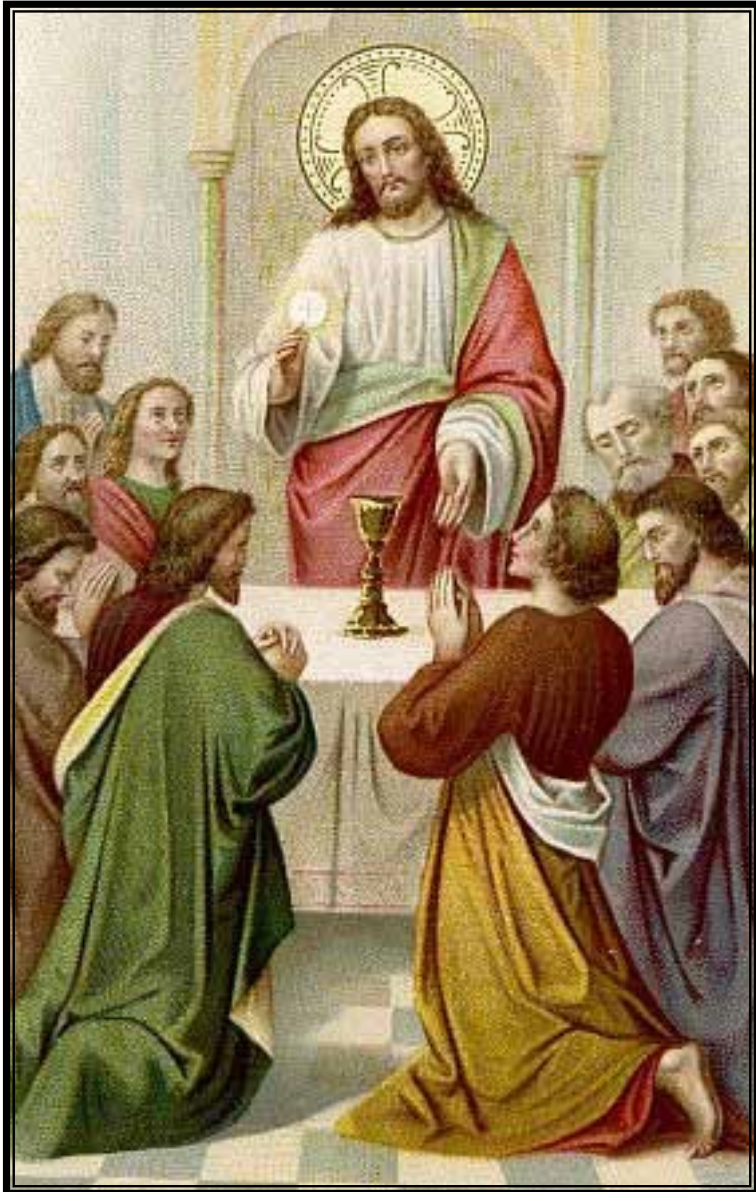


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April 2023

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THE SERAPH

THE HOLY EUCHARIST: A SACRAMENT

Bishop Giles Butler, OFM DD

The Holy Eucharist is both a sacrament and a sacrifice. While we can logically separate the concepts of sacrament from sacrifice, it is a bit more difficult in practice.

The Sacrament of the Holy Eucharist is also known as Holy Communion or the Sacrament of the Altar. Through the words of transubstantiation in the Holy Mass, bread and wine are transformed into the Body, Blood, Soul, and Divinity of Jesus Christ. Bread's outward appearances (color, texture, weight, size, taste, etc.) remain. However, the substance of bread and wine is replaced with the Substance of Jesus. The Presence of Jesus in the Holy Eucharist is a Sacrament which we receive into our bodies.

Jesus instituted the Sacrament of the Holy Eucharist on Holy Thursday after they had eaten the Last Supper, the Pasch of the Old Testament. The Holy Eucharist has all the sacramental signs. It is an outward sign instituted by Christ to give grace. This Sacrament contains the actual Person of Jesus Christ – The Living God

– the source of all grace. In this Sacrament, we receive True Life. “Unless you eat the flesh of the Son of Man and drink His Blood, you shall not have life in you” (*St. John 6: 54*).

St. Paul warns us to distinguish the Holy Eucharist from mere food (*1 Cor. 11: 29*). We are not receiving mere bread and wine but the very living Body and Blood of Jesus. We are not partaking of a meal or supper but of the Sacred – The Divine. In preparation for receiving the Sacrament of the Holy Eucharist, we use the Sacraments of the Dead – Baptism and Penance – to ensure that we worthily receive Holy Communion. We must free our souls from all mortal sins before receiving Jesus into our bodies. Those who force Jesus into their bodies and souls when they are dead in mortal sin become guilty of an even greater sin of sacrilege. This sin is a terrible insult to Jesus in the Holy Eucharist.

Before making our First Holy Communion, we study some essential Catechism so that we

can come to a working understanding of the primary articles of the Faith, Commandments of God and the Church; we learn to discern between mortal and venial sins and how to free ourselves from them; we learn about the Seven Sacraments and the proper way to receive them. Generally, we make our First Confession shortly before we receive our First Holy Communion.

The introductory study of the Catechism prescribed for each of the Sacraments is not supposed to be the end of our studies but rather the beginning. Very often, we find children well prepared in rote reciting of the memorized answers to the Catechism questions. This is a great starting point, but it is not the end—more than information is needed. We expect information to be followed by greater understanding. The love of God should nourish these, and the love of God should feed our desire to know more about Him. There is an endless progression that we need to enter. The more we love, the more we want to know, and the more we know, the more we love. Our goal in the Catechism is not the end of the book. Our goal is an ever-increasing love of God. Instructors will do more if they

can instill the virtue of love in their students rather than mere rote memorization. This is how we fulfill our life goal of knowing, loving, and serving God here on earth so that we may be happy with Him in Heaven.

Our goal in the Sacrament of Holy Communion is to continually increase grace and virtue through ever-increasing love.

In the physical reception of Jesus into our bodies, we must observe proper respect and decorum. Only the consecrated hands of a priest should ever touch the Body of Jesus in the Holy Eucharist. We should be appropriately fasting from solid food for at least three hours. If possible, we should strive to fast from midnight. We should abstain from liquids for at least one hour. However, water and medicines may be taken at any time. We should also be wearing our Sunday Best. Our clothing and decorum should be clean, modest, and becoming.

