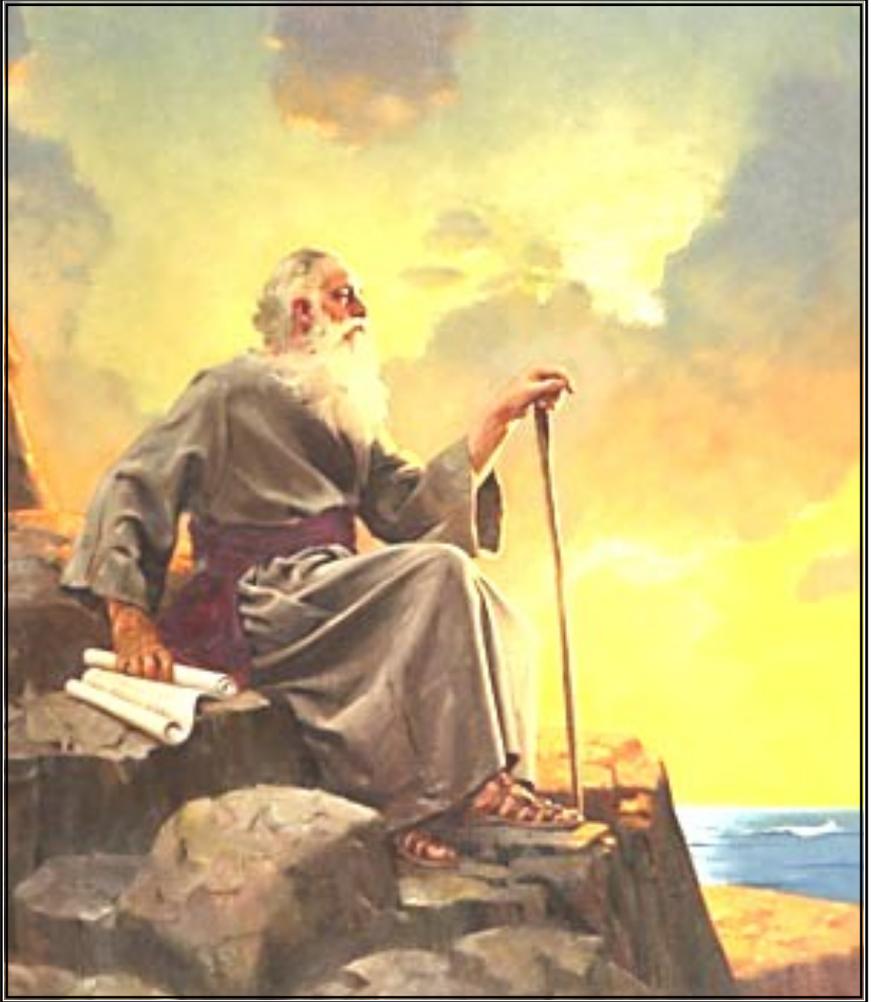


# THE SERAPH

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*St. John the Evangelist in Exile*  
*Illustrated by Ellen White*

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The **SERAPH** seeks to serve and unite in spirit all Roman Catholics, faithful to tradition, and all men of good will, for the betterment of society according to the Gospel of Jesus Christ and in the Spirit of Saint Francis of Assisi.

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*In essentia - Únitas. In dúbio - Libertas.  
In ómnibus - Caritas.*

# PILGRIMAGES SANCTIFY VERY LITTLE

*Bishop Giles, OFM DD*

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*“And he cried out in a mighty voice, ‘Fallen, fallen is Babylon the great! She has become a lair for demons and a haunt for every unclean spirit, every unclean bird, and every detestable beast. All the nations have drunk the wine of the passion of her immorality. The kings of the earth were immoral with her, and the merchants of the earth have grown wealthy from the extravagance of her luxury’. Then I heard another voice from heaven say: ‘Come out of her, My people, so that you will not share in her sins or contract any of her plagues.’” (Apocalypse 18:2-4)*

We do not believe that Rome has become the seat of the Anti-Christ. However, it is painfully evident that it is the seat of false prophets and false teachers. These are the precursors of the Anti-Christ, just as St. John the Baptist was the pre-cursor of Jesus Christ.

We know from the testimony of Bella Dodd that many atheistic Communists have infiltrated the once Catholic Church to destroy Her from within. As they gradually rose

to power and influence as Rectors, Seminary directors, Religious superiors, priests, bishops, cardinals, and popes, they set about the nefarious plans of Freemasons, Communists, and Satanists. Once in place, they either directed or commandeered the “Vatican II Council.”

They formed a military-like fifth column in the Catholic Church to bring Her under the umbrella of Satanic Freemasonry. Under the guise of “Christian Unity,” the doctrines of the Catholic Church were modified, watered down, or completely discarded so that various non-Catholic religions (principally non-Christians and Protestants) could find them more acceptable. What was perhaps more apparent to the uninitiated was the changes in the rites of the Holy Sacrifice of the Mass and the Sacraments. By degrees, the multitude of the Faithful was led down the easy and pleasure-seeking “primrose path,” which ended in the complete surrender or loss of the Catholic Faith given to us by Jesus

Christ, the Son of God and Second Person of the Blessed Trinity.

The easy path of false religion supplanted the straightforward teaching of Jesus to deny ourselves daily, take up our cross, and follow Him on the hard, narrow, and steep path of salvation. The Protestant idea of confusing and replacing Christ's redemptive act with salvation which requires that we work out our salvation in fear and trembling, took hold very quickly in the hearts of Catholics looking for the easy way. Catholics at first refused Luther's teaching of "accept Jesus and then sin on bravely," but then, when it was reworded and presented more subtly, it found eager acceptance by unguarded fallen nature.

The changes in the Mass and sacraments often invalidated them, so many would-be Catholics soon found themselves devoid of sacramental graces. The priesthood was soon rendered invalid or useless, just as King Henry VIII invalidated and rendered inoperable the priesthood in the Anglican Church. Many became idolaters when the form of the Holy Sacrament of the Altar and the sacred rite of Ordination was abused and invalidated.

