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EDITOR

Bishop Giles Butler, OFM

PRODUCTION

Bishop Giles Butler, OFM

Mr. Francis Y. No

Sister Catherine, TOR

CONTRIBUTORS

Fr. Joseph Noonan, OFM

Fr. Anthony Lentz, OFM

CIRCULATION

Bishop Giles Butler, OFM

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3376 MOUNT READ BLVD.

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 - Únitas. In dubio - Libertas.
In omnibus - Caritas.*

THE SERAPH

THE SACRAMENT OF BAPTISM

Bishop Giles Butler, OFM DD

Saint Augustine laments sin in infants with a remark that many find disturbing. A child so small, yet a sinner so great. He describes the vices of selfishness, jealousy, envy, etc., in infants and concludes that what is wanting for these sins to be serious is not a lack of the will but rather the body's physical ability. Sin is primarily in the will, not in the physical body. When we wish to root out any sin in our lives, we dig deeper until we realize its origin is in our disordered wills.

The objections are usually that the child is innocent, perfect, lovable, etc. While we can observe the infant's beauty and appreciate this, there is no denying that the effects of Original Sin that Saint Augustine speaks of are clearly visible even though excusable in the infant. This is one of the reasons the Sacrament of Baptism is not just a ritual, but a necessary and urgent step even for newborn infants. The "sins" we observe in infants are Original Sin's effects. And even when Original Sin is washed away in Baptism, the effects remain within us, un-

derscoring the crucial role of this sacrament.

This seems to cause a lot of confusion among Catholics. Perhaps a clearer understanding of what sin is and what it is not will help us. In Baptism, we speak of washing away sin. When we examine our consciences, we look for something we did, thought, or talked about. While this way of thinking is not wrong, it is not perfect either. Philosophically speaking, sin is the absence of virtue. It is not something that needs to be taken away, but rather something that needs to be filled up or filled in, as a hole in something cannot be taken away, but it can be filled in. We can go down the list of vices and their corresponding virtue and show that the vice is really the absence of the virtue. As love or charity is the highest of all virtues and encompasses all the other virtues, we can see that every sin is ultimately a lack of or absence of true charity or love.

While Baptism can speak of washing away Original Sin, we can also consider Baptism to be filling the soul with the Ho-

ly Ghost — charity and true spiritual life.

The infant appears perfect and unstained to our material eyes; it is only when we begin looking with spiritual eyes at the soul that we see what is missing. However, even as we look at only the physical aspects, we find that the infant is “perfect” only in potentiality. The infant needs to be clothed, fed, sheltered, instructed, etc., and develop through the various stages of growth and maturation. It is a similar matter to the soul of the infant. The problem is not what the child has; the difficulty is what the child lacks.

The sooner a child receives the Holy Ghost and begins living the spiritual life of grace, the better it is for the child. All the time lived in sin or without God is time that is spiritually wasted.

While many think of Baptism as clearing our spiritual slate so that we can start anew, we should also remember that our souls are also being filled with the Holy Ghost and the Graces He brings. These graces do not remove the effects of Original Sin, and we still suffer from temptations, trials, tribulations, sickness, and physical death. These graces are the tools that we are to use to overcome temptations, trials, and tribulations. These graces strengthen

and motivate us to deny ourselves and embrace our daily crosses for the love of Jesus. The graces of Baptism are the armor to protect us as well as the weapons we need to fight the battles we must face in this world.

In Baptism, as well as the other Sacraments, we should not be looking for something to take away our temptations, trials, or tribulations, but rather the help we need to resist, fight, and overcome every assault that the devils, the world, and our fallen nature put before us.

Just as our physical lives depend on building our bodily strength and immunity with proper diet and exercise, our spiritual lives need building up and strengthening with the Sacraments and exercise in resisting and overcoming temptations, faults, or failings.

We are often filled with wonder or awe as we observe so many things in this world. We see the sunrise, the rainbow, the flowers, trees, birds, animals, etc., and cannot help but wonder and give praise, honor, and glory to God, Who created all of this for us. This wonder and amazement truly pales in comparison when we consider ourselves. God made everything else for us.

The beauty of a newborn infant fills us with wonder and awe—

ciation of God's love for us. We observe the perfection of the tiny body and limbs and cannot help but love this child. What we physically see and love is more potential perfection than actual perfection. Our thoughts run forward to how this child will grow and develop. What joy will the child give and receive in this world? What contributions will this child make to the societies of families, states, and nations?

While these physical or material attributes are wonderful and amazing, the spiritual ones are even more. The unlimited spiritual potential for this child to grow in the love of God from day to day is so wonderful it is beyond our comprehension. God created this child, and it is His design that this child should one day enter the eternal glory in Heaven. The spiritual potential of this child is also unlimited in the number of souls that he/she may play a part in bringing into Heaven as well. There is the possibility of becoming parents and cooperating with God to create new souls to one day fill the places in Heaven. There is the possibility of entering the religious life and teaching by word and example many men and women how to know, love, and serve God in this life so that they may be happy with Him in eternity. Male children can

become priests, bring Jesus Christ to the lives of many in this world, and aid in preparing them for Heaven. This potential is a source of hope and inspiration for us all.

We see God's love for us in everything He physically created for us. We see His love even more clearly when we observe that He became one of us to take our sins upon Himself, dying for us on the Cross. He gave us the Sacraments, especially Baptism, to fill the spiritual voids in our lives, providing us with the reassurance and comfort that we may be found worthy to enter into and share in His eternal glory in Heaven.

As we consider infants' lives and observe the physical beauty and goodness God has placed in them, let us not be lulled into complacency that they do not need sins washed away in the Sacrament of Baptism. As the infant is in physical need of being fed, clothed, sheltered, protected, educated, etc., we must remember that the infant is in even greater need of being spiritually fed, clothed, sheltered, protected, educated, etc.





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INTENTIONS

Bishop Giles Butler, OFM DD

Most Catholics are aware that the validity of the Sacraments hinges on matter, form, and intention. Today, we delve into the profound significance of intention. The following excerpts are from “Principles of Sacramental Theology.”¹

When we explore the Sacraments, it's crucial to grasp the distinction between validity and liceity. An invalid Sacrament is not a Sacrament at all, while an illicit Sacrament is a true Sacrament that is not legal. This distinction is akin to understanding the difference between a valid and an illegitimate child. The child is valid as a human child, but its legality depends on the circumstances of its conception or birth.

