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EDITOR

Bishop Giles Butler, OFM

PRODUCTION

Bishop Giles Butler, OFM
Mr. Francis Y. No

CONTRIBUTORS

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

CIRCULATION

Bishop Giles Butler, OFM

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TELEPHONE: (585) 621-1122

EMAIL: friars@friarsminor.org

WEBSITES: friarsminor.org &
franciscanfathers.com

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In ómnibus - Cáritas.*

THE SERAPH

LET US STAND WITH CHRIST

Bishop Giles, OFM

King Solomon was renowned for his great wisdom, and still, he committed some of the most foolish sins against God. His crimes were taking wives from the various forbidden heathen tribes. He not only turned away from the commands of God, but he also built temples to the false gods of his various wives. (*III Kings 11:1-8*) Having divided his heart between the true God and the many demonic false gods, God punished him with a future divided kingdom. (*III Kings 11:11*) Upon the death of Solomon, the kingdom was divided between two different kings. King Roboam was the king of Juda (Jerusalem) and King Jeroboam was given the kingdom of Israel (the ten tribes) (*III Kings 12*).

Jeroboam's (Israel's) land did not include the temple of God that Solomon had built. Rather than have his people enter into the kingdom of his rival, Jeroboam erected new temples. He created two golden calf idols for the people to worship. (*III Kings 12:28*) Having turned their backs upon God these ten tribes were eventually carried away into Assyria. (*IV Kings 17:23*) Pagans were then

moved into the former land of the Israelites, establishing the city of Samaria. (*IV Kings 17:24*) These Samaritans practiced a mixed or blended religion of the true worship and pagan worship. (*IV Kings 17:29-33*)

The number of true believers in the One God was greatly reduced as the ten tribes of Israel fell away. Even among the remaining tribes in Jerusalem, many became guilty of offending God by practicing or espousing various evils or pagan beliefs and practices. The chosen people of God were reduced to a remnant. There were no doubt very many who laid claim to being physical children of Abraham, Issac, and Jacob (Israel), but there were few who believed and were faithful as their fathers in the flesh. (*IV Kings 21:10-16*) This terrible tragedy of events appears to have its origin in the desire of the people to have a king like other nations – a desire to be like everyone else. They rejected the kingdom of God and the judges that God had given them. So God allowed them to have their human kings with all their faults and tendencies

towards corruption, and thus suffer the logical consequences of the choice of their free wills. (*I Kings 8:4-9*)

The Protestant denominations have followed a similar path of rejection of God, the faith and Church He has given us. Like the Samaritans, they kept a part of the truth but intermixed this with various falsehoods and thus polluted the true faith. King Henry VIII of England desired to obtain a divorce in defiance of the law of Jesus Christ. "What God has joined together let no man put asunder." (*St. Mark 10:9*) The Protestant leader, Martin Luther, rejected the priesthood, along with several of the Sacraments that were given to us by Jesus. These men, as well as Calvin and all the others, were "protesting" against what God has given us. God has respected their free wills just as he respected the free wills of the Chosen People to have human kings rather than have God as their King. They chose a dead end path that ultimately leads to their own downfall.

In rejecting the teachings and laws that Jesus Christ has given us and establishing their own teachings and laws intermixed with some of what Jesus taught, the Protestants be-

came like the Samaritans. Jesus opened up the Church to everyone and the Samaritans, as well as all the nations, were invited to enter into the Church and the Faith given to us by Jesus. All that was and is required is complete faith in Jesus and all that He has taught and given to us, and the sacrament of Baptism. "He who believes and is baptized will be saved." (*St. Mark 16:16*) Through Baptism the sins of the past are washed away. There is a death to the ungodly or perverted life of the past so that through the sacrament of Baptism we begin a new life in Jesus and His Church.

The Protestants work to have salvation without accepting all that Jesus has taught. They want a life without God here on earth and then live with God in eternity. It, obviously, does not work this way. With God, it is all or nothing.

Jesus had mercy and compassion upon the Samaritans. He shows us that there is still an element of goodness in the neighborly charity of the Good Samaritan in a parable. (*St. Luke 10:30-37*) He shows His love when speaking to the Samaritan woman by the well by showing her her sins and revealing the truth to her and her associates. (*St. John 4:5-26*)

Jesus opened the True Church up to receive all men. The heathen non-believers and the mongrelized Protestants have all been invited by Jesus to receive the truth and baptism. The True Church of Jesus Christ likewise works and prays for the conversion of all men to the True Church and the True God.

The Modernist have entered into and taken over what was once the Catholic Church and they have worked tirelessly for unity and peace with all religions. While this looks good on the surface, the implications of how they are working for this reveals a deceptive spirit. Like the worldly-minded of the Chosen People in the Old Testament, the Modernist want to be like everyone else. They do not work to bring others to the true faith and worship of God, rather they seek to abandon the true faith and worship so that they can be like everyone else. We have seen them implement "World Peace Days" where all the world religions were invited to come together and pray to their various false gods for world peace. (Assisi, 1986 October 26) Not that much different than King Jeroboam casting two golden calf idols for the people to worship, the Modernists brought in every

false idol and placed them next to and even above the true God.

