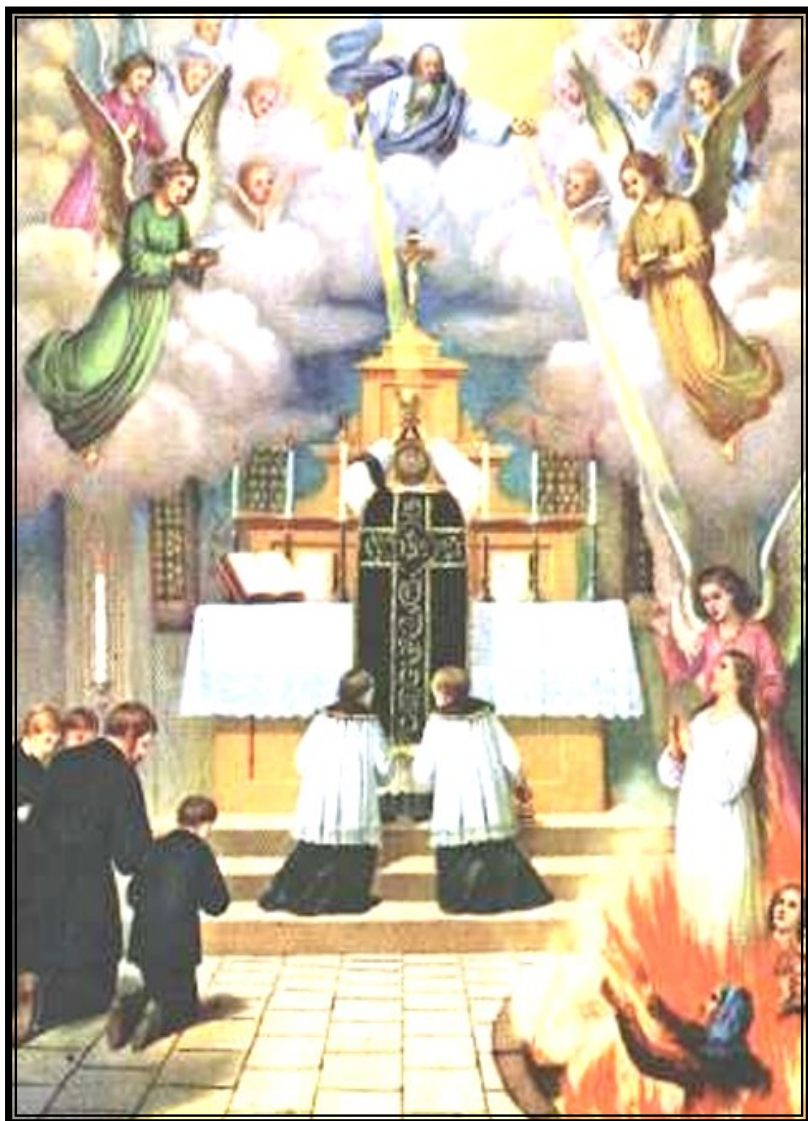


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*In esséntia - Únitas. In dúbio - Libertas.
In ómnibus - Cáritas.*

THE **SERAPH**

MORALS, DOCTRINES, & SACRAMENTS

Bishop Giles Butler, OFM DD

Throughout the Gospels, we find repeated admonitions to be on guard, to prepare, to watch, and to wait. With our eyes lifted up to Heaven, we must live in this world, laying up treasures for eternity. The parable of the ten virgins (*Saint Matthew 25:1-13*) comes readily to mind. Five were wise and prepared their lamps with plenty of oil, and five were foolish, not preparing their lamps or themselves to last through the night. In the Garden, the night before He died, Jesus asked the Apostles with Him to watch and pray (*Saint Matthew 26:41*). This is a call to prioritize our spiritual growth, to be vigilant in our faith, and to be prepared for the eternal life that awaits us.

In conjunction with this, we must remember that our preparation and concern are not principally with the things of this world but with those of eternity. Jesus would have us not worry about what we are going to eat, wear, where we

are going to sleep, etc. We have a Father in Heaven who loves us and knows what we need. Seek the Kingdom of Heaven and its justice first, and everything else will be given to you besides (*Saint Matthew 6:25-34*).

We have been given a tremendous treasure (talent) in the Catholic Church – the Sacraments, the morals, and the doctrines. These are all spiritual or Heavenly treasures that we should love and cultivate so that they increase or bear fruit in our lives. Having these all written down in a book sitting on the shelf is not enough. We must actively put these talents (graces) to use in our lives, dedicating ourselves to growing in grace and virtue and making an increase for Jesus when He returns to ask us how we have used the graces (talents) that we received (*Saint Matthew 25:13-30*).

We should strive to live the moral life that Jesus has

shown us: “Be ye perfect because your Father in Heaven is perfect” (*Saint Matthew 5:48*). We should strive to learn of God in the doctrines (teachings) of the Catholic Church because these are the teachings of God given to us to guide us through this life and increase our knowledge and love of Him. We should strive to receive God and His graces in the Sacraments that He has given us in the Catholic Church. Indifference to Catholic morality, doctrine, and the Sacraments is indifferentism to God Himself. Hatred for Catholic morality, doctrine, and Sacraments is hatred of God. Love for Catholic morality, doctrine, and Sacraments is love of God. Let this call to live a moral life guide and reassure us in our journey of faith.

These are the treasures (talents or gifts) that God has entrusted to us until He returns. The question is whether He will find us profitable or unprofitable servants. Will we deserve praise and reward or condemnation and punishment?

