmel. It is written, however, that *“Man seeth those things that appear, but the Lord beholdeth the heart.”* I thank you, Mother, for not having spared me; Jesus knew that His Flower was too weak to take root without the life-giving waters of humiliation, and it is to you she owes that inestimable blessing.

For some months the Divine Master has completely changed His method of cultivation. Finding, no doubt, that His Little Flower has been sufficiently watered, He allows her to grow up under the warm rays of a

brilliant sun. He only smiles upon her now, and it is you, dear Reverend Mother, who mirror His smile to me. The bright sunlight, far from withering her petals, fosters their growth in a marvelous way. Deep in her heart she treasures those precious drops of dew — the humiliations of other days — and they remind her always how frail she is. Were all creatures to draw near and pour out their flattery, no vain satisfaction would mingle with her joyful realization that in God’s eyes she is a poor worthless thing, and nothing more.

When I say that I am indifferent to praise, I do not mean the love and confidence you show me, which really touch my heart, but I feel that I have nothing now to fear from praise, and can listen to it unmoved, attributing to God all that is good in me. If it please Him to make me appear better than I am, that does not concern me, He can act as He will.

¹ “The Mercies of the Lord I shall sing forever.”

Ps. lxxxviii. This was the motto of St. Teresa of Avila.

My God, by how many different ways dost Thou lead souls! We read of Saints who have left nothing behind them at their death, not the least thing by which they may be remembered, not a single written line; whilst others, like our Holy Mother St. Teresa, have enriched the Church with their sublime teachings, not hesitating to reveal "*the secrets of the King*,"¹ that He may be better known and better loved. Which of these two ways is more pleasing to God? It seems to me they are equally agreeable to Him.

All those beloved by God have followed the inspiration of the Holy Ghost who commanded the Prophet to write: "*Tell the just man that all is well.*" Yes, all is well when one seeks only the Master's Will, so I, poor little flower, obey Jesus when I try to please you, who are His representative upon earth.

You know, Mother, that I have always desired to become a Saint, but in comparing myself with the Saints I have ever felt that I am as far removed from them as a grain of sand trampled underfoot by the passer-by is from the mountain whose summit is lost in the clouds.

Instead of feeling discouraged by such reflections, I concluded that God would not inspire a wish which could not be realized, and that in spite of my

littleness I might aim at being a Saint. "It is impossible," I said, "for me to become great, so I must bear with myself and my many imperfections, but I will seek out a means of reaching Heaven by a little way — very short, very straight and entirely new. We live in an age of inventions: there are now lifts which save us the trouble of climbing stairs. I will try to find a lift by which I may be raised unto God, for I am too small to climb the steep stairway of perfection."

I sought to find in Holy Scripture some suggestion of what this desired lift might be, and I came across those words, uttered by the Eternal Wisdom itself: "*Whosoever is a little one, let him come to Me.*"² I therefore drew near to God, feeling sure I had discovered what I sought. But wishing further to know what He would do to the "little one," I continued my search, and this is what I found: "*Thou shall be carried at the breasts and upon the knees; as one whom the mother caresseth, so will I comfort you.*"³

¹ Kings 16:17

² Prov. 9:4

³ Isa. 66:12-13

To Be Continued

¹ Prov. ix. 4



FRANCISCAN SAINTS

MARCH 16TH

The Servant of God

Lucy Sancia

Widow, Third Order

Lucy was born at Carmona in Spain towards the close of the fifteenth century. From youth she devoted herself with filial piety to the service of the Blessed Virgin and devoutly venerated the mystery of the Immaculate Conception.

When she matured into young womanhood, her parents gave her in marriage to a physician who was very worldly-minded. This gave her occasion for much grief, which she could confide to no one but to her crucified Lord and His holy Mother. Whenever occasion offered itself, she would repair to a remote and secluded church where she could pour out her heart to God without being disturbed.

It so happened on a certain Sunday that she was deeply absorbed in prayer when a heavy storm arose, followed by such a downpour of rain that the entire neighborhood was flooded. This delayed her return home, and she was forced

to spend the entire night in the church. Next morning she returned home with a heavy heart, filled with dread of the reproaches that her husband would make, but at the same time recommending herself to the care of the Queen of Heaven.

To her astonishment, she found her husband in the best of humor; her absence had remained unnoticed. Lucy recognized in this the protection of Mary, and then, amid tears of gratitude, she gave her husband a complete account of what had happened. He was so affected that he promised to reform his life, and from then on granted her perfect freedom in the exercise of works of charity and of piety.

A few years later, when Lucy had become a widow, she obtained permission from Pope Leo X to convert a house she had bought into a convent, and there she founded a congregation of Sisters of the Third Or-

der in the year 1513. The result was that her dissatisfied relatives pursued her with much annoyance and sorrow. But her humility, patience, and holy prudence helped her to triumph over it all. Later she obtained the privilege of enclosure for this congregation and incorporation with the Order of the Immaculate Conception of the Blessed Virgin Mary, which had been founded by Blessed Beatrice da Silva and was subject to the minister general of the Franciscans. Then she and her companions were invested with the habit of this Franciscan Order of Mary and pronounced their vows in accordance with its rule.

