

THE SERAPH

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**THE CHILDREN'S RETREAT AT ST. JOSEPH'S MISSION
UNION, KENTUCKY**

The Seraph

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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

Sister Margaret, TOSF

CIRCULATION

Bishop Giles Butler, OFM

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ROCHESTER, NEW YORK 14616

TELEPHONE: (585) 621-1122

EMAIL: father@friarsminor.org

WEBSITES: friarsminor.org &

franciscanfathers.com

www.catholichour.org

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*In essentia - Unitas. In dubio - Libertas.
In omnibus - Caritas.*

THE SERAPH

THE GIFT OF A RETREAT

This past July, children from our Missions all over the country attended our Ninth Annual Children's Retreat at Saint Joseph's Mission in Union, Kentucky. The boys and girls, ranging from ages 2-12, had the opportunity to learn about the Old Testament through various activities such as crafts, games, and music. They also had the chance to partake in daily Mass, Rosary, Benediction, and a Marian Procession to nourish their souls at the altar.

During the retreat, His Excellency, Bishop Giles delivered daily sermons and talks to introduce the children to the prefigures of Christ in the Old Testament. The activities were specifically designed to immerse the participants in the context of the time before Christ, aiming to instill in them an appreciation for the Old Testament and its significance in setting the stage for the coming of the long-awaited Messiah.

The children engaged in various crafts, explored a miniature-scale model of the Temple in Jerusalem, sang songs about patriarchs and prophets, and participated in indoor and outdoor games.

The retreat also served as an opportunity for the children to connect with clergy and religious figures, while providing a chance for families, both old and new, to meet one another and form long-lasting friendships.

At the end of the retreat, participants left with a bag of their completed crafts and materials to continue their learning at home.

For more information about future retreats, please email:

sistercatherine.tor@gmail.com

THE HOLY BIBLE

Bishop Giles Butler, OFM DD

The Catholic Faith is not just a set of beliefs but a Divine Revelation manifested through two principal channels: Scripture and Tradition. These are not the works of men but the inspired words of God Himself. It is illogical to argue that Tradition is merely the works of men or that private interpretation is the only way to understand the Scriptures. Such concepts fail to recognize the Divine Inspiration that underpins our faith.

The Scriptures are not the sole work of God, but they are certainly His inspired words. Jesus Christ, in His wisdom, did not write any Scriptures for us to read. Instead, He entrusted His message to the Church, which He established to protect the integrity of His teachings. Guided by the Holy Ghost, the Church committed the words and works of Jesus Christ to writing for our benefit. Just as She is the authority on the authentic oral teachings of Jesus Christ, so the Church is the official authority on the authentic written Word of

God, ensuring we can trust in the interpretation of Scripture.

Since the division of languages after Noe and the Arc at the tower of Babel, we must work diligently to understand and to be understood by each other. Language is constantly changing and adapting in different directions. Words and phrases are constantly changing meaning. The oral repetition of events is often distorted and misunderstood, necessitating a God-appointed authority to interpret and continue the true Word of God for the people of each succeeding generation. The Catholic Church, guided and protected by the Holy Ghost, is the only appointed authority. Everyone, whether they admit it or not, looks to the Church for the Scriptures and their interpretation. Many things are not recorded in the Scriptures that we must also believe, which are also transmitted to us by the Catholic Church.

In the early days of the Church, writing down the

Gospel became necessary to aid in the instruction of others, to create a unity of belief, and to fulfill a specific need at that time and place. The letters – Epistles – were also written with specific goals for particular groups of people and events of the day. These first written accounts and letters were copied and shared with Catholics throughout the world. But spurious, forged, falsified, written accounts also arose. The Catholic Church, faithful to Her duties, officially codified and authenticated the God-inspired works, clearly delineating canonical and non-canonical (apocryphal) works.

The Church, faithful to Her duties, undertook the monumental task of collecting and preserving the available manuscripts. From these ancient and inspired works, She had them translated and codified into what we know today as the Bible. Many were first translated into Greek, and then into Latin or ancient Italian. Saint Jerome, commissioned by the Pope, made an authentic translation known as the Latin Vulgate – a translation to the vulgar or common Latin spoken at that time. This Latin Vul-

gate became the standard official source due to the loss of many originals or copies of originals over time. Many manuscripts and bits and pieces still corroborate and confirm their authenticity, but the entirety is only made possible by the authoritative declaration of the Church.

There is another problem, which is with the method of translation. If the words are slavishly translated word for word (literal), much of the meaning is lost as phrases in an earlier language become meaningless or unintelligible in a newer language. If the words are paraphrased in the translations, then we become caught up in the limitation of the translator's perspective or understanding of God's Word rather than the unvarnished Words of God.

The safest course is the literal translation with added commentary so that the nuances of the original language can be explained and better understood in the translation.

The miraculous Septuagint of the Old Testament from Hebrew into Greek gives us an example of God's protection

and guidance over these works. It is related that "Ptolemy II Philadelphus, King of Egypt (284-47) asked Eleazar, the Jewish high-priest, to provide him with a copy of the Law, and Jews capable of translating it into Greek. Seventy-two Israelites, six from each tribe, were deputed to go to Egypt and carry out the king's wish. In the end, their translation was read in the presence of the Jewish priest, princes, and people assembled at Alexandria, who all recognized and praised its perfect conformity with the Hebrew original. The Septuagint is the most ancient translation of the Old Testament and consequently is invaluable to critics for understanding and correcting the Hebrew text, the latter, such as it has come down to us, being the text established by the Massoretes in the sixth century A.D. Many textual corruptions, additions, omissions, or transpositions must have crept into the Hebrew text between the third and second centuries of our era; the manuscripts therefore which the Seventy had at their disposal, may in places have been better than the Masoretic manuscripts. The Sep-

tuagint Version, accepted first by Alexandrian Jews and afterward by all the Greek-speaking countries, helped to spread among the Gentiles the idea and the expectation of the Messiah and to introduce into Greek the theological terminology and concepts that made it a most suitable instrument for the propagation of the Gospel of Christ." (Catholic Encyclopedia, 1912, "Septuagint".)