We should be humbly kneeling with our hands folded, our heads slightly tilted back, and our tongues extended for the priest to place Jesus upon our tongues. We should humbly and piously return to our places to savor Our Savior within our bodies and souls. As The

Holy Eucharist is dissolved in our bodies, we should strive to be dissolved in Him. This is the most intimate, precious, and holy moment of our lives. We should improve our love and devotion each time we receive Holy Communion. It is a terrible shame to fall into the mere habit of receiving Jesus into our bodies without any thought or reflection. We aim to focus all our attention on Jesus and do our best to block out any distractions around us. Our worldly cares or concerns only enter into our thoughts to ask Jesus to accompany us and help us through them.

Jesus desires us to come to Him and receive Him in Holy Communion. While we should strive not to receive Him un-

worthily, we should likewise not avoid Him. Sometimes the devils torment scrupulous souls when they receive Holy Communion. St. Francis De-Sales was once preparing some soldiers for their Easter duty. On the day itself, one soldier received Holy Communion after having thoughtlessly eaten a piece of bread. His companions were shocked and reproached him sternly. Frightened at the occurrence, the man told St. Francis what he had done. The Saint asked, "Did you do it purposely?" "Oh, no, Father, I would rather die than commit such a sacrilege!" "Well, then," answered the Saint, "do not let a venial sin of neglect urge you into a mortal sin of despair. You are already forgiven."

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THE HOLY EUCHARIST: A SACRIFICE

Bishop Giles Butler, OFM DD

The Holy Eucharist is a Sacrifice. Sacrifice is the true and appropriate worship of God. Recorded history is replete with examples of sacrifices. In the book of Genesis, we see the first sons of Adam and Eve offering sacrifices to God.

Since the Fall of Man, we have been condemned to die. In His mercy, God gives us a chance for redemption. We can offer some other life in our stead. God has agreed to accept the offering of something of less value than us so that we may live. Throughout the Old Testament, we see sheep, goats, cattle, doves, etc., offered in sacrifice to God to atone for the sins of men. Each of these was to be the best – perfect in their kind and without blemish. Our sacrifices to God must be the first fruits (or first tenth – tithing). Our first-born males belong to God. We see that even Jesus followed this law, and His parents offered two turtle doves in sacrifice for Him. (Doves were the offering of the poor.)

God demands the best that we have as an acknowledgment of His right over us and our indebtedness to Him. We see this in the sacrifices of Cain and Able. We see this in Abraham's sacrifice of his son Isaac. God clearly defines it through the Law of Moses.

Repeatedly, we see that the true worship of God is intimately entwined with sacrifice. It is not that we have something that God needs. It is that we need to offer to God all that we are and have.

God appointed a hereditary priesthood to serve Him by offering sacrifices in the Temple. This sacrificing priesthood and Temple ended with the destruction of Jerusalem by the Romans. The Temple ended, and the priesthood of the Old Testament ended as well. These were replaced by a new priesthood and the Church established by Jesus Christ.

The Jews of today are not the same religion, nor do they have the worship of the Old Testament because they do not

have a priesthood or a sacrifice.

Jesus became the fulfillment of all these bloody sacrifices when He offered Himself on the Cross of Calvary. He is the One perfectly acceptable Sacrifice. He is the unblemished victim of infinite value to redeem us from eternal death. Now far from offering God a sacrifice of less value than ourselves, we offer a Sacrifice that is infinitely more valuable than all of us combined.

God did not establish a one-time sacrifice but rather an eternal Sacrifice. The night before He died, Jesus established the priesthood and the Holy Eucharist in the Holy Sacrifice of the Mass. The Apostles and their successors will continue to make Jesus present upon the Altars worldwide through the words of Transubstantiation He gave us.

The Mass is not a remembrance or renewal of the Last Supper or the Old Testament Passover Meal. The Holy Eucharist was established after Jesus, and the Apostles finished the Passover Meal. This fulfilled the Passover. After the meal, Jesus established a new Sacrifice and priesthood. The Church clearly defines the

Mass as the unbloody renewal of the Sacrifice of Calvary. In the Mass, Jesus is truly made present and genuinely offered in Sacrifice to Our Father in Heaven in reparation for our sins. We can follow Jesus to Calvary in the Mass and join our humble sacrifices and offerings with His most Holy Sacrifice, and together they will be acceptable and pleasing to God.

The Protestant revolt rejected the priesthood, the Eucharist, and the Sacrifice of the Mass. Without the priesthood, they have no sacrifice and no true worship. They have the Gospels like the modern-day Jews have the Pentateuch (Old Testament). Without a priesthood, neither has any means of sacrificing or truly worshipping God. The Scriptures become a constant source of confusion and contradiction to them with no authoritative interpretation possible.

With the desire to appease the Jews and the Protestants at the “Vatican II Council,” every doctrine became ambiguous. The Sacrifice of the Mass was replaced by a memorial of the Last Supper – an empty and meaningless ceremony. The Passover required the sacrifice of a lamb that was to be completely eaten. The Passover

supper is empty and meaningless without a sacrifice. It is pointless and meaningless because Jesus is now the Sacrificial Victim, and the sacrifices of the Old Law are gone. Not only did the New Church replace the Sacrifice of the Mass with a “Mass” of remembrance of the Last Supper, but the rite of ordination to the priesthood was also modified to be ambiguous as well. Men were now ordained to be presiders, presidents, leaders, etc. — nothing more than non-priest rabbis or non-priest Protestant ministers.

The ambiguities were left to mislead Catholics. While many thought they were being true to the Catholic Church, they were carefully guided into the fold of the Protestants in rejecting the Sacrifice of the Mass and the need for personal sacrifice in self-denial and the daily carrying of our crosses.

Without a valid priesthood, the New Church can now allow the alleged “True Mass.” It is not the Mass but rather a parody of the Sacrifice of the Mass because there is no transubstantiation without a true priest. Without transubstantiation, Jesus is not there as our Unbloody Victim

offered in Sacrifice. An actor or layman going through all the rituals of the True Mass does nothing but put on an act or a show. There is no Mass at all.

We live in very interesting times, where most of those who identify as Catholic are not very different from Jews and Protestants. The denial of sin is paramount today. When sin is even acknowledged, it is considered a disease to be treated rather than a sin that must be corrected atoned for and eradicated. The doctrine of Purgatory is ignored so that every funeral “Mass” is now celebrated in white, and the deceased is declared to be in Heaven with Jesus.

At the root of it all are the denial and destruction of the Sacrifice of the Mass, the destruction of the true Sacrificial Holy Eucharistic Victim, and the loss of the source of many Sacramental Graces. Without Sacramental Grace, we have little to no hope of growth in virtue or holiness. Remember Jesus’ words: Unless you eat His Flesh, you shall not have life in you.

There is no doubt that evils abound in the world around us, and it seems evident that the cause is the lack of virtue.

The lack of virtue is due to the scarcity of true Sacramental Grace – predominately the grace of the true Holy Eucharist.

