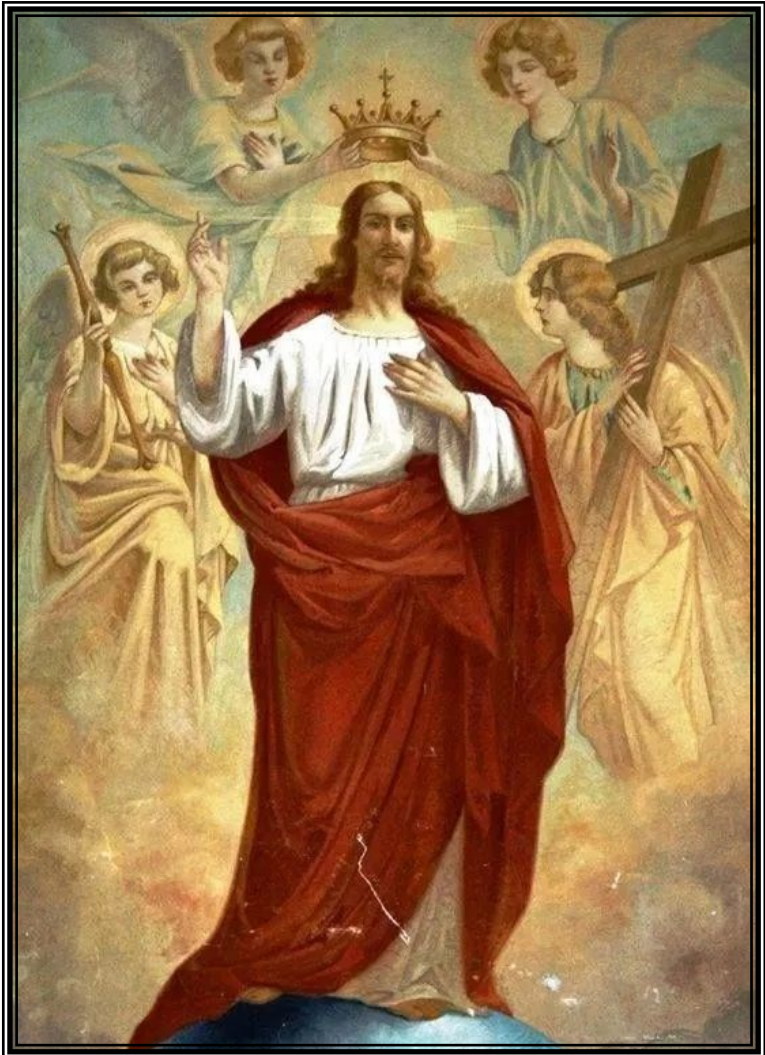


# THE SERAPH

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# JESUS CHRIST THE KING

*Bishop Giles Butler, OFM DD*

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At the Annunciation, Mary hears that her Son, Jesus, is to inherit the throne of His father David, and there will be no end to His Kingdom. (*Luke 1:32-33*) Throughout the Gospel readings, Jesus speaks to us of The Kingdom of Heaven and what we must do to enter it. He has even taught us that we must pray for it. “Thy Kingdom come; Thy Will be done on earth as it is in Heaven.” When Jesus stood before Pontius Pilate, He explained that He is a King. This is why He came. However, His Kingdom is not of this world. (*John 18:36-37*)

When God created this world, it was meant to be The Kingdom of God. The demons were cast down to this earth from Heaven and began to destroy the Kingdom of God here on earth. They became the princes of this world. We see references to the devils being princes of this world in the Gospel of Saint John (*John 12:31*) (*John 14:30*) (*John 16:11*). When God created Adam, He placed him in a protected garden, The Garden of Paradise, and gave

him the charge to increase and multiply and subdue the earth. That is, chase out the devils, expand the Garden, and restore all things to God.

As we know, the devils have fought and continue to fight against God and humanity. Far from Adam expanding the Garden of Paradise, he was driven from it himself. The devils have always been seeking to divide and conquer us.

We are separated by nation, language, culture, and, sadly, religion. In the Old Testament, we see that after the Flood, the people united in distrusting God and set about building a tower to reach far above any future flood waters. As a punishment, God divided our languages so that we could no longer communicate and unite in defiance of Him. The tower is known as the Tower of Babel. “Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries” (*Genesis 11:9*). Our current divisions are the

consequences of our united rebellion against God. We still share a common fallen nature, but our pride and vanity force us to look inward to ourselves rather than outward to God and others. Our potential evil is mitigated because our individual, national, or communal pride refuses to share or work with others.

Saint Augustine relates that we are neither as good as we can be nor as bad as we can be when we are alone. It takes our relationships with others to bring out the best or the worst in us. Our difficulty communicating and uniting with rebellious or evil-minded people is a blessing, and our difficulty communicating and collaborating with good-minded people is a punishment from God.

The demons took advantage of our difficulty communicating and uniting by fomenting prejudices, hatred, wars, and murders. God created the divisions as our punishment, but the demons manipulated us to hate and to try to kill one another so that we could all be united together in Hell. The devils made great use of our differences to foment evil in our hearts before the coming of Jesus Christ. And they are apparently succeeding in

doing the very same thing to us today.

Where God has made differences, the demons want to destroy and make a demonic sameness. Where God has made oneness, the devils want to divide and separate. To resist the devils' assaults and please God, we need to honor, respect, and cherish the differences and distinctions that God has made and use these differences to complement and complete one another. We are called to use our abundance to fill the void in our fellow men. And they, in turn, are required to share whatever they have in abundance with us in our needs.

There is no natural religion or philosophy that can accomplish this. Only by uniting under the banner of Jesus Christ as Our King, Lord, Redeemer, and God can we be united for the good of humanity and God's greater honor and glory. With Jesus as our King, we love everyone, even our enemies. We deny ourselves and embrace our difficult crosses to follow our King, which is good for us individually and socially. True and good unity among men is only possible if

everyone unites with Jesus as Our King.

We should hold onto our God-given distinctions of language, nation, family, etc.; however, we must set aside all prejudice, hatred, and animosity. We should not ignore the needs of others when we have the means to help them, nor should we despise the aid of others when they come to assist us.