The minimal intention that is necessary for validly confecting a Sacrament is to intend to do what the Church does. “The Council of Florence in the Decree for the Armenians said: ‘All these sacraments are accomplished by three things, namely, elements as matter, words as form and the person of the minister giving the sacrament with the intention of

doing what the Church does; and if any one of these is missing, there is no sacrament.” (p. 446)

“An intention is an act of the will, presupposing due knowledge, by which one purposes to do or to omit something. ‘An intention’, says St Thomas, ‘is an act of will, presupposing the ordination of reason, ordering something to an end.’ An intention is essentially referred to the will and signifies the act of directing some activity to an end. Thus, we say, ‘I did not intend that’, meaning that the result of our action was not what we wished or willed; or, we say, ‘I intend to go on a pilgrimage’, indicating the state of our will towards that action. The word has the connotation

¹*Principles of Sacramental Theology* by Bernard Leeming, S.J. (Professor of Dogmatic Theology at Hevthrop College) Westminster, Maryland, The Newman Press 1956. Imprimi Postest J.D. Boyle, S.J. Praep. Prov. Angl. Soc. Jesu Die 23 februarii 1955. NIHIL OBSTAT: JOANNES M.T. BARTON, S.T.D., L.S.S. CENSOR DEPVATVS IMPRIMATVR: E. MORROGH BERNARD VICARIVS GENERALIS WESTMONASTERII; DIE XXII A NOVEMBRIS MCMLV.

of direction, bending towards, tending to; as in Latin, *sagittas intendere* — to aim arrows, *iter intendere in Italiam* — to bend one's journey towards Italy; *ures intendere in verba* — to listen attentively, to direct one's ears." (p. 447)

"An intention, in general, is an act of the will tending towards a known object. It is *actual* if the mind adverts to the object willed when an action is done. It is *virtual* if there is no present advertence to the object willed, and yet an action is done because of a previous act of the will, still exerting a causal influence on behavior, as, for instance, one may continue walking towards a town because one wants to arrive there, but during the walk may, in an interesting conversation, be entirely inadvertent of one's purpose in walking, and yet go on in the right direction. In such a case, the act of the will produces an effect, even though the mind does not advert to it. A *habitual* intention means an act of the will, never revoked, which, however, produces no present effect; as, for instance, a will to do what God wants, which remains when one is asleep, but produces then no effect. A *direct* intention means that the will wills the object, but there is no particular mental analy-

sis, or even conscious awareness, of one's will, whereas a reflex intention indicates some conscious awareness or analysis of one's will. The same may be said of a tacit and an express intention." (pp. 447-448)

"To intend what the Church does' means that the object willed coincides with what the Church does in the sacraments; it specifies the object which, in fact, is willed. For this, as has been said, notably by Innocent IV and by many decisions of the Roman Congregations, knowledge of what the Church does is not needful, just as one may desire a box without knowing exactly its contents or really will to accept a man or woman in marriage, without knowing in detail all that this involves. It is generally accepted that a pagan or infidel can validly baptize, whatever his ignorance of the meaning of Baptism, or even if he believe that it is a superstitious ceremony; for in spite of ignorance, or contrary belief, he may still will to do what the Church wills, as, for instance, if he wills in performing the rite to do what the mother of a dying infant requests. For the object which he wills does in fact coincide with what the Church does, because he con-

forms his will to the mother's." (pp. 448-449)

"If, however, there is a prevalent intention not to do what the true Church does, then the intention is not sufficient; because, in fact, the object they will is not what the true Church does and what Christ willed." (p. 449)

"The distinction between *intention* and *motive* is worth noting. Thus a man may intend to kill another for a variety of motives — to obey a judge, or a commanding officer in war, or to defend himself, or to be revenged, or to acquire property. Similarly, a man may intend to marry for a variety of motives: to express his love of a lady, to avoid loneliness, to beget an heir, to acquire comfort and riches, and a priest may intend to administer the sacraments for a variety of motives, for the pure love of God and of our neighbor, or from vanity, or, possibly, merely to obtain a living. In all these cases, the motive differs, but the intent is the same, or, at least, may be the same. The motive why the intention is elicited is not the same as the intention itself. The intention means that *the will embraces the object specified*, whatever it may be." (pp. 449-450)

"THE MINISTER OF A SACRAMENT MUST INTEND AT LEAST TO DO WHAT THE CHURCH DOES This proposition was asserted in the Decree for the Armenians of the Council of Florence and in the Council of Trent, session VII, canon 11, which reads: 'If any one say that in the ministers, when they effect and confer the sacraments, there is not required an intention at least of doing what the Church does, A.S.' [*Anathema Sit.*]" (p.450)

"After the Council [Trent], especially during the sixteenth and seventeenth centuries, disputes about the intention centered round what was named an 'external' and an 'internal' intention. The terminology is awkward, for every intention must be internal, but the words were used, not of the minister's state of mind, but rather of the object, according as it was willed with greater or less inwardness: the 'internal' intention embracing the internal characteristics of the sacrament, its sacredness, and its effects; the 'external' resting content with serious performance of the sacred rite." (p. 462)

"*Pronouncements of the Church:* (a) as regards Baptism. In 1690, the Holy Office

condemned the statement: 'Bap-tism is valid, even if conferred by a minister who observes the full rite and external form of baptizing, but in his heart makes the resolve: I do not intend to do what the Church does.' No special censure is applied to this *propositio* but it is listed among some thirty others condemned with a comprehensive list of censures, the mildest of which is 'rash'." (p. 471)

"(b) As regards Orders. On 23 January 1586, the Sacred Congregation of the Council gave a decision in the following cases:

A bishop, before the Ordination ceremony, declared that he had no intention of ordaining any candidates who were under age, and that if any such received the imposition of hands, it would be an empty ceremony. The answer was that those under age were not ordained.