The Jews had long used the Septuagint Version before the Christian era. In the time of Jesus Christ, it was recognized as a legitimate text and even employed in Palestine by the rabbis. This Septuagint Version is the official text in the Greek Church, and the ancient Latin Versions used in the Western Church were made from it; the earliest translation adopted in the Latin Church, the *Vetus Itala*, was directly from the Septuagint. This, *Vetus Itala*, gave way to the Latin Vulgate in the Latin or Western Church.

The original texts of the books of the New Testament (except for Saint Matthew) were written in Greek. "The Gospel of Saint Matthew was written originally in Hebrew or in Syr-

iac, which was the vulgar language at that period in Palestine, but was translated very early into Greek. The Greek translation is very ancient; the Latin version is scarcely less ancient and very exact and faithful.” (Preface to the New Testament, Douay-Rheims with complete notes of Rev, Geo. Leo Haydock. Originally published 1859.)

“A translation of the New Testament into English from the ancient Latin version was made by some Catholic Divines in the University of Douay and published by them at Rheims in 1582. By the date, that translation was made before the amendments and corrections under Sixtus V. and Clement VIII to reduce the Latin Vulgate to its former purity. Yet the differences between that Douay translation and the present Latin Vulgate are so few and inconsiderable that they must have followed a very correct Latin edition.” (Ibid.)

“In October 1578, Gregory Martin, assisted chiefly by William (later Cardinal) Allen, Richard Bristow, Thomas Worthington, and William Reynolds, began the work of

preparing an English translation of the Bible for Catholic readers. Dr. Martin rendered one or two chapters into English every day; the others then revised, criticized, and corrected the translation. Thus, the New Testament was published at Reims in 1582 with a preface and explanatory notes. The notes were written chiefly by Bristow, Allen, and Worthington. The Old Testament was published at Douai (1609-10) through the efforts of Dr. Worthington, then superior of the seminary. The translation had been prepared before the appearance of the New Testament, but the publication was delayed ‘for lack of good means’ and ‘our poor estate in banishment.’ The religious adherence to the Latin text is the reason for the less elegant and idiomatic words and phrases found in the translation. The original Douai Version has undergone so many revisions that ‘scarcely any verse remains as it was originally published.’ Fr. Challoner probably merits the credit of being the principal reviser of the Douai Version (1749-50); among the many other revisers, we may mention Archbishop Kenrick, Dr. Lingard, Dr. John

Gilmary Shea.” (Catholic Encyclopedia, 1912, “Versions”).

While there are many and varied translations of the Bible, the Catholic English reader should seek approved versions of the Douai-Rheims Bible with commentary. The Church has confirmed the worth of the Latin Vulgate and approved its use throughout the Church in the Council of Trent. The Douai-

Rheims is the approved English translation from the Latin Vulgate. Notes and commentary are essential when reading the Bible so that what we read can be put into context and translations can be adequately understood. From what I have observed, the Douai-Rheims Bible, with notes and commentary from Father Haydock, fulfills the needs of Catholic readers very well.



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THE VOICE OF THE CHURCH: DIVINO AFFLANTE SPIRITU

Father Anthony Lentz, OFM

PART II: DOCTRINAL PART

In the second part of Pope Pius XII's Encyclical Letter *Divino Afflante Spiritu*, His Holiness addresses doctrinal issues that became more relevant in the twentieth century.

He begins this part by writing, *"There is no one who cannot easily perceive that the conditions of biblical studies and their subsidiary sciences have greatly changed with the last fifty years."* The reason why Pope Pius says, *"with the last fifty years,"* is because it was fifty years since Pope Leo XIII's encyclical letter *Providentissimus Deus*, the definitive and authoritative work concerning Biblical Studies, and during this time, the methods of investigation had greatly advanced. In Palestine, excavations had increased, and very important documents had been discovered that "help much towards the knowledge of languages, letters, events, customs, and

forms of worship of most ancient times." Adding to these are the greater discoveries of ancient codices of the Sacred Books. These documents have then been edited with *"discerning thoroughness; the exegesis of the Fathers of the Church had been more widely and thoroughly examined; in fine the manner of speaking, relating and writing in use among the ancients is made clear by innumerable examples."* This truly did appear to be an exciting time for Biblical Studies. Pope Leo XIII foresaw these advancements and the effect they would have upon the labors of Catholic exegetes (i.e., those who study to find the correct interpretation and explanation of Sacred Scripture), so he *"wisely defined the direction and method to be followed in that labor."* Pope Pius desired to see this work flourish and for its fruitfulness to become a great incentive to the *"laborers who toil so strenuously in the vineyard of the Lord."*

RECOURSE TO ORIGINAL TEXT

"The Fathers of the Church in their time, especially St. Augustine, warmly recommended to the Catholic scholar, who undertook the investigation and explanation of the Sacred Scriptures, the study of the ancient languages and recourse to the original texts." Pope Pius then continues to explain the history of the biblical languages. He relates how even in the time of St. Augustine, the knowledge of ancient Hebrew was sorely lacking, and by the Middle Ages, the knowledge of Greek became a rarity in the West. It was not until more recent times that a revival for the study of these languages had begun, and their importance more greatly emphasized. I would deduce that one of the reasons for the decline was the Western Church's universal use of the Latin Vulgate of St. Jerome. Although the *Vulgate* was St. Jerome's *magnum opus* and has been a great service to the Church, it should not hinder the scholar from acquiring this knowledge for himself. In short, the knowledge of the Biblical

Languages is a vastly important area of study.