These clever deceivers have created a "New Order Missae" a new order "Mass" that is less offensive to Protestants. Along with this new "Mass" there came a new faith and a new religion – not quite Protestant, but not entirely Catholic either. Very similar to the Samaritan religion. The insistence of the need for Baptism to wash away sins (Original and Actual) was quietly ignored or set aside as the emphasis was placed upon incorporation and unity in the Church. Ultimately, this led to the denial of Original Sin and then even actual sins. When these are denied, then there is no longer any need for the Sacrament of Confession with penance. This sacrament was conveniently renamed/redefined as "Reconciliation." This "Reconciliation" implied an absence of guilt and thus of punishment, and therefore no need for forgiveness or penance. Not only did they create a new rite, but they also created a new religion with new doctrines. The True Presence of Jesus in the Holy Eucharist was quietly ignored and pushed to the side. Deliberate confusion was introduced between The Word of God as the

Second Person of the Blessed Trinity and the Word of God contained in the Holy Gospels. In some places, the Scriptures were presented as equal to or the same as the Holy Eucharist. Obviously, this is a denial of the Real Presence. It was reported at a “World Youth Day” in the United States that “consecrated” hosts were thrown by the basketfuls over the crowds for “Holy Communion.” Later, many of these hosts were simply swept up like trash and discarded. If this does not show us a Protestant denial of the Real Presence and an adopting of a false doctrine then nothing does. The same redefining and changing of all the sacraments has become an essential trait of the Modernist Church.

We do not hate the Modernists or any of those in false religions; we love them and hope and pray for their conversions because God loves them. Our hope and prayers must be directed to bringing them to the true Faith and not diluting or denying the true faith to accommodate them. Such accommodation is not love at all.

We strive to point out the errors and lies of those outside the Church not to put ourselves above them or to pass our judgment over them. They

have already judged themselves when they departed from the Truth. God will judge them. We desire to make it clear that this is not the religion that we have received and to which we strive to follow and be faithful to. We do not desire a “New Church,” or a “New Rite,” or a “New Faith.” We reject having a community “memorial meal” rather than the Unbloody renewal of the Sacrifice of Calvary. We reject the symbolical representation of Jesus in the Eucharist, because Jesus has revealed to us that the Holy Eucharist IS His Body, Blood, Soul, and Divinity – the Living God – true God and true Man. We reject the deceptive teaching and practice of emphasizing the incorporation of people into the Church through Baptism and thus, ignoring/denying the doctrine of sin and the need to wash this away in the Sacrament of Baptism.

It seems obvious enough to us that the Modernists are not Catholics as we understand the label “Catholic” and specifically the term “Roman Catholic” according to the historical use of this term. A Catholic is one who believes all that Jesus Christ has taught us through the Catholic Church. These revelations of God come to us through traditions as well as

through the scriptures. The Novus Ordo – New Religion – is a departure from the traditions and faith of the True Catholic Religion.

If Bergoglio is a pope, it is clear that he is not a pope of the Roman Catholic Church that tradition and history have given us. He is a pope or head of a new religion compromised with the world and the many false religions. We are not sedevacantists because we do not love and desire unity. We love and desire unity as most others do, and perhaps even more so. We are sedevacantists because we do not believe in the same faith, doctrine, and worship as the New Church does. This leaves us in a definite minority and perhaps even an insignificant minority. It leaves us without a pope. We often point out the incongruity (heresies) of the New Church and its leaders not to judge the men, but rather to pass judgment on the religion and faith they are practicing and teaching. This is not enjoyable for us and often leaves us all alone or at least feeling as if we are alone and abandoned. Without any material or worldly unity, we strive to cling ever more tenaciously to all that has been clearly taught and practiced before the New Church adul-

terated the True Doctrines, Faith and Worship of God. Even if we must stand alone we must stand with Jesus Christ and the un-changing doctrines, worship, and faith of the True Church He has given us.



HOLD FAST

Bishop Giles, OFM

As those in the Modern Church gradually changed the liturgy, doctrines, morals, and customs, we have been holding as steadfast as we can to hundreds of years of tradition, doctrines, liturgical functions, morals, and customs. Yet, the world looks upon us as having left the Church. We still pray as our fathers in the Faith have prayed before us. We still worship as they have done. We still offer the same Sacrifice of the Mass. We still receive the same Sacraments. Etc. It is the Modern Church that has the New Mass, revised (different) Sacraments, different prayers, different doctrines, etc. If Catholics from 100 years ago were to rise from their graves, they would not be able to recognize the Modern Church as the Roman Catholic Church. They would observe that the Modern Church does not have the One, Holy, Catholic, and Apostolic Faith.

We leave the ultimate judging of those individuals in the Modernist Church to God. Only He can read their hearts and minds and determine exact guilt or culpability and thus the proper remedies or punish-

ments. From our vantage point, it seems clear enough that the Modernist Church is not the Church that Jesus Christ has given us, and thus we strive to remain ever clear of it. It is a new Church with its own hierarchy very much like the Catholic Faith, but it is not the Catholic Faith, or Sacraments, doctrines, etc. of the Historical Catholic Church.

We are often criticized for rejecting or denying the pope. Then we are reminded that no one can judge the pope. Of course, that is presuming that he is a pope or that he is a pope of the Holy Roman Catholic Church to which we belong. We have remained outside the Modernist Church because its teachings and practices are not Catholic. The men (popes, bishops, and priests) who head the Modernist Church are the heads of the Modernist Church and not the heads of the Roman Catholic Church. These are the heads of the New Church in the same manner that Henry VIII of England became the head of a New Church.

In remaining aloof from the Modernist Church we of ne-

cessity must remain aloof of its leaders. If these men were truly the heads of the Roman Catholic Church, we would have to obey them and then we could not live with a clear conscience. Not belonging to the Modernist Church we are obviously not bound to obedience to its heads.

Many of our readers are familiar with the “Quo Primum” issued by Pope Saint Pius V in 1570 following the Council of Trent. The Council of Trent, along with the codifying of the Mass, was a doctrinal defense of the Church and Her worship from the assaults of Protestant heresies. Pope Saint Pius V states very clearly that the Mass that was codified and given to the Church at that time could never be changed or abrogated nor ever forbidden.