There is no doubt that we live in an immoral world and are

surrounded by evil and temptation. But we are also assured that God will not allow us to be tempted beyond our ability to resist. With Saint Paul, we should strive to be able to do all things in Him Who strengthens us (*Philippians 4:13*). We must gain mastery or control over our eyes and senses. So many temptations come to us through devices that can be turned off, or we can look away. Concerning those that we cannot avoid seeing, we are reminded by the late Bishop Louis Vezelis OFM that “though we cannot help but see, we do not have to look.” We promise with every Act of Contrition to avoid our past sins as well as the occasions that led us to sin. The occasions of sin may be persons, places, or things. A particular person may lead us either knowingly or unknowingly into sin. We can arrange our time so that we do not have time for this person in our lives or have protection from their evil influences. It may be a place that we visit (a club, bar, shop, theater, etc.). These can be avoided, perhaps by changing our habits or paths of travel or filling our time with better

activities. It may be certain things. These we can turn off, turn away from, remove, or replace from our lives. It may be certain times (when we are lonely, in the evening, at night, in the morning, etc.). These occasions can be modified somehow – usually by filling them with some activity that redirects our attention from the temptations to more productive things. But in all these, we need daily prayer with special devotion to the Blessed Mother of God to succeed in living the moral life that God expects from us.

Every Catholic should know and understand the teachings (doctrines) of God and the Church. It is not enough to have memorized the minimal Catechism to receive a Sacrament and then return to a worldly or even Pagan life. If we love God, we want to know more and more about Him. We are always capable of loving God more and of knowing Him better. The Gospels and spiritual reading should become a regular activity with ever-increasing love and desire for more. The more we know, the more we will love. The more we love, the more we want to know.

True love knows no limits or bounds. The knowledge of the Church's doctrines is knowledge of God. The dogmas give us explicit details of what we are to believe and usually why we are to believe it. Greater awareness and understanding of these can manifest greater love for God and the Church as well as for our fellow men. With this wisdom in our hearts and minds, we can better lead, guide, and instruct our fellow men to know, love, and serve God in this world so they may be happy with Him in Heaven.

The Sacraments are an essential element of the treasures entrusted to us by God for our greater happiness and His greater honor and glory. Jesus has clarified that we cannot enter the Kingdom of Heaven without Baptism (*Saint Mark 16:16*). In Sacramental Penance (Confession), the sins committed after Baptism are forgiven. In Holy Communion, we receive Him into our bodies and souls. "Unless you eat the Flesh of the Son of Man and drink His Blood, you shall not have life in you" (*Saint John 6:54-59*). In Confirmation, the Holy Ghost confirms or strengthens the

True Faith. In Matrimony, husbands and wives cooperate with God to populate Heaven with saints. In Holy Orders, men are transformed into proper instruments in God's hands to administer the Sacraments for our benefit and salvation. In Extreme Unction, we are anointed and strengthened for our final spiritual battle as we leave this world. Often, our bodily health is restored in this Sacrament to allow us more time to prepare our souls to leave this life properly before entering into the next. It is a sign of a lack of love for God to put off or avoid the proper reception of any available Sacraments. We should seek out and adequately prepare ourselves physically and spiritually every time we are given the blessing of drawing near these sources of Life.

Each of these treasures entrusted to us needs to be lovingly sought after, protected, incorporated into our lives, increased, and multiplied if we are to be found worthy rather than unworthy or wicked servants of God. A demonic element constantly warring against our souls tries to wear down or break down the

treasures or talents that God has given us.

Virtue is laughed at or mocked as being weak or simple-minded. The contrary is actually the truth – vice and immorality is weakness; virtue is strength. If virtue were easy, everyone would do it. Vice and sin are easy, and so we find the majority practice this to their eternal ruin. We must constantly watch and pray not to lose this strength of virtue in our lives.

The demonic element in this world suggests to us that the teachings of the Church are unimportant, irrelevant, or even wrong. All the non-Catholic religions are wrong. They have been established by men (and demons) rather than God. We must prepare ourselves for their constant assault. Their false or imaginary gods are more convenient or easy to believe in as they do not require self-denial and humility. As appealing as this all seems in this life, these false gods (demons) will take our souls into Hell with them. The Church has answered their questions and false claims, and we only need to turn to what the

Church teaches to answer all their criticisms, objections, or complaints. It will require effort, but this is part of what is meant by watching and praying or keeping a supply of oil for our lamps. We must fortify ourselves with the dogmas of the Church against the allurements of Protestantism, the New Order Church, Materialism, Modernism, Atheism, Communism, Liberalism, and, in short, all the ancient and modern non-Catholic (anti-Catholic/Demonic) religions and philosophies.

These demonic influences are not content with the attack against morality, virtue, and authentic Catholic dogma; they tirelessly work to undermine and destroy the valid Sacraments. When Sacramental grace is out of the way, everything falls. There is a direct assault on the Sacraments by the heretics or Protestants to have people avoid ever receiving this grace. To this is added the work of so many to render the Sacraments invalid and fruitless – to turn them into the worthless things that the Protestants believe them to be. They want Baptism to be

simply an initiation ceremony. Communion to be merely symbolic and not receiving the actual Body and Soul of Jesus Christ. They want Matrimony to be a simple civil contract that can be voided through divorce and permit subsequent remarriage (adultery). They want Holy Orders done away with so that priests are nothing more than their Protestant ministers – just another man rather than an ordained instrument in the Hands of Jesus Christ. Penance and Extreme Unction are intolerable to them because they want no one to fear sin or Hell. Many outright deny the existence of Hell. The Masonic/Demonic Protestant influences have created a New “Catholic” Church that is very much in line with their own goals – with many watered down or invalidated “Sacraments” that are empty shells of what once was.

Without Sacramental grace, it becomes impossible to remain virtuous in the fight against the attacks of immorality that are waged against us. Without Sacramental grace, it is impossible to hold onto and be strengthened by

the true doctrines of the Church. Thus, we lose understanding of Who God really is and, therefore, are led to embrace false idols – demonic gods. Hence, we observe an explosion of invalid and doubtfully valid priests, leading to subsequently invalid or doubtfully valid Sacraments because many Sacraments require a faithful, valid priest to administer them. Without the priesthood, there is no Sacrament of Confession, true Holy Eucharist, Communion, etc.

