

THE SERAPH

May 2024

Vol. XLIV No. 9



PUBLISHED WITH EPISCOPAL AUTHORIZATION

Contents

The Holy Rosary	1
Moral Aspects of a Politicized Procedure	4
Simply Answered	7
The Psalms: The Church's Hymns of Praise	11
The Communist Threat	15
The Catholic Mother to Her Children	21
The Little Catechism of the Cure of Ars	24
St. Therese of Lisieux	26
Franciscan Saints	30

EDITOR

Bishop Giles Butler, OFM

PRODUCTION

Bishop Giles Butler, OFM
Mr. Francis Y. No
Sister Catherine, TOR

CONTRIBUTORS

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

CIRCULATION

Bishop Giles Butler, OFM

The **SERAPH** is published monthly, except in July and August, by the Franciscans in Rochester, NY.

The **SERAPH** defends the authentic doctrines of the Roman Catholic Church and the moral values upon which Godly nations were founded.

The **SERAPH** stands opposed to any and all heterodoxy, particularly as manifested in today's heresy of Modernism. It holds to the principle that good will without truth is a sham and that truth without good will is a shame.

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.

SUBSCRIPTION RATES

USA: Free upon request.

Suggested donation - \$20.00.

FOREIGN: Air Mail - \$40.00 per year.

ALL CORRESPONDENCE SHOULD BE SENT TO :

The SERAPH
3376 MOUNT READ BLVD.
ROCHESTER, NEW YORK 14616

TELEPHONE: (585) 621-1122

EMAIL: father@friarsminor.org

WEBSITES: friarsminor.org &
franciscanfathers.com

EDITORIAL POLICY

Articles dealing with Roman Catholic doctrine, morals, history and spirituality are welcome. The Editor reserves the right to edit and/or use articles submitted. Manuscripts returned with SAE. Opinions expressed in The SERAPH are not necessarily those of the publishers.

© 2024 All rights reserved. No part may be reproduced without written permission of the publishers.

Publishers:

Order of St. Francis of Assisi, Inc.
Rochester, New York 14616 USA

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

THE HOLY ROSARY

Bishop Giles Butler, OFM DD

We are often looking for a quick and easy way to improve our spiritual lives. While there are no “miraculous” formulas, there is a simple and basic method that is approachable to everyone. The Holy Rosary is a simple key to entering and growing in the spiritual life.

While many indulgenced prayers are often accompanied by spiritual or even material promises, we frequently lose sight that these are not simply one-time prayers. These prayers are meant to become a routine part of our daily lives. Too often, it seems, Catholics approach prayer as some superstitious incantation, or spell – “just say this and your wish will be granted.”

Our prayer must come from our hearts and minds, not just from our lips. The key to good prayer and progress in the spiritual life is to enter into the thoughts, desires, and sentiments of the prayer. Engaging as many of our faculties as possible in our prayer is helpful. Our imaginations are very useful in this. Quite often, we must reign in and control our

imaginations, but in prayer, we can engage, direct, and lead our imagination in ways that will dramatically improve our prayers.

Prayer is not just us speaking to God; it is also being silent and listening to God as He speaks to us through our consciences, our Guardian Angels, pious readings, etc. This we often call “meditation.” Meditation is not the mindless repetition of sounds but rather the directed thoughts and desires of our hearts and minds.

The Holy Rosary offers very direct mysteries for our consideration. We can direct our focus and attention to the words of the prayers that we are saying. However, some mysteries are associated with the Rosary, so we can direct our thoughts and attention to these. It is in contemplating each mystery that we can increasingly focus our imaginations and engage more of ourselves in our prayer.

For example, the first Joyful mystery of the Rosary is the Annunciation. This is when the Angel Gabriel appeared to the Blessed Virgin Mary to

ask her to be the Mother of God the Son. While we recite the decade of Hail Marys, we can engage our imagination and place ourselves there in the mystery. We can ask ourselves, What was it like? What was Mary doing before the Angel appeared? What did she think, what did she say, what did the Angel say? What were the surroundings like? Was it cold? Was it hot? How did it smell? How intense was Mary's fear? Could you sense her fear? Was the Angels' words: "Fear not," enough to calm Mary's soul? Was the Angel's voice soothing? Calming? Frightening? How was Mary dressed? What did the Angel look like? There are endless questions that we can ask ourselves and consider, and before we know it, we will have finished this decade of the Rosary and be ready for the next one.

However, the next time we come to this same mystery of the Rosary, we do not have to start all over. We can pick up where we left off and build upon that. We can immerse ourselves even more deeply into the mystery by looking beyond the physical elements and trying to sense the emotional, spiritual, and doctrinal elements. At Mary's acceptance, her "fiat," the incar-

nation (God became Man) took place. This can open the door to even more for our hearts and minds to consider. We have more to see, more to hear, more to feel, more to taste and touch, more to love.

These visits in our imagination become ever more delicious to our hearts and souls. They become increasingly easier to bring forth, and they become even more rewarding, enlightening, and encouraging than ever before. Not only do we learn and grow from these meditations, but we learn more about ourselves. We begin to burn with an ever-increasing desire to share these mysteries with Mary in our imagination and to join her in remembering them eternally in Heaven.

The entire Rosary often appears to be too much or take too much time, so we are tempted not to try. If fifteen mysteries are too many, then try five. If five mysteries are too many, then try one. Something is better than nothing. A few minutes given in this effort seem to pass by very quickly.

We will likely find one or more mysteries more accessible or appealing than others. This is nothing to worry about. However, we should strive to cycle through them all. Our

imagination should lead us logically from one scene (mystery) of the Rosary almost effortlessly into the next.

If all we have time for is a single Hail Mary, then let us start there. Imagine yourself kneeling before your Blessed Mother with your heart in hand. How is she dressed? What does she look like? What do the surroundings look like? How is she looking at you? Is she pleased or displeased with you? Why? What are you going to do about it? See the concern and love for you in her eyes. Open up your heart and return that love. Beg her to intercede for you before the Throne of Jesus – her Son.