Many here in the United States of America look to Europe and

especially Rome and the various once Catholic shrines, as places of religious pilgrimage. Very often in my travels, I am approached by people encouraging me to visit Rome, Assisi, Lourdes, etc. They are filled with awe as they consider these places' material beauty and religious history. There are many beautiful Cathedrals, Churches, and Shrines here in our own country as well. While I am sure these pious souls mean well, I cannot help but wonder if they know what has happened in these once Catholic places. They were built with faith and love by our poor Catholic ancestors at great sacrifice and pain. These were indeed works of faith and love, but today, they are often nothing more than museums or places of commerce in religious trinkets.

I recall as a young seminarian hearing a sermon in our humble chapel (converted garage) in Rochester, NY, that Jesus is present here on our altar in all His Divinity and Humanity just the same as He was in the humble manger in Bethlehem. As a priest, I hold Jesus Christ, True God, and True Man, in unworthy hands at every Mass I offer. Having held Jesus and so intimately received Him in Holy Communion, what else is there in

the world? Is there anything better in Rome? In any cathedral, basilica, church, or shrine?

We carry ourselves wherever we go. The sinner in the USA is still the same if he is in Rome. We can change our location and surroundings, but all this is useless if we do not change who we are within. If our bodies are temples of the world, passions, or devils, being in once sacred places does not cleanse us. Suppose our bodies are, as they should be, actual temples of the Holy Ghost, and God is living within us (not driven out by mortal sins). In that case, our physical surroundings become insignificant or even irrelevant.

We do not need to go to any specific place in this world to find God. At any moment and place, we can renounce our sin, form the intention never to sin again, resolve to confess and do penance for our sins as soon as possible, and then and there, we become friends of God. At any time, we can form the holy desire for union with Jesus in the Holy Sacrament of the Altar and be filled with God's grace. By simple acts of our wills and desires, Grace and Faith can be regained and increased within us even when we cannot physically attend the Holy Sacrifice of the Mass or receive the var-

ious sacraments. "God accepts the desire for the deed." We have no excuse not to increase and grow our spiritual lives this very moment and for the rest of our lives here on earth. We do not need to physically go anywhere or do anything to ask and receive God's friendship once again.

This is not to say that the Sacraments and the Church are unnecessary. On the contrary, in becoming God's friend, we must renounce our sins, repent, confess, and do penance. However, we become pleasing to God long before accomplishing all these things. He is pleased with our spiritual desires and resolutions if they are true desires and resolutions. We must strive to perform them at the earliest physical opportunity.

The Modernist infiltrators have succeeded in turning the majority of Catholics into Materialists. We tend to focus more on the physical surroundings and trappings than on the spiritual reality before us. How many receive "Holy Communion" without a spiritual thought or desire? They appear pious and holy, but inwardly their hearts are far from Him. How many go to once holy places to gawk, amuse themselves, or fill themselves with spiritual or even worldly pride?



# IS GOD CALLING YOU?

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

*Romans 12:2*

*Do you love serving God and neighbor?*

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

*Do you yearn for something more?*

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

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

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



# THE RETURN TO OUR CZECH MISSION

*Father Joseph Noonan, OFM*

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My Dear Czech Catholics,

It is with great joy that I return to your homeland to celebrate Holy Mass, administer the Sacraments, and care for your spiritual needs.

Today also is a day of great joy as the first Mass is celebrated in this church. You have worked very hard for many years and donated your money to restore this church. I pray that God is pleased with your effort and desire to restore this church. On my part, I am impressed with how a small group of Catholics was able to accomplish such a great work with the beautiful restoration of this church that was going to be demolished.

We are reminded of the words of Scripture: “And trembling, he said: How terrible is this place? this is no other but the house of God, and the gate of heaven.” (Genesis Chapter 28; Verse 17) Holy Mother Church uses this passage to describe a Catholic Church. It applies only to a Catholic Church and no other. Why is that? It is only in a Catholic Church where

Our Lord is present in the Blessed Sacrament.

Our Lord’s Presence is a True Presence, Body, Blood, Soul, and Divinity. This church, therefore, once blessed and the Holy Sacrifice of the Mass takes place, is the House of God. This building is like no other. Its only purpose is to offer the Holy Sacrifice of the Mass and to administer the Holy Sacraments. No longer should it be used for any other purpose.

I encourage you to visit this church as often as possible. This House of God is a House of Prayer. We are reminded of the value of visiting the church. Even if it is not possible to reserve the Blessed Sacrament at this time, good habits may be formed with regular visits to the church. The Church has always encouraged Catholics to visit God’s House often. I am aware this may be a new idea or thought to many of you, but the only way to form new habits is to take the time and make an effort to visit this beautiful House of God.

In the past, the local church was the center of a village or town or for a group of people of similar national or ethnic backgrounds. My suggestion, no, my best spiritual advice, is to let this restored Catholic church be a physical symbol of the unity the Holy Mother Church has always promoted for Catholics in all circumstances and cultures.

The world has recently passed through one of the darkest periods in its history. The world has been victimized by the lies and frauds of those who want you dead. Many of you have suffered from an illness made by men for the vilest of purposes. Recall from the past two and one-half years the most challenging time for you and your loved ones. Did you not pray more earnestly? Did you pray with greater fervor? Did you storm Heaven for mercy and kindness? Do not forget those moments where Our Dear Lord heard your prayers. Do not let those moments go to waste. Too often, men forget the past once they have passed through the worst situations, forgetting the spiritual lessons God wishes to teach us.

I recall my thoughts from the early days of what the world calls the Covid crisis. After listening to the contradictions

and lies of the “experts” and watching the very heavy hand of socialism engulf the world, I determined then that this situation was not about a virus but was clearly demonic. Yes, even in the United States, this socialism was felt in a manner most Americans had never experienced. Over two years later, my first thoughts are confirmed through the truth, revealed by science and medicine. So, I ask the question. Were the last two and a half years about a virus, or was it about controlling the world in a manner most had never experienced?

I watched and prayed from Texas for your situation here in the Czech Republic. I learned enough of the details to understand that the officials had, at times, reverted to the oppressive ways of the past. My heart and my prayers were with you during those dark days. Let us pray we never experience this demonic oppression again.