After a long life filled with good works, she died a blessed death. Her spiritual daughters revered her as a saint.

ON DOMESTIC PEACE

1.) Consider how important it is in the eyes of God that peace reign in the home. Christ, Our Lord, commanded His disciples: "In whatsoever house you enter, first say: Peace be to this house" (*Luke 10:5*). Holy Church prescribes that when her priests enter a house on a spiritual errand, they should use this same salutation, and our Holy Father St. Francis writes in his spiritual testament: "This greeting the Lord revealed to me, that we should

say: The Lord give thee His peace." The fact is, that where there is peace in a house, there will be joy, and life there will be a pleasure. In such a home everyone is intent on discharging his duty well, and God's blessing rests there for the temporal and spiritual well-being of its inmates. But where peace does not abide, there every other effort toward happiness will be ineffectual. — What merit for the servant of God Lucy that she succeeded in keeping peace in her home in spite of the difficulties presented by her erring husband! She could say with the Psalmist: "With them that hated peace I was peaceable" (*Ps. 119:6*). So it was that the Blessed Mother of God came to her assistance in a marvelous way to preserve peace. To this favor God added the complete conversion of her husband and, finally, permitted her to enjoy true peace in a spiritual dwelling, from which she was to enter into the eternal peace of the house of God. — If you follow her example, you will share her happiness in eternity.

2.) Consider that all the inmates of a house must cooperate so that peace and harmony may reign there, just as every member of the body must function properly and take the other members into consideration if no disturbance is to gain admit-

tance into the body. The person that can succeed best in promoting domestic peace is the mother, the housewife, or the one taking her place. She is like the heart in the body of a family. If the heart beats evenly, a person may rest content, even if his head sometimes aches or any other member begins to rebel. Hence, the great ecclesiastic John of Avila writes that, to accomplish peace, a housewife must have the heart of a child, of a mother, and of a stepmother, that is, she must be submissive and yielding like a child, full of love and solicitude like a mother, and prudent and insistent like a good stepmother. — Happiness and blessing will be the lot of the house that is presided over by such a mother.

3.) Consider how sinful and despicable it would be for anyone to disturb this domestic peace, whether it be a resident of the house or not, whether it be a neighbor or a relative. There is little comfort for people of the kind in the old jingle, which says:

He who deludes a simple soul,
or belies an honest one. Or
causes strife 'twixt man and
wife, The devil's laugh has
won.

Keep a careful guard against such mischievous allies of Satan, and with the aid of fervent prayer, despite the difficulties involved, strive to preserve peace and harmony.



PRAYER OF THE CHURCH

(For the Preservation of Harmony)

O God, the giver of peace and lover of charity, give unto Thy servants true harmony in accordance with Thy will, that we may be delivered from all the temptations which beset us. Through Christ Our Lord. Amen.

HERESY

THE CATHOLIC ENCYCLOPEDIA:1910

Imprimatur +John Cardinal Farley — Archbishop of New York

VI. CHRIST, THE APOSTLES, AND THE FATHERS ON HERESY. — Heresy, in the sense of falling away from the Faith, became possible only after the Faith had been promulgated by Christ. Its advent is clearly foretold, *Matt.*, *xxiv*, *11*, *23-26*: "... many false prophets shall rise, and shall seduce many. . . . Then if any man shall say to you: Lo here is Christ, or there, do not believe him. For there shall rise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you, beforehand. If therefore they shall say to you: Behold he is in the desert, go ye not out: Behold he is in the closets, believe it not." Christ also indicated the marks by which to know the false prophets: "Who is not with Me is against Me" (*Luke*, *xi*, *23*); "and if he will not hear the Church let him be to thee as the heathen and the publican" (*Matt.*, *xviii*, *17*); "he that believeth not shall be condemned" (*Mark*, *xvi*, *16*). The

Apostles acted upon their Master's directions. All the weight of their own Divine faith and mission is brought to bear upon innovators. "If anyone", says St. Paul, "preach to you a gospel, besides that you have received, let him be anathema" (*Gal.*, *i*, *9*). To St. John the heretic is a seducer, an antichrist, a man who dissolves Christ (*I John*, *iv*, *3*; *II John*, *7*); "receive him not into the house nor say to him, God speed you" (*II John*, *10*). St. Peter, true to his office and to his impetuous nature, assails them as with a two-edged sword: "... lying teachers who shall bring in sects of perdition, and deny the Lord who bought them: bringing upon themselves swift destruction... These are fountains without water, and clouds tossed with whirlwinds, to whom the mist of darkness is reserved" (*II Pet.*, *ii*, *1*, *17*). St. Jude speaks in a similar strain throughout his whole epistle. St. Paul admonishes the disturbers of the unity of faith at Corinth that "the weapons of our warfare...are mighty to God unto

the pulling down of fortifications, destroying counsels, and every height that exalteth itself against the knowledge of God . . . and having in readiness to revenge all disobedience" (*II Cor.*, x, 4, 5, 6).