The hand of God is only held back from destroying this world by a few truly ordained priests offering the true Sacrifice of the Holy Eucharist as an offering to appease the Justice of God. If this is correct, let us implore God to send laborers into His Vineyard. The harvest is ready, but the laborers are few.

God knows what we need, and He will give all that is necessary to those who truly love and worship Him. If we must continue with ever fewer true priests and ever fewer valid Masses, then we should be pleading with God to give us the graces of final perseverance.

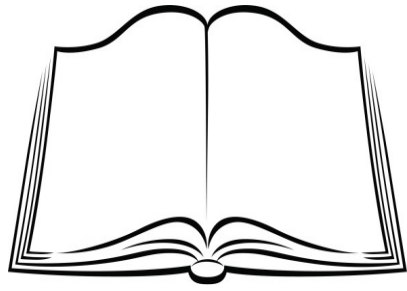
May The Immaculate Heart of Mary watch over us in these trying times, and may St. Joseph, the guardian of the Church, guide us to Jesus, the True Sacrifice and Light of this world.



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Tell Us Another



Winfried Herbst, SDS

WHERE THERE'S A WILL, THERE'S A WAY

Outside nature was all aglow with the soft life of beautiful May. Amid the sweet blossoms of a nearby apple tree a finch was revelling, filling the air with its cheery melodies. The schoolroom windows were wide open, and the sun-laden breezes, bearing along with them the songs of the bird in the apple tree, stole in and gently kissed the rosy cheeks and the yielding hair of the many little students who were sitting so quiet and still at their desks, listening respectfully to the parish priest, as he gave them fatherly admonitions and holy instructions.

It was the week after Whitsuntide and the first hour in Christian doctrine for those who had received First Holy Communion during that time of singular graces.

Serious words that went home to the heart did the priest

address to the little group, admonishing them to be ever faithful little soldiers of Christ. Then, turning to the whole school, he gave the command for which many a one had been impatiently waiting: "The First Holy Communion class for next year will please arise!" And arise they did with a will — and with a certain feeling of responsibility, too; for well they knew that from now on sharp eyes would be watching their conduct everywhere. The priest gave them their places together in a conspicuous part of the room. Twelve boys there were and fourteen girls. Their faces reflected the joy of their hearts. But Frank Steffer was the happiest of them all.

Frank was a very poor lad. His father had been schoolmaster in a neighboring village and had died young, while Frank was still in the cradle. From

that day on his mother had to work day and night to keep the wolf from the door. Often they were in bitter want. The art of doing without things was, accordingly, one of the boy's earliest lessons. But it was not the only one. He learned to pray also. Despite the many hardships, however, the good mother managed to find scores of ways in which to make her darling boy happy. Many a piece of furniture had to be disposed of in the course of time to make ends meet; but no matter how hard pressed, Mrs. Steffer never sold her husband's books. No; she read them again and again and communicated as much of their contents to her son as he was able to grasp. And Frank was a bright lad. His sweet little mother and his father's books were the dearest things he had on earth.

And now he belonged to the First Communicants of the coming year. The thought filled him with joy and pride so great that he could hear his heart thump and throb in exultation. Immediately after the close of school Frank hastened home. With a shout of joy, he burst into the room where his mother was working. Everything was quickly told her with all the volubility and frankness of

childhood. How happy mother was, and how gladly she assented to everything! And yet, as soon as Frank had left her and was again playing with his friends, she could not but sigh deeply. From the boy's talk she had noticed once again that nothing was nearer to his heart than the desire to study for the Holy Priesthood, to become a missionary. To become a missionary! How in the world did Frank ever get such an idea? Well, anyhow, he got it. He was intensely interested in the Missions; he knew their geography as well as he did that of his own country; and there was nothing that he would not have denied himself sooner than not give his regular donation to the Holy Childhood. He was all heart for the poor pagan babes. He wanted to lead each and every one of his brothers and sisters to the feet of the Dear Divine Savior. But now, his mother knew that with all her care, her almost scrupulous sparing and saving, she could not afford to let her boy study, much as she would have liked to do so. Hence that deep sigh.

Of course, the lively little barefooted boy did not let the thought of obstacles in the way distress him in the least. Indeed, what does a lad for

whom no ditch is too broad, no tree too high, know about the impossible? And yet it would surely hurt him when he finally realized that the life of a missionary was not to be the life for him, when finally he would have to choose some calling that demanded a lesser outlay and promised quicker returns.

So that evening Mrs. Steffer spoke about the matter seriously to Frank. She told him that the trade of a carpenter was one that brought good returns, that it was respectable and would help much to support them both, and that a distant relative had promised to take him as an apprentice free of all charge. The boy listened without a word, not wishing to hurt his mother's feelings. But afterwards, when he was in bed, hot tears gushed from his eyes and his heart ached as never before. Suddenly he thought of his First Communion. What was it that the pastor had said to them? "My children," he had said, "you must now show what stuff you are made of; it is up to you to give proof of your good will. The Divine Savior wants a warm, zealous heart, no timid half-heartedness; sacrifice is what He wants, not careless take-it-easy!" Sacrifice? Well, if he

would no longer speak about his heart's desire, if he would act as though he had never thought of it and at the same time learn the carpenter's trade, — surely, that would be a sacrifice, and a great one at that. But he would, he must make it! That same evening Frank Steffer promised his God that he would make that heroic sacrifice. But how about the poor pagans? Was he, then, going to desert them? Could he do nothing more for them than give his tiny contribution to the Holy Childhood? Oh, if he could only buy a pagan babe! Of course, it would have to be brought up a Christian. Yes; he had to save one, at least one! But how? He did not know. Suddenly a plan came to him. Rising hastily and throwing a few wraps around him, he took a stubby candle and cautiously crept down the stairs to the cellar. Then he made a light and looked over the pile of rags and bones that was in a corner there. It was his only treasure. Strange — he had thought there were more: he was somewhat disappointed. How much were they worth, he wondered. Thoughtfully he began to ascend to his room. But the cellar door creaked, and the stairs groaned, and then his mother called. Quickly the

obedient boy slipped into her room and knelt beside the bed.

“Mamma,” he said, simply, “I have a great plan. I’m going to collect old rags and bones until from the sale of them I get enough money to buy a pagan baby; and this I want to do before my First Holy Communion. And, mamma, dear, — after that I’ll begin to learn to be a carpenter.”

The mother understood her boy. She knew that he had made a heroic sacrifice. She understood, and gently brushed back the hair from his brow and kissed him lovingly.

Frank returned to his room. But for a long time he could not sleep. He was planning; and in fancy he beheld the precious pile down in the cellar growing ever bigger and bigger.