Our prayers do not have to be long or complicated. They should come humbly and honestly from our hearts and souls. Imagining ourselves in the scenes of the mysteries can be a helpful tool in letting our hearts and minds relax and

open up to ask the intercession of Mary, the Angels, and the Saints, and then meekly and humbly address God — Our Loving Father in Heaven.

There is no reason for us to put it off until tomorrow. Saint Paul would tell us, “Now is the acceptable time.” It only takes a moment to lift our hearts, minds, and imaginations to enter this most intimate, refreshing, and rewarding practice. The coldness, hardness, indifference, and distractions of our hearts and minds can be overcome, but we must put forth an effort. What is said in the material world, “A journey of a thousand miles begins with one step,” can be applied to our spiritual world as well. Let us take that first step in prayer, and if we have already taken that first step, let us take another and another.

“WHEN PEOPLE LOVE AND RECITE THE
ROSARY THEY FIND IT MAKES THEM BETTER.”

~ST. ANTHONY MARY CLARET

MORAL ASPECTS OF A POLITICIZED PROCEDURE

Bishop Giles Butler, OFM DD

The Alabama Supreme Court ruled on February 16, 2024, that embryos created through In Vitro Fertilization (IVF) should be considered children. News outlets reported that immediately, hospitals halted all IVF procedures. This set into motion the political gears, with politicians hurrying to create laws to override or sidestep this ruling. Some politicians even stood in opposition to their party to endorse the “legality” of this procedure.

This is something that everyone should be concerned about. Is this procedure murder, and should the killing of embryos be legal?

Before we begin, let us make some general definitions.

In humans, the male gamete (sperm) unites with a female gamete (egg) to create a zygote or fertilized egg. In humans, after about two weeks the zygote is now called an embryo. This embryonic stage continues until about the end of the eighth week of pregnancy to the next stage (fetus). Etc.

While science labels and describes what is observable in human beings’ continuous development, we need to take a much greater view of life. A newborn baby is a human, so the “fetus” that became the baby is logically human. The human “embryo” that became a “fetus” must likewise be human. The zygote that became a human “embryo” must also be human.

The human gametes, while not united, are not human beings (they each only have half of the necessary genetic material that humans need). So, the moment that the egg and sperm unite, human life has begun. At this moment, a unique person with an immortal soul is brought into existence. The stages of development observed and labeled by scientists are artificial categories that are useful in their studies but are not practical in the moral world.

There is no clear-cut division or causative action that makes a zygote at one moment become an embryo in the next moment. It is a continuous

growth and development. It might be comparable to deciding when an infant becomes a toddler, adolescent, or an adult. Did the personhood of someone radically change on the 18th anniversary of their birth? Is not the person one day short of his 18th birthday the same person after his 18th birthday? This is a practical distinction for the law, but it has no real bearing on the personhood, value, or worth of the person involved.

God's commandment, "Thou shall not kill (murder)" is applicable at all stages of human life. It is illegal and immoral to kill an adult, an adolescent, a toddler, an infant, ... a zygote. God is the Creator. He is the only One to give and take human life. For us to take a human life, even our own, is an injustice against the sovereignty of God. We agree with the Alabama Supreme Court that embryos are human and must be treated as such.

How does this impact the IVF procedures? IVF produces excessive embryos that are not needed or wanted and are being disposed of. The destruction of these embryos is, therefore, murder because the embryos are human children.

The Liberals want to "protect women's rights" to murder their children in the womb and even before entering the womb. The civil government should hold that murder is a punishable crime and not allow the most vulnerable to be abused, taken advantage of, and even murdered. Liberal logic is absurd in presenting women as the victims or injured party when it is evident that the children being murdered are the real victims here.

IVF is an expensive procedure with the intention of helping women to conceive a child. It involves procuring as many eggs from a woman as possible. Women usually ovulate once a month and produce one mature egg a month. In IVF, she is given chemicals/hormones to increase the development of eggs because the more eggs they can get, the greater the chance that one will survive. The eggs are extracted with a needle. Simultaneous with the collection of the eggs, they must collect sperm. The sperm is generally collected by manual masturbation, though other methods are also used.

As many eggs as possible are fertilized with the sperm in the laboratory. The "zygotes" children are then grown to the

“embryo” stage and examined and selected. Any that appear weak or deformed are disposed of (murdered). If the woman wants a specific gender child, all those of the wrong gender can be eliminated (murdered). After their “selection” criteria, whatever is left is placed in the womb for implantation. Often, more than one “embryo” is implanted, and then a further selection can take place through selectively aborting (murdering) those that are too many or don’t meet the selection criteria.

In the overall goal of having a child, many more children are created to be murdered. The good desire for a child does not justify the creation and evil murder of many others. The end does not justify the means. We cannot do evil even with the intention that good may come from it.

Some of the moral objections against IVF are 1.) the murder of “extra” or “unwanted”

children. Along these same lines, 2.) masturbation is immoral and cannot be justified by the desire for children. 3.) IVF is a violation of the sacredness (unity and exclusivity) of marriage by involving a third party (doctor) in the process of begetting children. It is an adulteration (adultery) of the procreative act.

The ultimate question is, what are couples to do if they want to have children but cannot? Our answer may sound callous or cold, but we must think beyond our wishes and desires and conform ourselves to the Will of God. If God wills you to conceive a child, you will conceive despite whatever the doctors or the science may say. We do not need to artificially interfere with God’s design; it does not end well for anyone. If it is not God’s Will, we must resign ourselves. Lastly, we may always search for adoptions.



SIMPLY ANSWERED

Bishop Giles Butler, OFM DD

Why do you pray to idols (statues)?

This is a common accusation made against Catholics. We do not pray to pictures, paintings, statues, etc. These things are kept with respect because of who they represent.