There are many levels or degrees in the Kingdom of Heaven, but everyone is united and acting as one, with Jesus as the Head, giving honor and glory to God. This is what we are lacking here on earth. In willingly placing ourselves under the domain of Jesus as our King, we become one with our fellow men; we assist one another, knowing that what we do for the least in His Kingdom, we do for Him. Our love for Him is manifested in loving one another as He loves us.

It is a joy to see the various blessings of God in different places and peoples. It brings even more joy to our King when we work together to complement and complete one another in living and giving glory to God. The material riches of some are used to

alleviate the poverty of others. The spiritual riches of some are used to lessen the spiritual poverty of others. The strength of some supports and aids the weakness of others. The faith and courage of some support and uplift the doubts and fears of others. The old share wisdom with the young, as the young share life and energy with the old — the Healthy support the sick, and the ill support the healthy with their prayers and gratitude. Masculinity supports femininity as femininity supports masculinity. Capital supports labor as labor supports capital.

The devil is the prince of this world, as Jesus tells us in St. John's Gospel. He hovers around us to destroy the reflection of God in us and around us. Jesus is The King and has overthrown the devil prince so that we may be free from him and enter the Kingdom of Heaven.

Jesus is the King. We must recognize and cooperate with Him as good and loyal subjects. We must allow Him to reign in our hearts, minds, and souls – in both the spiritual and the material realms.

# THE GIFT AND THE DUTY OF FAITH

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*Father Bernard Colussy, OFM*

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Dear Children of God,

What is one of the most precious gifts you have? The answer is your Catholic Faith! What on earth can compare with this gift of faith? Nothing.

Putting your Catholic Faith into practice cannot be equaled by the most advanced psychological methods in existence. Why? Because your faith is a gift from God and, therefore, it is a supernatural gift. This is something that the world does not have, so it cannot give it to you. Our Lord tells us that if our faith is strong enough, we could command a mountain to be leveled to the ground, and it would happen. With this in mind, what should be your attitude toward the Faith? First of all, you should thank God for giving you this wonderful gift. We did not earn it, nor do we deserve it. Secondly, consider that many people in this world have not received this “pearl of great price.” (*Gospel of St. Matthew 13:46*). Thank the

Good Shepherd that He has brought you into His “one fold,” and you get to be among His followers.

To be a follower of Christ comes with a duty to share the faith with others. We do this by practicing it openly without hesitation. If you truly love your neighbor, as commanded by the last seven of the Ten Commandments, then you have a great eagerness and desire to share it with everyone. The love you must have for your neighbor must be unlimited.

We should always practice our religion with respect and reverence. Be willing to defend it with your life itself. This requires a strong faith. God will give you this grace – you merely need to ask!

O how blessed we are to be members of the one true Faith and religion founded by Jesus Christ!

May God bless you, and Mary love you!

# SIMPLY ANSWERED

*Bishop Giles Butler, OFM DD*

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## *Who can judge a pope?*

A true pope is the vicar of Jesus Christ and the earth's highest spiritual authority. No living human judges him, but he must render judgments for everyone. He is guided and protected by the Holy Ghost in the Church's teaching, ruling, and governing. He cannot make any error in faith and morals while acting as the Vicar of Jesus Christ. He is not a dictator or tyrant and cannot do whatever he wants or follow whims because the laws of God and the Church bind him.

When we observe an alleged pope disregard the laws of God and the Church or publicly teach, promote, or tolerate heresy, we can logically judge that this man is not a pope. We are not judging a pope but rather an impostor or actor. Everyone with intelligence, understanding, and knowledge can and must do this for the good of his soul and others. The Holy Ghost cannot lie. When a lie proceeds from the person claiming to speak on behalf

of the Holy Ghost, we must not conclude that the Holy Ghost lied but rather that this man is not who he claims to be.

## *Are we Catholic?*

We are Catholic because we hold to the Universal Teachings of the One, Holy, Apostolic, Catholic Church. We hold to the solid and unchanging Truth. We reject all that the True Church condemns. We especially reject the false worship, doctrines, morals, and practices of the Protestants, Modernists, Materialists, Freemasons, etc., that the Church has condemned. We reject the ways of the New Church, which dismisses or waters down Catholic doctrine and worship so that it is less offensive to non-Catholics.

We are specifically Roman Catholic. We cringe at the designation "Traditionalists" but are somewhat tolerant as this is generally used to differentiate people from the Modern (Vatican II) New

Church. We are and always wish to remain steadfast and loyal Roman Catholics – nothing more and nothing less.

***Are we in schism?***

No, we are not in schism. Schism is a sin against unity. The Church is One and must be One. Schism is the refusal to unite with others of the true Faith. There can be no unity with those outside the True Church. We would be in schism if the New Church were the True Church. Our separation from the New Church is not about a lack of Charity for them; on the contrary, our lack of union with them is because of our love for their souls. We love them enough to point out that they have become a New Protestant Church in opposition to the True Church of over two-thousand years.

***Are we in heresy?***

No, we are not in heresy. Heresy is the belief in one or more false doctrines or the rejection of one or more true doctrines of the Catholic Church. False beliefs are often manifested in false worship and practices. We believe, practice, and worship as our Catholic ancestors

before us. We believe all that the True Church believes and teaches. The various Protestant denominations are in heresy, as anyone can see who has the ability and the time to read the doctrinal decrees of the Council of Trent. The Modernists, Materialists, Freemasons, New Church, etc., that espouse various condemned errors are the ones in heresy.