Frank Steffer was one of the most diligent of lads when it came to studying. In his class he was always in the lead. In catechism he was remarkable — never without the right answer at the right time. So it need not be said that he now became a diligent collector also. He was ever finding rags and bones and such like things in the oddest of places, here and there and everywhere. Even the dogs had to look out

for their bones when he was around. Sometimes some of his comrades helped him to collect, but for the most part he was alone. But the neighbors began to be sparing: they no longer threw away old rags and bones as formerly, but saved them for Mrs. Steffer’s boy. Of course, business was anything but excellent, and it was only pennies that Frank was able to put into his little bank; but the pennies grew to dimes and the dimes slowly — oh, so slowly! — grew to dollars.

And now Whitsuntide drew nearer and nearer. Frank’s mother had already prepared everything for this great day of his. Of course, it cost her such careful saving and not a little labor, but finally everything was at hand, not too expensive, indeed, but neat and clean and quite sufficient. Frank had studied diligently. He had taken the matter of his First Holy Communion very seriously and was well prepared. Only one thing was wanting and that he was in high hopes still to get: a pagan babe. He had promised Jesus that he would buy one before his First Holy Communion. That promise he must keep. As Whitsuntide drew nearer and nearer he became more diligent than ever. On the day

before Maundy Thursday he dashed across the street (he was rarely seen on the streets now) to the Sunset View Hotel. The proprietor's son was a special friend of his and kept for him all such things as wrappage, paper boxes, tinfoil. It was not long before he emerged with a heavy bundle upon his back. But Frank was proud of his burden and hastened away to Marx's, his dealer, to see how much it would bring him.

With great ceremony old Marx found and adjusted his huge spectacles, cautiously stirred up the little balls of tinfoil, and finally weighed the whole carefully. "Twenty-four cents!" he said, with solemnity. "I would hardly give that much to anyone else, but you are a good, diligent boy, and you shall have it."

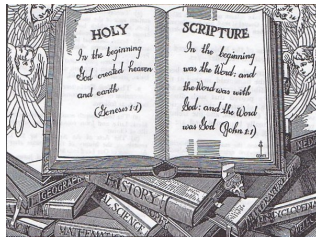
Frank's first impulse was to jump over the shaky old counter for very joy, but he refrained, inasmuch as that would have been a dangerous experiment, that same counter being so full of trash, old junk, and what not. So, he did the next best thing; he eagerly held out his hand, received the money, and with a few bounds was out on the street and away.

What a joyous race homeward was not that! With a cry, "I have it, mother, I have it!" he burst into the room. Quickly he poured the whole contents of the bank into his mother's lap in order that she might help him count. And, sure enough! he had known the sum by heart. There were five dollars and three cents. So much money had not been together in that room for many a day. It was badly needed at home, to tell the truth; but the good mother thought as little of keeping it as did her noble boy. She placed the five dollars in an envelope, while Frank washed hands and face and tidied up a bit. Then he hurried off to the priest's house. The good old priest was not a little surprised when the boy entered his study and explained the purpose of his visit. A regular cross fire of questions and answers followed. Frank openly told the priest of the whole affair; soon the latter knew of everything: of the poverty at home, of the mother's anxiety, of the desire of the boy's heart. With the words, "Well, well, now, there's no particular hurry about the carpenter business. We'll discuss that matter after Whitsuntide," he dismissed the lad.

Of all Frank's happy days one not long after Whitsuntide was the happiest. The Divine Savior had received his present of a pagan babe and had given Himself to Frank in return! Oh, he was so happy! Of course, there were no visits to his little home, neither were there any gifts. But mother and son were strangely, sweetly happy in the love of Jesus and in their own — for each other and for Christ's poorest poor. It was evening, and they were sitting quietly in the twilight of their modest little room, when suddenly a knock was heard at the door. And who should enter the room but the parish priest! For fully half an hour he conversed earnestly with the

mother and the happy first communicant. And after he had left the big boy arose, threw his arms about mamma's neck, and wept like a baby. Why, he was going to study for the priesthood! The good parish priest had said it: he would see to everything, he would provide. Frank was to go to him for his first Latin class the very next day. Oh, the dear, good pastor! And what kind words he had said! "We need big-hearted, warm-hearted men over there in the mission field, — men who are not afraid of sacrifices and who know how to overcome difficulties. You'll do, my boy; for, Where there's a will there's a way!"

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THE COMMUNIST THREAT

Father Joseph Noonan, OFM

Part Eighteen: The Undermining of Education

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

1977

Essays in Economics: Theories, Facts, and Policies, Vol. II (Blackwell Publishers: Malden, Massachusetts, 1977) by the late Wassily Leontief was published. An excerpt follows:

When I speak of national economic planning, the notion I have in mind is meant to encompass the entire complex of political, legislative, and administrative measures aimed at an explicit formulation and realization of a comprehensive national economic plan. Without a cohesive, internally consistent plan there can be, in this sense, no planning. But the preparation of a script is not enough, the play has to be staged and acted out. It is incumbent on anyone who favors introduction of national economic planning in this country — and I am one of these — to propose a plan de-

scribing how this might be done. Several congressional committees and at least one commission appointed by the President, not to speak of groups outside of the government, are now engaged in this task. (p. 398)

Who's Who in America includes the following reference to Leontief: "Economist, born Leningrad, Russia, August 5, 1906, et al." Current Biography in 1967 listed Leontief as :

The creator of the input-output system revolutionizing economic research and national planning is the Russian-born Harvard professor Wassily W. Leontief.... Leontief has been a teacher at Harvard since 1931, and director of the Harvard Economic Research Project on the Structure of the American Economy since 1948.... [This project] was funded by an initial four-year grant of \$100,000 from the Rockefeller Foundation.

In a letter to American educator/researcher/writer Gene Malone dated September 9,

1993, Leontief, professor at the Institute for Economic Analysis of New York University, stated: "The use of the Input-Output method in educational planning was already discussed and has been practically employed in France." OBE is similar to PPBS (Planning, Programming, Budgeting System) and MBO (Management by Objective), both of which are based on input-output economic systems theory.

Leontief died February 5, 1999 at the age of 93. The New York Times February 8, 1999, eulogy steered clear of any mention of Leontief's work in the promotion of Five-Year Plans, widely associated with socialist planning. However, the Times article provided some extremely interesting background information on Leontief:

Dr. Leontief, with the help of ever-more powerful computers, continued to improve input-output analysis his entire life.

With advances he made in the 1950s and 1960s, that analysis became a key part of the national accounting systems for both capitalist and communist states.... [H]e preached a doctrine of applied economics, saying that research should

result in practical advances.... [H]e also found time to serve as president of the American Economic Society....