We keep photographs of our loved ones, both living and deceased. These help us remember the person and our relationship. It was once customary to have photos in our wallets and hanging on our walls. Today, many store photos on their mobile cell phones. With these devices, we have many more pictures in our hands than we could ever carry around with us.

It is easier to speak with others when we can see them, at least in our imagination. Their image, whether printed, painted, carved, or digitized, helps us recall them and inspires our conversations. We share photos with others to help them see, understand, and appreciate what or who we are trying to communicate to them.

In the civil realm, we show respect for our national flag. The cloth and colors are nothing of themselves, but we honor what they represent. Showing proper respect for our national flag is not idolatry because respect is for what the flag represents, not the flag itself.

All of this is true in the spiritual realm. Images of angels and saints help us to recall them and their actions in the world or our lives and aid us in our conversations with them. They are our dear friends in Heaven, and we spiritually visit them, often asking their aid or intercession on our behalf before the Throne of God in Heaven. It may look like we are talking to images, paper, plaster, paint, etc., but it is to the person represented to us that we are speaking – not to the representation. Even an ignorant child knows these inanimate objects cannot hear, see, or do anything for us.

Similarly, many hold their Bibles in great esteem because the Bible is the Word of God.

But the physical paper, ink, and binding are not The Word of God. It is, instead, the written representation of God's Word. The Scriptures are written and printed to make it easier for us to recall God and His Word. In respecting the Bible, we respect God, Who is represented to us in those printed words. Just as many non-Catholics may use a Bible when they pray, we do not say that they are praying to their Bible, so when Catholics pray before a statue or painting of a saint, we cannot conclude that they are praying to the image but instead using the image to help them pray to the person represented.

Why baptize children as infants? Why not wait until they are older?

Catholics baptize infants as soon as possible because we desire the spiritual sanctification of the child. We do not wish to expose the infant to the eternal loss of his soul if he should suddenly die.

Perhaps a clear understanding of Original Sin and the true poverty of our souls when we come into this world is necessary. We cannot enter into Heaven unless we are filled with the grace of God.

Adam was created with this essential grace but lost it when he rebelled against God. Because Adam lost this grace, he could not pass it on to his children through inheritance. Therefore, we come into this world empty of the necessary graces to enter Heaven. This void or absence of grace in our lives is called sin. Sin is the absence of the grace that should be there but is not.

Our personal sins cast out grace and create a void in our souls, but even before we can personally sin, we enter this life in Original Sin or the deprivation of the grace necessary for our eternal life. Baptism is the instrument Jesus gave us to wash away sin or fill that void.

Because we love our children and want the best for them, we Baptize them and give them God's grace – supernatural life. It is their second birth. The first birth is the body's life; the second is the soul's life. It is inconceivable to deny an infant this supernatural life of grace when it is so easily obtained. A moment without this supernatural life (grace) is too long.

It is a ludicrous argument to say that we should wait until the child is old enough to

choose for himself. Do we wait until a child tells us he wants to exist before he is conceived and brought into this world? Then why should we wait for him to communicate his desire for a supernatural life? Our natural life is good and desirable even if the child cannot yet communicate this. The same is true of our supernatural life. We cooperate with God in giving children natural life, and so we should cooperate with God in

providing children with supernatural life as well.

God has placed upon parents the burden of choosing many things for their children — where they will live, what language they will speak, what they will have, what they will do, who they will associate with, etc. Parents must make these decisions, but the most essential choice parents have is to give or refuse their children a supernatural life.



THE CHERUB

Started in 2015, THE CHERUB is dedicated to the further enrichment and continuing education of Catholics of all ages.

Please send subscription requests to:

THE CHERUB

1114 30th Street

Lubbock, TX 79411

The Cherub is published quarterly by the Third Order of St. Francis.

Suggested donation—\$15.00 per year.



THE SUNDAY SERMON

THE SUNDAY SERMON is a biweekly paper that offers a few spiritual thoughts for each Sunday throughout the year.

THE SUNDAY SERMON began with a desire of our people, who could not attend Mass on Sundays, to receive these messages.

THE SUNDAY SERMON has now become very popular. Subscribers are asking that we send **THE SUNDAY SERMON** to their friends and relatives.

We only ask the small donation of \$15.00 per year (or whatever you can afford) to help us cover the cost of production and mailing.

Why not subscribe today, for yourself or for a friend?

Please write to:

THE SUNDAY SERMON
3376 Mt. Read Blvd.
Rochester, NY 14616



*Is it time to renew your subscription?
Or have you received a sample copy?
Check your mailing label and the last page of this
issue for Subscription Details.*

THE PSALMS: THE CHURCH'S HYMNS OF PRAISE

Father Anthony Lentz, OFM

As Catholics, we cannot hope to advance in the spiritual life unless we develop a frequent and regular prayer life. There are two types of prayer: mental prayer and vocal prayer.

Mental prayer is interior prayer, or meditation, and is meant to be more of a personal dialogue with Almighty God. Meditation is not a brain exercise. It is not the time to memorize certain doctrines of the faith; it is the time to be moved by the holy sentiments contained in the subject of our meditation. There is a resolve that comes over the soul who meditates. The resolve may have its origin in the “*spiritual sweetness*” (consolations) that touches the soul, as it considers the life of Christ, His Mother, the saints, His Holy Church, etc. It may also have its origin from the sense of duty we owe to God. In this, the soul may not experience any real consolation but rather understands its own weakness and is moved by meditating on more sobering topics, such as its own sins and the Four Last

Things. In either case, the soul is moved towards God during meditation.

Vocal prayer, on the other hand, is a prescribed formal prayer. The Church has a treasury of such prayers at every Catholic's disposal, such as the Our Father, Hail Mary, Glory Be, the Angelus, the Magnificat, Acts of Faith, Hope, Charity, and Contrition, and many more. These prescribed prayers serve a crucial role in helping us focus our intentions and inspire greater sentiments and resolutions. Just as an artist needs inspiration before he can paint, so too the soul needs to be guided by these supernatural truths.