Importance of Textual Criticism

St. Augustine says, *"The correction of the codices should first engage the attention of those who wish to know the Divine Scripture so that the uncorrected may give place to the corrected."*

Pope Pius XII demonstrates here the importance of the Catholic exegete in understanding the ancient languages. This knowledge aids textual criticism in correcting and restoring the Sacred Books. *"For its very purpose,"* His Holiness says, *"is to ensure that the sacred text be restored, as perfectly as possible, to be purified from the corruptions due to carelessness of the copyists and be freed, as far as may be done, from glosses and omissions, from the interchange and repetition of words and from all other kinds of mistakes, which are wont to make their way gradually into writings handed down through many centuries."*

His Holiness then comments although the use of textual criticism, in the last fifty

years, was used “quite arbitrarily and often in such wise that one would say they did so to introduce into the sacred text their own preconceived ideas”, that we do not need to dwell upon that since today the rules are so firmly established and secure. These rules, again the rules set down by Leo XIII, had become a powerful aid to the “purer and more accurate editing of the sacred text.” They also helped detect any abuses.

Meaning of Tridentine Decree

In this section, Pius XII wants to make clear that recourse to the original text and the application of textual criticism are important and necessary parts of Scripture Studies and do not derogate from the decree of the Council of Trent.

It would now be useful for you, dear reader, to get a little background on the Tridentine Council and know the decree to which he refers.

The Council of Trent was called by Pope Paul III on December 13, 1545, to address the Protestant Revolution’s many heresies, correct

various abuses, and reaffirm orthodox Catholic teachings. During the Fourth Session, on April 8, 1546, the *Decree Concerning the Edition and Use of the Sacred Books* took place. The Council proclaimed:

“Moreover, the same holy council, considering that not a little advantage will accrue to the Church of God if it be made known which of all the Latin editions of the sacred books now in circulation is to be regarded as authentic, ordains and declares that the old Latin Vulgate Edition, which, in use for so many hundred years, has been approved by the Church, be in public lectures, disputations, sermons and expositions held as authentic, and that no one dare or presume under any pretext whatsoever to reject it.” (“Canons & Decrees of the Council of Trent” translated by Rev. H. J. Shroeder, O.P.; page 18)

The Latin Vulgate was specifically mentioned because it had been in circulation at the time and, as Pius XII notes, “the Council rightly declared to be preferable that which ‘had been approved by its

long-continued use for so many centuries in the Church.” He then points out that its authenticity was not “*affirmed by the Council for particularly critical reasons, but rather because of its legitimate use in the Churches throughout so many centuries.*” By this, the Council states that the Church considers and understands it to be free from error on matters of faith and morals and, due to that fact, could be used and quoted safely. The nature of this decree was not specified primarily as *critical* but rather *juridical*.

Pius XII makes it clear that the Tridentine Decree’s focus was predominately on the Latin Vulgate. And, by nature of that fact, it would not affect the advancements of textual criticism, for it does not “*in any way diminish the authority and value of the original text.*” While the Latin

Vulgate does represent, by its practical use, the authority in matters of doctrine, it still does not prevent “*either the corroboration and confirmation of this same doctrine by the original text or the having recourse on any and every occasion to the aid of this same text, by which the correct meaning of the Sacred Letter is everywhere daily made more clear and evident.*”

His Holiness concludes this section by making it clear that the Tridentine Decree also does not forbid the making of translations into the vernacular tongue from these original texts. This was being done, of course, but only with the approval of the Ecclesiastical authority.

Next month we will continue with the section titled – *Interpretation of Sacred Books*.

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THE VALUE OF CHARITY

Bishop Giles Butler, OFM DD

Please note: This article first appeared in The Seraph in October 2018.

Etiquette appears to have been forgotten in our lives today. Reverence, respect and even courtesy appear to be all but forgotten virtues of days-gone-by. The Communistic attitude of equality and comradery have seeped into the very marrow of our bones destroying the last vestiges of human decency. This lapse of etiquette among ourselves has carried over into our relationship with God. In our self-centered world of narcissism, we imagine ourselves rising to the level of God or we bring Him down to our own level. The first rebellion and sin of the fallen angels appears to be re-enacted repeatedly in our world today.

There seems to be a circular cause and effect going on. The more that we lose respect for one another, then the more we lose respect for God; and the less we respect God, then follows less respect for one

another. We appear to be in a downward spiral of vice. The media is frequently reminding us of the crimes of clergy or ministers. These crimes against their fellow men are first sins against God. We should also note that these sins of sexual abuse are not exclusive to clerics but are rather signs of the epidemic of immorality of the entire world today.

What is the cause, or what goes on in the mind of sexual predators? Without having divine insights into their minds, we are left to make conjectures and from there seek solutions or corrections. As far as our limited intellect can tell, it seems that the root of the problem is a lack of respect for our fellow men. There seems to be a predominant narcissism that imagines everything and everyone as existing only to serve or please us in any way we desire. Women are abused and raped simply because they can be. The self-centered person does not see a woman (person or human being), but

rather an object of their selfish bodily pleasure. Boys and girls are perceived in the same manner. The predator pervert does not perceive or refuses to consider that their prey is human like themselves, or that they experience fear and pain.

What allows us to murder our own children before they ever see the light of day? Is it not because we will not see them as human and having dignity and rights in their very being from Almighty God?

What allows us to break up families through divorces? Is it not, again, selfishness and lack of respect for one another? How can men: murder, rob, steal, pillage, slander and calumniate each other? These and all the other vices in our world today appear to have an identical aspect running through them. There seems to be a lack of respect, reverence, and courtesy for others. Ethics has been rendered as selfish utilitarianism.

Only in the True Faith – the Catholic Faith – can we find the solution to this dilemma. We must return to the simple principles of the Catechism and begin implementing them

in our very lives – not just in theory, but in daily practice.

We must understand and truly believe that everyone and everything has been created by God. We are all made in His image and likeness. In this, we are all equal and we are all deserving of honor and respect. However, God did not create us all equal. We are: children and adults, men and women, rich and poor, healthy and sick, employers and employees, etc. God has created a hierarchy of father and son, ruler and subject. In this relative inequality there is Divine Wisdom, but to make it work according to His Will, we must honor, love, respect, and obey as it is spelled out for us in the Fourth Commandment.