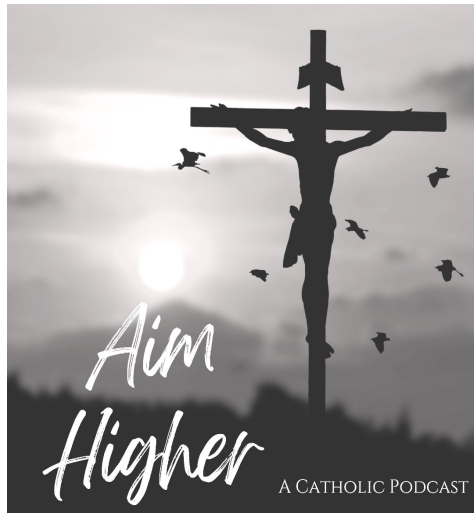
***Do we really think the entire Church has fallen into error?***

No, we do not believe the entire Church has fallen. The Church will remain until the End of Time. Individual men and societies may fail, but Jesus Christ and the True Church will remain. The Church is in a true minority today, but that is not unprecedented. Just a few people surrounded Jesus as He hung on the cross. Arianism once took such hold on people that it may have outnumbered the True Church, but the True Church remained. Protestantism raged in Europe, but the remnant remained and was the True Church. As long as one true successor to the Apostles and at least one



other remains faithful, there is a society, and that society is the True Church. Truth is often in the numerical minority. God is interested in quality, not quantity. Numbers are the devils' game. As we mentioned in the last issue of THE SERAPH (Vol. 44, no. 1; September 2023, pg. 6),

what we observed happen to the True Church in England under King Henry VIII is now happening worldwide. The physical abuse may not be as severe, but the spiritual assault is, perhaps, more intense.



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# THE PRACTICE AND MORALITY OF CREMATION

*Father Anthony Lentz, OFM*

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*Editor's Note: This article first appeared in The Seraph, November 2021.*

Before explaining why Catholics do not cremate their dead, I would like to ask a simple question: why don't Jews eat pork? The Mosaic Law, of which Judaism is a variation, forbade the consumption of the meat of cloven-hoofed animals, for they were deemed unclean. This was a distinction already known at the time of Noe. The interesting thing about this is that in the Pentateuch (the first five books of the Old Testament [Genesis, Exodus, Leviticus, Numbers, & Deuteronomy]), there was no particular stress made concerning the prohibition of eating swine's flesh. It was only over time that eating this meat was equivalent to apostasy from the Old Law. The main reason for such an aversion was that swine were used by the pagans, especially by the Canaanites, in their idolatrous sacrifices and sacrificial banquets.

Now, my dear Catholics, the question that should be on the

tip of your tongues is: what does any of this have to do with the Church's law concerning cremation? Do not worry, I will get to that, but first, here is some crucial information about cremation.

The Church has told us that as Catholics, we are not allowed to be cremated, but is cremation in itself evil? This is an interesting thing to consider because cremation seems to be in vogue in the present day, and the so-called "antiquated" rite of burial is on a decline. One may believe that this is because we have turned away from certain core values as a society and that many no longer have respect for the body. I would agree that these things are important factors (which is a point that will be addressed later), but it seems to me that most people who get cremated do so simply because it is cheaper. According to NBC News, the average cost of a burial (including the casket) is \$8500 and up. On the other hand, the average cost of cremation is between \$1000-\$3000, which is roughly one-third of the cost of a tradition-

al burial. The cost differs from state to state (in the United States) and depends upon whether or not there will be any sort of memorial service. I think it would be harsh to say that people merely do this out of defiance to Church Law, especially since the Novus Ordo Church now allows it. (This is another point we will address later.) To the average person, it seems to me that it just makes sense to dispose of your remains in a way that would not present a financial burden upon one's family. The questions we should be asking then are: 1) is cremation intrinsically evil? and 2) if not, why then does the Church forbid it?

The practice of cremation is not intrinsically evil. To say that this or that act is intrinsically evil means that there are no circumstances in which it may be allowed or justified in the eyes of God. For instance, killing a person is not intrinsically evil because there are circumstances when a person has to kill in order to save his own life or the life of another. This is called "self-defense." On the other hand, homosexual acts are always considered sinful because they are crimes against the proper order in nature. We know that cremation is not intrinsically evil because

the Church has allowed it under certain circumstances, for example, in a time of pestilence when public safety requires the quick disposal of corpses, and there is no time for burial. Cremation is also frequently practiced in missionary countries because of various difficulties, such as in Japan due to lack of land.

So we return to the question: if cremation is not intrinsically evil, and if the Church allows it under specific circumstances, why does she forbid it as a regular practice? Also, what does this have to do with eating pigs? I promise I will get to that, but let's first consult Canon Law to better understand the Church's regulations concerning cremation.

Canon Law 1203 states: *The bodies of the faithful deceased must be buried; and their cremation is reprobated (C. 1203, 1). If a person has in any way ordered that his body be cremated, it is illicit to obey such instructions; and if such a provision occur in a contract, last testament, or in any document whatsoever, it is to be disregarded (c. 1203, 2).*

The reason why the Church takes this position is concisely explained by Adam C. Ellis and T. Lincoln Bouscaren in their book *Canon Law: A Text and Commentary 1951: Near-*

ly all peoples have regarded the disposal of bodies of the dead as a religious act, but not all disposed of them in the same way. Both burial, and cremation were in use among the ancient Greeks and Romans; cremation was also practiced among the Germans, Celts, Hindus, and Japanese. The Egyptians and the Jews buried their dead. Christians followed this practice for two very weighty reasons: 1) because of their faith in the resurrection of the body, and 2) out of respect for the body as a member of Christ. Of course, cremation can in no way impair the hope of resurrection; yet it was supposed to do so by some of the early persecutors of the martyrs.

So since this is a religious matter, the Church has the right and the duty to regulate these practices as She sees fit. She does it in this manner because the way we honor and bury our dead should reflect what we believe, and as Catholics, we must truly believe in the resurrection of the body and life everlasting.

Finally, I shall answer the question, what does all of this have to do with eating pigs? This reason is secondary to those given by Ellis and Bouscaren, but it is intriguing nonetheless. To explain this, we

will consult another expert, Rev. Charles Augustine, O.S.B. He explains this in his book, *A Commentary of the New Code of Canon Law Volume VI - Administrative Law 1923* :

*These canons embody a constant, time-honored tradition, which, while it does not directly involve a dogma, has been repeatedly enforced, especially against the Masons. Jews, Greeks, and Romans, various as their customs were at various times, nearly always buried their dead. When, towards the end of the 13<sup>th</sup> century, the custom was introduced of boiling the corpses of those who died in foreign lands, in order to render them more easily transportable, Pope Boniface VII strictly forbade this abuse, which he styled abominable. It remained for the Freemasons who gathered at Naples, in 1869, to promote cremation and make it part and parcel of their program.*

Remember, the Israelites particularly had an aversion to swine meat because swine were used by the pagans, and especially by the Canaanites, in their idolatrous sacrifices and sacrificial banquets. Since they were bitter enemies with Canaanites, greater stress was placed upon them to avoid any similar practices. The Church's

mortal enemies are the Freemasons, who have the destruction of the Catholic Church as their ultimate goal. So the Church's legislation in forbidding cremation is based upon strong motives in opposition to Freemasonry, *for cremation in the majority of cases today is knit up with circumstances that make of it a public profession of irreligion and materialism.* (*The Catholic Encyclopedia 1917*)

As I said before, most people who cremate nowadays merely do so because it is cheaper, but that does not change the fact that its general acceptance is a sign that the Masonic principles of irreligion, materialism, and indifference have dominated our entire culture. Whether people realize it or not, its unconditional acceptance is at least an implicit denial of the *resurrection of the body*. Understanding this, should it then surprise us that

the Novus Ordo allows cremation with no conditions? No, it should not because this false Church of Vatican II is masonic at its core.