Partially through input-output analysis, he also became a leading authority on the economic effects of world disarmament and increased economic controls....

He was a 1925 economics graduate of the University of Leningrad, and he was imprisoned in that city for anti-Soviet activities. He was allowed to leave the Soviet Union and went to Germany where he received master's and doctoral degrees from the University of Berlin.

He served in 1929 and 1930 in Nanking, China, as an economics advisor to the Chinese Ministry of Railroads. He then came to this country and joined the National Bureau of Economic Research in New York in 1931.

In 1932, he joined Harvard as an economics instructor. He became an assistant professor in 1933, an associate professor in 1939 and a full professor in 1946. Two years later he founded the Harvard Economic Research Project, which became a center of input-output analysis.

During World War II, he was a consultant to the Labor Department and the Office of Strategic Services [OSS, CIA, NTL].

He left Harvard in 1975 to join the faculty at New York University, where he was a full professor and also served as director of its Institute for Economic Analysis from 1975–1991. He continued to give classes at the university into his nineties.

Dr. Leontief thus taught and ran research organizations at two great universities all the while doing all-but-revolutionary economic research that would lead to major advances in national planning.... Dr. Leontief... championed the central role of government in planning.

“Competency-Based Education: A Bandwagon in Search of a Definition,” An article by William G. Spady of the National Institute of Education, was published in the January 1977 edition of *Educational Researcher*. Excerpts follow:

In September, 1972, the Oregon State Board of Education passed new minimum graduation requirements for students entering ninth grade in the Fall of 1974 and new minimum

standards for local school districts focused on the new requirements in 1974. The thrust of these new requirements and standards involved the introduction of three domains of “survival level” competencies as minimum conditions for high school graduation by 1978: personal development, social responsibility, and career development.... Although largely unintended and unanticipated by those involved, the 1972 Oregon regulations provided the first significant nudge that set in motion across the nation over the next four years a series of actions by state level policy makers and administrators to consider, formulate and implement regulations and procedures that they now associate with the term Competency-Based Education (CBE)....

It is likely, therefore, both that the outcome goals required for graduation in CBE systems will eventually emerge from a tense compromise among the many constituencies in a community regarding the necessary, the desirable, and the possible, and that C-Based diplomas will be viewed with initial if not undying skepticism by colleges and universities.... In short, CBE programs require mechanisms that collect and use student perfor-

mance data as the basis of diagnosing weaknesses and necessary remediation not only for students but for themselves as well....

According to information compiled by Clark and Thompson (1976), no states outside of Oregon appear to use language consistent with a life-role conception of competency in either their current or pending regulations pertaining to mandated student proficiencies. The possible exceptions refer to the need for occupational and consumer mathematics skills. However, within the next year New York and Pennsylvania may make more decisive moves toward implementing approaches to schooling more fully resembling this conception of CBE. Almost all other states are concerned with capacity-based outcomes in limited basic skill areas (e.g., Arizona, Connecticut, Florida, Georgia, Idaho, Louisiana, Maryland, Nebraska and Tennessee), a slightly broader set of subject area proficiencies (e.g., California, Texas, Virginia and Washington, D.C.) or as-yet-undefined or else locally determined options concerned with some kind of minimum proficiency requirements (e.g., Colorado, Kansas, Michigan and New Jersey). As of October 1976, in only two

cases — California and Florida — could students leave school in less than 12 years with a diploma once they passed a state-determined proficiency exam (the Oregon regulations allow local districts to determine whether early graduation will be allowed)....

Aside from Oregon, five states — California, Maryland, Michigan, New York and Pennsylvania — deserve particular attention over the next few years as sites where current thinking about substantial proficiencies or competency-based reforms suggest real promise....

Pennsylvania in a fourth case has been exploring a concept of system reform with a definite Competency-Based orientation. Originally called Community Learning and currently named "Project 81," this program would be centered around facilitating student capacities and competencies in five major areas of activity, with a stress on participation outside the school building where appropriate. The areas include a broad range of basic skills, the world of work and leisure, community governance and involvement, and a broad range of citizen and personal survival skills.

To Be Continued

THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



CHAPTER THIRTEEN CATECHISM ON FREQUENT COMMUNION

My Children, all beings in creation require to be fed, that they may live; for this purpose God has made trees and plants grow; it is a well-served table, to which all animals come and take the food which suits each one. But the soul also must be fed. Where, then, is its food? My brethren, the food of the soul is God. Ah! what a beautiful thought! The soul can feed on nothing but God. Only God can suffice for it; only God can fill it; only God can satiate its hunger; it absolutely requires its God! There is in all houses a place where the provisions of the family are kept; it is the store-room. The church is the home of souls; it is the house belonging to us, who are Christians. Well, in this house there is a store-room. Do you

see the tabernacle? If the souls of Christians were asked, "What is that?" your souls would answer, "It is the store-room."

There is nothing so great, my children, as the Eucharist! Put all the good works in the world against one good Communion; they will be like a grain of dust beside a mountain. Make a prayer when you have the good God in your heart; the good God will not be able to refuse you anything, if you offer Him His Son, and the merits of His holy death and Passion. My children, if we understood the value of Holy Communion, we should avoid the least faults, that we might have the happiness of making it oftener. We should keep our souls always pure in the eyes

of God. My children, I suppose that you have been to confession today, and you will watch over yourselves; you will be happy in the thought that tomorrow you will have the joy of receiving the good God into your heart. Neither can you offend the good God tomorrow; your soul will be all embalmed with the precious Blood of Our Lord. Oh, beautiful life!

O my children, how beautiful will a soul be in eternity that has worthily and often received the good God! The Body of Our Lord will shine through our body, His adorable Blood through our blood; our soul will be united to the Soul of Our Lord during all eternity. There it will enjoy pure and perfect happiness. My children, when the soul of a Christian who has received Our Lord enters paradise, it augments the joy of Heaven. The Angels and the Queen of Angels come to meet it, because they recognize the Son of God in that soul. Then will that soul be rewarded for the pains and sacrifices it will have endured in its life on earth. My children, we know when a soul has worthily received the Sacrament of the Eucharist, it is so drowned in love, so penetrated and changed, that it is no longer to

be recognized in its words or its actions. ... It is humble, it is gentle, it is mortified, charitable, and modest; it is at peace with everyone. It is a soul capable of the greatest sacrifices; in short, you would not know it again.