All authority comes from God and is to be respected and obeyed. We are all subject to some authority or power greater than ourselves. Recall the Centurion who had authority over other men, yet he humbly acknowledged Jesus' authority over himself. "Lord, I am not worthy that Thou should enter under my roof. Say the word and my servant will be healed."

Proper honor, respect, and obedience are due to all who have been given authority over us. We must also have profound love and respect for all who are subject to us. Husbands are to love their wives as their own bodies according to St. Paul. Fathers are to love their children and not lead them into sin. The Centurion had the greatest love and concern for his servant as is proved by approaching Jesus to obtain his health and life.

We need to return to a profound understanding of the value of all men – even our enemies – simply because they exist – they have being from God as we do. God has put us all here for the same purpose. What is that purpose? The Catechism tells us that God made us (everyone) to know, love and serve Him in this world so that we may be happy with Him in Heaven. We are all made in His image and likeness. To insult, abuse, or harm anyone is an affront to God. He has also instructed us that vengeance belongs to Him alone. He will repay.

Everything that is, has been created by God, and it is all

for His honor and glory. We, as well as everyone else, exist for the honor and glory of God. This world and all that is in it, as well as Heaven and all the angels and saints, exist for Him. Even Hell and all the devils and damned exist for the honor and glory of God. (They attest constantly to Truth and Justice.) The saints, especially our own St. Francis of Assisi, understood this and saw the reflection of God in all of His creation.

Our only true happiness in this life is in fulfilling our purpose – knowing, loving, and serving God. When we reject this, our very reason for being, we reject any real happiness and we make ourselves and those around us very unhappy – often here and in eternity.

We may dare to suggest that many of the problems in this world today can be remedied by a return to the simple protocols of etiquette. Politeness and courtesies extended to one another for the love of God will go a long way in improving our own lives as well as those around us. It allows us to advance in all the virtues, but especially in humility and love. We cannot

love God if we do not love our neighbors, and we cannot truly love our neighbors if we do not love God and ourselves. These two Great Commandments go hand in hand with each other.

We should consider everyone in this world as a servant of God, even our enemies. Then let us consider the parables of Jesus where He teaches us what happens to those who abuse His servants. Those who abused or killed His servants were rejected or killed by the King. We are also His servants. We must consider how the servant behaves when he knows the Master is watching him. The servants only sinned when the Master was away. We often act as if God (our Master) was away, or that He is not watching. This is the cause of many of our offenses against God and each other.

In our lives here on earth, we should continually remind ourselves that we are servants of the King of kings – the greatest and most perfect of Masters. Then we should strive to keep before our eyes that truth that He is always watching us. If we do this, we will soon cease offending God. How could we ever sin if we recall that God is watching us and will one day demand an accounting of us? On the contrary, we will always be on our best behavior.

A world living in the presence of God is a world without sin or human crimes. Mutual respect, reverence, honor, and love will naturally blossom forth in this environment. This will bear the best of fruits – all the virtues, but especially the greatest of them all, Charity or Love.

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THE COMMUNIST THREAT

Father Joseph Noonan, OFM

Part Twenty-Eight: The Undermining of Education

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

THE “EFFECTIVE” EIGHTIES

“Producing a definite or desired result [emphasis added],” the first definition for the word “effective” found in *Webster’s Dictionary*, is the appropriate definition for the word “effective” as it is used in the title Effective School Research (ESR) or Effective Schools (ES)—which will characterize much of “The Effective Eighties.” This is particularly true as it relates to the Skinnerian “method,” often referred to as “What Works” education, more commonly known as outcome/performance/results based education and mastery learning/direct instruction. The evidence which links OBE to ESR is irrefutable: “Outcome-Based Education incorporates the findings of the Effective Schools Research, linking them together into a comprehensive

and powerful model,” stated Charlotte Danielson, M.A. in her *Practitioner’s Implementation Handbook [Series]: The Outcome-Based Curriculum*.

Whether Effective Schools Research applied to education has been truly “effective” lies in the eye of the beholder and in the beholder’s definition of the purpose of education. Disturbing reports continue to surface regarding steep declines in academic test scores in schools which have restructured using the various components of Effective Schools Research. These scores are from schools which, while using ESR, have not yet shifted from norm-referenced (competitive) tests — which compare students’ results amongst their peers and which use “A-B-C-D-F” grading — to performance-based (non-competitive) teach-to-the-test assessments. Examples are the “open book test” and “authentic assessment” — which have the students competing against no one but themselves, giving them as much time as neces-

sary to “master” the competencies.

Once the non-competitive, performance-based assessments are in place, the scores will naturally go up, thus allowing the social change agents to breathe a sigh of relief. The “low test score cat” will have been shoved back into his bag and the media will shout from the rooftops how well our children are doing on the new performance-based assessments! As usual, everyone will go back to sleep believing all is well — if they were ever awake to the problem in the first place.

The pre-non-competitive, performance-based academic test score decline should come as no surprise to the change agents in charge of “effective” schools. The “father” of the Effective Schools Research method, or Skinnerian mastery learning, the late Prof. Benjamin Bloom, said in his 1981 book *All Our Children Learning*: “The purpose of education and the schools is to change the thoughts, feelings and actions of students.” An even more astonishing statement was made in The Effective School Report by one of the leading change agents, Thomas A. Kelly, Ph.D.: “The

brain should be used for processing, not storage.” With this educational emphasis, academic test scores could have done nothing but decline. If there is anyone reading this book who questions the validity of this writer’s claim that America has been “deliberately dumbed down,” I urge them to keep these quotes in mind.

Let me pose the following question: How could the writer of this book have written this book had her brain not been used for storage? Could the answer to that question be the reason why the social change agents do not want the brain to be used for storage?