This masonic treachery must not fool faithful Catholics, for this is something much more important than not eating pork. We must respect and honor our dead bodies because they were created in the image and likeness of God and were once *Temples of the Holy Ghost*. Seeing the body of our departed fellow Catholics laid out in their coffins reminds us of our own mortality. It reminds us of our duty to pray for them. It reminds us of Our Lord's words to Martha at Lazarus' tomb: *I am the resurrection and the life: he that believeth in Me, although he be dead, shall live: And every one that lives and believeth in me shall not die for ever.*

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# THE COMMUNIST THREAT

Father Joseph Noonan, OFM

## Part Twenty-One: 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.*

1976

Behavioral science, which is assuming an increasing role in educational technology, promises to make educational techniques more effective by recognizing individual differences among students and by patterning instruction to meet individual needs. However, behavioral science is more than an unbiased means to an end. It has a basic value position (Skinner, 1971) based on the premise that such “values as freedom and democracy, which imply that the individual ultimately has free will and is responsible for his own actions, are not only cultural inventions, but illusions” (Harman, 1970). This position is contradictory to the basic premise of freedom and is demeaning to the dignity of the individual. Behavioral science inappropriately applied can impinge on individual values without

allowing for personal differences and in education can violate the privacy of the student....

Reflecting on the ethical values of our civilization in 1958, Pope Pius XII commented:

*There is a large portion of his inner world which the person discloses to a few confidential friends and shields against the intrusion of others. Certain [other] matters are kept secret at any price and in regard to anyone. Finally, there are other matters which the person is unable to consider.... And just as it is illicit to appropriate another's goods or to make an attempt on his bodily integrity without his consent, so it is not permissible to enter into his inner domain against his will, whatever is the technique or method used....*

Whatever the motivations of the teacher or researcher, an individual's privacy must take precedence over effective teaching, unless good cause can be shown to do otherwise. Good cause, however, does

not relieve the teacher or school administrator from the responsibility of safeguarding the privacy of the student and the family. Yet, many teachers and administrators remain insensitive to the privacy implications of behavioral science and modern technology in education....

Intent on improving education, educators, scientists, and others concerned with the development and application of technology are often insensitive to the issues of privacy raised by the use of their techniques. For example, many psychological and behavioral practices have been introduced on the ground that they will make education more efficient or effective. However, improvements in efficiency through technological applications can reinforce these practices without regard to their effects. What is now being done in education could be wrong, especially if carried out on a massive scale. As the use of technology becomes more widespread, we may reach the point where errors cannot be detected or corrected. This is especially important because technology interacts with society and culture to change established goals and virtues. Propagating an error on a national level

could change the original goals to fit the erroneous situation. The error then becomes acceptable by default.

In developing and applying technology to education, potential effects must be analyzed, so that negative possibilities can be identified and overcome before major resources are committed to projects that could produce undesirable long-term social consequences. In matters affecting privacy it is better to err on the side of the individual, than on that of research or improved educational practice. Violations of privacy can never be fully redressed.

Footnote: Privacy is a constitutionally protected right; education is not. The Supreme Court ruled in *Griswold v. Connecticut* (decided in 1965) that the right of privacy is guaranteed by the Constitution. In *Rodriguez v. San Antonio Independent School District* (decided in 1973), the Court ruled that education is not a protected right under the Constitution.

**United Nations Educational, Scientific, and Cultural Organization (UNESCO)** in Paris, France published *The International Standard Classification of Education (ISCED-COM.75/WS/27)* in 1976.

This publication revealed efforts at the highest international level to set up a classification system which will be available for use by planners assigned to the management of the global economy. Some quotes from the introduction to this 396-page document follow:

*The International Standard Classification of Education (ISCED) has been designed as an instrument suitable for assembling, compiling, and presenting statistics of education both within individual countries and internationally. It is expected to facilitate international compilation and comparison of education statistics as such, and also their use in conjunction with manpower and other economic statistics....*

ISCED should facilitate the use of education statistics in manpower planning and encourage the use of manpower statistics in educational planning. For this purpose, the most closely associated classification system in the manpower field is the International Standard Classification of Occupations (ISCO), prepared by the International Labour Office.

Catherine Barrett, President of the **National Education Asso-**

**ciation** (NEA), gave a speech at the 1976 NEA Annual Conference in which she made the following comments concerning the change in the role of the teacher:

At this critical moment no one can say with certainty whether we are at the brink of a colossal disaster or whether this is indeed mankind's shining hour. But it is certain that dramatic changes in the way we raise our children in the year 2000 are indicated particularly in terms of schooling, and that these changes will require new ways of thinking. Let me propose three.

*First, we will help all of our people understand that school is a concept and not a place. We will not confuse "schooling" with "education." The school will be the community, the community, the school. Students, parents, and teachers will make certain that John Dewey's sound advice about schooling the whole child is not confused with nonsense about the school's providing the child's whole education....*

*We will need to recognize that the so-called "basic skills," which currently represent nearly the total effort in elementary schools, will be taught in one quarter of the present school day. The re-*



*maining time will be devoted to what is truly fundamental and basic—time for academic inquiry, time for students to develop their own interests, time for a dialogue between students and teachers. When this happens—and it is near—the teacher can rise to his true calling. More than a dispenser of information, the teacher will be a conveyor of values, a philosopher. Students will learn to write love letters and lab notes. We will help each child build his own rocket to his own moon....*

*Finally, if our children are to be human beings who think clearly, feel deeply, and act wisely, we will answer defi-*

*nitely the question “Who should make what decisions?” Teachers no longer will be victims of change; we will be the agents of change.*

**Charlotte Iserbyt’s Note:** Catherine Barrett’s idea of “school is a concept, not a place” is an idea whose time may have come in the 1990s. Many educators, including Lewis Perelman (See 1995 Perelman’s book *School’s Out*), are of the same opinion. This seems to follow on the heels of the concept of “education as behavior change” instead of the acquisition of knowledge.