As these truths are valid for the individual, they are also true for the Church as a divinely founded institution. In order for the Church to offer a worthy sacrifice to God in the Mass and to pray for the conversion of sinners, she must possess within herself the spirit of prayer. She does this by adopting an official prayer within the Liturgy. The official

prayer of the Church is contained in the Canonical Hours or the Divine Office. It is a set of prayers prayed by both clerics and religious at different times during the day. The cloistered monastic orders, such as the Benedictines, chant these prayers together in choir. At the heart of these prayers are the Psalms. The Psalms, also known as the Psalter, is a collection of religious songs, traditionally listed at one hundred and fifty. King David is said to be the author of at least half of them. The Hebrew word for Psalm is *Tehillim*, which means “hymns of praise.” These psalms have “titles” to help indicate authorship and subject matter. These titles were added, in most cases, by later writers and may not be divinely inspired. This is why they often appear in smaller print.

It should be the desire of every Catholic to unite themselves to the prayer life of the Church, for we are all members of this Mystical Body. Becoming familiar with the Psalms is essential if one wants to foster this connection. This is obviously the desire of the Church because in many recent editions of the Catholic Bible, at least as early as the 1940s, there are study plans and guides that separate its books

into relating topics that correspond with the various parts of the Liturgical Year. The Book of Psalms has the distinction of being the one book that the student is instructed to read daily.

When studying and praying the Psalms, we are like Catholic monks singing hymns of praise to God. In this, we see how the Psalms are an excellent example of how mental and vocal prayer can truly come together. We can use an entire Psalm as the subject of meditation, or we can use a few verses. In meditation, it is best to focus on those parts that leave a deeper impression upon you than to try to analyze the entire Psalm. This may be done at another time and to the great benefit of the reader, but in regard to meditation, less is often more. Remember, the end of meditation is to foster a deeper devotion to God within your soul. We can do this by associating and correlating certain Catholic dogmas contained within the Psalms.

There are three verses in Psalm 83 that I find to be excellent topics of meditation. Verse 2: *How lovely are Thy tabernacles, O Lord of hosts.* Verse 3: *My soul longs and faints for the courts of the Lord. My heart and my flesh have re-*

joiced in the living God. Verse 11: For better is one day in Thy courts above thousands. Here, we have three verses so that we can have three considerations. First, in verse 2, we can consider the “...Thy tabernacles” as meaning Heaven and all its joys. Second, in verse 3, we can consider it as the Real Presence of the Lord in the Holy Eucharist, “...*my flesh have rejoiced in the living God.*” Third, in verse 11, we can consider the disparity between the world and God, “...*better one day in Thy courts...*”.

While these considerations, as I have listed them, seem like a textbook, how they are formed within us during meditation should be similar to poetry or a song. I will leave you with an example using the aforementioned verses from Psalm 83.

Oh dear Lord, if I work with Your graces and remain faithful to Your most just laws, then I may enter into Your tabernacles. Your tabernacles are those heavenly joys that await me. Must I wait until then, O Lord, to experience any of these joys? While on earth, I can enter into another tabernacle, that is, the tabernacle of my soul, and this is where I can find You. I know You through Your Creation and Your Divine Revelation, but I can only truly find You when I examine myself and retreat from the world. The tabernacles of God and the dwellings of the world are in constant conflict. It is better for me to spend my time within Your courts, away from the world, so that I may truly know, love, and serve You. To know You, Oh God, and Your Perfections fills my soul with humility, and the humble heart You will not despise. Amen.

“Cause me to hear Thy mercy in the morning; for in Thee have I hoped. Make the way known to me, wherein I should walk: for I have lifted up my soul to Thee.”

Book of Psalms: 142:8



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 COMMUNIST THREAT

Father Joseph Noonan, OFM

Part Twenty-Six: The Undermining of Education

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

Charlotte Iserbyt's Note: In a telephone conversation with a representative of McGraw Hill Publishers in 1982, this writer was informed that all four books were provided to the fifty state education commissioners/superintendents. These four books provide an accurate picture of the role played by the tax-exempt foundations and federal government in the restructuring/social engineering of American society and schools to accommodate the perceived "needs" of the 21st century.

Senator Jacob Javits (NY) requested that Mr. Arthur Lipper's address to the World Council on Gifted and Talented Children be printed in the Congressional Record, September 5, 1979 (pp. 11904–11905). Senator Javits said in his introduction to the text of the speech:

Mr. President, the gifted and talented children of our Nation

have long been of continuing interest to me for they represent the future leadership of the United States. Last month, in Jerusalem, the World Council on Gifted and Talented Children held its Third Biennial Conference to discuss international cooperative efforts on behalf of the gifted, and to consider research and exchange programs to promote this most precious human resource.... At the Jerusalem conference, Arthur Lipper, III, an investment banker... and great friend of the gifted and talented... forcefully presented the idea that the development of the gifted represents the best hope for future peace and stability in the international political realm.... I urge my colleagues to consider carefully his remarks, and I ask that the text of Mr. Lipper's address to the World Council on Gifted and Talented Children be printed in the Record.

The following excerpts from Lipper's speech reflect a total disregard for the gifted and talented children as individuals who might be capable of deciding for themselves what

they wish to do or become. It focuses instead on their “use” by the state to obtain pre-determined global goals:

Some years ago I read the following statement in a school publication:

One of America’s most tragic wastes of natural resources is the loss of potential for social contribution which is inherent in economically deprived, gifted children.

Properly identified at a sufficiently early age, through culture-free, non-verbal testing, the very young child can be provided with the environment, economic and motivational support necessary for full development as a positive social contributor.