“Furthermore, by these presents [this law], in virtue of Our Apostolic authority, We grant and concede in perpetuity that, for the chanting or reading of the Mass in any church whatsoever, this Missal is hereafter to be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment, or censure, and may freely and lawfully be used. Nor are superiors, administrators, canons, chaplains, and

other secular priests, or religious, of whatever title designated, obliged to celebrate the Mass otherwise than as enjoined by Us. We likewise declare and ordain that no one whosoever is forced or coerced to alter this Missal, and that this present document cannot be revoked or modified, but remain always valid and retain its full force notwithstanding the previous constitutions and decrees of the Holy See, as well as any general or special constitutions or edicts of provincial or synodal councils, and notwithstanding the practice and custom of the aforesaid churches, established by long and immemorial prescription – except, however, if more than two hundred years’ standing.”

Now the Modern Church has done exactly what was forbidden by Pope Saint Pius V. On October 28, 1974, the “Sacred Congregation for Divine Worship” published this note on the obligation to use the New Roman Missal [Novus Ordo Missae]

“This sacred congregation, in a Note published on 14 June 1971, and approved by the Supreme Pontiff, defined the role of episcopal conferences in the preparation of vernacular versions of liturgical books and set out the regulations for

obtaining their confirmation by the Holy See. Gradually, the employment of the vernacular versions spread everywhere to such an extent that, enough time having elapsed, it is clear that the work is almost complete.

With regard to the Roman Missal: when an episcopal conference has determined that a vernacular version of the Roman Missal—or of a part of it, such as the Order of the Mass—must be used in its territory, from then on Mass may not be celebrated, whether in Latin or in the vernacular, save according to the rite of the Roman Missal promulgated by the authority of Paul VI on 7 April, 1969.

With regard to the regulations issued by this sacred congregation in favor of priests who, on account of advanced years or infirm health, find it difficult to use the new Order of the Roman Missal or the Mass Lectionary: it is clear that an ordinary may grant permission to use, in whole or in part, the 1962 edition of the Roman Missal, with the changes introduced by the Decrees of 1965 and 1967. But this permission can only be granted for Masses celebrated without a congregation. Ordinaries may not grant it for Masses celebrated with a con-

gregation. Ordinaries, both religious and local, should rather endeavor to secure the acceptance of the Order of the Mass of the new Roman Missal by priests and laity. They should see to it that priests and laity, by dint of greater effort and with greater reverence comprehend the treasures of divine wisdom and of liturgical and pastoral teaching which it contains. What has been said does not apply to officially recognized non-Roman rites, but it does hold against any pretext of even an immemorial custom.”

We see clearly that the Modernist Church allows no exceptions for “immemorial custom” whereas the Catholic Church under Saint Pius V allowed exceptions for those rites that were at least 200 years old. From 1570 to 1970 is 400 years of the Mass, twice the prescription given for acceptance by Pope Saint Pius V. However, this is not enough for the Modernist Church. Is it because they wished to destroy not only the Faith, but Tradition as well?

Pope Saint Pius V has made it clear that the Mass could never be forbidden and could not be changed. The Modernist Church has clearly and definitely changed it and has forbidden its use. The only ex-

ception that the Modernist Church allowed was the use of the modified rite of 1962 with the added changes decreed in 1965 and 1967. And this was only for those who were physically unable to comply. Added to this was the further restriction that it was never to be offered for a congregation. (Hence the Catholic laity would never be able to worship with a priest offering the Sacrifice of the Mass. All that was left for them was to participate in a ceremonial meal.) Thus the Modernist Church has changed and forbidden the use of the Rite of Mass that is over 400 years old and was promised to never change or be eliminated.

It seems clear to us that we are speaking of two different Churches. The Modernist Church has gone out of its way to welcome all other religions, Protestant as well as Pagan. They have gone to great lengths to become inclusive of all men regardless of faith or form of worship. There is only one Faith and one form of worship that is intolerable to the Modernist Church and that is the Faith of the Roman Catholic Church as specifically defined by The Council of Trent and the Holy Sacrifice of the Mass.

Thus we must boldly say that these men are not popes, bishops, etc. because they are not Catholic. They are doubtless heads of the Modernist Church and may hold whatever title that Church wishes. We do not have a problem recognizing the Queen of England as the head of the Anglican Church, nor do we have a problem recognizing these men as heads of the Modernist Church. So if that Church wishes to call them "pope," "bishops," etc. we only clarify that they are not such in the Holy Roman Catholic Church.

It is not the possession of material things and property that makes the Holy Roman Catholic Church. It is the possession of the eternal truths given to us by Jesus Christ through His Church. Though the Modernists hold once Catholic properties, this does not make them Catholic. They are no different than the Anglican Church having possession of once Catholic properties.

When we say that there is no pope or that the Chair of Saint Peter is vacant, what we are saying is that there is no true Roman Catholic Pope holding and presiding over the True Church and in the True Faith of St. Peter. There is doubtless a man in Rome holding pos-

session of physical things that were once in the hands of Roman Catholics, but this does not make him a pope. In the Old Testament, we see that the Arc of the Covenant was at times in the hands of Heathens. This did not make the Heathens the people of the Covenant.



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A MARIAN WORLDVIEW

Father Joseph Noonan, OFM

All who are born into this world are given a certain length of time to live in it. For those who live on this earth for any length of time there is something which they must decide. Will they allow the world to determine who they are, or will they understand that this world is where they must live for a period of time and then afterward go into eternity.

The worldly-minded are usually blind to the dangers in which they have placed themselves. They consider these attachments normal. In their minds it would go something like this. *“Is there something wrong with being famous? I enjoyed being the most popular person in high school ... I have always wanted to serve others in politics. Why should I fear the power of being a senator or president? ... My mother was quite fashionable and stylish and taught me to be the same. She had no problem with me wearing mini-skirts and suggestive clothes. In fact, she encouraged it ... My father supported me in my goal of becoming rich and living well.*

I grew up in a home where my siblings and I were taught to never be satisfied with doing well, but always strive to do better and become wealthier.”