In Texas, we were more blessed. I was able to continue to say Holy Mass. I was never required to close the church. I began to offer more Masses on Sunday as the congregation grew substantially during this time. For us, God used this difficult time to bless us in a way we had not seen before.

Personally, I was blessed with good health. I did not at any time contract the Covid “virus.”

One may ask why God would allow such a thing as this to happen. Understand first that God does not interfere with the free will of men. Men either wish to do God’s Holy Will or work against it for selfish reasons or, worse, for evil purposes. I preached to my Catholics in Texas and elsewhere in the Spring of 2020 that the situation was both a punishment and a warning. I believe that today this is still the correct spiritual understanding.

God has always used the evil of men to hopefully bring about good for those who understand and are willing to spiritually benefit from difficult situations.

When one looks around the world today and for many years in the past, there have existed many evils. You are familiar with many of them. Abortion, homosexuality, promiscuity of all types, and a frightening degree of the denial of God on many levels are obvious to those who are not blind. Communism and Socialism of all kinds and evil corruption on all levels and all ways of life and politics con-

tinue to plague most nations in the world. Why would God not punish us? The world deserves any punishment God desires to enact upon us. The fact is, He shows more mercy than we deserve.

Looking back at the Covid period, God brought the world to its knees. Perhaps the only other time this has occurred in history was the Great Flood during the time of Noah. One might conclude that the only reason God has spared us is because of the great deceptions of the evil persons behind the Covid fraud.

The lessons of Covid should remind us of the need to strive for supernatural virtue. In other words, one must sincerely desire to be a saint and do all through grace to accomplish this.

God has punished man many times in the past. Who is there to recognize the punishment this time? Who is there to understand the warning God has given us? Do we understand the mercy of God in this warning?

Grace and prayer have always been the answer to all situations in life. The key to receiving God’s blessings is to persevere in humble prayer. How many have found great solace

and consolation in the House of God? The Church has encouraged Catholics everywhere to visit their local Catholic church. Let this newly blessed church named All Saints Catholic Church be the means of unifying this group of True Catholics. May it be the location where many other Catholics come to worship God through the Holy Sacrifice of the Mass.

Understand clearly what you have here, my dear Czech Catholics. There are many traditional Catholics who have no church to go to. How often is Mass said in homes or locations other than a church, the

House of God, or the Gate of Heaven? Be ever so grateful for this tremendous blessing. Take advantage of this opportunity.

Let this church, once nearly demolished by those who have nearly destroyed the True Faith be a sign of the renewal or rebirth of the Faith among you who have labored so hard for so many years. Indeed, let us restore all things in Christ. Look to the future with great promise. Move forward with the Faith of the Apostles and your great patrons, Saints Cyril and Methodius!

Amen.

# The Catholic Faith

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*You may also email your questions or comments to [father@catholichour.org](mailto:father@catholichour.org)*

# THE BIRTH OF THE HOLY ROMAN EMPIRE

Father Anthony Lentz, OFM

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*End of the Apostolic Age*

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*“The morning sun rose over the seaport city of Ephesus. In a small house looking over the Aegean Sea, St. John, the last living member of the college of Apostles, is dying. It was more than sixty years since he laid his head upon the breast of his Good Lord; since he witnessed the Crucifixion; and since he was present at the Ascension. After the descent of the Holy Ghost, he preached the Gospel with courage before the Sanhedrin, and with that same courage, he continued to preach the Gospel in different parts of the world. He wrote at least three epistles, the Book of the Apocalypse, and, in order to combat the Gnostic heresy, he finally wrote his Gospel.*

*As he lay there, all the years of his life passed through his thoughts. He remembers when Our Lord asked, ‘Can you drink of the chalice that I will give you?’ He responded with his brother James, ‘Yes.’ This was the cup of martyrdom. ‘Oh blessed martyrdom!’ he thought to himself, ‘It does come to us in many different*

*ways. If not the martyrdom of blood, then the martyrdom of a life given to God. To give my miserable life to God and then to receive the crown of glory in return. Oh, what a generous Lord! My heart is ready. Oh my God; my heart is ready.’*

*A large group of his disciples gathered in his small room. His two closest, Polycarp and Ignatius, were present to say their final farewells to their father in Christ. Polycarp leaned in towards St. John, asking, ‘Father, would you give us a final word and your final blessing?’ St. John opening his eyes widely while looking around the room, said, with a serene smile on his face, ‘Let the words of Our Blessed Savior resound in your ears, “Love one another as I have loved you. For there is no greater love than this that a man gives his life for his friends.” I have given my life to you, my children, for Christ’s sake and for yours. Remember that “God is love,” and let that love reside in your hearts for all the days of your*

*lives and into eternity.’ Lifting up his hand, he gave all those who were present his blessing. Then closing his eyes, he died peacefully in the Lord. His death marked the end of the Apostolic Age and the beginning of the Age of Martyrs.”*

This is a dramatic representation of the death of St. John the Apostle. It could have happened this way. There are many credible accounts of certain saints who died in such a manner, such as St. Francis of Assisi. I do not think presenting it is out of place since tradition tells us that he died a natural death. The imagery could help us connect with the saint and to be inspired during times of meditation.

I chose to portray St. John’s death to illustrate how the Church was entering a new stage in her existence and was about to face new challenges, especially with the Roman Empire. The Apostles were now all dead. That personal link the early Church had with Our Lord was now ended, but they were not to be left as orphans. He made sure that through the Apostolic succession, His Gospel would continue to be preached, the Sacraments would be administered, and the Sacrifice of the Mass (in its early form) would continue to be celebrated. This

would all endure until the end of time.