A certain Anthony Gonzalez de Acuna, Bishop of Charcas in South America, declared with an oath before an ordination ceremony that he intended not to confer orders on any candidate of mixed blood. Several such presented themselves and received the rite at his hands. The case was referred to Rome, and on 13

February 1682, the Sacred Congregation of the Council, which, while gravely rebuking the Bishop for his conduct, pronounced that the Orders were invalid in the case of those of mixed blood and that all priestly acts performed by them were invalid.

In these cases, the intention was publicly manifested, and before the ceremony; but the cases show that the Church required a true intention, and that in its practical decisions it rejected the opinion that a sacrament can be valid even if the minister does not intend to do what the Church does. The decisions, however, have no immediate bearing on a case in which the minister outwardly performs the rite with all decorum but secretly resolves not to do what the Church does; for, in such cases, the question arises whether the outward performance of the rite expresses sufficient intention, and this question cannot be solved merely by proof that a public denial of intention invalidates." (pp.475-476)

"Principle XV, THE MINISTER OF A SACRAMENT, IS PRESUMED TO INTEND WHAT THE RITE MEANS: NEVERTHELESS IF IN FACT, HE RESOLVES NOT

TO DO WHAT THE CHURCH DOES, HE HAS NOT SUFFICIENT INTENTION AND THE SACRAMENT IS INVALID — This principle is affirmed as certain theological doctrine, taught by the Church, to deny which would be at least theologically rash.” (p. 482)

“552. The second part of the principle: *if in fact the minister resolves not to do what the Church does, he has not sufficient intention and the sacrament is invalid*: this was categorically affirmed about Baptism by Alexander VIII in 1690, cf. n. 537. About Orders, it was affirmed by the Congregation of the Council in the cases of bishops not intending to ordain a particular class of candidates, cf. n. 541 (b); and about Marriage, it is exactly stated in canon 1086, 2, cf. n. 549.

Thus, the mind of the Church is clear that it is possible for a minister to have the intention of not doing what the Church does and that if such is the case, the sacrament is invalid. This teaching is universally accepted by modern theologians, who agree that a sacrament is invalidated even by a secret intention of the minister, contrary to the substantial nature of the sacrament. Ex-

actly what constitutes an intention contrary to the substantial nature of each sacrament must be left to consideration about particular cases.” (pp. 483-484)

In considering the above quotations from the Principals of Sacramental Theology, we ask the dear reader to consider the quote below concerning Freemasonry from Pope Leo XIII’s encyclical “*Humanum Genus*.”

“No longer making any secret of their purposes, they are now boldly rising up against God Himself. They are planning the destruction of holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ Our Savior. Lamenting these evils, We are constrained by the charity which urges Our heart to cry out often to God: ‘For lo, Thy enemies have made a noise; and they that hate Thee have lifted up the head. They have taken a malicious counsel against Thy people, and they have consulted against Thy saints. They have said, “come, and let us destroy them, so that they be not a nation.”’” (Humanum Genus,

Pope Leo XIII, 1884 April 20.)

Intention is necessary for the validity of the Sacraments, and we are aware of the clear motives and intentions of Freemasonry "...planning the destruction of holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Savior."

We are now left with the question: Once we know the need for proper intention in the Sacraments and the motives and intentions of Freemasons, can we conclude that a high-ranking Freemason can simultaneously have the minimal intention of "doing what the Church does" in conferring the Sacraments? Employing the reason that God has given us, it seems obvious that a person cannot simultaneously entertain the Church's intention to confer Holy Orders and the Freemasonic intention of destroying the Church.

What could be more demonic than a Freemasonic infiltrator in the Church simulating the Sacrament of Holy Orders? To what purpose? To destroy the alter-Christus (priesthood) is to destroy the fountains of

Sacramental Grace. Without Sacramental Grace, the Catholic Church is nothing; it is destroyed. Yes, the shell remains, remnants remain, but the essence and the substance are removed. That is the ultimate goal of the demons in Hell. The devils and their Freemasonic agents are not concerned with destroying the physical structures – they make great museums to display what they consider the "myths of the Catholics." Their goal is the destruction of the soul of the Church, and that is attacked not so much materially as it is spiritually in the Sacraments and principally in the Sacrament of Holy Orders.

Following the mere appearance of priestly ordinations comes the loss of Sacramental grace, Sacramental rites, and the rite of the Holy Sacrifice of the Mass, the loss of true worship, the loss of true doctrine, and ultimately, the loss of the True Faith.



CLERY COMMENTS

Father Anthony Lentz, OFM

In one of G.K. Chesterton's books of short stories about Father Brown, *The Secret of Father Brown*, there is a story called "The Man with Two Beards". The story begins with a conversation that Father Brown was having with a criminologist friend of his, Professor Crake. They were discussing the legitimacy of criminology as a science. This conversation arose from their mutual hobby of studying murder and robbery.

"My good sir," said the professor in remonstrance, "don't you believe that criminology is a science?"

"I'm not sure," replied Father Brown. "Do you believe that hagiology is a science?"

"What's that?" asked the specialist sharply.

"No; it's not the study of hags and has nothing to do with burning witches," said the priest, smiling. "It's the study of holy things — saints and so on. You see, the Dark Ages tried to make a science about good people. But our own

humane and enlightened age is only interested in a science about bad ones. Yet, I think our general experience is that every conceivable sort of man has been a saint. And I suspect you will find, too, that every conceivable sort of man has been a murderer."

One of the things that we see every day in media is very horrific crimes. I didn't say simply the "news," but all forms of media – television shows, movies, etc. Television shows that stand out in my mind are those like: *Law & Order: SVU* and *Criminal Minds*. These types of shows do not glorify the perpetrator but look to delve deeply into their psyche and add suspense. Be that as it may, I ask whether we are unnecessarily exposing ourselves to these sins. Have we unintentionally shown an unhealthy interest in the "science of the bad ones," and so, as a society, have desensitized ourselves? Unfortunately, on the whole, this is the case, and we end up making these sins of others commonplace in today's society.

There is another danger that also presents itself. When we inundate ourselves with these types of “entertainment,” we also run the risk of becoming blind to our own sins, flaws, and negligence. It is easy to say to ourselves, “I know that I am not as bad as that sick character.” We find ourselves in the trap of pride that the Pharisee in the Temple fell into. He praised himself and forgot that he owed all these things to the grace of God. He pointed out that “sinful men” were more concerned with the “science of bad people.” That he ignored the “science of the good people” is obvious because he missed the

hallmark quality of virtue that the Publican demonstrated – humility.