The educationists understand full well what they are doing, since the use of Skinnerian/Pavlovian operant conditioning (mastery learning/direct instruction) does not allow for the transfer of information. All they need is a brain which knows how to *immediately* process predetermined bits and pieces of information — often nothing more than symbols, simple words or paragraphs, the knowledge of which can be easily measured — as those pieces of information relate to workforce training or a menial job; i.e.,

pushing a button like a pigeon in Skinner's experiments was trained to push the lever to get its kernel of corn.

That is *not* learning; that is *training* to the point of automaticity, brought about by the above-mentioned animal training. Neither is this training the same as rote learning or memorization. Rote learning or memorization requires storage of information in a brain which has used some reflective thinking to devise a method to recall it. Reflective thinking is essential for learning, allowing the brain to spend time examining the essence of the material with which it is presented.

If Bloom's and Kelly's quotes define what those in charge of educational restructuring are looking for in terms of "results," those same educationists should not be at all surprised or concerned about low test scores. All they have to do is wait for the new performance-based assessments to be put into place nationwide; after which the public — some of whom have been vociferously opposed to outcome-based education — will get off their backs.

Activities related to education in "The Effective Eighties"
OCTOBER 2024

were not geared to improving the academic standing of our children. Quite the contrary; every single major government or foundation funded activity had as its goal implementation of a global workforce training agenda.

In 1984 Secretary T.H. Bell approved a grant in the amount of \$152,530 to the Far West Laboratory for Educational Research and Development (now known as Ed West) at which William Spady was the director. This grant was to carry out a project entitled "Excellence in Instructional Delivery Systems." The cover letter from the Utah superintendent of schools to Secretary T.H. Bell to which the application for grant funding was attached said, "This [the research as a result of the grant] will make it possible to put Outcome-Based Education in place, not only in Utah, but in all schools of the nation." The final report (evaluation) to the U.S. Department of Education regarding the results of this project stated:

The four models of instructional organization outlined in this casebook are difficult programs to implement. The practices of the ten schools described in the case studies are indeed commendable. Yet we

do not offer these ten case studies as “exemplary schools” deserving emulation.

So, what did the change agents do? They put OBE “into every school in the nation.” Such misuse of taxpayer dollars is waste, fraud, and abuse which cries out for a Congressional investigation. Obviously, the intentions of those involved in this grant had nothing to do with the purpose of the project spelled out in the grant application: “To make available to America’s educators practical information about what really works well, why it works well, and how it can be made to work well in their local sites.” (pp. 6–7) The real purpose of this project was to propose a radical redesign of the nation’s education system from one based on inputs to one based on outputs; from one oriented toward the learning of academic content to one based on performance of selected skills, necessary for the implementation of school-to-work, a redesign thoroughly discussed in this book.

Dr. Brian Rowan, a sociologist who served as co-principal investigator with the above Robert Burns on this most fraudulent of federal grants — Utah’s “Excellence in Instruc-

tional Delivery Systems Project” — explained clearly how deceptive are the claims of those who promote OBE and effective school research in a paper entitled “Shamanistic Rituals in Effective Schools.” (See Appendix XXVI.) In presenting his paper before the American Educational Research Association prior to his participation in the Utah grant evaluation, Rowan knew full well the project misrepresented itself even before he participated. But, to give credit where credit is due, Rowan at least put in writing the truth about OBE and Effective Schools Research; a truth, which, unfortunately, was made available to only a very small segment of the educational establishment and has remained hidden from the public.

“The Effective Eighties” saw President Ronald Reagan, who had accused the Soviet Union of being an “Evil Empire,” signing education agreements with the Soviet Union — agreements which are still in effect — and setting up a Task Force on Private Sector Initiatives in the White House which, in effect, started the ball rolling for public-private partnerships (corporate fascism) which are at the heart of the Carnegie Corporation/

Marc Tucker/New American School Development Corporation's school-to-work agenda. It is ironic that the U.S. Department of Education, under the stewardship of a Republican administration, effectively transformed the essential character of the nation's public schools from "teaching"—the most traditional and conservative role of schools—to "workforce training"—perceived as liberal and "progressive."

Secretary T.H. Bell fired Edward Curran, a traditional educator who headed up the National Institute of Education and who recommended to President Reagan that NIE—the heart of the "rot" in education—be abolished. Abolishing NIE required only that Secretary Bell give his approval, while abolishing the Department of Education—an election promise President Reagan had made which was incorporated into the Republi-

can Party Platform—required the difficult to obtain approval of Congress. Once Ed Curran was gone, there was no further resistance to the plans of those members of the administration and their corporate cronies (school-business partnerships) who wished to transform the nation's schools from academics to the Polytech education being implemented today.

As a conservative Republican, it has not been easy to come to the above conclusion regarding the role of the Republican Party in the "deliberate dumbing down" of America. At the same time, I must add that it is very likely the Democratic Party would have been even more steadfast in implementing the same agenda, had it been in a position to do so. This march to destruction seems to join all forces under its banner.

To Be Continued

"Without confidence and love, there can be no true education. If you want to be loved...you must love yourselves, and make your children feel that you love them."

~St. John Bosco

FROM THE THEATER TO THE THIRD ORDER:

EVE LAVALLIERE, AN UNLIKELY FRANCISCAN PENITENT

She counted King Alfonso XIII of Spain and King Edward VII of England as admirers. She wore the finest silks and jewels, owned one of Paris' most expensive apartments, and was known to be the greatest stage actress of her time. So how is it that Eve Lavalliere went from the beautiful doyenne of Paris high-society to being buried in a rural churchyard, clothed in the simple wool of the Franciscan habit?

She was born Eugenie-Marie Pascaline Fenoglio on Easter Sunday in 1866 to an Italian father and French mother on the Cotes d'Azure. She was Baptized, but not catechized past her First Communion. Her childhood was a violent one, which culminated in her parents' murder-suicide. Starved for the attention and normalcy she deserved as a child, she made her way to the City of Lights in order to try her hand at acting. After years of trying to make it in the illustrious Paris theaters, she found immense fortune and

success. Years went by, and a loneliness began to gather around her soul. An emptiness that the stage could not satisfy began to tug on her heart. She further began to sense the theater to be a world of deception and devilry, rife with temptations and tempestuous personalities. "I had everything the world could offer," she noted, "everything I could desire. Nevertheless, I regarded myself as the unhappiest of souls."