The successors of the Apostles, the bishops, continued their work throughout the known world. Many of them are known throughout history as the *Apostolic Fathers*. These men were the close associates of the Apostles or men close to those associates. They were the Church hierarchy of the second and third generations. Many wrote epistles to the various early Christian communities to admonish and help them keep the faith. St. Clement of Rome, St. Polycarp, and St. Ignatius were among these men. The term “faith” had taken a new meaning during this time. None of these men had ever met Our Lord while He was personally on earth. Yet, they were moved by Our Lord’s teachings and were inspired by His great love and mercy for humanity. They were indeed blessed men. I am not saying this of myself but merely repeating what Our Lord said, *“Blessed are they who have not seen but believe.”*

The Vicarship of St. Peter continued with the bishops of Rome, and their supremacy was recognized. An early indication of this recognition is found in the *Epistle of St. Clement to the Corinthians*. St.

Clement was the third successor of St. Peter in Rome, and it is believed that he was martyred in the year 99. His epistle was written to put an end to the seditions from lawful authority that were forming in the Corinthian church. This must have been a severe problem if St. Clement was compelled to write to them. He states at the beginning that he is writing as the “Bishop of Rome” and writes in an authoritative style, not merely advisory, as other bishops would have been prone to do when writing to another community. Over the next few centuries, the Bishop of Rome’s primacy would become more apparent.

I have taken the time to explain this because it connects with the main topic of this series of articles. It reminds us that the Holy Roman Empire was not merely the re-creation of that old pagan empire nor even the Christianized Empire of Constantine, but it was instead a new establishment of which the Papacy took *the* essential part of creating.

In the next article, we will discuss how the Church became the enemy of the Empire. The contrary doctrines and practices would clash. This resulted in Christians having to meet in secret places, such as the catacombs. Christ’s Church was to be subjected to calumnies and lies. Because of this and other influences, the average pagan would come to hate them. This hatred would fuel more violent persecutions, which would continue on and off during the next three centuries. The great persecutions of the Church during this time occurred during the reigns of Domitian (95-96); of Trajan (106-117); of Marcus Aurelius (161-180), of Septimius Severus (202-211); of Valerian (257-260); of Aurelianus (274-275) and of Diocletian and Galerius (303-311). These emperors had only one goal in mind, that is, to ensure the existence and vitality of the Empire as they knew it by the extermination of the Church of Jesus Christ.

*To Be Continued*

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# THE COMMUNIST THREAT

Father Joseph Noonan, OFM

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## Part Fifteen: The Undermining of Education

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

1974

The **National Diffusion Network (NDN)**, the transmission belt for federally funded and developed innovative and/or behavior modification programs, was established in 1974. This network, which bears much of the blame for the dilution of absolute values of those children and parents exposed to NDN programs from the mid-seventies to the present, was created to facilitate the adoption by local schools of innovative programs which had been approved by the Joint Dissemination Review Panel (JDRP), a federal panel of educators.

Most, if not all, states received funding from the U.S. Department of Education to set up Facilitator Centers staffed by educators familiar with NDN programs. These individuals who had contacts in school dis-

tricts throughout the individual states promoted the programs and arranged for the “developers,” or other staff associated with the program, to visit the state to conduct in-service training at schools which had adopted the programs.

Often these programs were described in benign NDN program terms and flew under the banner of “basic skills.” Local school boards accepted them since they were subsidized and less expensive to implement than programs developed by private sector textbook companies. The NDN’s penetration of the national educational landscape in the early 1980s is exemplified by the fact that Texas alone had approximately seventeen NDN offices which facilitated the adoption of programs. The State of Maine received some sort of “gold medal” for being the number one state in its number of program adoptions.

There is no question that the National Diffusion Network programs have caused more controversy among parents

than any other programs developed with federal funds. The regional hearings held by the U.S. Department of Education in 1984 to take testimony from citizens regarding the need for regulations to enforce the *Protection of Pupil Rights Amendment* (PPRA) consisted of emotional and angry testimony from teachers and parents regarding the value destroying programs in the NDN. The two most destructive programs developed prior to 1984 were *Curriculum for Meeting Modern Problems*, which contained *The New Model Me* for the high school level, and *Positive Attitude toward Learning*. Both of these curricula employed behavior modification techniques, values clarification, role playing and, specifically, such games as “The Survival Game” — sometimes known as “The Lifeboat Game” — where students were enlisted to decide who is worthy of survival in a shipwreck: the priest, the lawyer, the pregnant mother, angry teenager, etc. — pure humanistic curricula.

**Charlotte Iserbyt’s Note:** Critiques of many of the most controversial NDN programs can be found in the testimonies given during the hearings for proposed regulations for the *Hatch Amendment* in 1984 contained in *Child Abuse in the Classroom* edited by Phyllis Schlafly (Pere Marquette

Press: Alton, Illinois, 1984). Mrs. Schlafly took it upon herself to publish these important testimonies due to the U.S. Department of Education’s unwillingness to do so. As late as 1994 the NDN continued to list *The New Model Me* as an “exemplary program” in its Educational Programs that Work, the catalog of the National Diffusion Network. Such blatant continuation of programs designed to destroy children’s values, no matter which administration is in office, is shocking.

**A Performance Accountability System for School Administrators** (Parker Publishing Co., Inc.: West Nyack, N.Y., 1974) by T.H. Bell, Ph.D., was published. T.H. Bell later served as secretary of education during President Ronald Reagan’s first term in office, 1981–1985. Excerpts from Bell’s book follow:

#### USE OF TESTS IN NEEDS ASSESSMENT:

The economic, sociological, psychological and physical aspects of students must be taken into account as we look at their educational needs and accomplishments, and fortunately there are a number of attitude and inventory scales that can be used to assess these admittedly difficult to measure outcomes. (pp. 33–34)

Most of these efforts to manage education try to center in one place an information center that receives reports and makes available to all members of the management team various types of information useful to managers. (p. 45)