These three gifts/talents/treasures (morality, doctrine, and Sacraments) have been given to us by God through the Catholic Church. We

must genuinely treasure, protect, and develop/increase or grow these within our hearts and souls. Then, we are to transmit what we have received to others to benefit their eternal life as well. The devils will not spare us or leave us alone, so it is essential that we humbly beg God for the grace of perseverance in true morality, doctrine, and Sacraments.

Let us humbly and meekly but perseveringly beg God for the grace for true Catholic religious and clerical vocations so that we may have true Sacraments and correct instruction in doctrines and morals.

“THE SACRAMENTS ARE THE SALVATION OF THOSE
WHO USE THEM RIGHTLY, AND THE DAMNATION OF
THOSE WHO MISUSE THEM.”

~ST. AUGUSTINE

IS GOD CALLING YOU?

“Be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God.”

Romans 12:2

Do you love serving God and neighbor?

Do you find yourself increasingly unsatisfied by the life of the world?

Do you yearn for something more?

Not all of us are meant for marriage or a life in the world. Some souls are set aside by God for special tasks. These are the souls that find joy and contentment in the religious life or sacred priesthood.

Do not be deterred by what you think you know or by what the world tells you. Find out for yourself. If you feel called, then at least learn more.

Any happiness we may have on earth and all the joy we hope for in heaven depend on answering God’s individual call for us. The sooner we do His Will, the happier we will be.





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ROMAN PANTHEON

Bishop Giles Butler, OFM DD

It is said that there is an element of truth in every lie. It is this element of truth that persuades us to accept the lie. Another common phrase is that a half-truth is a whole lie.

The National Catholic Register reported a shocking statement by “Pope Francis” on September 13 in Singapore. He allegedly told young people that “all religions are paths [ways] to reach God.” This comment sparked a flurry of discussions across “Catholic” news feeds. The Pope’s comparison of different religions to languages and dialects, and his implication that all religions lead to God, is a matter of grave concern.

The heresy is blatant to any Catholic who has seriously considered the teachings of Jesus Christ and the Catholic Church. This newsworthy comment is not shocking or new for those who hold the sede-vacante position (the See of Saint Peter is vacant). With the ingress of false ecumen-

ism at “Vatican Council II,” there has been a constant barrage of watering down and often outright denial of Catholic doctrine to become more acceptable to non-Catholics.

The most obvious case was the not-so-subtle substitution of the celebration of the Last Supper (a Memorial Meal) for the celebration of the Holy Sacrifice of the Mass. Protestants and many non-Catholics who deny or oppose the need for Sacrifice or the renewal of the Sacrifice of Calvary were/are very accepting of the Memorial Meal. The Sacrament of Penance became the “Sacrament of Reconciliation,” not so subtly denying sin and the necessity of repentance or amendment. This is very accommodating to the Lutheran heresy of “believe and sin on bravely.” Holy Communion was not so directly attacked, but gradually, belief in the Holy Eucharist was worn away. First, they took out the Communion railings. Second, they had

people stand to receive Jesus in the Holy Eucharist. Third, they introduced giving the wafer to people in their hands rather than on the tongue because standing to receive on the tongue is awkward. This, they argue, is more sanitary. Still, it removes all belief in the True Presence of Jesus in the Holy Eucharist and the purpose of the consecrated hands of consecrated priests – making the “priest” nothing more than Protestant ministers. This attack was furthered by the introduction of “lay Eucharistic ministers” to distribute their wafers (Protestant Communion). We could continue with an almost endless list of changes to the Sacraments, practices, and, therefore, the prayers and beliefs that were made to accommodate non-Catholic beliefs and doctrines.

The shocking news in these headlines is no longer surprising for those who have followed these changes and transformations over many years. We rejected the “New Mass” early on, but many prayed for a return to the solidity of the Catholic Church's unchanging doctrines and anxiously awaited some event

that would shock Catholics to their senses and begin a positive reform.

I remember clearly the fervent prayers of many Catholics before “Pope John-Paul II” went to England to pray with the Anglican Archbishop. Many observed that it would be impossible for a true pope to unite with non-Catholics in prayer (worship). If this happened, it would clearly violate the First Commandment. The Anglican religion is a false religion; they do not have a valid priesthood. It happened and made the headlines, but people soon forgot, and nothing really changed for most people. Incident after incident occurred over the years – headlines were made and soon forgotten. Indifferentism and ignorance have truly infected the majority.

Over the years, many have downplayed the significance of these events, believing they have no real impact on Catholic doctrines, beliefs, prayers, and practices. However, it is crucial to remain vigilant. Every error, no matter how seemingly insignificant, can pave the way for greater ones. Every heresy, no matter how

small, is a lie that must be addressed.

The act of publicly declaring that all religions lead to God is a heresy. In the face of such statements, it is our duty to reaffirm the traditional Catholic doctrine. This doctrine is clear: There is only one God, and the path to Him is through Jesus Christ. It is only in the One True Catholic and Apostolic Church that Jesus Christ teaches us and offers Himself to us.

The demonic Freemasonic religion is bearing its ugly head in the Novus Ordo Church and in its head, "Pope Francis" (Jorge Bergoglio). In the Masonic Lodges, every "theistic" religion is welcome. Any text that is considered "sacred" by someone may be placed on the Masonic altar, and Masons may use it to pledge/swear their allegiance to the Masonic Lodge. The Masons do not care how you worship outside the Lodge, only that everyone set aside their personal beliefs to embrace the "higher" religion of Masonry. Jorge Bergoglio does not care what religion people practice as long as they set aside their beliefs to

work for the humanitarian goals of "peace." The Roman Pantheon appears to be resurrected in a modern way by the head of the Novus Ordo "Vatican II" Church. All gods and all religions were welcome and had a place in ancient Roman society. This is not true peace, but is rather peace with the demons of Hell.