Go, then, to Communion, my children; go to Jesus with love and confidence; go and live upon Him, in order to live for Him! Do not say that you have too much to do. Has not the Divine Savior said, "Come to Me, all you that labor and are burdened, and I will refresh you"? Can you resist an invitation so full of love and tenderness? Do not say that you are not worthy of it. It is true, you are not worthy of it; but you are in need of it. If Our Lord had regarded our worthiness, He would never have instituted His beautiful Sacrament of love: for no one in the world is worthy of it, neither the saints, nor the angels, nor the archangels, nor the Blessed Virgin; but He had in view our needs, and we are all in need of it. Do not say that you are sinners, that you are too miserable, and for that reason you do not dare to approach it. I would as soon hear you say that you are very ill, and therefore you will not take any remedy, nor send for the physician.

All the prayers of the Mass are a preparation for Communion; and all the life of a Christian ought to be a preparation for that great action. We ought to labor to deserve to receive Our Lord every day. How humbled we ought to feel when we see others going to the holy table, and we remain motionless in our place! How happy is a guardian angel who leads a beautiful soul to the holy table! In the primitive Church, they communicated every day. When Christians had grown cold, they substituted blessed bread for the Body of Our Lord; this is both a consolation and a humiliation. It is indeed blessed bread; but it is not the Body and Blood of Our Lord!

There are some who make a Spiritual Communion every day with blessed bread. If we are deprived of Sacramental Communion, let us replace it, as far as we can, by spiritual communion, which we can make every moment; for we ought to have always a burning desire to receive the good God. Communion is to

the soul like blowing a fire that is beginning to go out, but that has still plenty of hot embers; we blow, and the fire burns again. After the reception of the Sacraments, when we feel ourselves slacken in the love of God, let us have recourse at once to spiritual communion. When we cannot come to church, let us turn towards the tabernacle: a wall cannot separate us from the good God; let us say five Patres and five Aves to make a spiritual communion. We can receive the good God only once a day; a soul on fire with love supplies for this by the desire to receive Him every moment. O man, how great thou art! fed with the Body and Blood of a God! Oh, how sweet a life is this life of union with the good God! It is Heaven upon earth; there are no more troubles, no more crosses! When you have the happiness of having received the good God, you feel a joy, a sweetness in your heart for some moments. Pure souls feel it always, and in this union consists their strength and their happiness.

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ST. THÉRÈSE OF LISIEUX

An Autobiography

CHAPTER NINE THE NIGHT OF THE SOUL

Never have I been consoled by words more tender and more sweet. O Jesus! Thy arms, then, are the lift which must raise me even unto Heaven. To reach Heaven I need not become great; on the contrary I must remain little, I must become even smaller than I am. My God, Thou hast gone beyond my desire and I will sing Thy Mercies! "Thou hast taught me, O Lord, from my youth, and till now I have declared Thy wonderful works, and shall do so unto old age and grey hairs."¹

When will this old age come to me? Surely as well now as later: in the eyes of the Lord two thousand years are no more than twenty years . . . than a single day!

But do not think, Mother, that your child is anxious to leave you, or that she deems it a greater grace to die in the morning than in the evening of life. What she really longs for and values above all things, is to please her Lord. Now that He seems to come near and

draw her to His heavenly Home, her heart is full of gladness; she knows, only too well, that to do good here on earth God has no need of anyone, and still less of her than of others.

Meanwhile, dear Reverend Mother, I know your will: I am to carry out at your side a work² which is both sweet and easy, and which I shall complete from Heaven. You have said to me as Our Lord to St. Peter: "Feed my lambs." And I am amazed; I feel myself so little that I have entreated you to feed your lambs yourself and to keep me among them. In part you have complied with my reasonable wish, calling me their companion rather than their mistress; nevertheless you have bidden me to lead them through fertile and shady pastures, to point out to them where the grass is sweetest and best, and to warn them against the brilliant but poisonous flowers which they

¹Proverbs 9:4

²Isa. 66:12-13

must never touch unless to crush underfoot.

How is it that my youth and inexperience have not frightened you? Are you not afraid that I shall let your lambs stray? But in acting as you have done you have doubtless remembered that Our Lord is often pleased to give wisdom to little ones.

On this earth, indeed, it is rare to find souls that do not measure God's Omnipotence by their own narrow thoughts. The world is ever ready to admit of exceptions: to God alone that liberty is denied. I know it has long been the custom to measure experience by age — in his youth the holy King David sang to the Lord: "I am young and despised;"³ but in the same psalm, however, he does not fear to say: "I have had understanding above old men, because I have sought Thy commandments; Thy word is a lamp to my feet and a light to my paths; I have sworn and I am determined to keep the judgements of Thy justice." You did not consider it imprudent to assure me one day that the Divine Master was enlightening me and giving me the experience of years. I am now too little to be guilty of vanity, and too little to try to prove my humil-

ity by high-sounding words. I prefer, therefore, to own in all simplicity that "He that is mighty hath done great things to me" and the greatest of all is that He has shown me my littleness and how of myself I am incapable of anything good.

My soul has known trials of many kinds and I have suffered much here below. In my childhood I did so with sadness, while now I find sweetness in all things — even the most bitter. I admit you must know me intimately, dear Mother, not to smile as you read these words, for has ever a soul appeared less tried than mine! But if the martyrdom I have endured for the past twelve months were to become visible, it would cause no little surprise. Since it is your desire that I should describe it I will attempt to do so, but words are inadequate and I shall always fall short of the reality.

Last year during Lent I felt stronger than ever, and in spite of the fast, which I observed in all its rigor, I was perfectly well until Holy Week. But in the early hours of Good Friday — blissful remembrance! — Jesus gave me the hope that I

³Ps. 70:17-18

should soon join Him in His beautiful Heaven.

Not having obtained permission to watch at the Altar of Repose throughout Thursday night, I returned to our cell at midnight. Scarcely had I laid my head on the pillow when I felt a hot stream rise to my lips, and thinking I was going to die, my heart almost broke with joy. I had already put out our lamp, so I mortified my curiosity till morning and went peacefully to sleep.

At five o'clock, the time for rising, I remembered immedi-

ately that I had some good news to learn, and going to the window I found, as I had expected, that our handkerchief was saturated with blood. What hope filled my heart! I was firmly convinced that on the anniversary of His death my Beloved had allowed me to hear His first call, like a sweet distant murmur, heralding His joyful approach.

To Be Continued



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St. Benedict, The Moor
Confessor, First Order

The parents of our saint were Moors from Ethiopia, who had been brought as slaves to San Fratello, a village in Sicily. There they embraced the Christian faith, and lived so exemplary a life in the fulfillment of all their duties that their master granted Benedict, their eldest son, his freedom. From his youth, Benedict was especially God-fearing. He was austere towards his body, not only through constant labor, but also through various types of voluntary mortification. He served his former master for a wage, and when he had saved enough, he bought a pair of oxen, with which he plowed as a day laborer. Because of his dark skin and his lowly origin, he was often mocked and despised by his fellow laborers. This he steadfastly endured with meekness and cheerfulness. When he became acquainted with some hermits who followed the rule of St. Francis,

their life so attracted him that he sold his small possessions, gave everything to the poor, and also led the life of a hermit in the vicinity of Palermo.