It must be understood that there is nothing wrong in itself with having a decent livelihood. If one has the basic necessities of life, they are more easily able to fulfill their duties and responsibilities of religion toward God and His Church. The problem occurs when one is attached to those things in this world which may be necessary but may also bring about one's damnation. This is simply thought of as being attached to the things of this world.

Attachment may come as described in the examples in this article or may be much simpler. Who is attached to their ten-year old car? Who cannot do without their nice clothes or shoes? Who needs to have their hair styled or dyed monthly? Who needs to buy new clothes two or three times a year? Who is not satisfied with their sufficient salary? Who refuses to eat leftovers and will only eat the most expensive meats and

foods?

If one takes seriously that he is only passing through this world in a relatively short period of time and will not be able to take anything with him into eternity, it ought to help detach one from the things of this world. Perhaps the understanding that all of the goods of this world really belong to God and one is only borrowing them for a while, might help to detach him from all of this “stuff” which fills his home and garage. Should he plan a giant garage sale to get rid of all of this useless “stuff?”

The Holy Family was poor. St. Joseph was a carpenter who obviously was able to make enough income to take care of the Holy Family. Their poverty, one might say was providential, for this condition was to teach the world an important lesson. Even in today’s world the lesson is that one does not need nearly as much as he thinks. The worldly-minded want all of this “stuff” for a variety of reasons, most of which is silly or useless, but try convincing them of that!

The last two hundred years has seen the mass production of goods. It has caused, among other things, homes to have

many more items than was humanly possible in past centuries. This has made it easier to become attached to a greater number of things and, thereby, complicating what could be a rather simple life.

The Holy Family, as a result of their desire to be poor, is a model of simplicity and detachment to all who desire to live a life detached from this world. Their view of this world was to care for their Son and live a virtuous life in accordance with God’s Will. There was no concern for “getting ahead” in this world. There was no concern for “keeping up with the Joneses.” They would not have been concerned with having the “biggest and best” of everything.

There are many who consider themselves to have a devotion to the Blessed Mother. They say the rosary each day and pray various Marian devotions throughout the year. Many will follow her example regarding purity and modesty. These are all good things and those who do such things are to be commended for their example and effort.

How many, though, have ever considered following her example of being poor (at least in spirit) and living a life of

simplicity? Now there are millions of souls who live in poverty but how many will be blessed for this human condition? They hate this situation and live a life of frustration constantly fighting the spiritual acceptance of their poverty. To state this in spiritual terms, very few accept this condition for the love of God and as a result will not benefit from it.

The world and those attached to this world will do all in their power to convince us to try and “get ahead” or constantly work to always have more of this world. This is not the lesson from the Blessed Mother and the Holy Family. What is one to understand from her concerning poverty? The most important lesson is to become detached from the things of this world regardless of whether we are poor or not. If we are unable to remove ourselves from the life of poverty, then use it as a means

of imitating the Blessed Mother and the Holy Family.

The Blessed Mother clearly understood that life on this earth was not about attaching ourselves to it, but we are simply passing through it. One is provided the means to live a decent livelihood so as to more easily fulfill our obligations of religion and faith to the One True God. Strive to see the world as she saw it, not as the world would have you see it.

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THE INTERIOR SILENCE OF THE SOUL

Father Anthony Lentz, OFM

The late Bishop Louis Vezelis, O.F.M. D.D., was quoted to have said, *“Many never find God even in much prayer because they have never learned to be silent. And those who observe only external silence are among these; for, it is interior silence of the soul that prepares the way for God to reveal Himself to us in truth and love.”* How does one acquire this “interior silence of the soul” of which he speaks? Obviously, we must first ask the Holy Ghost for this grace and receive the Sacraments, Penance and Holy Communion, regularly. What an excellent gift to acquire! Consider that with interior silence the soul utilizes the Seven Gifts of the Holy Ghost, but especially Fear of the Lord, piety, and wisdom. The Fear of the Lord because with it the soul begins to respect the laws of God and discovers that true freedom in this life is found in a clear conscience. Piety because she wishes to serve God with joy, no longer merely with fear, and delights in frequent contemplation of the Divine. Wisdom because she under-

stands that by having this clear conscience and regarding the vanities of the world as nothing, she will have peace amid all the sufferings of this life. Thus, the silent soul turns itself towards God, towards the Divine Will.

The devil will try every ploy and deception to disrupt the soul against obtaining interior silence. His most valuable means is to play on the imagination. All fervent souls, desirous of growing closer to God, must learn to control what passes through their minds in as far as they are able. In order to overcome this hurdle, the soul must learn to control the “dissipation of the mind” or, in other words, an “overly active imagination.”

I hope that it is obvious that I am not suggesting that the imagination is evil, in fact, it is quite the contrary. The real question at hand is to what object does the imagination aspire? An imagination totally caught up in worldly fame, pleasure, wealth, or even knowledge for knowledge’s sake will have very little ma-

terial to work with, for all these end by the same road of death! Those persons who create a make-believe dream world are better off! They at least believe something beyond, and possibly greater than themselves. They tend to most easily believe those things which they cannot see with their own eyes and are more willing to believe that which they do not fully understand. Of course, they do run the risk of not being able to leave this world and begin to neglect their duties towards God and our neighbor. Our imagination is made for God. Through meditation or mental prayer, our imagination becomes a medium by which we can transport ourselves before the throne of God in Heaven; or beside the Infant Christ at the manger in Bethlehem; or at the foot of the Cross on the Mount of Calvary. The Church encourages young seminarians and priests that while chanting the Divine Office in the choir to use their imaginations and place themselves standing before the throne of the Blessed Trinity. Here our imagination gives us, though imperfect, a glimpse of the Divine.