Without such early identification, the socio-economic pressure imposed upon the economically deprived child who possesses superior cognitive ability is likely to result in either a “dropping out” or only a desire to achieve improved personal lifestyle. The chosen or available means of obtaining a better lifestyle may not be socially desirable. Therefore, their truly constructive potential, from the standpoint of society [the State], may be forever lost. These thoughts seem to me to be applicable to all societies and especially to those

less fortunate than America’s. Specifically analyzed they are:

1) Identified early enough, poor but gifted children can be given medical, financial and emotional support which probably will lead to the development of positive social attitudes.

2) Not identified and assisted the kids may either not achieve their potential or may use their talents solely for the purpose of bettering their own lives regardless of the means employed or the effects on others.

It is interesting to note the number of proudly proclaimed programs for gifted child identification and development which many of the Socialist and Communist countries have as a stated and de-facto matter of public policy. It is not strange that the capitalist countries, so quick to make use of all other “natural” resources—including the labor of their own and other countries—have been slower to recognize and secure the benefits accruing from the development of their own gifted children.

Perhaps the wealthy nations have not yet sensed the compelling need for broad social progress, based upon the future contribution of the gifted, as have some of the non-capitalist countries.

In closing, Mr. Lipper makes some recommendations, the most alarming of which follows:

Establishment of boarding schools (publicly funded) to house those identified gifted children whose existing home life is non-constructive in terms of their development.

Charlotte Iserbyt's Note: Mr. Lipper, in his fervent desire to implement world socialism, seems to have forgotten that individuals, regardless of race, religion, talent, or income, should not be considered property of the State (human resources, human capital, etc.) to be molded and manipulated for the benefit of society as a whole (the State). Also, what and whose criteria will be employed to determine whether "home life is non-constructive"?

K-12 Competency-Based Education Comes to Pennsylvania by John H. Sandberg, director of teacher education for Carnegie-Mellon University in Pittsburgh, was published in the October 1979 issue of *Phi Delta Kappan*. Excerpts from the article follow:

It is too late to stop Project '81, which will run its course and probably will soon be forgotten, but one may hope that other states will think hard before embarking on similar pro-

jects.... While it is possible that I misunderstood the meaning or intent of this "major goal" ["gain the skills and knowledge they will need as adults"], it strikes me as being unattainable on its face.... I would argue that we cannot "see that students acquire the competencies they need to be successful in the adult world" because we don't know what they are now much less what they will be ten years from now.... Exchanging courses, credits, and Carnegie Units for "newly defined competencies" will not eliminate this fundamental problem....

Finally, in the case of students who are known to be college bound and are locked into a curriculum that is dictated primarily by college requirements (not life-role expectancies), what is going to give? Will physics give way to lawn mower repair? Chemistry to cooking? Trigonometry to tile setting? Will it really make any difference for these students what the state board requires for graduation as long as Harvard wants math through calculus and two years of a foreign language?... I would be happy to settle for a short list of competencies if I thought we could handle them: Teach children how to read, to write, to do arithmetic, to draw, make

music, and to get along with each other.

We are not doing these few things for enough kids now, so perhaps this is what we should be working on instead of making new lists of things we won't know how to do.... I applaud the emphasis that Project '81 gives to making better use of educational resources in the community. But as a Blueprint for structuring public education and for measuring its products, the competency-based approach embodied in Project '81 strikes me as totally ridiculous. A true skeptic might argue that Project '81 may be safely ignored on the ground that the Pennsylvania Department of Education is incompetent to chew, much less swallow, what it has attempted to bite off. Like other grandiose efforts to reform the schools, the project may generate some wind and heat and several billion pieces of paper and then go away, leaving all but the 12 pilot school districts untouched.

Nevertheless, the Pennsylvania Department of Education has already demonstrated, with competency-based teacher education, its competence to effect change — or at least the illusion of change — on a large scale. Project '81 is a much

more extensive undertaking whose potential for mischief is incalculably greater. The mischief can occur if Pennsylvanians do not take a long, hard look at where Project '81 is taking them.

Information regarding the Preliminary Planning for School-Based Clinics was revealed in the October 22, 1979 issue of *Nation's Schools Report* which, under the section "Schools Can Offer Health Services," stated the following:

Schools with concentrations of Medicaid-eligible students can qualify for federal money if they set up screening and referral programs. A joint effort by the Office of Education and the Health Care Financing Administration could make available to schools some of the \$46 million that will probably be spent on screening Medicaid children.

Historically, schools have been excluded from such payments, said Robert Henson Walling, in the Office of Deputy Commissioner of the Bureau of Education of the Handicapped. But regulations proposed jointly by the two agencies and published in the Federal Register October 4 would allow schools to do the screening and even provide treatment and get paid for it.

“It’s never been clear that schools might take this initiative,” he told *Nation’s Schools Report*. To help interested school officials get started, the two departments will publish a manual in November which will cover rules-of-thumb for officials to decide whether to undertake the screening, how to do it, and how to get help from state and local agencies.

“It’s not an either/or situation for the school district,” said Heneson-Walling. There are seven or eight degrees of involvement a school might undertake. Some schools are already involved in extensive health screening services, because of requirements of the Education for All Handicapped Children Act, so it would be a natural step for them to become primary health delivery centers. (p. 6)

Charlotte Iserbyt’s Note: The United States model was given wide publicity at the United Nations/UNICEF sponsored

International Year of the Child Conference. The U.S. Department of Health, Education and Welfare served as co-sponsor of the International Year of the Child’s program in the United States. For a glimpse into the future role of the schools in providing health care services turn to the 1999 entry for the “Little Red Riding Hood” version of the government/private sector initiatives outlined in the U.S. Department of Education/ U.S. Department of Health and Human Services publication *Together We Can*. The 1999 Congressional proposal to completely fund the Individuals with *Disabilities in Education Act* would go a long way toward universalizing these activities. Increased school violence in the late 1990s is also leading to increases in the number of school psychologists who can be used for “early screening.”

To Be Continued



THE MAKING OF A GOOD WILL OR TRUST:

Have you remembered God?