Until he was forty years old he served God in this manner in the practice of every virtue and austerity. Then an order was issued by Pope Pius IV that all hermits following the rule of St. Francis should betake themselves to one of the convents of the order. Immediately Benedict went to the convent of the Friars Minor at Palermo, and there continued to perform his former pious exercises in addition to the heavy work which he gladly took upon himself. After the example of our holy Father St. Francis, he observed the forty days' fast seven times a year, he slept only a few hours on the bare floor, and wore a very coarse habit. Poverty and chastity he loved and guarded most scrupulously; his love of God was so ardent that he of-

ten burst into tears and loud sighs. In his meditations God granted him most extraordinary graces.

Because he was a model for all the brethren of the convent, he was appointed their superior, even though he was only a lay brother without any schooling. His holy example, his humble charity and self-abnegation had the effect that not only did no one despise him in his office, but rather was he venerated by all, and the inmates of the convent advanced in all virtue during his administration. At the expiration of his term of office, he went back to his duties in the kitchen with greater joy than he had previously entered upon his duties as superior.

In his sixty-third year he was attacked by a severe illness, which he recognized as his last. With profound devotion he received the last rites of the Church, and departed this life on April 4, 1589, at the hour he had foretold. Several years later his body was found still incorrupt, and emitting a pleasant odor. Veneration for him soon spread from Palermo through Italy, to Spain and Portugal, even to Brazil, Mexico, and Peru. Pope Benedict XIV declared him blessed, and Pius VII solemnly placed him

in the ranks of the saints in the year 1807.

GOD IS NO RESPECTER OF PERSONS

1.) Notice that in St. Benedict there is verified anew what Holy Scripture so often declares, that God is no respecter of persons. Benedict was a Moor, the son of a slave, but because he was a true servant of God, the Lord granted him eminent graces, and glorified him throughout the Church. Should you happen to be lowly in position, unattractive in person, and receive little attention from people, do not let this cast you down. *“In every nation (and in every position) he that feareth him, and worketh justice, is acceptable to him” (Acts 10:35).*

2.) Consider that the elevated position of a person has no value in the sight of God: it can only require a stricter account. A Christian, then, when he achieves power and distinction, must on that account fear God all the more. Consequently, St. Paul exhorts masters to have patience with their subjects, when he says, *“Their Lord is also your Lord” (Eph. 6:9)*; and he warns the mighty against the perpetration of every injustice, since *“he that*

doth wrong, shall receive for that which he hath done wrongfully” (Col. 3:25). — Have you perhaps allowed yourself to be misled into fearing God less because you happened to have a position of authority?

3.) Consider that it should be with us even as it is with God, there should be no regard of persons. Truly, we must render respect towards everyone according to his vocation and position: *“Honor to whom honor is due,”* says the Apostle (Rom. 13:7), and St. Francis prescribes for his followers, *“that they should approach everyone decorously as it is becoming.”* But where

there is question of the salvation of souls or the purity of conscience, one may not allow oneself to be influenced by the position of the person or by any power in this world to depart even a finger’s breadth from the right path. Neither may we despise a person because of his insignificant rank and unimportant appearance; under a poor garment there often beats a golden heart. As God, *“who made the little and the great, also provides equally for all” (Wisdom 6:8),* so ought we to render our love to all, since all are our brothers in the sight of the heavenly Father. May almighty God grant us among His benefits also the grace of this universal love!



PRAYER OF THE CHURCH

O God, who didst enrich St. Benedict, Thy confessor, with heavenly gifts, and didst permit him to be distinguished in the Church through miraculous signs and virtues, grant us, we beseech Thee, that through his merits and intercession we may receive Thy benefits. Through Christ Our Lord. Amen.

HERESY

THE CATHOLIC ENCYCLOPEDIA:1910

Imprimatur +John Cardinal Farley — Archbishop of New York

VIII. CHURCH LEGISLATION ON HERESY. — Heresy, being a deadly poison generated within the organism of the Church, must be ejected if she is to live and perform her task of continuing Christ's work of salvation. Her Founder, who foretold the disease, also provided the remedy: He endowed her teaching with infallibility (see CHURCH). The office of teaching belongs to the hierarchy, the *ecclesia docens*, which, under certain conditions, judges without appeal in matters of faith and morals (see COUNCILS). Infallible decisions can also be given by the pope teaching *ex cathedra* (see INFALLIBILITY). Each pastor in his parish, each bishop in his diocese, is in duty bound to keep the faith of his flock untainted; to the Supreme Pastor of all the Churches is given the office of feeding the whole Christian flock. The power, then, of expelling heresy is an essential factor in the constitution of the Church. Like other powers and rights, the power of rejecting heresy adapts it-

self in practice to circumstances of time and place, and, especially, of social and political conditions. At the beginning it worked without special organization. The ancient discipline charged the bishops with the duty of searching out the heresies in their diocese and checking the progress of error by any means at their command. When erroneous doctrines gathered volume and threatened disruption of the Church, the bishops assembled in councils, provincial, metropolitan, national, or oecumenical. There the combined weight of their authority was brought to bear upon the false doctrines. The first council was a meeting of the Apostles at Jerusalem in order to put an end to the judaizing tendencies among the first Christians. It is the type of all succeeding councils: bishops in union with the head of the Church, and guided by the Holy Ghost, sit as judges in matters of faith and morals. The spirit which animates the dealings of the Church with heresy and heretics is one of

extreme severity. St. Paul writes to Titus: "A man that is a heretic, after the first and second admonition, avoid: knowing that he, that is such a one, is subverted, and sinneth, being condemned by his own judgment" (Tit., iii, 10-11). This early piece of legislation reproduces the still earlier teaching of Christ: "And if he will not hear the church, let him be to thee as the pagan and the publican" (Matt., xviii, 17); it also inspires all subsequent anti-heretical legislation. The sentence on the obstinate heretic is invariably excommunication. He is separated from the company of the faithful, delivered up "to Satan for the destruction of the flesh, that the spirit may be saved in the day of Our Lord Jesus Christ" (I Cor., v, 5).