**Charlotte Iserbyt's Note:** There is no question in this writer's mind that this one man bears much of the responsibility for the deliberate dumbing down of our schools. He set the stage for outcome-based education through his early support for systems management — Management by Objectives and Planning, Programming, Budgeting Systems. These systems later evolved into full-blown Total Quality Management for education, having gone through the initial stage of Professor Benjamin Bloom's Mastery Learning and ending up in 1984 as William Spady's Transformational OBE. Outcome-Based or results/performance/competency-based education requires mastery learning, direct instruction, individualized instruction, systems management and computer technology. Bell's earlier activities in the 1970s as U.S. Commissioner of Education, including his role in promoting and supporting dumbed-down life role competencies for K-12 (see 1975 Adult Performance Level Study and the 1983 Delker article) and his testimony before

the U.S. Congress in favor of a U.S. Department of Education, should have kept his name off of any list of potential nominees presented to President Reagan. Concerns regarding this nomination expressed by Reagan supporters were proved well-founded when: Bell spearheaded the technology initiative in 1981 (see Project BEST, Better Education Skills Through Technology); funded in 1984 William Spady's infamous Far West Laboratory (Utah OBE) grant which promised to (and did!) put OBE "in all schools of the nation"; predicted that schools would be bookless by the year 2000; recommended that all students have computers; and fired Edward Curran, the director of the National Institute of Education, when Curran recommended to President Reagan that his office (the NIE) be abolished. According to a former member of the Utah Education Association who was a close friend of Bell's in the 1970s, had the Senate Committee that confirmed T.H. Bell as secretary of education read Bell's book, *A Performance Accountability System for School Administrators*, it is unlikely he would have been confirmed. (See Appendix IX quotes from Bell's book.)

**"Parent's Fear 'Big Brother' Aspect of New Concept"** by Monica Lanza was written for

the Passaic, New Jersey The Herald News on March 20, 1974. Excerpts follow from the first of a two-part series:

Questioning the purpose of modern educational *goals* by parents has brought to light the possibility that a new curriculum ultimately could force all school children to fit a preconceived mold or norm by computerized evaluation [emphasis in original]. And, students who don't could be branded misfits and sent to a school psychologist for therapy. The threat, they say, is in the form of a bill before the state legislature that would take effect July 1, if passed. This bill would provide for two new Educational Improvement Centers in New Jersey, bringing the total of such centers in the state to four. The centers are currently being used by the federal government to reach the grass-roots level through its *Elementary and Secondary Education Act*. ... Under the stated aim of developing "critical thinking skills" in children, the centers, as agents for the Planning, Programming, Budgeting System (PPBS), have been charged with using behavior modification and sensitivity training to develop those skills. ...

At the Cedar Knolls center in Morris County, Joseph T. Pascarella, program developer, re-

cently conducted a workshop which was attended by a number of teachers who reviewed one method of sensitivity training, known as the "Who Shall Survive" game. Participants in the game are given the sexes, backgrounds and capabilities of 15 people in a bomb shelter that supports only seven people, and are asked to decide which seven are the best equipped to re-populate the earth. The answer that none should be put to death is not accepted. This type of training, according to opponents, changes the values of the students who may have been taught at home that murder is wrong under all circumstances.

From the second article in the series, "Teachers Taught to Be 'Agents of Social Change,'" the reader is informed that:

Educational Improvement Centers (EICs) provide training to prepare teachers to become agents for social change. ...

A publication entitled *Education: From the Acquisition of Knowledge to Programmed Conditioned Response* states: "Teachers who are seemingly impervious to change will be sought out and trained on an individual basis, and forces which block the adoption of new ideas will be identified and ways to overcome these forces will be explored." ...

Behavior modification was the theme of a learning center at a workshop at the Northwestern New Jersey EIC recently. A teacher rattled off the three domains of behavior modification as propounded by a Benjamin Bloom, who more than a dozen years ago, redefined the purpose of education as “behavior modification.” ...

The multitude of programs available is mind-boggling. Programs filter down from entities like the Educational Resource Information Center [ERIC] and are presented to local school systems with a flourish. They are praised by gullible administrators and put into action by unwitting teachers....

One of the reasons for their current success is that the language used in the presentation of new programs is almost unintelligible. There are teachers who will admit to not understanding the jargon, but not publicly — and those who do see underlying dangers say nothing for fear of losing their jobs. ...

The father of the myriad federally financed programs is “Projects to Advance Creativity in Education” (PACE). The PACE programs are described in a 584-page publication entitled *Pacesetters in Innovation* which lists such “subjects” as

psychotherapy, sensitivity training, behavior modification, and humanistic curriculum....

According to the Department of Health, Education and Welfare (HEW) *Catalog of Assistance*, the PACE program reached seven million children during 1971 and 1972 at a cost of \$250 million. The Office of Education has more than 100 such programs and HEW funded 70,000 behavioral research programs — some among prison inmates which were soundly criticized and are being withdrawn from the prison system. ...

Mr. Thomas Hamill of the EIC Northwest, said that funds for “specific kinds of research and development” are channeled to 16 national laboratories attached to colleges and universities, a dozen national laboratories studying “individually prescribed instruction,” and a number of Educational Resource Information Centers, for delivery to the EIC’s.

**Charlotte Iserby’s Note:** Whenever and wherever *individualized education* is mentioned in professional educational literature, parents should realize that Mastery Learning/OBE/DI is the required instructional method. Homegrown individualized instruction, non-programmed kitchen table type

instruction, with a parent instructing his/her child using traditional textbooks and tests, is not the same thing as *institutionalized* individualized instruction with its programmed, computer-assisted instruction or programmed reading from a script, which often provides immediate reinforcement with tokens, candy rewards. Also of interest is the fact that prison inmates are protected from subjection to behavior modification techniques and workers in government offices are protected from subjection to training programs which are violations of their religious liberties, but prohibition of the use of behavior modification techniques on normal, American school children is non-existent. (See 1988 Clarence Thomas, chairman of the Equal Employment Opportunity Commission and present U.S. Supreme Court Justice, ruling concerning employment protection.)

In 1974 **Individual Rights and the Federal Role in Behavior Modification:** Report of the Subcommittee on Constitutional Rights from the Committee on the Judiciary, U.S. Senate, Washington, D.C. was prepared under the chairmanship of North Carolina's late Senator Sam Ervin, who, unfortunately, was unable to continue his work on this important issue due to his being

called to serve as a member of the Senate Judiciary Committee investigating the Watergate break-in. Ervin stated in the preface to the report:

Technology has begun to develop new methods of behavior control capable of altering not just an individual's actions but his very personality and manner of thinking as well. Because it affects the ability of the individual to think for himself, the behavioral technology being developed in the United States today touches upon the most basic sources of individuality, and the very core of personal freedom. To my mind, the most serious threat posed by the technology of behavior modification is the power this technology gives one man to impose his views and values on another. In our democratic society, values such as political and religious preferences are expressly left to individual choice. If our society is to remain free, one man must not be empowered to change another man's personality and dictate the values, thoughts and feelings of another.