It is a fallacy to think, as some do, that using the imagination is only for children.

There is a big difference between “make-believe” and using our imagination. To better understand this let us return to the other false idea that our imagination is evil. Some may believe this because we often use it to sin. Following that logic, we would then have to conclude that God is evil because He gave men the ability to imagine. But if God is evil, then He cannot be God; and if He is not really God, then He could not have created us. If He did not really create us then we do not really exist. This is an extreme paradoxical conclusion, but you get my point by considering how ridiculous it is! In actuality, there is nothing that God has created that is evil, but it is merely the fallen creature that uses his imagination for evil. G.K. Chesterton brought up this very same point in one of his Father Brown mystery novels, *The Dagger with Wings* (1926). He used this story to convey the truth that, “*All things are from God; and above all, reason and imagination and the great gifts of the mind. They are good in themselves; and we must not altogether forget their origin even in their perversion.*” Just consider what the world would be like if we had no

imagination. Without imagination the Wright brothers would never have invented the airplane. Without his imagination, Beethoven would never have written his 9th symphony. Without his imagination, Shakespeare could never have written such theatrical classics as *Macbeth*, *Hamlet*, or *A Mid-summer's Night Dream*.

When the imagination is used for God's greater honor and glory, it is an amazing tool to combat indifferentism and apathy. Perhaps in a future article, I should write about the importance of imagination in the Christian thought of the 20th century. This thought was conveyed by two literary geniuses – J.R.R. Tolkien and C.S. Lewis. They both used their imaginary worlds, a world Tolkien called a “second-world,” to convey to young and old the Catholic philosophy of life. A philosophy that was personified by the already quoted G.K. Chesterton. Yes, perhaps, I will.

Although the imagination is good and a powerful aid in the art of mental prayer, as already explained, it must be put under control. Consider that before a person can ride a wild-stallion, he has to first tame it. This is basically what

we must do with our imagination. There are two things which are helpful in controlling the imagination – focusing upon what you are doing and not becoming discouraged when a sinful thought simply will not leave you alone. An overly active worldly imagination is an obstacle which greatly hinders spiritual progress, because it is self-centered, and, obviously, leaves very little room for mediating upon spiritual matters.

St. Francis of Assisi once said that laboring honestly helps to banish idleness. So adopt the Christian work ethic by making a point of focusing upon the task which duty demands of you, and look to do it well. All the while offering it up for God! This will help greatly in keeping unwanted thoughts from entering your mind. Unfortunately, sometimes they do come into your mind and must be dealt with. The first thing you need to remember is not to become too worked up over it, because the more attention you give the temptation the stronger it will become. Staying calm is very important. Another Francis, St. Francis de Sales, gives us some timely advice: “*Do not mistake the rustling of leaves,*

for the clanging of storms.”
In other words, do not make mountains out of molehills.

The imagination if properly formed and directed towards God is a boon to obtaining interior silence. Remember the Holy Ghost speaks in whispers! He calmly tells us what is good and what is evil, and it is He that directs our imagination toward the Divine contemplation. A soul that masters this will have received the greatest thing that we can receive in this life – Uniformity with God. Imagine how beautiful this would be for you! Imagine!



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ST. THÉRÈSE OF LISIEUX

An Autobiography

CHAPTER ONE EARLIEST MEMORIES

Continued

With such a disposition it is clear that had I been brought up by careless parents, I should have become very wicked, and perhaps have lost my soul. But Jesus watched over His little spouse, and turned all her faults to advantage, since by being checked early in life, they became a means of leading her towards perfection. For instance, as I had great self-love and an innate love of good as well, it was enough to tell me once: “You must not do that!” and I never wanted to do it again. With nothing but good example before my eyes, I naturally wished to follow it, and I see with pleasure in my Mother’s letters that as I grew older, I began to be a greater comfort to her. This is what she writes in 1876:

“Even Thérèse is anxious to practice mortification. Marie has given her little sisters a string of beads on purpose to count their acts of self-denial, and they have really spiritual,

but very amusing, conversations together. The other day Celine asked: ‘How can God be in such a tiny Host?’ and Thérèse answered: ‘That is not strange, because God is Almighty.’ ‘And what does Almighty mean?’ continued Celine. ‘It means,’ said Thérèse, ‘that He can do whatever He likes.’ But it is still more amusing to see Thérèse continually putting her hand in her pocket and pulling a bead along the string for every little sacrifice.

“The children are inseparable and need no other company. Nurse having made Therese a present of two bantams, every day after dinner she and Celine sit by the fire playing with them.

“One morning Thérèse climbed out of her cot and made her way into Celine’s; when it was time to dress her, nurse found the little one clinging affectionately to her sister: ‘Oh, Louise!’ she exclaimed, ‘do leave me here! Don’t you see we are just like

the little bantams, we cannot be separated!”

That was true. I could not bear to be away from Celine; I would rather leave my dessert unfinished than let her leave the table without me. The moment she rose I turned round in my high chair and had to get down at once, then we would run off to play together.

I was still too small for the long Sunday services, so Mamma stayed at home to look after me. On these occasions I was very good and quiet, walking all the while on tip-toe; but as soon as I heard the door open there was a tremendous outburst of joy. Rushing to my dear little sister I would exclaim: “Oh, Celine! quick, give me the blessed bread!”¹

One day she did not bring any. What was to be done? I could not do without it, for I looked upon this little feast as my Mass. A bright idea struck me, and I said: “You have no

blessed bread, well then, make some!” Celine immediately opened the cupboard, took out the bread, cut off a tiny bit, and, after saying a Hail Mary over it with due solemnity, she triumphantly presented it to me. Making the sign of the Cross I ate it most religiously and fancied it tasted exactly like the real blessed bread. Under the impression, no doubt, that she was too big to play with dolls, Leonie one day brought us a basket filled with their frocks, and other trifles. On these she laid her doll: “Here, dears,” she said, “choose whatever you like.” Celine looked at it and took a woolen ball. After a moment’s thought I put out my hand, saying: “I choose everything,” and I carried off both doll and basket without more ado.