The only true peace is found in the one religion and worship founded by Jesus Christ. Adulterating the true faith and worship that Jesus gave us with false beliefs and idolatry does not aid in any way toward genuine peace. There may be temporal worldly success that the demons can offer, but the cost is eternal. But even the temporal advantages are more often than not accompanied by guilt, depression, anxiety, and a whole host of mental, emotional, and even physical ills.

To be at odds with devils and false religions is nothing to be ashamed of, nor is it anything evil. Neither is it truly intolerant. To accompany others into Hell is not love or friendship or even companionship. If we truly love our fellow men who

are leading a life in false worship, we should kindly point out to them the error of their ways and do all in our power to lead them to the Truth and Light. To confirm and comfort them in their darkness is not love or compassion. It is demonic.

I spoke in this vein in a sermon posted on YouTube. I received a question in the comment section regarding a generation of people born into the Novus Ordo religion and the uncertainty of the Sacraments they received. I responded with the Catholic doctrine of desire. God accepts the desire for the deed. Where we are unknowingly or unwillingly deprived of Sacramental graces, there are extra-Sacramental graces that are or can be obtained by our good and holy desires. A perfect Act of Contrition can wash away even mortal sins when we cannot receive the Sacrament of Penance. We can make Spiritual Communions, when we are unable to Sacramentally receive. We can obtain grace for the desire of Holy Baptism. Etc. Desire does not replace the Sacraments but complements them.

We must seek the true Sacraments if or when they become available to us.

This teaching on holy desires is vastly different than saying that all religions are good or everyone gets to go to Heaven no matter what because God is All Good and All Merciful. Repeating that there is only One God does not make all religions lead to Him. On the contrary, making all religions equal is making all the idols equal or making Satan equal to God. This is not only heresy but blasphemy as well. Bergoglio's statements outwardly appear to be kind and considerate of the feelings of others, but the reality is just the opposite. It is the demonic promise of peace that delivers the eternal misery of Hell.

To listen to the sermon
on this topic, scan the
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THE VOICE OF THE CHURCH: DIVINO AFFLANTE SPIRITU

Father Anthony Lentz, OFM

PART III: INTERPRETATION OF SACRED BOOKS:

In this section, Pope Pius XII addresses the important task of the Catholic exegete, which is *“discovering and expounding the genuine meaning of the Sacred Books.”* It is a most important task indeed and one that leaves no room for carelessness. His Holiness points out that some exegetes and commentators are guilty of a certain misplaced zeal when discerning the meaning of the Sacred Text, particularly the literal meaning. He expresses His regret that too much focus has been placed upon *matters which belong to the historical, archeological, philological and other auxiliary sciences.* Those well-versed in these sciences, or even the casual student, may find such explanations enlightening, but they also expose themselves to the danger of reducing the Sacred Text

to mere documents of antiquity. Such a reduction could lead to false opinions or even heresy. They must remember that the Sacred Scriptures are, in fact, *sacred – the Word of God.* His Holiness stresses this point when He says: *“The commentators of the Sacred Scriptures, mindful of the fact that here there is question of a divinely inspired text, the care and interpretation of which have confided to the Church by God Himself, should no less diligently take into account the explanation and declarations of the teaching authority of the Church, as likewise the interpretation given by the Holy Fathers, and even ‘the analogy of faith’....”* These were the guidelines that Leo XIII expressed in His Encyclical Letter, *Providentissimus Deus*, but they were not originated by him. He was merely following those decrees of the Council of Trent concerning Sacred Scripture. In the Fourth Session of the Great

Council, the fathers issued the decree *Insuper* which states: *Furthermore, in order to restrain petulant spirits, It decrees that no one, relying on his own skill, shall, — in matters of faith, and of morals pertaining to the edification of Christian doctrine, — wresting the Sacred Scripture to his own senses, presume to interpret the said Sacred Scripture contrary to that sense which Holy Mother Church, — whose it is to judge of the true sense and interpretation of the Holy Scriptures, — hath held and doth hold; or even contrary to the unanimous consent of the Fathers; even though such interpretations were never (intended) to be at any time published.*

There are two questions that are raised with this decree: What is meant by the *literal sense* when speaking of interpretation? What is meant by the *unanimous consent of the Fathers*?

First question: what is meant by the *literal sense*? When trying to discern the *sense of Sacred Scripture*, in this instance, the *literal sense*, we are merely trying to under-

stand the mind of the sacred writer, and ultimately the Mind of God, in as far as He chooses to convey It. In as far as understanding the text itself the *literal sense is expressed immediately and directly by the words of the sacred writer, and is that which the actual words directly convey.* The literal sense is also subdivided into two varieties — the *proper literal sense* and the *improper or metaphorical sense*. The proper literal sense is the *precise literal meaning, which is expressed by words taken in their etymological, or grammatical, or obvious, ordinary meaning.* The improper literal sense is *which is expressed by words taken in their transferred, derived, or figurative meaning.* The best example of this is the Parables of Our Lord. Having a clear grasp on the literal sense of Scripture aids the exegete when he encounters obscure passages and must ascertain their true interpretation. He does this by correlating them with similar texts and by following the *Analogy of the Faith*. This is a very simple test. Basically, if the interpretation does not harmonize with the moral law or Divinely revealed truths taught by

the Catholic Church, then it is false and must not be entertained.

Second question: what is meant by the *unanimous consent of the Fathers*? When I was in the seminary, I listened to a recording of a Protestant minister who was attempting to discredit Sacred Tradition. I cannot remember every argument he gave, but I do remember what he said about the *unanimous consent of the Fathers*. He argued that this could not be used as a *criterion of truth* because the Fathers did not always agree on everything. This is a gross misinterpretation. Appealing to the Fathers on matters of

dogma and doctrine does not imply that they all agreed on everything. Many had their own opinions, and some of them were proven false. The Fathers are infallible sources of Tradition only when they declare what the Living Magisterium of the Church has declared and passed down through the ages. Their consent is proof and affirmation of the veracity and antiquity of many dogmas and doctrines, demonstrating the consistent belief of the Church from the time of the Apostles. In the next article, we will discuss the special tasks of interpreters.