In 1917, with an illegitimate daughter now grown, she took an opportunity to convalesce in the French countryside as an opportunity to escape the noise and search for answers. Arriving in rural Touraine, she was told one of the only properties available was being rented out by the priest not far from the parish church and rectory, Father Chestignier. As she was eating the ripe cherries the property boasted of, Father Chestignier jokingly told her that he was willing to house her but not feed her. After agreeing on the

lease terms, the good father told Eve he expected to see her at Mass from then on. Thus began a rapport between the two that would eventually turn into a spiritual bond that drew Eve back to the Faith of her childhood, long since discarded. Father Chestignier gave her a copy of Lacordaire's biography of Mary Magdalene, which brought Eve the gift of tears and a heart now dedicated to penance.

As she sat next to her maid Leona during Catechism lessons, the two women grew fervent in their Faith. Eve immediately quit the theater for good, sending Parisian society into a tailspin of rumor. Was she dating a foreign spy, and now imprisoned for espionage herself? Perhaps a procedure to enhance her looks had gone wrong, and she was hiding in shame. Ignoring this, Eve proceeded to liquidate her Paris estate and gave vast alms to the poor. She then took up residence at Lourdes, and made the Eucharist and penitential acts the center of her life until her frail health could withstand the mountainous winters no longer. Desperate for a vocation —

especially to the lofty Carmel — she continuously sought entrance but was always denied either due to health or age, or as she feared, her notoriety.

Sensing her need to expiate her sins and keep busy, a chance meeting with Archbishop Lamaitre of the Sudan led to his offer of Eve and Leona serving as nurses assisting missionaries among the poor of Africa. Eve made several trips to and from the continent, battling fevers and other deteriorations in health until she was no longer able to be abroad. At last she settled again in the French countryside and accepted a vocation as the humble gardener of her soul as a Third Order Franciscan, taking the name Sister Eve Marie of the Sacred Heart. She thereafter referred to her fellow Tertiaries as her 'family', and gave herself totally to assisting those in need in her parish and community.

Her final years were marked by a complete surrender to the will of God and joy in suffering. Once when having to accept the sewing shut of her left eye to save it without anesthesia due to poor health, she remarked, "It is just, since

I misused my eyes in my past life,” and endured the operation stoically without a whimper. She continued her passion for almsgiving, with household records showing one month of 6,000 francs spent in alms and only 392 francs for monthly household needs. She died in 1929, and is buried against the wall of Saint Valere in Thullieres under a simple white cross emblazoned with her own choice of words — “You who created me, have mercy on me.”

Sources:

- 1) Kelly, Charlotte. *Eve Lavalliere: Saint of The Stage*. Colorado Spring, CO: The Seraphim Company, Inc., 1936)
- 2) Lavalliere, Eve. *Ma Conversion*. (Paris: Librairie Gallimard, 1930).



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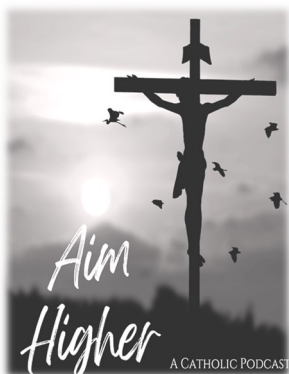
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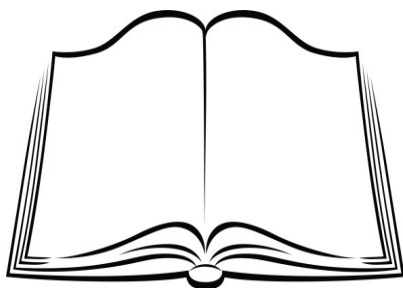


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The Catholic Mother to Her Children

The Countess de Flavigny



TWELFTH LESSON

ON DUTY TOWARDS OUR PARENTS

“Honor thy father and thy mother, that thou mayest be long-lived upon the land.”
Exod. 20:12

My dear children, I have to speak to you today on your dearest duty, on the one which you fulfill with such happiness. To honor your parents, to reverence them, to show respect mingled with love and gratitude — can there be a feeling more natural than this, and is not this sacred obligation most deeply impressed in your hearts? Assuredly it might seem quite unnecessary to create such an obligation, to impose it on us as duty; but God wishes to show us how important it is for us to fulfill this obligation; He wishes at the same time to make us understand that to fail

in keeping it is an act of disobedience towards Himself. If you understand well, my children, your duty towards your parents, and the motives on which this duty is founded, you will like to have it explained: if you have forgotten part of your duty, this conversation will, I hope, be of use to remind you of it.

The honor due to your father and mother comprises several equally important and sacred obligations; respect, love, obedience, gratitude, and care.

You owe respect to your parents, because they hold towards you the place of God Himself; because it is He who gives them their authority over you, and that you depend entirely on them. You owe them respect also, on account

of their virtues and their age, and last of all because next to God they are your highest superiors. The tenderness your parents show to you, their sometimes too great indulgence, your intimate and daily intercourse with them, must never cause you to forget the respect due to them; this respect should be as evident in your actions as in your language. Many words and manners, that might be allowed among equals, would be improper with superiors, and quite reprehensible towards a father.

What must then be thought of a child who considers himself at liberty to argue with his parents, to uphold opinions that are quite the reverse of theirs, and answer rudely to their remonstrances? What then be thought of a child who not only blames his father or mother in his own mind, but who does still worse and complains of them to strangers, or to play-fellows? I will not say that this child does not love his parents, but assuredly I feel inclined to believe that he respects them very little.