*To Be Continued*

# ST. THÉRÈSE OF LISIEUX

## *An Autobiography*

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### CHAPTER SEVEN

#### CARMEL AT LAST

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Since the day of my clothing, I had received abundant lights on religious perfection and particularly on the vow of poverty. Whilst I was a postulant, I liked to have nice things for my own use, and to find what was needful ready to hand. Jesus bore with me patiently. He does not disclose everything at once to souls, but as a rule gives His light little by little. At the beginning of my spiritual life — between the age of thirteen and fourteen — I often wondered what greater knowledge of perfection could come to me later on, for I thought it impossible to acquire a better understanding of it than I had then. It was not long, however, before I learnt that in this matter the more one advances, the farther one seems from the goal, and now I am not only resigned to seeing myself always imperfect, but the thought of it even affords me joy.

To return to the lessons Our Lord deigned to teach me. One evening, after Compline, I searched in vain for our lamp on the shelves where they are kept. I concluded rightly that a Sister had taken it believing it to be her own, and during

the time of the “Great Silence” I could not ask to have it back. Must I then remain in darkness for a whole hour, just when I had counted on doing a great deal of work? Without the interior light of grace, I should undoubtedly have pitied myself, but in the midst of the darkness I found my soul divinely illumined. It was brought home to me that poverty consists in being deprived not only of what is convenient but also of what is necessary, so that I felt happy instead of aggrieved.

About this time, I began to have a preference for whatever was ugly and inconvenient, so much so that I rejoiced when a pretty little water jug was taken from our cell and replaced by a big one, badly chipped all over. I also made great efforts not to excuse myself, but I found this very difficult, especially with our Novice Mistress from whom I was unwilling to hide anything.

My first victory of the kind, though not a great one, cost me a good deal. It happened that a small jar which had been left by a window was found broken. Believing that I was the culprit our Novice Mistress reproached me for leaving it about, adding

that I was most untidy and must be more careful for the future. She seemed displeased, so without saying a word in self-defense I kissed the ground and promised to be more orderly. I was so little advanced in perfection that even trifles like these cost me dear, as I have said, and I found it necessary to console myself with the thought that all would come to light on the day of Judgement.

I endeavored, above all, to practice little hidden acts of virtue, such as folding the mantles which the Sisters had forgotten and being on the alert to render them help. I had also a great attraction towards penance, alt-

hough I was not allowed to satisfy the desire. Indeed, the only mortification I was permitted was the overcoming of my self-love, which did me far more good than any bodily penance could have done. Meanwhile Our Lady helped me with my wedding dress, and no sooner was it completed than all obstacles vanished and my profession was fixed for September 8, 1890.

All that I have set down in such few words might have filled many pages, but those pages will never be read upon earth. . .

*To Be Continued*



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# THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



## CHAPTER SEVEN CATECHISM ON THE SANCTIFICATION OF SUNDAY

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You labor, you labor, my children; but what you earn ruins your body and your soul. If one ask those who work on Sunday, “What have you been doing?” they might answer, “I have been selling my soul to the devil, crucifying Our Lord, and renouncing my Baptism. I am going to Hell; I shall have to weep for all eternity in vain.” When I see people driving carts on Sunday, I think I see them carrying their souls to Hell.

Oh, how mistaken in his calculations is he who labors hard on Sunday, thinking that he will earn more money or do more work! Can two or three shillings ever make up for the harm he does himself by violating the law of the good  
OCTOBER 2022

God? You imagine that everything depends on your working; but there comes an illness, an accident...so little is required!...a tempest, a hail-storm, a frost. The good God holds everything in His hand; He can avenge Himself when He will, and as He will; the means are not wanting to Him. Is He not always the strongest? Must not He be the master in the end?

There was once a woman who came to her priest to ask leave to get in her hay on Sunday. “But,” said the priest, “it is not necessary; your hay will run no risk.” The woman insisted, saying, “Then you want me to let my crop be lost?” She herself died that very evening; she was more in danger than

her crop of hay. *“Labor not for the meat which perisheth, but for that which endured unto life everlasting.”* [Jn. 6:27].

What will remain to you of your Sunday work? You leave the earth just as it is; when you go away, you carry nothing with you. Ah! when we are attached to the earth, we are not willing to go! Our first end is to go to God; we are on the earth for no other purpose. My brethren, we should die on Sunday, and rise again on Monday.

Sunday is the property of our good God; it is His own day, the Lord’s day. He made all the days of the week: He might have kept them all; He has given you six, and has reserved only the seventh for Himself. What right have you to meddle with what does not belong to you? You know very well that stolen goods never bring any profit. Nor will the day that you steal from Our Lord profit you either. I know two very certain ways of becoming poor: they are working on Sunday and taking other people’s property.



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# FRANCISCAN SAINTS

OCTOBER 1ST

**Blessed John of Dukla**

*Confessor, First Order*

John was born at Dukla in Poland, and was reared by his pious parents in the fear of God. Filled with desire for greater perfection, he entered the Order of St. Francis at an early age. His zeal persevered, so that his associates beheld in the young religious a model of perfection. His humility and heartfelt charity toward everyone caused him to be generally loved. Frequently he was obliged to undertake the office of superior, and he administered the custody of Lwow with high praise.

When St. John Capistran came to Poland in 1453, and established convents which aimed at stricter observance of the rule of St. Francis, Father John of Dukla attached himself to the reformed group. Although he was now forty years old and had been a superior for a long time, he again became a model of obedience, and led

the zealous novices in the faithful observance of all the statutes of the order.