As a society, it's crucial that we acknowledge our weaknesses and our reliance on God. Without His grace, we are incapable of even one good thought. We must humble ourselves before His Truth. He is our creator and sustainer, providing us with His divine grace. In essence, we should focus on the ‘science of the saints,’ which is the science of humility, charity, and patience. This is the path we should strive to follow, inspiring us to lead lives of grace and virtue.

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*The call in telephone number is (806) 745-5800.
You may also email your questions or comments to father@catholichour.org*

A BIBLE READING GUIDE

Father Anthony Lentz, OFM

For the needs of the ordinary priest and layman, a very practical program of Bible reading is suggested by the Church's outline in the Breviary. The Breviary covers the whole Bible in one year, not chapter by chapter, or book by book, but in an order which follows the development of the Church Year. The following guide is based on the Breviary outline, and is adapted to the use of the laity. Do not feel bound to read the chapters with lists of names or laws which occur in some parts of the Bible; they have a purpose there, but not necessarily for you, and might only discourage you from reading further; it is not irreverent to skip them.

Note: This plan starts with the beginning of the Church Year, the First Sunday of Advent.

December: The Prophecy of Isaias & the Gospel of St. Luke

January: The Epistles of St. Paul

February: The Books of Moses: Genesis, Exodus, (Leviticus might be skipped), Numbers & Deuteronomy

March: The Prophecy of Jeremias and Baruch

April: The Lamentations of Jeremias (*During Holy Week*)

May: The Acts of the Apostles; the Two Epistles of St. Peter; the Epistle of St. James; the Three Epistles of St. John & the Epistle of St. Jude

June: The Gospel of St. Mark & the Apocalypse of St. John

July: The Book of Josue; the Book of Judges; the Book of Ruth & the Four Books of Kings

August: The Book of Proverbs; Ecclesiastes; Cantic of Canticles; the Book of Wisdom & Ecclesiasticus

September: The Two Books of Esdras; the Book of Job; the Book of Tobias; the Book of Judith & the Book of Esther

October: The Two Books of the Machabees

November: The Prophecy of Ezechiël; the Prophecy of Daniel and the Minor Prophecies from Osee to Malachias

(Note: The two books called Paralipomenon, which follows the Books of Kings in the Old Testament, have not been included on this list, since they cover the same periods as the Books of Kings, though with incidents of their own. They might be read in July after the others books assigned to that month have been finished.)

This plan does not suggest that all the books assigned to a given month must be read within that calendar month. It would be far better to choose one of the assigned books for a given month of one year, another for the same month of the next year. For example: during November of this year, the Prophecy of Ezechiël; for November of next year, the Prophecy of Daniel; for November of the following year, a few of the Minor Prophecies; and so on. Within five years the whole ground could be easily covered.

In the *Book of Psalms*, it is suggested that one or two psalms be taken each day. As this is the great prayer book of the Bible, used by Jesus Himself, it ought to be read every day, and not for just one month of a year. Most of the Psalms are quite short, and one or two of them could form the direct prayer portion of your daily Bible period.

GATHERING BIBLE VERSES

Never read the Bible, even devotionally, without a pencil in your hand, ready to underline special passages, or to write your observations in the margin. This helps to keep the mind alert, and to simplify the finding of your favorite passages later on. Be especially watchful for verses which deepen and heighten your perception of God – of His beauty, His power, His goodness, His mercy, His holiness, His love. With a little industry you could copy out the most striking verses into a small notebook for use in your devotion.

THE COMMUNIST THREAT

Father Joseph Noonan, OFM

Part Thirty-Three: The Undermining of Education

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

1981

As a U.S. Department of Education liaison with The White House during the early days of this initiative this writer inquired of one of President Reagan's political appointees whether this initiative, was not corporate fascism; a politically incorrect question that resulted in someone else replacing me as Liaison with The White House.

A very important **National Assessment of Educational Progress (NAEP) Report**, in galley stage, entitled *Measuring the Quality of Education: Conclusions and Summary*, was provided to this writer in 1981, shedding light not only on the responsibility of major tax-exempt foundations in the development of a national curriculum, but also on the role of the federal government in set-

ting standards/goals for American education. Excerpts follow from (1) a cover letter signed by Willard Wirtz, former secretary of labor, and Archie Lapointe, executive director of the NAEP, and (2) the report itself:

(1) In a different sense, this report is designed to meet the responsibilities imposed at least implicitly by the three foundations which initiated and have supported the project; the Carnegie Corporation, the Ford Foundation, and the Spencer Foundation have become critical and constructive forces in American education.

(2) Conclusions... Instead of determining "what is being taught" and basing the objectives on this present practice, the controlling question is "what ought to be taught ..." It is specifically recommended that caution be exercised against putting the Assessment results in a form that could be misconstrued as constituting national — or "federal" — standards....

Summary... The report reflects most significantly the carefully considered conclusions of the Council of Seven which was established at the beginning of the project. Selected primarily for their recognized responsibility and good sense, they also reflect a variety of experiences and institutional interests: Gregory Anrig, then Massachusetts Commissioner of Education and now President of the Educational Testing Service; Stephen K. Bailey, who is the Francis Keppel Professor of Educational Policy and Administration of Harvard Graduate School of Education; Charles Bowen, Director of Plans and Program Administration for University Relations of the IBM Corporation; Clare Burstall, Deputy Director of the National Foundation for Educational Research in England and Wales; Elton Jolly, Executive Director for Opportunities Industrialization Centers; Lauren Resnick, Co-Director of the Learning Research and Development Center of the University of Pittsburgh; and Dorothy Shields, Director of Education for the AFL-CIO....

...It was the Council's suggestion and eventually its decision to shape the entire report

in terms of the Assessment's potential role in developing higher and more effective educational standards. Where we had been timid about this the Council moved boldly. They were right....

...Measuring student achievement is an entirely different business from measuring other aspects of the national condition.... They get to their answers without having to make value judgments. Not so of the measurers of "educational achievement." The key term isn't defined except as they develop its meaning. The rest of this is that once that definition is worked out, the measuring process depends at critical points on what are in significant part value judgments. Whether an educational standard is "better" or "higher" depends on how it consists with ultimate educational purposes...