**LET YOUR BLESSINGS CONTINUE TO BLESS OTHERS BY REMEMBERING
THE FRANCISCANS AND THEIR WORK IN YOUR WILL OR TRUST!**

Our legal title is:

ORDER OF SAINT FRANCIS OF ASSISI, INC
3376 Mount Read Blvd.
Rochester, New York 14616



The Catholic Faith RADIO PROGRAM

The Catholic Faith Radio Program is broadcast live
each Friday from 1:30-4:30 p.m.. (CST)
in the studios of KRFE AM580, Lubbock, Texas.

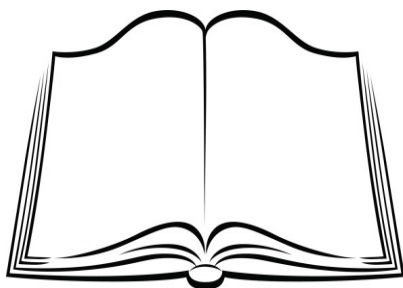
It is streamed live on <http://catholichour.org>. If you are unable to listen live,
you may go to the website anytime and listen to the recorded broadcasts at
your leisure.

The call in telephone number is (806) 745-5800.

You may also email your questions or comments to father@catholichour.org

The Catholic Mother to Her Children

The Countess de Flavigny



NINTH LESSON

OF THE LOVE TO OUR BRETHREN

“And the second commandment is like to this, ‘Thou shalt love thy neighbor as thyself.’” Matthew 22:39

What then is this most important commandment, this commandment which obliges us as fully as the one by which God orders us to love and serve Him? It is the love we owe our neighbors.

By creating men to live together, my children, God imposed on them the fulfillment of certain duties towards one another, duties of benevolence and mutual affection, which contribute to the happiness of each one. These duties towards our neighbor are of different kinds: each and all are, however, expressly contained

in the Lord’s commandment: “Thou shalt love thy neighbor as thyself.” This precept, in fact, contains all the others, for it is easy to fulfill them all when you faithfully observe this one. Is it not natural, my friends, to try to avoid giving the slightest cause of grief to those you love, and even when you can, to do them a kindness, to pity them under misfortune, and console them in their troubles? Yes, no doubt. All these good feelings are also to be met within our intercourse with our neighbor if according to God’s precept, our heart is full of sincere charity towards Him.

But who is this neighbor we are to love? You think perhaps it is only the persons you know and who are your

countrymen? No, my children, your neighbor is every man, without a single exception, not even the wicked, not even our enemies, if we are unfortunate enough to have any. And why did God command us thus to love each other? Because we are all members of the same family, all children of God, sons of Adam, our first father. This is why for a Christian, there should be no strangers, and why in each one of his fellowmen he sees a brother.

A universal charity to your neighbor, a charity which regards at the same time the wicked, our enemies, the unknown, is not as difficult to put in practice, as you might suppose, my children. Otherwise, God would not have made a duty of this virtue; He orders nothing but what we can do, nothing of which He has not Himself given us the example. God takes care of all His creatures with the same tender forethought, and as He says Himself, He makes His sun to shine on the good and on the wicked. Jesus Christ did still more than sacrifice Himself for the salvation of mankind; He sought for sinners, in preference to the righteous, to lavish upon them His mercies; and it is for the

former, more than for the latter, that He came on earth. During His stay here below, Our Lord always returned kindness for injustice, good for evil. His most cruel enemies were never able to exhaust His charity, and He died on the Cross, praying for His persecutors.

Here is your model, my children. Tell me now if, after such an example, you could still give way to the egotistical feeling which leads to the love of self only, and to the utter forgetfulness of what is due to others; that feeling of ill-will which prevents the pardon of slight offenses, of little grievances committed, perhaps quite unintentionally, and which, even for that reason, ought to be easily forgotten. And you, particularly happy children, who see around you nothing but indulgence and goodness, how could you not show the same feelings to your neighbor? At your age, it is true, you are more in need of others than they of you; nevertheless, a young child has often many opportunities of making himself useful, of showing himself attentive, obliging, ready to do any little kindness – above all, he can try never to be troublesome.

And if while doing, out of love for his neighbor, the little that depends upon him, he promises to do in future what is impossible to him at present, he fulfills his duty towards his brother. So to act is to obey God's precept.

My children, you must not conclude, that by this precept God obliges us to love everyone alike, and as much as another. It is natural to prefer your parents to your friends, your friends to mere acquaintances, your countrymen to foreigners. Those whom we love from the depths of our hearts, with a particular tenderness, do we not love them much more than ourselves? And it is only as we love ourselves that God orders us to love our neighbors.

Not to do to others what you would not have done to yourself. To do to others what you would wish them to do to you. Such is the rule which must direct us in our feelings and in our actions towards others. Ah, if this law of charity were better observed, what peace in the world! What union in families! How much better should we be! And at the same time, my friends, how much happier.

Therefore, my children, let sincere fraternal charity be our universal practice – let us show ourselves to be true disciples of Our Divine Master, by loving our neighbor, as we love ourselves, and as Christ has loved us. For “this Commandment we have from God,” that he who loveth God, love also his brother.



*Available on our YouTube Channel:
Order of St. Francis of Assisi, Inc
Apple Podcast, & Spotify!*

*If you have any questions, please contact us
at aimhigher.podcast@gmail.com*

THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



EXPLANATIONS AND EXHORTATIONS ON TEMPTATIONS

We are all inclined to sin, my children; we are idle, greedy, sensual, given to the pleasures of the flesh. We want to know everything, to learn everything, to see everything; we must watch over our mind, over our heart, and over our senses, for these are the gates by which the devil penetrates. See, he prowls round us incessantly; his only occupation in this world is to seek companions for himself. All our life he will lay snares for us, he will try to make us yield to temptations; we must, on our side, do all we can to defeat and resist him. We can do nothing by ourselves, my children; but we can do everything with the help of the good God; let us pray Him to deliver us from this enemy of our salva-

tion, or to give strength to fight against him. With the Name of Jesus we shall overthrow the demons; we shall put them to flight. With this Name, if they sometimes dare to attack us, our battles will be victories, and our victories will be crowns for Heaven, all brilliant with precious stones.