What Paul did at Corinth he enjoins to be done by every bishop in his own church. Thus Timothy is instructed to "war in them a good warfare, having faith and a good conscience, which some rejecting have made shipwreck concerning the faith. Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme" (*I Tim.*, i, 18-20). He exhorts the ancients of the Church at Ephesus to "take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, . . . I know that, after my departure, ravening wolves will enter in among you, not sparing the flock . . . Therefore watch, . . ." (*Acts*, xx, 28, 29, 31). "Beware of dogs", he writes to the Philippians (iii, 2), the dogs being the same false teachers as the "ravering wolves". The Fathers show no more leniency to perverters of the faith. A Protestant writer thus sketches their teaching (*Schaff-Herzog*, s. v. Heresy): "Polycarp regarded Marcion

as the first-born of the Devil. Ignatius sees in heretics poisonous plants, or animals in human form. Justin and Tertullian condemn their errors as inspirations of the Evil One; Theophilus compares them to barren and rocky islands on which ships are wrecked; and Origen says, that as pirates place lights on cliffs to allure and destroy vessels in quest of refuge, so the Prince of this world lights the fires of false knowledge in order to destroy men. [Jerome calls the congregations of the heretics synagogues of Satan (*Ep.* 123), and says their communion is to be avoided like that of vipers and scorpions (*Ep.* 130).]" These primitive views on heresy have been faithfully transmitted and acted on by the Church in subsequent ages. There is no break in the tradition from St. Peter to Pius X.

VII. VINDICATION OF THEIR TEACHING. — The first law of life, be it the life of plant or animal, of man or of a society of men, is self-preservation. Neglect of self-preservation leads to ruin and destruction. But the life of a religious society, the tissue that binds its members into one body and animates them with one soul, is the symbol of faith, the creed or confession adhered to as a condition *sine*

qua non of membership. To undo the creed is to undo the Church. The integrity of the rule of faith is more essential to the cohesion of a religious society than the strict practice of its moral precepts. For faith supplies the means of mending moral delinquencies as one of its ordinary functions, whereas the loss of faith, cutting at the root of spiritual life, is usually fatal to the soul. In fact the long list of heresiarchs contains the name of only one who came to resipiscence: Berengarius. The jealousy with which the Church guards and defends her deposit of faith is therefore identical with the instinctive duty of self-preservation and the desire to live. This instinct is by no means peculiar to the Catholic Church; being natural it is universal. All sects, denominations, confessions, schools of thought, and associations of any kind have a more or less comprehensive set of tenets on the acceptance of which membership depends. In the Catholic Church this natural law has received the sanction of Divine promulgation, as appears from the teaching of Christ and the Apostles quoted above. Freedom of thought extending to the essential beliefs of a church is in itself a contradiction; for, by accepting membership, the members

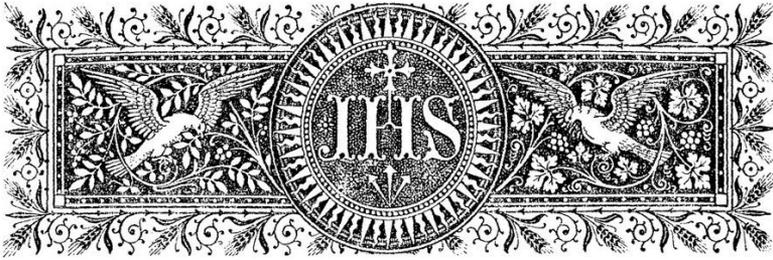
accept the essential beliefs and renounce their freedom of thought so far as these are concerned.

But what authority is to lay down the law as to what is or is not essential? It is certainly not the authority of individuals. By entering a society, whichever it be, the individual gives up part of his individuality to be merged into the community. And that part is precisely his private judgment on the essentials: if he resumes his liberty he ipso facto separates himself from his church. The decision, therefore, rests with the constitutional authority of the society — in the Church with the hierarchy acting as teacher and guardian of the faith. Nor can it be said that this principle unduly curtails the play of human reason. That it does curtail its play is a fact, but a fact grounded in natural and Divine law, as shown above. That it does not curtail reason unduly is evidenced by this other fact: that the deposit of faith (1) is itself an inexhaustible object of intellectual effort of the noblest kind, lifting human reason above its natural sphere, enlarging and deepening its outlook, soliciting its finest faculties; (2) that, side by side with

the deposit, but logically connected with it, there is a multitude of doubtful points of which discussion is free within the wide bounds of charity — “*in necessariis unitas, in dubiis libertas, in omnibus charitas.*” The substitution of private judgment for the teaching magisterium has been the dis-

solvent of all sects who have adopted it. Only those sects exhibit a certain consistency in which private judgment is a dead letter and the teaching is carried on according to confessions and catechisms by a trained clergy.

To Be Continued



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