“KIND THOUGHTS ARE RARER THAN EITHER KIND WORDS OR DEEDS. THEY IMPLY A GREAT DEAL OF THINKING ABOUT OTHERS. THIS IN ITSELF IS RARE. BUT THEY ALSO IMPLY A GREAT DEAL OF THINKING ABOUT OTHERS WITHOUT THE THOUGHTS BEING CRITICISMS. THIS IS RARER STILL.”

~FATHER FREDRICK FABER

THE COMMUNIST THREAT

Father Joseph Noonan, OFM

Part Twenty-Nine: The Undermining of Education

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

1980

SCHOOLING FOR A GLOBAL AGE edited by James Becker (McGraw Hill: New York, 1980) was published. The preface by Professor John Goodlad is excerpted here:

Parents and the general public must be reached also [taught a global perspective]. Otherwise, children and youth enrolled in globally-oriented programs may find themselves in conflict with values assumed in the home. And then the educational institution frequently comes under scrutiny and must pull back.

EDUCATIONAL GOALS: STUDIES AND SURVEYS IN COMPARATIVE EDUCATION was prepared for the International

Bureau of Education, United Nations Educational, Scientific, and Cultural Organization (UNESCO: Courvoisier S.A.: La Chaux-de-Fonds, Switzerland, 1980). Charles Fitouri wrote the following introduction to this document which clearly reflects the influence of UNESCO on education:

The crisis of education, about which so much has been written since the early 1960s, may be seen as the source of the need for change and innovation which has been felt and expressed since the early seventies. But what kind of innovation? And for what purpose? For what blueprint of society and to train what kind of man? This book on educational goals is based on such questions as these.

The following excerpts from *Educational Goals* identify the roots of American education restructuring:

The International Bureau of Education's interest in the

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problem of educational goals and theories does not arise from pure philosophical speculation or a simple academic exercise. It has been aroused, and even imposed, by a confrontation with certain realities which sprang up in this area when, in the early 1970's, the International Bureau of Education (IBE) set out to examine the process of educational innovation in order to attempt to analyze it and, so to speak, expose its inner mechanism. It was thus that the first studies undertaken made it possible to establish with a great degree of certainty that any innovation in education implies an orientation in the field of values and, by virtue of this fact, involves the basic problem of educational goals....

...All the pedagogical movements of the twentieth century which preach equality of educational opportunity, after having proclaimed it to be a right for everyone, are more or less founded on the various socialist schools of thought which began to emerge at the end of the eighteenth century and have since marked the course of the nineteenth cen-

tury and a good part of the twentieth....

This interest led to the report of the International Commission on the Development of Education, entitled *Learning to Be*, commonly referred to as the "Faure Report." In his statement introducing this report, the president of the commission was anxious to point out that the latter had based its deliberative efforts on the following four principles:

The existence of an international community which... is reflected in common aspirations, problems and trends, and in its movement towards one and the same destiny; "belief in democracy"; "the complete fulfillment of man" as the aim of development; and finally, the need for "over-all, life-long education."

In so doing, the International Commission on the Development of Education was in danger of succumbing to the illusion — generous though it may be — of the existence of universal and universally accepted goals. Indeed, although the four principles were unable to win unani-

mous support from the international community, one of them, at least, did not raise opposition of any sort, even if it happens to be the one which is most commonly violated in practice. Referred to here is the belief in democracy.... The report places special emphasis on this, stating that:

Strong support must be given to democracy, as the only way for man to avoid becoming enslaved to machines, and the only condition compatible with the dignity which the intellectual achievements of the human race require; the concept of democracy itself must be developed, for it can no longer be limited to a minimum of judicial guarantees protecting citizens from the arbitrary exercise of power in a subsistence society. Furthermore, and in conjunction with this, more support must also be given to educational requirements, for there cannot—or will not—be a democratic and egalitarian relationship between classes divided by excessive inequality in education; and the aim and content of education must be re-created, to allow both for

the new features of society and the new features of democracy. ...

This world solidarity has its prerequisites and conditions which have been described by UNESCO in the following terms:

There must first of all be agreement on a system of values and a willingness to embark on a joint examination of their implications: values of justice, equality, freedom and fellowship. These will be based on a new awareness in two respects, namely: recognition of the unity of mankind, with all its diverse peoples, races and cultures, and the assertion of a desire to live together, actually experienced not simply as a necessity for survival or coexistence but as the deliberate choice of fashioning a common destiny together, with joint responsibility for the future of the human race.

In such circumstances, the consciousness of the world's solidarity, which is so much needed, can only be the fruit of an active and continuous process of education, which must be put in hand without

delay and to which UNESCO must make its full contribution.

...The participants, having agreed to develop and stimulate reflection on educational goals, considered that:

1. UNESCO should give particular attention to the developments at regional and international levels, of comparative studies on educational goals, from the point of view both of their influence on the development of educational theories (historical dimension) and of their impact on educational realities (sociological dimension);

2. multidisciplinary teams, comprising philosophers, historians, teachers, sociologists, economists, psychologists, planners, etc., should be involved in this work of reflection and research;

3. the themes listed below should be regarded as priority themes:

3.1 Determination of the goals underlying education for international understanding and peace.

3.2 UNESCO's contribution to the formulation and devel-

opment of an international dimension of education based on a certain conception of modern man.