*To Be Continued*



## **THE MAKING OF A GOOD WILL OR TRUST:**

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# THE MOST HOLY ROSARY

*From the Sunday Sermon Archives, 2012*

*Bishop Giles Butler, OFM DD*

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Dear Friends,

If we were to reduce all of the Catholic teachings and practices to one main or central point we will arrive at the first and greatest commandment: to love God with our entire being. All of this creation around us has been given to us to draw us closer to God. It is the greatest inversion or perversion of right order when we use these creatures to rebel or turn away from God. This, tragically, is exactly where mankind finds himself since the fall of our father Adam. The love of God for us could not allow us to remain hopelessly lost in the darkness of sin; and chose to become one in the flesh with us, not only to redeem us (pay the price of our sins) but, also to show us the right and proper use and understanding of all of creation.

In the Divine Wisdom, God selected and preserved Mary from ever suffering under the

darkness of sin. She alone remained free and capable of seeing God's creations as guideposts pointing consistently back toward Himself. Mary's heart (full of love) focused always upon God; she was never distracted or led away by the created world around her. Rather than being an obstacle or distraction everything was a reminder and a reference to God. In this state we see she is and always was "full of grace." The contemplation of Mary's life therefore is a book open to all who will take it up as to the manner of living and loving free from sin. It is the road map for us all to return to the right order that we lost in sin. If we earnestly take Mary's life as our guide we will soon begin to see God's hand in everything; all of creation will sing to us of the: beauty, majesty, power, glory, wonder, etc. of God. In this state we open our hearts to receive Christ into our souls as Mary received Him into her body

and soul. We become like Saint Paul who said: *“I live, now not I; but Christ liveth in me.”* (Gal 2, 20)

Mary’s life is the one and only perfect life of all Adam’s children and as such holds many treasures for all who will devoutly contemplate and imitate it. Mary appeared to St. Dominic and asked him to promote devotion to the Rosary. With this Rosary the Dominicans have accomplished great and wonderful things for the Church and the greater honor and glory of God, not to mention an increase in love and devotion to the Mother of God. It was through the Rosary that the Catholics won the decisive battle of Lepanto in 1571. This victory prompted Pope Saint Pius V to institute today’s feast and to decree that the Blessed Virgin may be invoked as: *“Help of Christians.”*

The Rosary lays out before us the principal parts and mysteries of Mary’s life. When we pray this devotion and contemplate each mystery we are drawn to see God’s love for us and the way and reasons for us to return that love. Her life is the light and guidepost showing us the Way

to God and how we may accomplish this journey in our own lives.

What is most frightening is that many repeat these beautiful prayers without ever truly putting them also into their hearts. It is not God’s intention or Mary’s that we should repeat these prayers thoughtlessly. This is not praying but rather insulting to her and God. We also find in the world today a much worse evil than this cold indifference in devotion to Mary; that is, people pretend to devotion and use this as a tool to deceive and lead others away from the Church and therefore away from God and His holy Mother. Deceptive men have and are claiming to promote: the Rosary, Fatima, the wearing of the Carmelite scapular, etc while at the same time promoting disobedience and rebellion alongside heresies and schisms. Catholics have always had to be on their guards against such charlatans but it is even more necessary today because over time the devils have become even more clever than ever in appearing as angels of light. Not everyone who “prays” the Rosary is a Catholic. None of those outside the Church are pleasing to God or Mary no

matter how “devout” they appear. The prayers of heretics are not pleasing to God or Mary. They are insults, mockeries etc. We may even go so far as to say that they are idolatries as they have created a false god and a false mother of that god that they now worship and adore. These prayers and sacramentals that honor Mary are turned into superstition and “good luck charms” by these deceived or misguided souls. There is no salvation outside the Church (true Church) no matter how great the “devotion” to Mary. Wearing a scapular in honor of Mary is not a guarantee of entrance into heaven. It is necessary

that we also understand and put into practice all that this sacramental religious garb represents. A Roman collar does not make the man wearing it a priest, nor does a scapular or rosary make the person wearing or carrying it a Catholic.

The first Commandment forbids us to pray with heretics. Let us not be trapped into thinking that it will be okay just because they “pray” to Mary. May we rather unite only with true Catholics in this devotion so that we may attain all the graces and merits that these devotions offer us.

The Rosary is the most powerful  
weapon to touch the Heart of  
Jesus, Our Redeemer,  
Who loves His Mother.

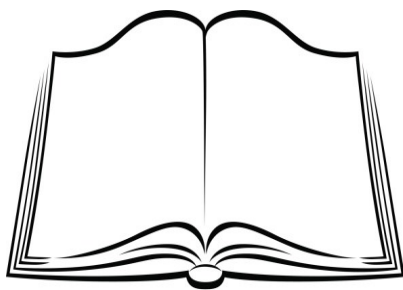
*~St. Louis de Monfort*



# *The Catholic Mother to Her Children*

*The Countess de Flavigny*

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## **SECOND LESSON**

### ***EPIPHANY: OR THE VOCATION OF THE GENTILES IN THE PERSON OF THE MAGI***

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*“They offered him gifts: gold, frankincense, and myrrh.”—  
St. Matthew: 2:11*

Among the prophecies concerning the Birth of Our Lord, there was one which predicted that His coming on earth would be announced to the people of the East by a miraculous star. And so it came to pass, that shortly after the birth of Jesus Christ, rich and powerful princes of that part of the world, who were well acquainted with the science of the stars, and known by the time of Magi, saw in the skies, the light of a star shining still more brightly than others, and as yet utterly unknown to them. Remembering then the words of the prophets, and reckoning that it was just the time appointed

for the coming of the Son of God, they started on their journey, in the direction of Judaea, and came to Jerusalem.