This childish incident sums up, so to speak, the whole of my life. Later on, when the way of perfection was opened out before me, I realized that to become a Saint one must suffer much, one must always choose the most perfect path. I also understood that there are many degrees of holiness, each soul being free to respond to the calls of Our Lord, and to do much or little for His love - in a word, to select amongst the sacrifices He asks. Then also, as in the days

¹ *The custom still prevails in many parts of France of blessing unleavened bread at the Offertory of the Mass and then distributing it to the faithful. It is known as fain binit. This blessing only takes place at the Parochial Mass. (Rev. Thomas N. Taylor, Editor)*

of my childhood, I cried out: “My God, I choose everything - I will not be a Saint by halves, I am not afraid of suffering for Thee. One thing only do I fear, and that is, to follow my own will. Accept then the offering I make of it, for I choose all that Thou willest!”

But, dear Mother, I am forgetting myself, I must not tell you yet of my girlhood, I am still speaking of the baby of three or four years old. I remember a dream I had at that age which impressed itself very deeply on my memory. I thought I was walking alone in the garden when, suddenly, I saw near the arbour two hideous little devils dancing with surprising agility on a barrel of lime in spite of the heavy irons attached to their feet. At first, they cast fiery glances at me; then, as though suddenly terrified, I saw them in the twinkling of an eye throw themselves down to the bottom of the barrel. They came out of that somehow or other, only to run and hide in the laundry which opened into the garden. Finding them such cowards, I wanted to know what they were going to do and overcoming my fears I went to the window. The wretched creatures kept racing about on the tables, quite at a loss how to hide from my gaze. Now and

again they would come nearer and peer through the windows with an uneasy air, but finding me still at my post, they would scamper off looking the picture of misery.

Of course, this dream was no-wise extraordinary; yet I believe Our Lord made use of it to show me that a soul in the state of grace has nothing to fear from the devil, who is a coward, and will fly even from the gaze of a little child.

To Be Continued.....



My Rosary

Sweet blessed beads! I would not part
With one of you for richest gem
That gleams in kingly diadem;
You know the history of my heart.

For I have told you every grief
In all the days of twenty years,
And I have moistened you with tears,
And in your decades found relief.

Ah! Time has fled, and friends have failed,
And joys have died; but in my needs
You were my friends, my blessed beads!
And you consoled me when I wailed.

For many and many a time, in grief,
My weary fingers wandered round
Thy circled chain, and always found
In some Hail Mary sweet relief.

How many a story you might tell
Of inner life, to all unknown;
I trusted you and you alone,
But ah! You keep my secrets well.

You are the only chain I wear---
A sign that I am but the slave,
In life in death, beyond the grave,
Of Jesus and His Mother fair.

By Rev. A.J. Ryan



THE GIFT OF ONESELF

*From the French of
THE REVEREND JOSEPH
SCHRYVERS, C.S.S.R.*

*Translated by a Religious of Carmel,
Bettendorf, Iowa*

PART TWO

The Practice of Abandonment

CHAPTER ONE



ARTICLE 1

IN WHAT CONSISTS THE ACT OF SELF-SURRENDER

The science of the spiritual life consists, not so much in understanding the obligation of giving oneself to God, as in understanding the practice of this surrender. Happily, for the soul, there is no secret in this practice. The gift of oneself is an act of the free will. It is an impulse of the heart which yields itself entirely to Jesus.

This surrender of the soul, then, is not an act of the intellect. It is neither an argument nor a study, nor any work of the reason. Brilliancy of mind counts for little in the acquisition of holiness. God loves to

reveal Himself to the ignorant and the humble. In their souls, His action meets no obstacles; it need submit to no restraint.

The impulse of the heart which gives itself to Jesus is, moreover, not an act of the imagination. In order to offer the gift of all her being, the soul has no need to picture the perfection and the beauty of God, His fatherly kindness, His sovereign power, His universal dominion over creatures. The work of the imagination demands effort; and not all souls are capable of this. God is a spirit; He is not perceived by any of the senses. To reach Him, it is enough to make a simple act of the will.

Neither is self-surrender a matter of feeling. Feeling is that assemblage of affections, desires, joys, fears, and hopes, which make up our sensible appetite. In this inferior part of man there is a world of emotions and impressions.

Although it is a slave and immeasurably inferior to the will, nevertheless feeling aspires to occupy the first place. In the majority of pious souls, it succeeds only too well. One who wishes to give himself to God ought to relegate feeling to its true place, which is the last, and ought never to be influenced by its lamentations and complaints.

The work of sanctity is the affair of the will aided by grace. Feeling, if it is governed, may become a useful auxiliary. If it is allowed to usurp the place of the will, or meddle with the rights of the will, it becomes an enemy that must be fought.

To give herself to God, the soul has no need of sentiment. She does not need to feel a thrill of contentment or of satisfaction at the thought that she is surrendered to Him. While the will yields to God and consecrates the whole being to Him, the inferior part may be a prey to desolation and fear. While the superior

part is bathed in light, the feeling may be plunged in most profound darkness.

O my soul! Learn to live by the will. Do not let thyself be led, like a blind man, by sentiment and the caprices it engenders. Sentiment, of itself, can add nothing to the act of self-surrender; neither can it take anything away from it.