3.3 Implicit goals and explicit goals of education.

3.4 Role of goals in the emergence of a new type of relationship between school and society.

3.5 Formal education and non-formal education as they relate to the explicit goals and implicit goals of education.

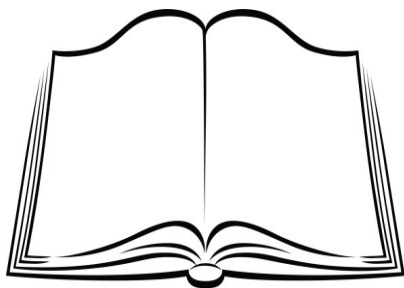
3.6 Elucidation of a dialectic of educational goals and cultural and educational policy: philosophy of education and ideology.

3.7 Ways of determining educational goals in certain contexts where there is a clash between tradition and innovation.

3.8 Elucidation of educational goals on the basis of the child's real needs taking account of the economic, social and cultural environment.

To Be Continued

Just Stories



Winfried Herbst, SDS

“BERNARD’S THANKSGIVING DAY”

“Bernard, I wouldn’t advise you to risk it today. The lake is frozen over, that’s true. It may hold you along the shore, but further out it’s mighty thin and you might go through. ‘Twere better to stay away. I don’t trust this rubber ice, not I!”

Thus spoke Farmer Williams to his son. It was the twenty-fifth of November, cold and frosty. The preceding night had been bitterly cold and everything now lay clasped in winter’s chill embrace. The nearby lake presented miles and miles of dull white and blue. It was a frozen mass – so it seemed from a distance. Bernard Williams had been sharpening skates and making a great fuss generally, in looking for straps and such like things.

But now his father had spoken. It was like pouring cold water over a hot stove. So quickly did his enthusiasm cool off.

In the kitchen, some moments later, he told Annie all about it. “He didn’t forbid it,” he added, after telling of his father’s admonition. “He merely said: ‘I wouldn’t advise it.’ And so, I’m going anyway. After our magnificent dinner at grandmother’s, I’ll just skip down to the lake and cut some figure-eights.”

“You’re surely a goose, if you do,” said Annie with sisterly bluntness.

“Oh, you are a goose, too,” rejoined Bernard, half angrily.

“Then we are both geese and we are certain to get ourselves

eaten at grandmother's Thanks-giving dinner," laughed Annie, good naturedly.

'Twas two o'clock in the afternoon. Bernard Williams sitting on an old log, behind a clump of willow bushes on the lake shore, was putting on his skates. The ice was splendid – smooth as glass and just as transparent. "Oh, how fine!" exclaimed Bernard, as he arose and made a number of fancy cuts and twenty-foot strokes. "Now for some fun – miles of it! Out you go, Bennie!"

The ice *was* thin, he noticed. How it sometimes cracked! How "rubbery" it seemed to be at places! "Where it sags it never breaks," cried Bernard as he sailed along.

All unconsciously he had gone out further and further. Then as he turned to look back he uttered a cry of surprise. There was the shore, fully a mile away. He looked through the clear ice. Dark and deep was the water below. And how very thin the ice seemed to be! 'Twas only an inch thick – he could tell it from the air bubbles. The vast expanse of ice was everywhere cracking. There was the sharp, plunging

cracks and the dull booms, as is always the case on a cold, sunny day.

As he stood gazing at the shore there was a sharp, running sound, and he saw a little streak of water glimmering between him and the land. "It's a crack!" he exclaimed. "Can I cross it? And if not...?" With startling vividness his father's words come to him: "Bernard, I wouldn't advise it." "Bernard – "how full of love and fatherly care that one word had been!

R-r-r-r! r-r-r-r! "I wouldn't advise it. I wouldn't advise it." So the strokes grated on his ears as he glided towards the shore. He had reached the crack. "Twas two inches wide, he noted. The water bubbling over, covered the ice three feet on either side. As he neared the crack the ice sagged. He started back aghast. His heart pounded his ears. "I wouldn't advise it. I wouldn't advise it." He swallowed hard. An awful feeling of fear gripped him. "I'm lost if I go through!" he exclaimed trembling. "Dear God, I'll never disobey again. Guardian Angel, O help me!" He looked about for help. No one was in sight. And how

could anyone have helped him out there on the thin ice.

"I must try a quick slide," he muttered weakly as he went back for a start. "Guardian Angel, help me now!" He was crossing — but he felt himself sinking slowly, slowly. Then his right skate caught the opposite edge of the cracked ice and he fell. In went his right foot. Already the icy water was up to his knee, and still he felt himself sinking, sinking. 'Twas an awful moment. "Angel Guardian," he cried, "help, oh help me!" At that moment new strength

seemed to be given him. Pulling himself up as best he could, he made a last desperate effort and threw himself forward. And — "God be praised!" he cried chokingly, as he slipped out upon the smooth ice, "I'm safe."

Ten minutes later he was on shore, removing his skates with trembling hands.

Bernard is a man now. Since that eventful Thanksgiving Day, he has valued his father's advice. Time and again has he said: "My Guardian Angel saved me then."

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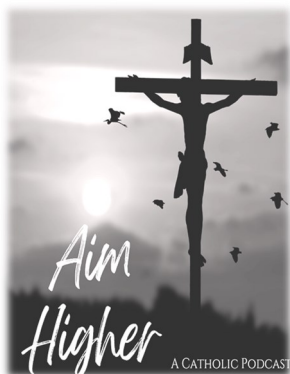
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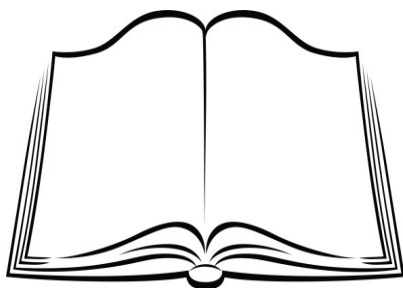


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The Catholic Mother to Her Children

The Countess de Flavigny



THIRTEENTH LESSON

ON DUTY TOWARDS THOSE IN AUTHORITY

“Obey your prelates, and be subject to them, for they watch as being to render an account of your souls.” St. Paul, Heb. 13:17

Parents are the first in authority over a child, but they are not the only ones. There are others to whom the child is under sacred obligations: these are his teachers, the priest, and the aged.