On arriving at this town, their first question was: “Where is He that is born King of the Jews? For we have seen His star in the East, and are come to adore Him.” This news spread rapidly over Jerusalem, and came to the knowledge of King Herod. It troubled him much; for he imagined that the Son of God could not be other than a rich and powerful prince, who would strive to wrest his crown from him. Under the impulse of this feeling he called together the learned men of Jerusalem and asked them where it was that the

Christ was to be born. Wicked Herod put this question to them, with the full intention to kill the Infant King. The learned men answered that the prophecies declared the Christ was to be born at Bethlehem, a small town of Judaea. Then Herod called the wise men, and said to them: "Go, and diligently inquire after the child, and when you have found Him, bring me word again, that I also may go and adore Him."

The wise men continued their journey towards Bethlehem, only they were not sure where to find the infant Jesus; and behold, just as they left Jerusalem, suddenly the brilliant star shone out once more before their astonished eyes. It seemed to go before them, till at last it stopped over the stable where the child was. On entering in, the wise men saw the beautiful infant Jesus with Mary, His Mother. They prostrated themselves before Him in adoration, and offered Him rich presents of gold and perfumes. Then they went back on their way home, very glad to have seen the Savior; and just as they were returning to Herod, to give him an account of their journey, God, in a dream, told

them to return to their country by another road. It is in commemoration of this event that the Church celebrates the feast of the Epiphany.

Of what use will this feast be to you, my children? It will remind you, that you also have a guide on the journey you are taking while traveling this earth. A star does not, it is true, shine on you from on high, but a light illumines your soul and guides it. Conscience awakes in you a love of virtue, wisdom, and points out all your duties, and this is the road, my children, the only sure one that brings us to Jesus Christ. Follow them as faithfully as the kings of whom the Gospel speaks today, the road which is marked out to you, go and offer the homage of your youthful hearts, to the newborn Savior. This homage will be still more agreeable to Him than the presents of the wise men; and if this morning you meet a little child, bestow your alms on him, in remembrance of the poor child of Bethlehem.

# THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



## CHAPTER SEVENTEEN CATECHISM ON CONFESSION

My Children, as soon as ever you have a little spot upon your soul, you must do like a person who has a fine globe of glass, which he keeps very carefully. If this globe has a little dust on it, he wipes it with a sponge the moment he perceives it, and there is the globe clear and brilliant. In the same way, as soon as you perceive a little stain on your soul, take some holy water with respect, do one of those good works to which the remission of venial sins is attached — an alms, a genuflection to the Blessed Sacrament, hearing a Mass. My children, it is like a person who has a slight illness; he need not go and see a doctor, he may cure himself without.

If he has a headache, he need only go to bed; if he is hungry, he has only to eat. But if it is a serious illness, if it is a dangerous wound, he must have the doctor; after the doctor come the remedies. In the same way, when we have fallen into any grievous sin, we must have recourse to the doctor, that is the priest; and to the remedy, that is confession. My children, we cannot comprehend the goodness of God towards us in instituting this great Sacrament of Penance. If we had had a favor to ask of Our Lord, we should never have thought of asking Him that. But He foresaw our frailty and our inconstancy in well-doing, and His love induced Him to do

what we should not have dared to ask. If one said to those poor lost souls that have been so long in Hell, "We are going to place a priest at the gate of Hell: all those who wish to confess have only to go out," do you think, my children, that a single one would remain? The most guilty would not be afraid of telling their sins, nor even of telling them before all the world. Oh, how soon Hell would be a desert, and how Heaven would be peopled! Well, we have the time and the means, which those poor lost souls have not. And I am quite sure that those wretched ones say in Hell, "O accursed priest! if I had never known you, I should not be so guilty!" It is a beautiful thought, my children, that we have a Sacrament which heals the wounds of our soul! But we must receive it with good dispositions. Otherwise, we make new wounds upon the old ones. What would you say of a man covered with wounds who is advised to go to the hospital to show himself to the surgeon? The surgeon cures him by giving him remedies. But, behold! this man takes his knife, gives himself great blows with it and makes himself worse than he was

before. Well, that is what you often do after leaving the confessional. My children, some people make bad confessions without taking any notice of it. These persons say, "I do not know what the matter with me is." They are tormented, and they do not know why. They have not that agility which makes one go straight to the good God; they have something heavy and weary about them which fatigues them. My children, that is because, of sins that remain, often even venial sins, for which one has some affection. There are some people who, indeed, tell everything, but they have no repentance; and they go at once to Holy Communion. Thus, the Blood of Our Lord is profaned! They go to the Holy Table with a sort of weariness. They say, "Yet, I accused myself of all my sins... I do not know what is the matter with me." There is an unworthy Communion, and they were hardly aware of it! My children, some people again profane the Sacraments in another manner. They have concealed mortal sins for ten years, for twenty years. They are always uneasy; their sin is always present to their mind;



they are always thinking of confessing it, and always putting it off; it is a Hell. When these people feel this, they will ask to make a general confession, and they will tell their sins as if they had just committed them: they will not confess that they have hidden them during ten years — twenty years. That is a bad confession! They ought to say, besides, that they had given up the practice of their religion, that they no longer felt the pleasure they had formerly in serving the good God. My children, we run the risk again of profaning the Sacrament if we seize the moment when there is a noise round the confessional to tell the sins quickly which give us most pain. We quiet ourselves by saying, “I accused myself

properly; so much the worse if the confessor did not hear.” So much the worse for you who acted cunningly! At other times we speak quickly, profiting by the moment when the priest is not very attentive to get over the great sins. Take a house which has been for a long time very dirty and neglected — it is in vain to sweep out, there will always be a nasty smell. It is the same with our soul after confession; it requires tears to purify it. My children, we must ask earnestly for repentance. After confession, we must plant a thorn in our heart, and never lose sight of our sins. We must do as the angel did to St. Francis of Assisi; he fixed in him five darts, which never came out again.