...Those in charge of the Assessment are in a position to guide their policies entirely by a determination of whatever "quality" means. They face no competition and are subject to no political pressures. Innovation and experimentation are part of the Assessment's authentic tradition. It can provide

not only competence but conscience and courage in the implementation of the new national purpose to improve educational standards.

...A statement in the NAEP DESIGN AND DEVELOPMENT DOCUMENT covering the 1979–1980 Reading/Literature Assessment is succinctly descriptive:

The first step in any assessment cycle is objectives development. The objectives identify the important knowledge, skills, and attitudes within an assessment area which are generally being taught or should be taught in schools. These objectives then become the framework for developing assessment exercises which measure the objectives.

Although there is little public awareness of these steps in the process of setting educational standards, they affect that process vitally and give any standard its determinative character....

...This new emphasis will mean that teaching will be increasingly oriented toward these objectives, which is good or bad depending on their quality. If these standards are to determine accountabil-

ity, it is critical that their measurement reflect ultimate educational purposes rather than what might be dangerous expediencies.... The 1979–1980 Reading/Literature Assessment, reported this year, appears to reflect a critical change in NAEP emphasis. It embodies elements of objectives-setting that are essential to a quality concept of educational standards....

...Two phrases in the design and development passage quoted above are critical. Objectives are to “identify the important knowledge, skills and attitudes.” This is to include those “which are generally being taught or should be taught in the schools.” The emphasis is added, but is consistent with the original context. This statement contrasts with the 1970 NAEP description of the objectives set for the first Reading assessment. These were described as involving no “distinctly ‘new’ objectives,” but as “re-statements and summarizations of objectives which (have) appeared over the last quarter century.”...

...The 1969–1970 Citizenship Assessment included a group task exercise designed to de-

termine, by observing students' group interaction, their ability to "apply democratic procedures on a practical level."... This capacity for innovation and experimentation has been lost, largely as a consequence of budgetary constraints.

Service Facility... In 1977-78, when the Texas legislature was considering the enactment of a minimum competency testing program, the Texas Education Agency made extensive use of NAEP materials in conducting a statewide survey (Texas Assessment Project—TAP) of student achievement in Reading, Writing, Mathematics, and Citizenship. The sampling plan was patterned after the National Assessment. Both the Writing and the Citizenship assessments were based largely on items and exercises selected by a Texas Education Agency staff panel from among those provided by NAEP offices. After the Texas assessment had been completed, extensive comparisons were made between the Texas results and available NAEP data and reported to the legislative committee for consideration in connection with the adoption of the "Texas Assessment of Basic Skills." The

circumstances under which the legislation was adopted preclude any clear identification of the effect of the comparisons. There is more evidence of substantial influence of the TAP initiative on the FRAMEWORK FOR THE SOCIAL STUDIES and LANGUAGE ARTS FRAMEWORK which have been developed and on the STATE BOARD GOALS which have been set for 1983.

Larger potential for National Assessment usefulness is suggested by the ten years or so of cooperation between NAEP offices and the Connecticut State Board of Education, in connection with the administration of the Connecticut Assessment of Educational Progress (CAEP). A 1980 State Board report notes that "The CAEP program is modeled after the National Assessment of Educational Progress (NAEP) in its basic goals, design and implementation." This is clearly reflected in the pattern of the twelve Connecticut assessments in seven subjects also covered by NAEP surveys. The CAEP sampling design is like NAEP's, except that students are assessed at grade rather than age levels. Goals and objectives used for

the Connecticut assessments parallel clearly the objectives and sub-objectives identified for the National Assessment. Many CAEP items are NAEP items; this was true of all items in the 1979–1980 Connecticut Science Assessment....

...Comparable uses of National Assessment materials have been made in a number of other states. A recent NAEP staff summary lists twelve States as having closely replicated the National Assessment model, and twelve others as having drawn on NAEP offices for technical and consultative advice. There is clear confirmation in this record of not only a substantial service potential, but also of a significant prospect for integrating state and nationwide assessment programs.

Charlotte Iserbyt's Note: As one reads the excerpts in part two of this report, it is important to bear in mind the denials of complicity emanating from the U.S. Department of Education and the respective state departments of education when confronted with charges that the state assessments use test items from the NAEP Test Item Bank. The resistance to

such use results from the public's traditional aversion to national tests and national curriculum—with which all of the above entities have denied involvement. Clearly, denial is in vain in light of the evidence contained in this document.

The National Center for Citizen Involvement issued a report entitled *The American Volunteer*, 1981: Statistics on Volunteers. One revealing statement from the report follows:

Volunteer Population: 92 million, 44% of whom work alone in an informal, unstructured environment on projects of their own choice; the rest of whom work in structured activities.

Charlotte Iserbyt's Note: Obviously, the major effort related to volunteerism was — and is — to convince the 44% who are, in effect, “doing their own thing,” to join in the government-private sector “Points of Light” volunteerism partnership initiated by then-President George Bush, as well as President Bill Clinton's AmeriCorps. That way they will work only on politically correct and government-approved projects.

Malcolm Davis, The Director of The Office of Libraries and Learning Technology, Office of Educational Research and Improvement at the U.S. Department of Education, in response to this writer's comment in 1981 that computer courseware could allow children to learn at home, responded, "In essence, in the future all education will take place in the home, but the school buildings will be used for socialization purposes." This quote is not exact; however, it represents this writer's recollection of it sixteen years later. I was so stunned by his comment that I recall it often when looking at the issue of "choice" and especially that of homeschooling.

This comment was echoed by Alvin Toffler, George Gilder and Lewis Perelman during a Progress and Freedom Foundation conference in Atlanta, Georgia in August of 1995. This conference preceded and dealt with issues molding the "Contract with America" which Newt Gingrich put forth for Republican candidates to adopt as their platforms in 1996. Lewis Perelman's book, *School's Out* (Avon Books: New York, 1992), deals with this very concept

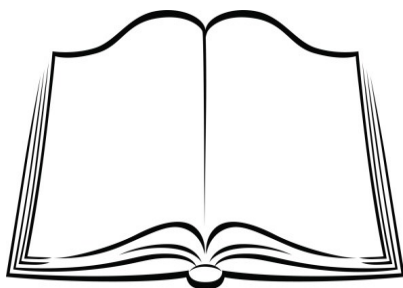
and Perelman attended the conference as an expositor of "conservative" positions on education for Progress and Freedom Foundation.