Your teachers, my children, your tutor, or those in fact who take charge of your education, stand towards you in the place of your parents, just as your parents in the place of God. To your teachers has been entrusted the care of bringing you up, of lavishing on you that care

your parents cannot always bestow on you themselves. Thus a child owes his teachers respect, on account of the authority they have a right to exercise over him, and of the confidence his parents have in them. I regret to say, my dear children, that there are not many amongst you who fulfill this important duty towards teachers. A child who respects his parents as he ought; his greatest pleasure to find fault with them, to laugh at their manners or dress. Schoolboys consider this a great amusement. Such behavior is very much to be blamed, and is certainly displeasing to God, Who bids us to respect our superiors.

My dear children, be then full of deference towards those

who instruct you; listen also to their lessons with docility. This duty is not less important than the first, and your faithfulness in fulfilling it will be an advantage to you, as well for your education as for your disposition. By not listening to the advice of your superiors you injure yourselves only, and not those who bring you up; because if they suffer from the indocility of the children they instruct, it is only because of the deep interest they take in the welfare of their pupils. You must therefore obey your teachers like your parents, and if you cannot love them as tenderly, be at least grateful for the care and zeal they have shown you. It would be a great want of feeling and of justice, to think you are not in the least indebted to your professors because they have been paid for their lessons; and good education is such a precious benefit, that money can never sufficiently repay it, and that in return it deserves a sincere attachment.

Priest and your confessor in particular, are your teachers, my children, in that most important of all knowledge, the knowledge of religion, by which you learn to be

virtuous. Priests are the Lord's ministers, the pastors of His Church; they teach the people the word of truth; every day they offer up for them to God the Holy Sacrifice of Mass: by their ministry we receive the Sacraments at the different periods of our life; from the moment of our birth, to the day of our death, the priest calls down upon us the choicest blessing of Heaven. We have then, as you see, many motives for considering them as kind and useful friends.

The Priests, following the example of their Divine Master, are, above all, the friends of childhood is the cherished portion of the flock God has confided to their care. Those of you, my young friends, who have begun to attend the religious instruction given by God's ministers, can truly say, that of all their teachers, none have showed them more tenderness and kindness.



THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



EXPLANATIONS AND EXHORTATIONS ON ENVY

Envy is a sadness which we feel on account of the good that happens to our neighbor.

Envy, my children, follows pride; whoever is envious is proud. See, envy comes to us from Hell; the devils having sinned through pride, sinned also through envy, envying our glory, our happiness. Why do we envy the happiness and the goods of others? Because we are proud; we should like to be the sole possessors of talents, riches, of the esteem and love of all the world! We hate our equals, because they are our equals; our inferiors, from the fear that they may equal us; our superiors, because they are above us. In the same way, my children,

that the devil after his fall felt, and still feels, extreme anger at seeing us the heirs of the glory of the good God, so the envious man feels sadness at seeing the spiritual and temporal prosperity of his neighbor.

We walk, my children, in the footsteps of the devil; like him, we are vexed at good, and rejoice at evil. If our neighbor loses anything, if his affairs go wrong, if he is humbled, if he is unfortunate, we are joyful. . . we triumph! The devil, too, is full of joy and triumph when we fall, when he can make us fall as low as himself. What does he gain by it? Nothing. Shall we be richer, because our neighbor is

poorer? Shall we be greater, because he is less? Shall we be happier, because he is more unhappy? O my children! how much we are to be pitied for being like this! St. Cyprian said that other evils had limits, but that envy had none. In fact, my children, the envious man invents all sorts of wickedness; he has recourse to evil speaking, to calumny, to cunning, in order to blacken his neighbor; he repeats what he knows, and what he does not know he invents, he exaggerates.

Through the envy of the devil, death entered into the world; and also through envy we kill our neighbor; by dint of mal-

ice, of falsehood, we make him lose his reputation, his place. . . . Good Christians, my children, do not do so; they envy no one; they love their neighbor; they rejoice at the good that happens to him, and they weep with him if any misfortune comes upon him. How happy should we be if we were good Christians. Ah! my children, let us, then, be good Christians and we shall no more envy the good fortune of our neighbor; we shall never speak evil of him; we shall enjoy a sweet peace; our soul will be calm, we shall find paradise on earth.

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FRANCISCAN SAINTS

AUGUST 11TH

Blessed Louise of Savoy

Widow, Second Order

On the feast of the Holy Innocents in the year 1461, a daughter was born to Blessed Amadeus, duke of Savoy, who was to become more distinguished in the world for her innocence and sanctity than for the nobility of her birth. This daughter was our Blessed Louise.

From childhood she showed a marked love for prayer and retirement. On the vigils of the feasts of Our Lady, she fasted on bread and water. In compliance with the wish of her mother, a sister of King Louis XI of France, Louise wore costly garments and jewelry as was becoming her princely rank; but underneath them she wore a garment of haircloth, and always looked upon her external finery as a reminder to adorn her soul with virtues.

Louise possessed such innocent simplicity that pride and vanity were wholly foreign to her. Still with the simplicity of a dove she also combined great prudence in evading the dangers of a life at court, to which she was exposed especially after the early death of her parents.

She had already decided to consecrate herself to God in the state of virginity, when her uncle and guardian, the king of France, desired her to marry the prince of Chalon. Louise believed that God was manifesting His will in her regard, so she gave her hand to the virtuous young prince, who deserved to have a saint for his wife.