When Constantine had taken upon himself the office of lay bishop, *episcopus externus*, and put the secular arm at the service of the Church, the laws against heretics became more and more rigorous. Under the purely ecclesiastical discipline no temporal punishment could be inflicted on the obstinate heretic, except the damage which might arise to his personal dignity through being deprived of all intercourse with his former brethren. But under the Christian

emperors rigorous measures were enforced against the goods and persons of heretics. From the time of Constantine to Theodosius and Valetinian III (313-424) various penal laws were enacted by the Christian emperors against heretics as being guilty of crime against the State. "In both the Theodosian and Justinian codes they were styled infamous persons; all intercourse was forbidden to be held with them; they were deprived of all offices of profit and dignity in the civil administration, while all burdensome offices, both of the camp and of the curia, were imposed upon them; they were disqualified from disposing of their own estates by will, or of accepting estates bequeathed to them by others; they were denied the right of giving or receiving donations, of contracting, buying, and selling; pecuniary fines were imposed upon them; they were often proscribed and banished, and in many cases scourged before being sent into exile. In some particularly aggravated cases sentence of death was pronounced upon heretics, though seldom executed in the time of the Christian emperors of Rome. Theodosius is said to be the first who pronounced heresy a capital crime; this law was passed

in 382 against the Encratites, the Saccophori, the Hydroparastatae, and the Manichaeans. Heretical teachers were forbidden to propagate their doctrines publicly or privately; to hold public disputations; to ordain bishops, presbyters, or any other clergy; to hold religious meetings; to build conventicles or to avail themselves of money bequeathed to them for that purpose. Slaves were allowed to inform against their heretical masters and to purchase their freedom by coming over to the Church. The children of heretical parents were denied their patrimony and inheritance unless they returned to the Catholic Church. The books of heretics were ordered to be burned." (Vide "Codex Theodosianus", lib. XVI, tit. 5, "De Haereticis".)

This legislation remained in force and with even greater severity in the kingdom formed by the victorious barbarian invaders on the ruins of the Roman Empire in the West. The burning of heretics was first decreed in the eleventh century. The Synod of Verona (1184) imposed on bishops the duty to search out the heretics in their dioceses and to hand them over to the secular power. Other synods, and the Fourth Lateran Coun-

cil (1215) under Pope Innocent III, repeated and enforced this decree, especially the Synod of Toulouse (1229), which established inquisitors in every parish (one priest and two laymen). Everyone was bound to denounce heretics, the names of the witnesses were kept secret; after 1243, when Innocent IV sanctioned the laws of Emperor Frederick II and of Louis IX against heretics, torture was applied in trials; the guilty persons were delivered up to the civil authorities and actually burnt at the stake. Paul III (1542) established, and Sixtus V organized, the Roman Congregation of the Inquisition, or Holy Office, a regular court of justice for dealing with heresy and heretics (see ROMAN CONGREGATIONS). The Congregation of the Index, instituted by St. Pius V, has for its province the care of faith and morals in literature; it proceeds against printed matter very much as the Holy Office proceeds against persons (see INDEX OF PROHIBITED BOOKS). The present pope, Pius X (1909), has decreed the establishment in every diocese of a board of censors and of a vigilance committee whose functions are to find out and report on writings and persons tainted

with the heresy of Modernism (Encycl. "Pascendi", 8 Sept., 1907). The present day legislation against heresy has lost nothing of its ancient severity; but the penalties on heretics are now only of the spiritual order; all the punishments which require the intervention of the secular arm have fallen into abeyance. Even in countries where the cleavage between the spiritual and secular powers does not amount to hostility or complete severance, the death penalty, confiscation of goods, imprisonment, etc., are no longer inflicted on heretics. The spiritual penalties are of two kinds: *latæ* and *ferendæ sententiæ*. The former are incurred by the mere fact of heresy, no judicial sentence being required; the latter are inflicted after trial by an ecclesiastical court, or by a bishop acting *ex informata conscientia*, that is, on his own certain knowledge, and dispensing with the usual procedure.

The penalties (see CENSURES, ECCLESIASTICAL) *latæ sententiæ* are: (1) Excommunication specially reserved to the Roman pontiff, which is incurred by all apostates from the Catholic Faith, by each and all heretics, by whatever name they are known and to whatever sect

they belong, and by all who believe in them (*credentes*), receive, favor, or in any way defend them (Const. "Apostolicæ Sedis", 1869). Heretic here means formal heretic, but also includes the positive doubter, that is, the man who posits his doubt as defensible by reason, but not the negative doubter, who simply abstains from formulating a judgment. The believers (*credentes*) in heretics are they who, without examining particular doctrines, give a general assent to the teachings of the sect; the favorers (*fautores*) are they who by commission or omission lend support to heresy and thus help or allow it to spread; the receivers and defenders are they who shelter heretics from the rigors of the law. (2) "Excommunication specially reserved to the Roman Pontiff incurred by each and all who knowingly read, without authorization from the Apostolic See, books of apostates and heretics in which heresy is defended; likewise readers of books of any author prohibited by name in letters Apostolic, and all who retain possession of, or print, or in any way defend such books" (Apost. Sedis, 1869). The book here meant is a volume of a certain size and unity; newspapers

and manuscripts are not books, but serial publications intended to form a book when completed fall under this censure. To read knowingly (*scienter*) implies on the reader's part the knowledge that the book is the work of a heretic, that it defends heresy, and that it is forbidden. "Books . . . prohibited by name in letters Apostolic" are books condemned by Bulls, Briefs, or Encyclicals emanating directly from the pope; books prohibited by decrees of Roman Congregations, although the prohibition is approved by the pope, are not included. The "printers" of heretical books are the editor who gives the order and the publisher who executes it, and perhaps the proof-reader, but not the workman who performs the mechanical part of printing.

Additional penalties to be decreed by judicial sentences: Apostates and heretics are irregular, that is, debarred from receiving clerical orders or exercising lawfully the duties and rights annexed to them; they are infamous, that is, publicly noted as guilty and dishonored. This note of infamy clings to the children and grandchildren of unrepented heretics. Heretical clerics and all who receive, defend, or favor them are ipso facto de-

prived of their benefices, offices, and ecclesiastical jurisdiction. ***The pope himself, if notoriously guilty of heresy, would cease to be pope because he would cease to be a member of the Church.*** (*Emphasis Added*) Baptism received without necessity by an adult at the hands of a declared heretic renders the recipient irregular. Heresy constitutes an impeding impediment to marriage with a Catholic (*mixta religio*) from which the pope dispenses or gives the bishops power to dispense (see IMPEDIMENTS). *Communicatio in sacris*, i.e. active participation in non-Catholic religious functions, is on the whole unlawful, but it is not so intrinsically evil that, under given circumstances, it may not be excused. Thus friends and relatives may for good reasons accompany a funeral, be present at a marriage or a baptism, without causing scandal or lending support to the non-Catholic rites, provided no active part be taken in them: their motive is friendship, or maybe courtesy, but it nowise implies approval of the rites. Non-Catholics are admitted to all Catholic services but not to the sacraments.

To Be Continued

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