See, my children, the good God refuses nothing to those who pray to Him from the bottom of their heart. St. Teresa, being one day in prayer, and desiring to see the good God, Jesus Christ showed to the eyes of her soul His Divine hands; then, another day, when she was again in prayer, He showed her His face. Lastly, some days after, He showed her the whole of His Sacred Humanity. The good

God who granted the desire of St. Teresa will also grant our prayers. If we ask of Him the grace to resist temptations, He will grant it to us; for He wishes to save us all, He shed His Blood for us all, He died for us all, He is waiting for us all in Heaven. We are two or three hundred here: shall we all be saved, shall we all go to Heaven? Alas! my children, we know nothing about it; but I tremble when I see so many souls lost in these days.

See, they fall into Hell as the leaves fall from the trees at the approach of winter. We shall fall like the rest, my children, if we do not avoid temptations, if, when we cannot avoid them, we do not fight generously, with the help of the good God—if we do not invoke His Name during the strife, like St. Antony in the desert.

This saint having retired into an old sepulcher, the devil came to attack him; he tried at first to terrify him with a horrible noise; he even beat him so cruelly that he left him half dead and covered with wounds. “Well,” said St. Antony, “here I am, ready to fight again; no, thou shalt not be able to separate me from Jesus Christ, my Lord and my God.” The spirits of darkness redoubled their efforts, and uttered frightful cries. St. Antony remained unmoved because he put all his confidence in God. After the example of this saint, my children, let us be always ready for the combat; let us put our confidence in God; let us fast and pray; and the devil will not be able to separate us from Jesus Christ, either in this world or the next.

“A TEMPTATION ARISES: IT IS THE WIND. IT DISTURBS YOU: IT IS THE SURGING OF THE SEAS. THIS IS THE TIME TO AWAKEN CHRIST AND LET HIM REMIND YOU OF THESE WORDS.”

~ST. AUGUSTINE

ST. THÉRÈSE OF LISIEUX

An Autobiography

CHAPTER TWELVE THE APOSTLE OF PRAYER

O my Beloved, I know not when my exile will end ... for many a night I may yet sing Thy mercies here below, but for me, too, will come the last night of all ... and then I wish to be able to say:

“I have glorified Thee upon earth: I have finished the work which Thou gavest me to do. I have manifested Thy Name to the men whom Thou hast given me out of the world. Thine they were, and to me Thou gavest them; and they have kept Thy Word. Now they have known that all things which Thou hast given me are from Thee: because the words which Thou gavest me I have given to them; and they have received them, and have known for certain that I came forth from Thee, and they have believed that Thou didst send me. I pray for them: I pray not for the world, but for them whom Thou hast given me, because they are Thine. And all mine are Thine, and Thine are mine; and I am glorified in them. And now I am no more in the world, and these are in

the world, and I come to Thee. Holy Father, keep them in Thy Name, whom Thou hast given Me, that they may be one, as We also are One. And now I come to Thee, and these things I speak in the world, that they may have My joy filled in themselves. I do not ask that Thou take them away out of the world, but that Thou preserve them from evil. They are not of the world, as I am not of the world. And not for them only do I pray, but for those also who through their word shall believe in me. Father, I will that where I am, they also whom Thou hast given Me may be with me, that they may see My glory which Thou hast given Me, because Thou hast loved Me before the foundation of the world. And I have made known Thy Name unto them, and will make It known, that the love wherewith Thou hast loved Me may be in them and I in them.”

Thus, dear Lord, would I repeat Thy words before losing myself in Thy loving embrace. Perhaps I am very daring ...

and yet for a long time hast Thou not allowed me to be daring with Thee? Thou hast said to me as the Father of the Prodigal to his elder son: "*All I have is thine.*" And therefore I may use Thy Own Divine words to draw down favors from Our Heavenly Father upon all the souls under my care.

My God, Thou knowest I have ever desired to love Thee alone. I seek no other glory. Thy love has gone before me from the days of my childhood. It has grown with my growth, and now it is an abyss the depth of which I cannot sound.

Love attracts love, and mine, as it darts towards Thee, would fain fill to the brim the Abyss that draws it, but alas! my love is not even a drop in that Ocean. To love Thee as Thou lovest me, I must borrow Thy own love — thus only can my desire be satisfied. O my Jesus, it seems to me that Thou couldst not have overwhelmed a soul with more love than Thou hast poured out on mine, and that is why I dare ask of Thee to love those Thou hast given me, even as Thou lovest me.

And if in Heaven I find Thou lovest them more than Thou lovest me, I shall rejoice, for I acknowledge that their deserts

are greater than mine; but here on earth I can conceive no love comparable to that with which Thou hast favored me, without any merit of my own.

What I have just written, Mother, amazes me. I had no intention of saying such things. When I repeated this passage from the Holy Gospel, "*The words which Thou gavest me I have given unto them*" I was not thinking of my brothers but only of my little Sisters in the Novitiate, for I do not consider myself capable of teaching missionaries. The words I wrote for them were those others from the prayer of Our Lord: "*I do not ask that Thou shouldst take them out of the world. ... I pray also for them who through their word shall believe in Thee*" How indeed could I overlook the souls they are to win by their sufferings and exhortations?