He was pleased to note how her example and authority checked the excessive luxury and the frivolous customs

prevailing at court. Not only did she reform the habits of the ladies of court, but even the men were won over to a Christian life. If anyone of them was caught cursing or using unbecoming language, she required him to do penance in the form of an alms for the poor. She and her husband attended the dances and plays that were given, but never took part in them themselves. They went there only to prevent anything disorderly. She is reported to have said what St. Francis de Sales said at a later date: "Dances and plays are like mushrooms, of which the best are not worth much."

When she was but twenty-seven years old, Louise had the sorrow of losing her devoted husband. She declined all offers of a second marriage even to the most honorable suitors. She wished now to live in retirement and very simply, and to devote herself to works of penance, piety, and Christian charity. She used her great wealth in carrying out an extensive program of charity.

There were no children to claim her maternal care, and

since she desired to live in close union with God, she entered the convent of Poor Clares at Orbe after overcoming great obstacles. Here the princess was a model to all in humility, poverty, and self-abnegation. She observed all the precepts of the Rule and of obedience most conscientiously, and was always very grateful for the reprimands she received. She fostered a tender devotion to the sufferings of Christ and to our Blessed Lady, from whom she sometimes received very special favors.

A serious illness seized Louise when she was forty-two years old. Having received the Last Sacraments with great devotion, the agony of death began, but she still pronounced the words from the Office of Our Lady:

O Fount of Mercy,
Mother mine,
Through whom God sends us
grace divine,
Free me from sin,
and lend thy aid
When death's dark hour
makes me afraid.

Then she yielded her pure soul into the hands of her Creator on July 24, 1503. God glorified her with many miracles, and so Pope Gregory XVI confirmed her veneration in 1839.

ON FAITHFUL FULFILLMENT OF THE DUTIES OF OUR STATE

1.) In every station in life, as daughter, wife, widow, and religious, Blessed Louise distinguished herself as a model of virtue, as the office of her feast sets forth. That is why she merits such great praise. In the sight of God the true worth of a man depends on the fidelity he manifests in fulfilling the duties of his state of life, and God's judgment will also be in accordance with that compliance. It is related of a confessor of Emperor Charles V that, after the latter had confessed his personal sins, the confessor said to him: "That was the confession of Charles; now let the emperor confess." The Eternal Judge will surely require an accounting of you also in accordance with your vocation, and when He says,

"Give an account of thy stewardship" (Luke 16:3), it will, without doubt, take into account your vocation, your work, the office you held while here on earth. May you then stand the test as Blessed Louise did. — Examine yourself now in these matters.

2.) Consider that each station in life has its peculiar dangers, and that many a vocation involves greater hardships than the one you have embraced. Innocence and simplicity alone are not always sufficient, but we must add to these virtues prudence, foresight, and constancy. But no matter how great the hardships, a Christian may never despair. Where human strength seems insufficient, God will come to the assistance of him who does what he is able to do. "He is faithful who hath called you, who also will do it" (*1 Thess. 5:24*). In His wisdom God lets storms come over us in order to test our fidelity, but He never tries us beyond measure. He "will not suffer you to be tempted above that which you are able, but will make also with temptation issue, that you may be able to bear

it" (*1 Cor. 10:13*). — Was perhaps lack of trust in God the reason why you became weak and unfaithful?

3.) Consider the means that must be employed in every state in life for the faithful fulfillment of our duties. In order to know our duties well and to have the necessary strength to fulfill them, we must apply the religious means at our disposal: daily prayer, listening to the Word of God, and the frequent reception of the Sacraments. To overcome our own personal indolence and the opposition of fallen nature, we must deny ourselves, according to the words of Our Lord: "If any man will come after me, let

him deny himself and take up his cross daily" (*Luke 9:23*). Finally, it is necessary that we keep before our eyes the first and greatest commandment: To love God above all things and our neighbor as ourselves. This will help you to be faithful to your duty in every station in life, like our Blessed Louise, so that you, too, may one day hear the words of the Lord: "Because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy Lord" (*Matth. 25:23*).

PRAYER OF THE CHURCH

O GOD, WHO DIDST RAISE UP IN BLESSED LOUISE A
REMARKABLE MODEL OF VIRTUE IN EVERY POSITION IN LIFE,
GRANT US, THAT IN EVERY STATE TO WHICH THOU DOST CALL
US, WE MAY FOLLOW HER EXAMPLE AND MAY DESERVE TO
ATTAIN TO THEE. THROUGH CHRIST OUR LORD. AMEN.

Prayers for the Dead

St. Alphonsus Ligouri

MY GOD! I RECOMMEND TO THEE THE SOULS OF MY
RELATIONS, MY BENEFACTORS, MY FRIENDS, AND MY
ENEMIES, AND OF THOSE WHO ARE IN PURGATORY ON
MY ACCOUNT.

I RECOMMEND TO THEE THE SOULS OF EVANGELICAL
LABORERS, OF RELIGIOUS AND PRIESTS, AND
ESPECIALLY OF THOSE WHO HAD CHARGE OF MY SOUL.

I RECOMMEND TO THEE THE SOULS OF THOSE WHO
WERE MOST DEVOUT TO THE PASSION OF OUR LORD,
TO THE BLESSED SACRAMENT, TO THE SACRED HEART
OF JESUS AND TO THE BLESSED VIRGIN MARY, THE
SOULS WHO ARE MOST ABANDONED, THOSE WHO
SUFFER MOST, AND THOSE WHO ARE NEAREST TO THE
ENTRANCE INTO PARADISE.

ETERNAL REST GIVE TO THEM, O LORD; AND LET
PERPETUAL LIGHT SHINE UPON THEM.

MAY THEIR SOULS AND THE SOULS OF ALL THE
FAITHFUL DEPARTED, THROUGH THE MERCY OF GOD,
REST IN PEACE AND MAY THE DIVINE ASSISTANCE
ALWAYS REMAIN WITH US AND BRING US TO LIFE
EVERLASTING. AMEN.

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