Charlotte Iserbyt's Note: A 1992 proposal to the New American Schools Development Corporation (NASDC) from The Center for the New West of Denver, Colorado included a plan from its New West Learning Center Design Team which provided a clear picture of the community of the future. "Home School Families" would be linked to "Public Schools, Communities, Private Schools, Businesses, Alternative Schools, and Higher Education" with the New West Learning Center serving as the "hub" of the wheel, or community. While this proposal was not selected as a recipient of NASDC funding, and, fortunately, has not been funded by any government entity — YET — its description of changes in local governance and relationships of community elements met the criteria established by NASDC.

Next: 1982

The Catholic Mother to Her Children

The Countess de Flavigny



SEVENTEENTH LESSON

CEREMONIES OF MAUNDY THURSDAY

“Jesus, knowing that his hour was come, that He should pass out of this world to His Father; having loved His own who were in the world, He loved them unto the end.” *John 13:1*

My dear children, today the Church celebrates the anniversary of the institution of the Sacrament of the Blessed Eucharist, and in remembrance of this most precious gift, which we owe to Our Lord’s bounteous love, the Church sets aside, at least for a short time, all the sad memories of the Passion.

The morning service begins by High Mass, which is sung with great pomp and solemnity in remembrance of the institution of Divine Eucharist. The Priests quit their mourning vestments, and sing once more

the joyful canticle *Gloria in excelsis*, which has not been sung since the beginning of Lent. Our Lord’s Passion cannot, however, be forgotten and during Mass the prayers still recall His sufferings. At the Mass, the Priest consecrates two hosts instead of one, because it is not the custom to say Mass on Good Friday; the second host, set aside for the Communion of the morrow, is carried in solemn procession by the clergy to an altar prepared for its reception.

The altar, my children, is generally in a darkened chapel, at the end of which, surrounded by a great number of lights, is placed a tomb representing the Holy Sepulcher; there each of us will go, in the evening, to adore

Our Divine Savior, dead and buried.

On Maundy Thursday, after the morning service, the tabernacles are to be seen wide open and empty; the altars, stripped of their unusual ornaments, are then washed by a Priest. This last ceremony represents the deep humility of Jesus Christ, Who before the Last Supper did not disdain to lower Himself even to washing the feet of His Apostles, to show them and us how necessary it is to purify our hearts with great care, when we prepare for Communion.

In most churches, and particularly in cathedrals, a custom prevails, which reminds us most touchingly of this ceremony of the washing of feet. The Bishop or Priest, following the example of Our Lord, kneels down before a certain number of poor people and washing their feet; according to another old custom, which for a long time was prevalent in France, my children, the king, divesting himself of the pomp with which he is generally surrounded, condescended, on Maundy Thursday, to wash the feet of thirteen poor children,

and to wait on them himself at table, during the meal his bounty had prepared for them.

But let us return to the affecting recital of the Passion. Our sole occupation during the whole of this sad week should be to read it; to meditate over it, to let it penetrate into our hearts, remembering above all that it is for love of us, and for the sake of our salvation that Jesus Christ condescended to bear such insults, and to endure such excruciating pain.

Judas had then resolved to betray his Divine Master, and only waited for a favorable opportunity to deliver Him up to His enemies. It was now the day of the Azymes, and the disciples, following Our Savior's commands, prepared all that was necessary to celebrate the Pasch, and in the evening Jesus sat down to supper with His twelve Apostles: "With desire I have desired to eat this Pasch with you before I suffer" did He say unto them; then He took bread, blessed it, broke it, and gave it them, saying: "Take ye and eat: this is My Body." Then taking the chalice, He gave thanks: and gave it to them, saying: "Drink ye all of this. *For this is My Blood of*

the New Testament, which shall be shed for many, for the remission of sins.”

Thus was instituted the Holy Sacrament of the Eucharist, in which Jesus Christ, carried away by His love for men, goes to the extent of giving Himself to them as food. On this day, my dear children, the Apostles received Holy Communion for the first time. Judas feared not to partake of it, though he had already made up his mind to betray Jesus Christ. This base profanation only hardened him the more in his crime, and you all know the dreadful end of that wretched man. Such an example, my children, ought to make us fear to draw near the holy table when we are not well prepared: there cannot be a greater crime, or a more dreadful misfortune, than that of a sacrilegious Communion.

After the Last Supper, Our Lord led His disciples to Mount Olivet. Then Jesus said to them: “You shall be scandalized on My account this night, for it is written: I will strike the Shepherd, and the sheep shall be scattered.” Which means, that which is about to happen to Me, will shake the faith you have in

Me, and you will forsake Me cruelly. “Lord”, answered Peter, “I am ready to follow thee unto prison, even unto death.” But Jesus said to him: “Peter, I say to thee, that on this night, before the cock crow twice, thou wilt deny me thrice.” Alas, my children, this happened but too truly!

Jesus, coming with His Apostles to a country place called *Gethsemane*, at the foot of the mountain, said to them: “My soul is sorrowful even unto death. Sit you here till I go yonder and pray. And going a little further, He fell upon His face praying and saying: Father, if it be possible, let this chalice pass from me. Nevertheless, not my will but thine be done. And there appeared to Him an Angel from Heaven strengthening Him. And being in an agony, He prayed the longer. And His sweat became as drops of blood trickling down upon the ground.”

O my children, let us pause here awhile to contemplate this dreadful agony. Jesus Christ, Whom in our afflictions we call upon to help us, suffers today Himself more than we have ever suffered. He Who consoles us in our

sorrows, is Himself in need of consolation. No doubt, the knowledge of the tortures awaiting Him increases His cruel anguish; but it is particularly caused by the thought of our sins, by that of our ungratefulness. He foresaw, my children, that to many of His creatures His death would be useless, and it was this that made Him feel sad with the sadness of death. Alas! Let us also be sad; let us weep over our sins; let us mingle our tears with those of the Divine Savior. You will easily understand, my dear children, that Jesus Christ was tortured with this agony of His own free will, and because He consented to experience to the utmost the bitterest anguish our poor nature would bear. He did that in order that the remembrance of His sufferings might alleviate the sufferings of the afflicted, the remembrance of His resignation might put a stop to their murmurings; and if He received consolations of an Angel, was it not to teach us that it is to Heaven alone we must look for consolation?