Abandon thyself to God by an act of the will. This act is altogether spiritual. It is not necessary to clothe it in a formula, nor to encircle it with beautiful considerations, to express it in fine words, nor to steep it in emotion. All that is infinitely beneath Him.

The giving of oneself is the meeting of two spirits, God and the soul. This meeting takes place in the center of the will, by a contact full of love but altogether spiritual. Often the senses have no impression of it; the mind itself does not always perceive it. Let us simplify the spiritual life; let us reduce it to its true notion; and it will appear quite easy and practical.

However, God does not ask us to exclude all feeling. The soul should know that sentiment is not essential to a true gift of self; once she is convinced of this, let her give

herself according to the grace which God bestows upon her.

God does not forbid sentiment; often, indeed, He accords consolations and arouses emotions. But He wishes that we attach no importance to them, and that in times of desolation and darkness we should not imagine that He has withdrawn from our souls His bounty and His paternal care.

ARTICLE 2

THE SOUL SHOULD MAKE THE ACT OF SELF-SURRENDER AS PERFECTLY AS SHE IS ABLE

God has included all sanctity in the easiest and most spontaneous act of human nature. The gift of oneself is only the impulse of a loving heart toward the best of Fathers.

Therefore, the soul ought to concentrate all her effort in this act of self-surrender to God. She ought to set aside every other object. Let us not enfeeble our energy; and let us not waste it. A divided force decreases; or it exhausts itself uselessly.

Jesus has willed that our human nature with all its faculties should be included in the will, and that the will should be summed up in its proper action, love. Let us not be

more wise than He. Let us confine ourselves to surrendering to Him at each instant by an act of love. This act includes all that we can give Him and all that He can claim from us.

Having thus put far away from her all other preoccupation, the soul ought to strive to make this act with all the perfection of which she is capable, to give it the greatest intensity and purity.

Our will is able to love very intensely. It has the faculty of loving. Love is the whole reason for its existence. It is said of God that He is Charity: Deus Caritas est. It is His essence. As for the will, it cannot be essentially love; it merely possesses the faculty of loving; but all the being that God has given it demands love.

The human heart is a fathomless abyss, a boundless reservoir, always yearning for more love. The more it is filled, the more it feels that it is empty; the more it tries to quench its thirst, the more it longs for love.

We can hardly gauge this extraordinary power of affection with which our heart is endowed. In ordinary life, we love, but almost without

knowing it. Only at the hour of separation, when the heart is about to lose the object to which it clings, is the intensity of love revealed. This love may extend even to despair; it is able to cause death. *Fortis est ut mors dilectio.* (*Cant.* 8:6.)

What a formidable power of loving is hidden in our hearts! But we waste it upon an infinity of objects. We are attached to all that pleases us; all that seems good and beautiful captivates our hearts and holds them enchained. So, we fritter away the treasures of love heaped up within us. Ah, if we but concentrated all this ardor upon one single object—God! If, at each moment, in giving ourselves to God, we but went to the depths of our capacity for loving, how quickly we should become perfect!

God invites us to open very wide the mouth of our heart: *Dilata os tuum et implebo illud.* (*Ps.* 80:11.) Open thy mouth and I will fill it; dilate thy desires; enlarge thy heart; widen its limits; then call Me to thee. Like an overflowing ocean, I will fill thee.

The soul, in formulating its act of surrender to God, ought to withdraw from creatures every particle of love which

she has wasted upon them; she ought to collect these particles, unite them, and bring them to the only Object worthy of her affection. Next, she must purify this act from alloy of self-love. The love of God is very fine gold; the least mixture of a foreign element tarnishes its brightness and its beauty. The upright soul will make every effort to give all possible sincerity to this act. Disinterestedness is so pleasing to God!

Whoever wishes to love God must have courage to forget self and to be surrendered to Him without calculating the cost, without reservation. The soul ought to plunge into God, like the stone which is thrown into an abyss. It is certain that this stone will never return to the surface, that, for all human usage, it is lost forever. So, the soul throws herself into God, abandoning herself to His Providence, surrendering herself to His action, knowing that she can no longer take any satisfaction for herself nor provide for her own interests. She only knows that this Abyss into which she plunges is a God infinitely good, wise, and powerful, Who concerns Himself about her salvation with more perfection than she could give to the task.

Thus, the soul strives to give her act all possible intensity and purity. This work of elimination and of purification goes on quietly in the depth of the soul, without a struggle of the mind, without an effort of the imagination. The soul tranquilly possesses her entire will; she coordinates all her energies; she cuts away all foreign elements; then she gives herself to God by an ardent and profound act of love.



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FRANCISCAN SAINTS

MAY 1ST

Servant of God Nicholas Pepoli

Confessor, First Order

After our holy Father St. Francis had received from Innocent III the first confirmation of his rule and the apostolic commission to preach the Gospel, he sent his disciples in pairs into the various provinces of Italy. The oldest of his disciples, Bernard of Quintavalle, arrived with his companions at Bologna in the year 1211. At their first public appearance in the poor habit of their order, girded with a cord, they were laughed at and insulted by the mob; but they remained withal very meek and calm.

A noted professor of jurisprudence of the University of Bologna noticed this and was greatly in admiration. The professor was Nicholas, of the noble family of Pepoli. Nicholas considered that the men in the poor garment must possess deeply rooted virtue if they could accept insult so calmly. He approached Bernard and asked who they were and why they had come to the place. In

answer Bernard handed him the rule of St. Francis. Nicholas read it, and then told the bystanders that the life of these men was very perfect and was approved by the Church, so that they should render them every mark of respect.

Nicholas invited Bernard and his companions to his home and had a convent and a church built for the order. On the recommendations of this very estimable man the Friars Minor at once gained the respect and love of the citizens of the whole city of Bologna. But Nicholas remained their constant protector and best friend.