I should look upon it as almost an insult to you, to insist on the love you owe your parents;

but let us pause for a moment and take note together of this remark: it will be well not to forget. Sincere affection, real tenderness, should not be kept hidden in the depths of our hearts or should not show itself merely in words and caresses: when you love truly, you do more than say it, you try to prove it. Your parents, my children, surely repeat to you several times a day how dear you are to them, but at the same time they also give you proofs of their tenderness at every moment of their lives. Show them your love in the same way by your constant fear of incurring their displeasure, by your wish to content them, by your entire obedience to their commands.

At another time we intend to enter into full particulars concerning obedience; but you must understand from this very moment, my dear children, the necessity there is for you to be obedient. Your parents have the task of bringing you up, of teaching you to get the better of your bad habits, and accustom you to practice virtue: how can they succeed in this attempt if you resist them, if your will be not entirely under the control of theirs?

Remember, my dear children, that your duty towards those to whom you are indebted for life, obliges you to show them every attention and affectionate care, as also the deepest gratitude, and whatever may be the faithfulness with which you fulfill this duty, be fully persuaded that you will never be able to return your parents more than a very slight portion of what they have done for you. If you knew how much trouble and anxiety you have already cost your poor mother, how many nights she has passed by the side of your cradle, how great has been her grief at your slightest sufferings! If you could have seen her tears, heard her prayers when you were really ill! You can assuredly say that you owe her several times your life; and besides, is she not the one of all others who knows best how to make life pleasant to you?

Your mother, my children, takes an active part in your education, so as to lessen the difficulties of study; she herself watches over your temper, for fear no one else might know as well as she how to be both gentle and firm. Whilst striving to make you good and talented, she does not forget your amuse-

ments for your joy is her happiness. Oh, in return, ought you not to be desirous to do something for so kind a mother! Why, then, for instance, when she is busy, uneasy, or poorly, is it so difficult to obtain from you, dear children less noisy games, a little peace and quiet?

And as to your father, my children, if business prevents him from being as frequently with you, he nevertheless shares all the feelings of your mother towards you. It is often to the exertion of the father of the family, and to the business he undertakes, that are owing the means required to give his children a good education. It is on account of the esteem due to him, that at a late period his sons will meet with protection and kindness. Does not this deserve your most affectionate gratitude?

You must show this gratitude to your parents, my children, by always being respectful, attentive, kind and amiable in your behavior towards them. It is thus you will fall into the practice of filial piety, that virtue to which, even in this world, the Lord has promised unnumbered blessings.

THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



EXPLANATIONS AND EXHORTATIONS ON LUST

Lust is the love of the pleasures that are contrary to purity.

No sins, my children, ruin and destroy a soul so quickly as this shameful sin; it snatches us out of the hands of the good God and hurls us like a stone into an abyss of mire and corruption. Once plunged in this mire, we cannot get out, we make a deeper hole in it every day, we sink lower and lower. Then we lose the faith, we laugh at the truths of religion, we no longer see Heaven, we do not fear Hell. O my children! how much are they to be pitied who give way to this passion! How

wretched they are! Their soul, which was so beautiful, which attracted the eyes of the good God, over which He leant as one leans over a perfumed rose, has become like a rotten carcass, of which the pestilential odor rises even to His throne.

See, my children! Jesus Christ endured patiently, among His Apostles, men who were proud, ambitious, greedy — even one who betrayed Him; but He could not bear the least stain of impurity in any of them; it is of all vices that which He has most in abhorrence: “My Spirit does not dwell in you,” the

Lord says, "if you are nothing but flesh and corruption." God gives up the impure to all the wicked inclinations of his heart. He lets him wallow, like the vile swine, in the mire, and does not even let him smell its offensive exhalation. The immodest man is odious to everyone, and is not aware of it. God has set the mark of ignominy on his forehead, and he is not ashamed; he has a face of brass and a heart of bronze; it is in vain you talk to him of honor, of virtue; he is full of arrogance and pride. The eternal truths, death, judgment, Paradise, Hell — nothing terrifies him, nothing can move him.

So, my children, of all sins, that of impurity is the most difficult to eradicate. Other sins forge for us chains of iron, but this one makes them of bull's hide, which can be neither broken nor rent; it is a fire, a furnace, which consumes even to the most advanced old age. See those two infamous old men who attempted the purity of the chaste Susannah; they had

kept the fire of their youth even till they were decrepit. When the body is worn out with debauchery, when they can no longer satisfy their passions, they supply the place of it, oh, shame! by infamous desires and memories.

With one foot in the grave, they still speak the language of passion, till their last breath; they die as they have lived, impenitent; for what penance can be done by the impure, what sacrifice can be imposed on himself at his death, who during his life has always given way to his passions? Can one at the last moment expect a good confession, a good Communion, from him who has concealed one of these shameful sins, perhaps, from his earliest youth — who has heaped sacrilege on sacrilege? Will the tongue, which has been silent up to this day, be unloosed at the last moment? No, no, my children; God has abandoned him; many sheets of lead already weigh upon him; he will add another, and it will be the last.



FRANCISCAN SAINTS

OCTOBER 5TH

Blessed Felicia of Meda

Virgin, First Order

Felicia was descended from the very distinguished and wealthy family of the Meda. She saw the light of day at Milan in Lombardy in 1378. She had good parents, who reared the pious and gifted child in the fear of God and left nothing undone that could be of advantage in her spiritual development. In a very short time, she acquired a remarkable command of the Latin language.

She lost both father and mother at a very early age, and thereafter united herself still more intimately with God. When she was twelve years old, she made a vow of perpetual chastity, and then entered the convent of the Poor Clares at St. Ursula in Milan.

The devil endeavored to make convent life miserable for her by subjecting her to severe temptations and frightful apparitions. But Felicia did not permit herself to be overcome.

With fervent prayer and the words of the Psalmist: "O God, come to my assistance! O Lord, make haste to help me!" she put the spirits of darkness to flight and persevered steadfastly in her vocation.