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# ST. THÉRÈSE OF LISIEUX

## *An Autobiography*

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### CHAPTER TEN

#### A NEW COMMANDMENT

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If it be difficult to give to anyone who asks, it is still more difficult to let what belongs to us be taken without asking to have it back. I say this is difficult, but I should rather say that it seems so, for "The yoke of the Lord is sweet and His burden light." And when we submit to that yoke we at once feel its sweetness. I said just now that Jesus does not wish me to reclaim what belongs to me. This ought to appear quite natural, since in reality I own nothing, and ought to rejoice when an occasion brings home to me the poverty to which I am solemnly vowed. Formerly I used to think myself detached from everything, but since Our Lord's words have become clear, I see how imperfect I am. When starting to paint, for instance, if I happen to find the brushes in confusion, if a ruler or penknife be missing, I am sorely tempted to lose patience, and have strongly to resist the impulse to demand, and sharply demand, the articles required. I may, of course, ask for them, and if I do so humbly I am not

disobeying Our Lord's command. On the contrary, I am like the poor who hold out their hands for the necessaries of life and who if refused are not surprised, because no one owes them anything. To soar above all natural sentiment brings the deepest peace, nor is there any joy equal to that which is felt by the truly poor in spirit. Sometimes they ask with detachment for what is really needful: not only are they refused, but an attempt is made to deprive them of what they already possess. Yet they follow the Master's advice: "If any man take away thy coat, let go thy cloak also unto him." It seems to me that to give up one's cloak is to renounce every right, and look upon oneself as the servant, the slave of all.

Divested of a cloak, however, it is easier to walk or run, so the Master adds: "And whosoever will force thee one mile, go with him other two". Hence it is not enough for me to give to the one who asks, I ought to anticipate the wish; I should show myself honored by the

request for service, and if anything set apart for my use be taken away I should appear glad to be rid of it. I cannot always, indeed, carry out to the letter the words of the Gospel, for occasions arise when I am compelled to refuse a request. Yet, when charity has taken deep root in the soul, it shows itself outwardly, and there is always a way of refusing so graciously what one cannot give, that the refusal affords as much pleasure as the gift itself. It is true that people are more ready to beg from those who are most ready to give; still, on the pretext that I shall be forced to refuse, I ought not to avoid an importunate Sister, since the Divine Master has said: "From him that would borrow of thee turn not away" Neither should I be kind for the sake of being considered so, nor in the hope that the Sister will return the service, for once again it is written: "If you lend to them of whom you hope to receive, what thanks are to you? For sinners also lend to sinners for to receive as much. But you, do good and lend, hoping for nothing thereby, and your reward shall be great."

Along this path it is but the first step that costs — even on earth the reward will be great. To lend without hope of return

may seem hard; one would rather give outright, for a thing once given is no longer ours. When a Sister comes to you and says: "I have our Mother's leave to borrow your help for a few hours, and you may rest assured that later on I will do as much for you," we may be practically certain that the time so lent will never be repaid, and therefore feel sorely tempted to say: "I will give what you ask!" The remark would gratify self-love, it being more generous to give than to lend, and in addition, it would let the Sister feel how little reliance you put in her promise. The divine precepts do assuredly run counter to our natural inclinations, and without the help of grace it would be impossible to understand them, far less put them in practice. I fear, dear Mother, that I have expressed myself more confusedly than usual, and I cannot think what you will find to interest you in these rambling pages.

However, I am not writing a literary work, and if I have wearied you by this discourse on charity you will at least find in it a proof of your child's good will. I have to confess that I am far from living up to the lights I have received, yet the mere desire of doing so brings me peace. If I

happen to stumble in the matter of charity, I rise again immediately, and for some months past I have not even had to struggle. With our Father, St. John of the Cross, I have been able to say: "My house is entirely at peace," and that peace I attribute to a certain victory which I gained over myself. Ever since then, the hosts of Heaven have hastened to my aid, not wishing me to be wounded after my valiant fight on the occasion I am about to describe.

Formerly, a holy nun of our community was a constant source of annoyance to me: the devil must have had something to do with the trial, for undoubtedly it was he who made me see so many disagreeable points in her. Unwilling to yield to my natural antipathy, I remembered that charity ought not merely to exist in the heart but also to show itself in deeds; so I endeavored to treat this Sister as I should my most cherished friend. Whenever I met her I prayed for her, at the same time offering to God her virtues and her merits. I knew this would delight Our Lord exceedingly, for there is no artist who is not gratified when his works are praised, and the Divine Artist of souls is therefore well pleased when

we do not stop at the exterior, but penetrate to the inner sanctuary He has chosen for His abode and admire its beauty.

I did not rest satisfied with praying earnestly for the Sister who gave me such occasions for self-mastery, but I tried also to render her as many services as I could; and when tempted to make a disagreeable answer, I made haste to smile and change the subject of conversation. The Imitation says: "It is more profitable to leave to everyone his way of thinking than to give way to contentious discourses"; and sometimes when the temptation was particularly violent, if I could slip away without her suspecting my inward struggle, I would run like a deserter from the battlefield. The outcome of all this was that she said to me one day, with a beaming Countenance: "Tell me, Soeur Thérèse, what it is that attracts you to me so strongly? I never meet you without being welcomed with your most gracious smile?" Ah! What attracted me was Jesus hidden in the depths of her soul, Jesus who makes sweet even that which is most bitter.

I spoke just now, Mother, of my last resource for escaping defeat — namely . . . flight. It

was scarcely an honorable method, I confess, but whenever I had recourse to it during my novitiate, it was always successful. Here is a striking example which I think will amuse you. For several days you had been ill with bronchitis, and we were all very anxious. One morning in discharge of my office of sacristan I entered your infirmary, very gently, to put back the keys of the Communion grating. Though I took care not to show it, I was inwardly rejoicing at the opportunity of seeing you. One of the Sisters, however, feared I should wake you, and discreetly wished to take the keys from me. I told her, with all possible politeness, that I was as anxious as she that there should be no noise, adding that it was my duty to return them. I see now it would have been more perfect to yield, but I did not think so then and consequently tried to enter the room.

What she feared came to pass — the noise we made awoke you, and the blame was cast upon me. The Sister made a lengthy discourse, the point of which was that I was the guilty person. I was burning to defend myself when happily it occurred to me that if I began to do so, I should certainly lose my peace of mind, and

that as I had not sufficient virtue to keep silence when accused, my only chance of safety lay in flight. No sooner thought than done, and I fled. But my heartbeat so violently that I could not go far and had to sit down on the stairs to taste in peace and quiet the fruits of my victory. This is without doubt an odd kind of courage, yet I think it better not to expose oneself in the face of certain defeat.