Our Lord came back to His disciples and found them sleeping, for their eyes were heavy. And as Jesus Christ

was seeking to encourage them, behold there came Judas, one of the twelve, and with him a great multitude armed with swords and clubs: and he that betrayed Him gave them a sign, saying: "Whomsoever I shall kiss, that is He, hold Him fast." And forthwith coming to Jesus he said: "Hail, Rabbi." And he kissed Him. And Jesus said to him: "Friend, wherefore art thou come?" Must not Judas have had a heart harder than a stone not to have fallen down at his Master's feet on hearing this kind and loving word, *my friend!*

Alas! And you, dear children, when you are on the point of doing wrong, of yielding cowardly to temptation, of betraying the fidelity you owe to God, do you not hear the voice of Our Lord saying to you inwardly: "My friend! My Child! What art thou going to do? Why art thou here?"

The soldiers, seizing hold of Jesus, led Him to Caiphas the high priest, where the scribes and ancients were assembled. Then the disciples, leaving Him, fled. Peter alone followed Him afar off, even to the court of the high priest, and going in, he sat with the

servants, that he might see the end. And the chief priests and the whole council sought false witnesses against Jesus. But where could any be found? Our Lord has passed amongst them doing good; the little children, the aged, the sick, all had shared His bounties: all these could bless Him; but to accuse Him, none could be found, and they were obliged to call in false witnesses. Jesus did not condescend to say a word in His defense; only, when asked by the high priest if he were the Christ the Son of the living God He answered: "Thou sayest it." At these words, the priest exclaimed, "He has uttered blasphemy – what need of witness?" Then began for Jesus the numerous, cruel tortures of His Passion. They spat on His face, beat Him mercilessly, loaded Him with humiliations and insults.

Peter meanwhile remained outside, and a servant maid being there asked him if he were not a disciple of Jesus of Nazareth; and he denied it three times, just as Jesus had prophesied. At that moment the cock crew. Our Lord turning, looked at Peter, and this look of kindness, my children, made him remember

the words of Christ. He wept bitterly over his sin: he not only wept over it, but resolved to make atonement for it, was forgiven, and became, as you all know, the head of Jesus Christ's Church. Ah! May we also, when God reproaches us with our faults, either by timely warning, or by some good promptings of our heart, may we then, like Saint Peter, repent, weep, and become at last worthy of God's forgiveness and His mercy!

Then, being enabled to avoid relapsing, we will enjoy the peace of good conscience during life; we will have confidence and consolation on our deathbed; and we will receive, after death, the eternal rewards promised to true penitents.



THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



EXPLANATIONS AND EXHORTATIONS ON GRACE

Can we, of our own strength, avoid sin, and practice virtue? No, my children, we can do nothing without the grace of God: that is an article of faith; Jesus Christ Himself taught it to us. See, the Church thinks, and all the saints have thought with her, that grace is absolutely necessary to us, and that without it we can neither believe, nor hope, nor love, nor do penance for our sins. St. Paul, whose piety was not counterfeit, assures us, on his part, that we cannot of ourselves even pronounce the name of Jesus in a manner that can gain merit for Heaven. As the earth can produce nothing unless it is fertilized by the sun, so we can do no

good without the grace of the good God.

Grace, my children, is a supernatural assistance which leads us to good; for example, there is a sinner who goes into a church and hears an instruction: the preacher speaks of Hell, of the severity of the judgments of God; he feels himself interiorly urged to be converted; this interior impulse is what is called grace. See, my children, it is the good God taking that sinner by the hand, and wishing to teach him to walk. We are like little children: we do not know how to walk on the road to Heaven; we stagger, we fall, unless the hand of the

good God is always ready to support us. O my children! how good is the good God! If we would think of all that He has done, of all that He still does every day for us, we should not be able to offend Him — we should love Him with all our heart; but we do not think of it, that is the reason. The angels sin, and are cast into Hell. Man sins, and God promises him a Deliverer. What have we done to deserve this favor? What have we done to deserve to be born in the Catholic religion, while so many souls are every day lost in other religions? What have we done to deserve to be baptized, while so many little children in France, as well as in China and America, die without Baptism? What have we done to deserve the pardon of all the sins that we commit after the age of reason, while so many are deprived of the Sacrament of Penance?

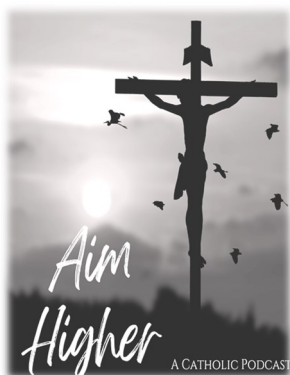
O my children! St. Augustine says, and it is very true, that God seeks in us what deserves that He should abandon us, and finds it; and that He seeks what would make us worthy of His gifts, and finds nothing, because, in fact, there is

nothing in us — we are nothing but ashes and sin. All our merit, my children, consists in cooperating with grace. See, my children, a beautiful flower has no beauty nor brilliancy without the sun; for during the night it is all withered and drooping. When the sun rises in the morning, it suddenly revives and expands. It is the same with our soul, in regard to Jesus Christ, the true Sun of justice; it has no interior beauty but through sanctifying grace. In order to receive this grace, my children, our soul must turn to the good God by a sincere conversion: we must open our hearts to Him by an act of faith and love. As the sun alone cannot make a flower expand if it is already dead, so the grace of the good God cannot bring us back to life if we will not abandon sin.