When the abbess of the convent died in 1425, the community unanimously chose Felicia for her successor. In this position she did her utmost with word, deed, and example to promote the true religious spirit in her community, so that its good name spread far and wide, even reaching Pope Eugene IV. It induced the pope and the minister general of the Franciscans at that time, St. Bernardine of Siena, to entrust her with the establishment of a new convent of Poor Clares at Pesaro.

Despite her advanced age, Felicia and seven companions made the journey from Milan to Pesaro on foot. When the

foundress of the convent, the Princess of Montefeltro, offered her the carriage in which she had come out to meet the new community, Felicia humbly declined the offer and entered the town on foot with the rest of her companions.

Felicia spent four years in this new foundation, received a great number of new members, and reared and strengthened them in the spirit of our holy Father St. Francis. She died in the odor of sanctity in 1444, and many miracles were wrought by God in testimony of the holiness of His servant. Her body was laid to rest in the convent she had founded. Four hundred years later it was transferred to the cathedral of Pesaro. Pope Pius VII and later Pope Pius IX solemnly enrolled her among the blessed of the order.

ON OUR CONDUCT IN TEMPTATIONS

Consider that temptations such as Blessed Felicia experienced in the beginning of her religious life are the lot of all who are sincere in their purpose to serve God. The Holy Ghost Himself tells us: "Son, when thou comest to the service of God stand in justice and in fear and prepare thy soul for temptation" (Ecclus. 2:1). And

St. Paul writes: "And all that will live godly in Christ Jesus, shall suffer persecution" (2 *Cor.* 3:12). Sometimes these temptations come from the devil, sometimes from the world, sometimes from our flesh. Only God can help us at such times. Imitating Blessed Felicia, we must call upon God for help with the plea: "O God, come to my assistance; Lord, make haste to help me!" We may also say with child-like confidence: "Our help is in the name of the Lord, who made heaven and earth." God is powerful enough to help us even if the whole world and hell with all its cohorts should rise up against us. Moreover, He will help us, because He has promised to do so and He is faithful. The infernal tempter has been a liar from the beginning, and as a liar we should resist him when he tortures us with all kinds of anxiety. — Because of lack of confidence in God, have you not sometimes given temptation too much latitude?

Consider that along with confidence in God, the knowledge of our unworthiness and weakness must constantly increase if we wish to retain our balance in temptation. Once when the holy hermit Anthony saw the whole world covered with

the snares of the devil, he sighed and asked: "Who can safely pass through this?" He received this answer: "Humility alone can do it." Be humble, therefore, in your judgments of others even when they have had the misfortune to fall into sin. Likewise, be humble in your judgment concerning yourself; temptations show you just what you can do if God does not support you. But to the humble He will lend His assistance and preserve them from harm. — Examine yourself. Is lack of humility perhaps the reason why you are so variously tempted?

Consider that when Our Savior once cured a demoniac. He said: "This kind can go out by

nothing but by prayer and fasting" (*Matth. 9:28*). In certain temptations, it may be necessary to add acts of mortification to our confidence in God and our humble prayer for assistance. At times we may have to bring the rebellious flesh under the subjection of the spirit by fasting and chastisements. And always it is necessary to place a check on the tongue in speaking, on the ears in hearing, on the eyes in seeing, if we do not wish to expose ourselves to numerous temptations. — Watch over your senses, and sometimes think of the souls who are now suffering the pains of Purgatory because of their lack of watchfulness.

PRAYER OF THE CHURCH

O GOD, WHO DIDST PUT THE VIRGIN BLESSED FELICIA TO THE TEST, BY PERMITTING HER TO BE ASSAILED BY MANY TEMPTATIONS, AND DIDST STRENGTHEN HER WITH THE SPIRIT OF FORTITUDE, GRANT, AT HER PRAYERS AND INTERCESSION, THAT WE MAY MERCIFULLY BE FREED FROM ALL THE SNARES OF THE ENEMY. THROUGH CHRIST OUR LORD. AMEN.

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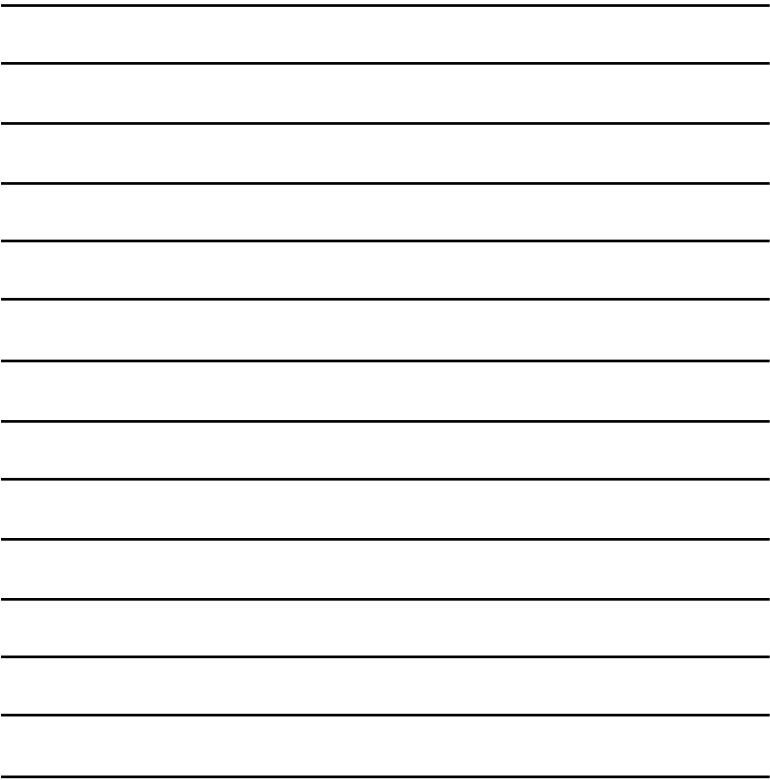
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