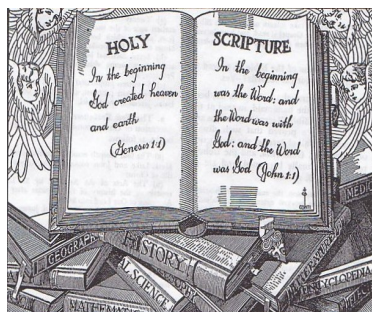
When I think over my novitiate days I see clearly how far removed I was from perfection; some things there are that make me laugh. How good God has been to have trained my soul and lent it wings! All the nets of the hunter can no longer frighten me, for “A net is set in vain before the eyes of them that have wings.” It may be that at some future day my present state will appear to me full of defects, but nothing now surprises me. Nor does my utter helplessness distress me; I even glory in it, and expect each day to reveal some fresh imperfection. Indeed these lights on my own nothingness do me more good than lights on matters of faith. Remembering that “Charity covereth a multitude of sins” I draw from the rich mine which Our Savior has opened up to us in the Gospels; I search the

depths of His adorable words,  
and I cry out with the Psalmist: “I have run in the way of Thy commandments since Thou hast enlarged my heart”,  
And charity alone can widen my heart. O Jesus! ever since its sweet flame consumes me,  
I run with delight in the way of Thy new Commandment,  
and I desire so to run, until that glorious day when with Thy retinue of virgins I shall follow Thee through Thy boundless realm, singing Thy new canticle — the Canticle of Love.



*To Be Continued*

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# FRANCISCAN SAINTS

OCTOBER 3RD

The Servant of God

Vincent Mussart

*Confessor, Third Order*

Vincent was the son of a prominent but devout family in Paris. In spite of being reared in one of the largest cities of the world, he inclined towards a life of solitude. He used to good advantage the opportunities that Paris offered him for acquiring a good education, but the remaining time he devoted to prayer in secluded places.

His father, who discharged the office of apostolic syndic for the Capuchin convent, believed that his son would be happy there, and so he advised Vincent to enter the order. But despite his great regard for the fathers, Vincent could not make up his mind to the step.

Withdrawing still more from the company of men, Vincent now prayed much to know his vocation. On making the spiritual exercises under the direction of a Jesuit, he believed that he was called by God to lead a perfect life of seclusion.

With this in mind, he joined a hermit that served God according to the rule of the Third Order in a hermitage not far from Paris.

However, the rigorous life that this poor hermit led, seemed too difficult for Vincent. Although he felt quite happy otherwise, his ailing condition forced him to return to Paris after a few months. But as his health improved after a short stay at home and in the Capuchin convent, he went back to his beloved solitude. Now he was able to endure the austere life, and thanked God that he could persevere in his vocation.

Some time later several young men presented themselves to him, in order to take up the holy life of the hermits; even several priests joined them. Vincent, who was not only well versed in theology and an ordained deacon, but was also favored by God with special

inspiration, was requested to undertake the direction of the new congregation.

Perceiving this to be the will of God, Vincent built a more spacious dwelling near a secluded chapel, where all the members wore the habit of the Tertiaries and led a strict community life. The bishop granted Vincent and his fellow priests permission to preach. Just as the people of Jerusalem in an earlier day came to hear John the Baptist preach in the desert, so the people of Paris and neighboring towns now came to hear the preaching of this new John. Many conversions were effected.

In time several other congregations of religious Tertiaries similar to Vincent's sprang up. They were placed under the direction of Vincent by the pope and by the minister general of the Franciscan Order. Rich in merits, Vincent died in the odor of sanctity in 1637, in the sixty-seventh year of his age.

## ON THE CHOICE OF A VOCATION

1.) Consider how earnestly Vincent strove to know his vocation. Every man is chosen by God, the ruler of the uni-

verse, for some particular state of life. God fashioned Vincent both corporally and spiritually for this vocation rather than for another. God also predetermined certain graces for him, the easier to fulfill the duties of his vocation. It is really important that every man enter the state to which God has called him. He who misses this vocation is not only quite miserable in this life, but runs the risk of losing his soul. "Such a man," says St. Alphonse, "is like a dislocated member that finds it very difficult to do its appointed duty." — Have you ever thought of the importance of a vocation, and how unfair it is to anyone to force him into a certain state of life?

2.) From the example of our servant of God consider what should be done to know one's vocation. Vincent went into seclusion, reflected and prayed. One must above all pray God as did the Prophet: "Make the way known to me wherein I should walk" (*Ps. 142:8*). Be attentive to the voice of God, especially after holy Communion. Try to discern whither your inclinations tend. Examine impartially the advantages and disadvantages of the state you have in mind, and the special duties and dangers connected with it. Consider your



talents and the means at your disposal to carry out your designs. Finally, consider which vocation will give you the greatest peace in the hour of death. Do not act without having sought the advice of another in so important a matter; above all, consult your confessor. *“Do thou nothing without counsel, and thou shalt not repent when thou hast done”* (Ecclus. 32:24). Would that youth paid more attention to this counsel.

3.) Consider that when, after due consideration, we have made a choice, we should not easily let ourselves be frightened by the first difficulties that present themselves. The servant of God Vincent fell ill in the beginning of his chosen vocation; but on recovering

his health, he resumed his vocation, was happy in it, labored with much success, and merited a glorious crown in heaven. Every state has its difficulties, and it is in the beginning that we feel them the most. In time, however, we bear them more easily, the grace which God attaches to the state assists us, and later, what in the beginning seemed hardly bearable, frequently becomes sweet to us. Should you have reason to believe that you have thoughtlessly chosen a state of life which God has not intended for you, carry the cross as a penance; it is the one way in which you can save your soul even in such a state.

## ***PRAYER OF THE CHURCH***

HEAR, O LORD, WE BESEECH THEE, OF THY HEAVENLY GOODNESS THE PRAYERS OF THY SUPPLIANT PEOPLE, THAT THEY MAY BOTH PERCEIVE WHAT THEY OUGHT TO DO, AND MAY HAVE STRENGTH TO FULFILL THE SAME.  
THROUGH CHRIST OUR LORD. AMEN.

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