God speaks to us, without ceasing, by His good inspirations; He sends us good thoughts, good desires. In youth, in old age, in all the misfortunes of life, He exhorts us to receive His grace, and what use do we make of His warnings? At this moment, even, are we cooperat-

ing rightly with grace? Are we not shutting the door of our heart against it? Consider that the good God will one day call you to account for what you have heard today; woe to you, if you stifle the cry that is rising from the depths of your conscience! We are in prosperity, we live in the midst of pleasures, all puffed up with pride; our heart is of ice towards the good God. It is a ball of copper, which the waters of grace cannot penetrate; it is a tree

which receives the gentle dew, and bears no more fruit. Let us be on our guard, my children; let us take care not to be unfaithful to grace. The good God leaves us free to choose life or death; if we choose death, we shall be cast into the fire, and we must burn forever with the devils. Let us ask pardon of God for having hitherto abused the graces He has given us, and let us humbly pray Him to grant us more.



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FRANCISCAN SAINTS

MARCH 10TH

The Servant of God

Hugh of Digne

Confessor, First Order

In the thirteenth century there lived in France a member of the Order known as Hugh of Digne, who was widely renowned as a man of great piety, wisdom and learning. His fame reached the king of France, St. Louis, who was reigning at that time.

When the latter returned from a crusade in the Orient in 1254, he ordered Hugh to preach before him and his assembled court. With apostolic frankness the servant of God spoke forcefully against the vices that were prevalent among the courtiers: pride, intrigue, envy, and sensuality.

Neither did he spare the many religious found among the king's retainers. He made it clear to them that by remaining longer at court amid the business and pleasure of court life, they were exposing themselves to the danger of damna-

tion. "Just as a fish out of water," he said, "so the religious outside of his convent exposes himself to perdition."

Finally, he addressed the king himself, earnestly appealing to him ever to govern with justice and without regard of persons if he wished to keep his dynasty reigning in peace; for, according to the words of Holy Writ, "a kingdom is translated from one people to another because of injustices and wrongs and injuries and diverse deceits" (Ecclus. 10:8).

The king, who preferred truth to flattery, was edified and deeply moved at Hugh's words. He besought him to remain about him as his preacher and spiritual adviser. Hugh, however, steadfastly declined the invitation, and on the following day withdrew to a secluded little convent in the mountains. There he wrote many inspired works for the

benefit of the Order and of pious Christians. The principal work was a thoughtful explanation of the rule of the Friars Minor, which enjoys great prestige even to this day.

God, so to say, placed the seal of approval on the sanctity of Hugh's life by performing many miracles, some of which are recorded as having occurred in his lifetime. The gift of prophecy was also vouchsafed to him. History records the following incident in proof:

Hugh once visited the convent of the Order of the Knights Templar at Marseilles. When they showed him into their magnificent dining-hall, he walked up and down a few times and thoughtfully looked at the walls. Then someone asked him what he thought of the hall, and he answered: "This hall will one day be a comfortable stable for horses." Before fifty years had elapsed, Pope Clement V dissolved the Order of the Knights Templars, and Hugh's prophecy was literally fulfilled: the great dining-hall became a stable for the king's horses.

Hugh died a blessed death at Marseilles in 1285. The process of his canonization was begun many years ago, but it

was interrupted because of political disturbances and never brought to a conclusion.

ON THE RELIGIOUS LIFE

1.) Consider what constitutes the essence of the religious life. When St. Dominic was near death, the brothers gathered about and asked him to explain, by way of legacy to them, the essentials of the religious life. The dying founder answered: "The substance of the religious life is to love God with our whole heart, and to love nothing else." Indeed! Perfect love of God is the goal of the religious life, and the three vows of poverty, chastity, and obedience are its fundamental requisites, because it is through them that we defeat the principal enemies to the love of God — the concupiscence of the eyes, the concupiscence of the flesh, and the pride of life, while we lovingly surrender to God the goods of the world, of the body and of the soul. Hence it can truly be said that the perfect religious really loves God with his whole heart, and nothing besides. Each congregation has its special rules and constitutions, in order to direct its various exercises and activities towards this end. Zeal for

the perfection of the religious life was a worthy objective of Hugh's labors, and well worth the frank warnings he administered to those religious whom he believed in danger of losing their hold on it. The holy Council of Trent says that well regulated religious communities are a blessing and an ornament to the Church of God, and any person who speaks or thinks disparagingly of the religious state can certainly not be a good Catholic.

2.) Consider that the Third Order of St. Francis belongs to the religious orders. True, Tertiaries do not live in communities separated from the world and from their families, neither do they take the three vows as is done in convent orders. But instead of the three vows, which the duties of their state in life would not permit secular Tertiaries to fulfill, the Third Order lays down a certain rule of life based on the spirit of the vows, and the members pledge their word, even though not under pain of sin, to this rule after their period of probation. In the spirit of poverty they are forbidden luxury and extravagance; they are to dress simply and eat and drink with moderation. To preserve chastity according to

their state, they should keep away from questionable amusements, dances, plays, and other dangers. In the spirit of obedience and submission they should be an example to others in their family circle as well as in their public associations, while they comply with the orders of their superiors and the work of the fraternity. In this way the life of the Tertiaries, with due allowance for their vocational duties, has the same goal in view as the religious state. — As a Tertiary, have you always faithfully observed the rules in the true spirit?

3.) Consider that those who because of their circumstances cannot join the Third Order, must nevertheless, if they aspire to eternal bliss, observe a rule of life similar in its essentials to that proposed to Tertiaries. They must, therefore, also keep in mind the principal aim of the religious life, which is Christian perfection and true love of God. Jesus Christ addressed to everybody the words, “Be ye perfect as also your heavenly Father is perfect” (*Matthew 5:48*), just as He laid down for everybody the commandment: “Thou shalt love the Lord Thy God with thy whole heart, with thy whole soul, and with

all thy mind” (*Matthew 22:37*). The purpose and aim of the religious life must therefore, so to say, act as leaven and permeate the life of every Christian, and the regulations contained in the Third Order rule must guide

the conduct of every Christian, if he is to survive the dangers of the world and walk in the path of salvation as a true follower of Christ. — Are you walking on that path?

PRAYER OF THE CHURCH

IN THY MERCY PERFECT WITHIN US, WE BESEECH THEE, O LORD, THE STRENGTH ACQUIRED BY THIS HOLY OBSERVANCE, THAT WHAT WE KNOW THOU HAST APPOINTED US TO DO, WE MAY, BY THY ASSISTANCE, BE ENABLED TO FULFILL. THROUGH CHRIST OUR LORD. AMEN.

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