Daily he read in the rule, and out of love for holy poverty he wished to have no other book. It grieved him deeply to witness even the slightest violation of the rule. He himself submitted promptly and cheerfully to all the directions of his superiors. Withal, he practiced severe mortification, kept vigil in prayer through many hours of the night, was continually active as a director of souls, and practiced great devotion to the Blessed Virgin Mary. He had the special gift of reconciling people that were at variance with each other. He also labored with great zeal to bring the schismatic Ruthenians and Armenians back to unity with the Catholic Church.

When he was nearly seventy years old, he was afflicted by

God with blindness. But John bore the great affliction with great patience, and did not slacken his activities until his blessed death in the year 1484. His tomb in the Franciscan church at Lwow has been glorified with many miracles. Several of the kings of Poland interested themselves in his canonization, and at the request of the people. Pope Clement XII admitted him among the principal patrons of the Poles and Lithuanians.

## ON THE QUALITIES OF OBEDIENCE

1.) Blessed John recognized the great value of obedience. He rejoiced that in the prime of life he could transfer from giving commands to obeying them, and he did obey with great perfection. In fact, obeying is easier and much safer than commanding; and when performed perfectly it is also more honorable and meritorious before God. Christ *"became obedient unto death, even unto the death of the cross, for which cause God also hath exalted him"* (Phil. 2:8, 9). Through the disobedience of Adam evil came into the world; through Christ's perfect obedience salvation

has again come to us. — What do you share? The disobedience of the one, or the obedience of the Other?

2.) Consider how our obedience should be qualified. Following the example of Blessed John, we should obey cheerfully and promptly. Reluctant and unwilling obedience, rendered only from necessity and outwardly, can be pleasing neither to God nor to man. *"That is no virtue,"* says St. Bernard, *"but rather a cloak for one's interior wickedness."* In order that such remonstrances may not arise in our depraved nature, we should immediately, without any hesitation, carry out a given order. If you hesitate, the grace of God which was offered you to carry out the lawful command will be withdrawn. If you execute the order promptly and cheerfully, you will be particularly pleasing to God. *"God loveth a cheerful giver"* (2 Cor. 9:7). Has your obedience always been cheerful?

3.) Consider that the proper obedience must also be humble and must rest on Christian motives. One should endeavor humbly to carry out the will of the superior without judging whether the command be prudent and profitable. For per-

fect obedience it is sufficient that nothing forbidden be involved, every other consideration is left to the one commanding. The Christian spirit, however, requires that we look up to God in our obedience, and submit to men for His

sake. Thus writes the Apostle: “*Obey in all things, not serving to the eye as pleasing men, but in simplicity of heart, fearing God*” (Col. 3:22). — Then will patience not so easily be wanting in our obedience.



***PRAYER OF THE CHURCH***

*O God, who didst adorn Blessed John, Thy confessor, with the gifts of exceptional humility and patience, graciously grant that we may imitate his example and share in his reward.  
Through Christ Our Lord. Amen.*

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# AMONG INFIDELS - BY DIVINE GRACE

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*Father Louis Vezelis, OFM*

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## *Chapter Seventeen — A New Mission Begins*

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My visit to the United States in the Winter of 1969 until the Spring of 1970 had already been quite an experience. Back in those days when the Mass was first changed; many clergymen and laity of my acquaintance were raising eyebrows and asking questions. I can still remember the last parish mission I preached. It was in Detroit, Michigan at St. Anthony's Lithuanian church. Half the week was spent there, and the next few days were at another nearby church. It was then that I had said to a priest: "The day is coming when a priest like myself would no longer be able to preach in these churches - because they will no longer be Catholic."

I began to have some uncomfortable feelings about Pope John XXIII. Practically everyone was saying what a great Pope he was. I could see nothing that merited such enthusiasm. It even seemed to me quite meaningless to choose such a name as "John XXIII".

It seemed a shorter name in these fast moving times would have been better.

It was 1975 when I next returned to the United States. This time I would not return to Korea because my confreres were already planning something for me. I had been elected a Definitor of the Korean Custody, and certain individuals who were orchestrating the upcoming elections did not wish a repeat of a very embarrassing situation. The plan was to shunt me off to be a confessor of a Religious community where I would not be heard of again. This is called 'neutralizing' a man. However, since it was time for me to return to the United States, this tactic would not work. Instead, I began to think in terms of remaining in the United States and doing something for the many Korean Catholic immigrants. Many stories had returned to Korea about the religious apathy many Catholics had fallen into. Stories told of the scandalous conduct of Ko-

rean clergy that made it easy for the people to abandon their faith.

Although I was returning to the U.S. on a temporary basis, this temporary basis was not limited to any specific time, necessarily. Fr. Apollinaris van Leeuwen, the career Superior for Korea, had done everything he could to discourage me from staying in the missions. It was a good opportunity for him when I suggested that I could serve as Mission Procurator for the Franciscan Missions. My intention was to help the mission while being able, at the same time, to work among the Korean people. We had agreed upon this when I left Korea. In fact, it was not long after my return when Fr. Apollinaris sent word with directions on whom to see and what approach to use with the people. By this time, I was already studying the feasibility of establishing an apostolate among the Koreans. With the help of a confrere in the United States, I was able to sponsor two lay missionaries who consented, should it be possible, to come and help set up such a program. In the meantime, since elections for Superiors were about to begin, I received a letter from the Visitor General informing me of the time of the visitation pre-

ceding elections. My letter in answer to his seems to have unleashed the last effort of Fr. Apollinaris to keep me from returning to Korea. He had fabricated some of the most ridiculous stories with the intention of creating an “either...or” situation. He had no difficulty getting his Modernist-clique to back him up. Be that as it may, cloister politics was never my game and I did not care much for those who spend their lives playing this game. My simple choice was to accept this as a sign of God’s will for me not to return to Korea.

Also, by this time, I had been getting some first-hand experience in the ‘New’ Catholic Church. Wherever I went, the reaction was painfully the same: these churches were preaching Protestantism! Even the decor in them was looking more and more Protestant. There were other problems that were to arise also.