In the year 1220, upon his return from the East, St. Francis himself came to Bologna. His appearance and his sermons made such an impression on Nicholas that he resolved to leave all and to don the habit of the Friars Minor. St. Francis

gladly received him, and experienced great joy in the new novice, for Nicholas led an exceptionally perfect life in the order.

Often, he was the companion of St. Francis on his journeys, and he imitated the latter's example so faithfully that God gave testimony to his sanctity with miracles. Nicholas raised to life a person who was being borne to the grave; and to a man who had been blinded he restored sight. He died on May first in the year 1229 and was buried in the church which he had built for the friars in Bologna.

ON ENDURING CONTEMPT

1. Consider how the servant of God Nicholas, a man of insight, judged correctly that the patient endurance of insult is a proof of great virtue. It is in fact the surest test of true humility, in which a person has a lowly opinion of himself and willingly accepts contempt from others. But where there is true humility, there is also the foundation and the fruitful root of every other virtue. — Do you stand the test of virtue in the endurance of contempt and disdain?

2. Consider that opportunities for enduring lack of regard present themselves daily. Thomas a Kempis enumerates

a few when he writes (3:49): *“What pleaseth others shall prosper, what is pleasing to thee shall not succeed. What others say shall be hearkened to; what thou sayest shall be reckoned as naught. Others shall ask and shall receive; thou shalt ask and not obtain. Others shall be great in the esteem of men; about thee nothing will be said. To others this or that shall be committed; but thou shalt be accounted as of no use. At this, nature will sometimes repine, and it will be a great matter if thou bear it with silence.”* — How do you behave on such occasions?

3. Consider what will help to bear patiently the contempt of men. It is the thought of our Divine Lord and Savior, who had foretold through His Prophet: “I am the reproach of men, and the outcast of the people” (*Ps. 21:7*). Christ experienced misjudgment and lack of consideration from the day of His birth until His passion. He was satiated with disgrace when Herod in derision dressed Him in a white robe and made Him the laughingstock of the populace. The servant is not above the Master; what wonder if it happens to him as it did to the Master. But reflect also on the reward which Christ enjoys in His

glory; that will also be your portion, as He promised: “Blessed are ye when they shall revile you and persecute you, and speak all that is evil against you, untruly, for my sake. Be glad and rejoice, for your reward is very great in heaven” (*Matt. 5:11*). — Ask Mary, the Queen of the angels, who is so highly honored in the month of May, to obtain for you the strength to endure contempt in a manner pleasing to God after the example she gave under the cross.

PRAYER OF THE CHURCH

*(Over the People on Friday after
Ash Wednesday)*

*Preserve Thy people, O Lord,
and mercifully cleanse them
from all sin: for no harm shall
injure them if iniquity exercis-
es no dominion over them.
Through Christ our Lord.
Amen.*

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THE GREATEST TREASURE

Reverend L. Chiavarino



CHAPTER VI

IN HOLY MASS, JESUS PRAYS FOR US AND OB- TAINS GRACES FOR US

Anyone who finds himself lacking something which he needs goes to some person who can help him by giving him what he lacks. We are in daily need of many graces for soul and body: it is God alone who can give them to us. Therefore, let us turn to God to obtain these favors. There are many good works which we can employ in begging Him for grace: tears of true penance for our sins, prayers, alms, and the like; but the most certain of all means is the Holy Sacrifice of the Mass. In the Mass Jesus prays for us, just as He prayed for His executioners after they had nailed Him to the Cross. Yes, in the Mass Jesus prays for us, and inasmuch as one

word of His is worth more than a million of ours, we can readily see that the Holy Mass is the most efficacious of prayers; we may call it the omnipotent prayer.

In the days of the Emperor Arcadius a certain bishop called Porphyry went to Constantinople to beseech a great boon for his people. The bishop feared that his request might not be granted, but he took advantage of the fact that a son had recently been born to the Emperor, to present his petition in a manner which might ensure its fulfillment. After the Baptism of the young prince, Porphyry placed in the infant's tiny hands a slip upon which he had written his wish. The Emperor readily enough took the slip from the hands of his young son and read it. Notwithstanding the nature of the request, which was one he might

not otherwise have granted, the fact of its coming to him through his son caused him to give Porphyry his desire.

Such an anecdote as this illustrates just what happens in the Holy Sacrifice of the Mass. We place our prayers in the sacred hands of Jesus. When He presents them to His Heavenly Father we may be assured that they will not go unanswered. God, Who never refuses anything to His Son, will grant whatever we ask through the Mass. By it we may obtain the conversion of sinners, the perseverance of the just, strength to combat evil, constancy in good. By it God will grant us every grace we need for our souls, health of body, fair seasons, rich harvests, employment, peace for our families and for the world; in other words, by means of the Mass we can obtain from God all that we need for our spiritual and temporal well-being.

O blessed Mass! It is in very truth the key to all the treasures of Heaven. Let us assist at it as often as we can and let us pour out our hearts to God beseeching Him for every favor we need, no matter how great may be our need.

Not long ago a young boy, to whose heart Jesus had spoken in his First Communion, observed with grief that both his parents had abandoned the

practice of going to Mass. Although he begged them to go, his entreaties were in vain.

He resolved to go to Mass himself twice during each week, once for his mother, and once for his father. His mother became curious about his early rising and one morning she followed him as he left the house. When she came to the Church she discovered him kneeling in angelic recollection and praying fervently. She waited for him at the door and moved to tears by the sincerity of his devotion, she questioned him. Embracing her joyfully, the child exclaimed:

“Mother, yesterday's Mass was for Father; today's is for you.”

The sequel may easily be imagined. On the following days the boy went to Mass in company with his parents, and the three knelt together before the altar. The favor the child desired had been obtained through the Holy Mass.

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