As was my practice, I always went to a Franciscan Friary whenever possible. In Rochester, New York, the Friars of my former community had taken over the local parish upon the death of the secular pastor. This place served as a base of operations. The pastor, Fr. John Dyburys, O.F.M., was a kind and spiritual man. It

was he who helped me sponsor the two young people who were to help me in my work. While he was pastor, there were no great problems. By this time I had been hearing from the laypeople the remarks that the Friars had been circulating against me: how I was some kind of ‘traitor’ because I did not work for the Lithuanian people but went off to the foreign missions — things of this kind. As a result, I did not receive very much sympathy from the people in the parish. Only one or two individuals of a spiritual character had enough Catholicity in them to understand the work I was doing. My circumstances, therefore, were already quite precarious. More difficulties were added because I always paused to consecrate the host and the wine using the ancient formula, persuaded that there was something wrong in the new formula. At that time, I had no inkling of what had taken place in the liturgy. Like so many, I was reading Catholic theology into words that did not contain this theology. And I never suspected that a Bishop could be a heretic. They could be a lot of not-so-nice things, but I could not believe our bishops could betray us.

Fr. John Dyburys had gone to

Florida on his vacation and was never to return alive. To this day, I do not fully know what he died of. But he died suddenly. His death complicated things for me and my co-workers because he was our benefactor. As long as he was in charge of the parish, no one bothered us. At this point, it is important to finally make public something that I had kept under cover for just this kind of moment.

Whenever Church laws or Religious Constitutions talk of authority, they always use the word ‘legitimate’. They speak of ‘legitimate authority’, ‘legitimate Superiors’, etc. There is a reason for this. The reason is that there are individuals who impose themselves upon others of good will and pretend to an authority which they do not really have. This, in fact, was the fundamental reason why Fr. Apollinaris van Leeuwen was so eager to get me out of the missions. He had operated as a Superior without actually having that authority. He simply abused the religious good will of some and the cowardice of others. He was responsible for several very serious illegal actions because devoid of authority. I knew this and he knew it. He also knew that I could not be bought. This accounts for his

constant negativism towards me. Jealousy need not be ruled out, either.

The point is that in my particular *case* these scheming cloister politicians were so intent on gaining their goals. that they often over-looked some simple and basic things. For example: my legitimate Major Superior was the Provincial of the French-Canadian Province. This does not mean that he had complete and unlimited authority over me. No. He was my Major Superior *during all the time that I was working for the mission in Taejon, Korea.* He could order me directly or through the local Superior to do things connected with their mission in Korea. Nothing more. He could not, for example, order me to go to Canada and work in one of his parishes or houses. This would have been beyond the scope of the obedience (orders) given to me by the General of the entire Franciscan Order. Our true Major Superior was not Fr. Apollinaris van Leeuwen, but the Provincial of St. Joseph's Province in Canada. Even when some of us had some doubt, we did not know how to bring up such a delicate matter. We bore this patiently and were obedient.

In 1963, while I was visiting the United States, this same Fr. Apollinaris was busy es-

tablishing his own little religious fief. He managed to persuade - without great difficulty - the French-Canadians to merge their mission with some others to form one Korean Custody. Naturally, this new Korean Custody would be under the authority of Fr. Apollinaris. That's quite alright. However, since we were dealing with an entirely new legal situation, it was necessary that the individual missionaries be approached to choose whether or not they wished to belong to this new Custody, or remain members of their original Provinces. All this took place *while I* was absent from the mission. Upon my return, nothing was said to me, nor asked of me. All the other missionaries had been asked whether they wished to be members of the Korean Custody, or remain members of their respective Provinces. We had several Provinces represented in Korea: two Provinces from Italy, one Mexican Province, one Spanish Province, one Dutch Province, and myself who represented no Province but had gone to Korea with a direct obedience from the Minister General. All the others, as I say, had been asked and had made their choice. I learned later that most of them opted to belong to the

Korean Custody. Yet, no one had bothered to ask me what I wished to do. Therefore, I am justified in considering myself as under the old and original obedience. There was no juridical change in my status, even though the French-Canadian Province no longer had juridical ties with the mission in Korea.

Since the Canadian Province no longer had a mission in Korea, and since I was under the Canadian Provincial ONLY as far as the Korean mission was concerned, my legitimate status becomes quite unique. The only logical conclusion is that my immediate Major Superior would be the Minister General of the Franciscan Order who sent me to the missions. Only he, under the circumstances, can take me out of the missions. All others, whatever their particular claims or pretensions, do not constitute legitimate authority.

Later on, when Fr. George Gailiusis of the Lithuanian Province and his covey of yes-men would pretend to expel me from the Franciscan Order, this juridical situation justified my complete disregard of any actions taken by this man. Furthermore, upon the testimony of competent individuals within this same Lithuanian Fran-

ciscan Province, even this man Fr. George Gailiusis was illegally elected.

It is for this basic reason that I have maintained that I am still a missionary assigned to Korea under the direct orders of the Minister General of the Order of Friars Minor.

Whatever anyone else may attempt to say or do, I am justified in considering as null and void. Should the General of the Order take me to task for being faithful to my promise to observe the Rule, I should politely have to remind him that it was this Rule that I had promised solemnly to observe all the days of my life.

Should he reprimand *me* for my position regarding the destruction going on in the Church today, I would only quote the Rule which I solemnly promised to observe: I promised to obey my legitimate Superior in all things that are not against the Rule or my conscience.

And so, I think that this particular point which some have sought to use as a club of vilification amply brings out what so many guilty of rash judgment completely ignored. I think this point is very important because I am convinced that whatever we do for

God and the salvation of souls must be done in a spirit of true and humble obedience to proper authority. I do not consider myself “expelled” from the Franciscan Order. I have never been declared such by any competent authority. I certainly do not consider Fr. George Gailiusis as competent authority. If he succeeded in deceiving the authorities in Rome, that is not my concern. I do not feel that I, or anybody else, should be intimidated by unscrupulous individuals whose only weapon is brazen distor-

tion. And as for any future defense, I do not wish to make any.

St. Francis said that “perfect joy” was when a Friar came to his own and his own received him not. If that Friar can accept this human suffering out of love for our crucified - this is Perfect Joy. If we are unwilling, to accept the situations which make Perfect Joy possible, how shall we ever know this joy?



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