But I have not fully explained my thoughts on those words of the Cantic of Canticles: "*Draw me — we will run!*" Our Lord has said: "*No man can come to Me except the Father who has sent Me draw him!*" and further on He tells us: "*Everyone that asketh, receiveth; and he that, seeketh, findeth; and to him that knocketh, it shall be opened.*" Again

He adds: "*If you ask the Father anything in My Name He will give it you.*" No doubt it was for this reason that, long before the Birth of Our Lord, the Holy Spirit dictated these prophetic words: "*Draw me — we will run!*"

In asking to be *drawn*, we seek an intimate union with the object that has led our heart captive. If iron and fire were endowed with reason, and the iron could say, "*Draw me!*" would this not prove its wish to be identified with the fire to the point of sharing its substance? Well, such is precisely my prayer. I ask Jesus to draw me into the fire of His Love, and to unite me so closely to Himself that He may live and act in me. I feel that the more the fire of love consumes my heart, the more frequently shall I cry, "*Draw me!*" and the more also will those souls who come in contact with mine *run swiftly in the sweet odor of the Beloved.*

They will run — yes, we shall run together, for souls that are on fire can never remain inactive. They may certainly, like St. Mary Magdalen, sit at the feet of Jesus listening to His sweet and burning words, but though appearing to give Him nothing, they give far more than Martha, who was

"troubled about many things"

It is not, of course, Martha's work that Our Lord blames, for His own blessed Mother humbly devoted herself to the self-same duty, having to prepare the meals for the Holy Family. What He does blame is Martha's excessive solicitude.

The power of prayer has been understood by all the Saints, and especially, perhaps, by those who have illumined the world with the light of Christ's teaching. Was it not in prayer that St. Paul, St. Augustine, St. Thomas Aquinas, St. John of the Cross, St. Teresa, and so many other friends of God, acquired the wonderful knowledge which has enthralled the loftiest minds?

"Give me a lever, and a fulcrum on which to rest it," said Archimedes, "and I will lift the world." But what this scientist could not obtain because his request had merely a material end without reference to God, the Saints have obtained in all its fulness. The Almighty has given them as a fulcrum to lean upon, Himself — *Himself alone* — and for a lever, the prayer that inflames with the fire of love. And thus they have uplifted the world — thus do the Saints who still combat on earth continue to

raise it and will continue to raise it till the end of time.

It now remains for me to tell you, dear Mother, what I understand by the *sweet odor of the Beloved*. Since Our Lord is in Heaven I can only follow Him by the traces full of light and fragrance which He has left behind Him. But as soon as I open the Holy Gospels, I breathe the perfume exhaled by the life of Jesus, and I know which way to run. It is not to the highest place but to the lowest that I hasten. Leaving the Pharisee to go forward, I repeat with all confidence the humble prayer of the publican. Most of all do I imitate the behavior of Magdalen, for her amazing — or rather I should say her loving — audacity, which delighted the Heart of Jesus, has cast its spell upon mine.

It is not merely because I have been preserved from mortal sin that I lift up my heart to God in trust and in love. I am certain that even if I had on my conscience every imaginable crime, I should lose nothing of my confidence, but would throw myself, my heart broken with sorrow, into the arms of my Saviour. I remember His love for the prodigal son, I have heard His words to St. Mary Magdalen, to the

woman taken in adultery, and to the woman of Samaria. No — there is no one who could frighten me, for I know too well what to believe concerning His Mercy and His Love.

In the Lives of the Fathers of the Desert it is told how one of them converted a public sinner whose evil deeds were the scandal of the whole country. Touched by grace, the sinful woman followed the Saint into the desert to perform a rigorous penance. On the first night of the journey, before even reaching the place of her retirement, the vehemence of her love and sorrow broke the ties that bound her to earth, and at the same instant the holy man saw her soul borne by Angels to the Bosom of God. This is a striking illustration of what I want to say, but the reality itself is beyond the power of words to express.





FRANCISCAN SAINTS

MAY 22ND

Blessed John Forest

Martyr, First Order

When Henry VIII of England, swayed by sinful passion, demanded a divorce from his lawful wife Catharine in order to marry her rival Anne Boleyn, he soon gave signs that he meant to set himself up as the supreme head of the Church in England if the pope did not grant his wishes. At that early stage, a number of Franciscans fearlessly declared the king's designs unlawful and sacrilegious, and thus drew down on them and their Order the resentment of the king.

In the year 1533 the open breach between the king and Rome took place. Abetted by willing accomplices, Henry had himself declared supreme head of the Church in England. The country once called the isle of saints and the dowry of the Virgin Mother of God was torn away from Holy Church by the adulterous ruler.

To prevent wholesale apostasy, the Franciscan Friar John Forest wrote a book on the prima-

cy of the Catholic Church and of the pope, in which he demonstrated and refuted the sacrilegious claims of the king. He was one of the most learned theologians in the country. He had been raised to the dignity of a Doctor of Theology by the University of Oxford, was Provincial of his Order, and had been selected by Queen Catharine as her confessor. Because of his distinguished virtue, he was also greatly esteemed by the people.

In consequence the king was highly incensed when he heard of the book. He had the friar promptly arrested and thrown into prison among criminals of the worst stripe. Several days later Friar John was led before the king, who employed threats and promises to make the friar acknowledge him as head of the Church in England. But John replied that for nothing in the world would he swerve a finger's breadth from the truth of the Roman Catholic Faith.

Thereupon he was remanded to prison.

Four years Friar John languished there. Often, he was maltreated in various ways, and then again flattering attempts were made to make him apostatize. As the steadfast confessor continued to prove invincible, he was sentenced to death for high treason.

On May 22, 1538, the seventy-year-old man was led out of his prison to the place of execution. When he beheld a gibbet built there, and a fire prepared under it, he said: "Neither fire, nor gibbet, nor any other torment shall separate me from Thee, O Lord." Then his body, girded about with iron chains, was hung from the gibbet so that the fire licked the martyr's feet. The fire was purposely kept low, for the intention was to satisfy the cruel pleasure of torturing the victim for a long time. Meanwhile, he was derided, and an apostate bishop urged him to yield to the king.

His flesh already aflame, the martyr avowed anew his steadfast loyalty to the Catholic Faith. In order to torture his soul, a wooden image of the Blessed Mother brought from much-frequented shrine in Wales was placed on the fire. The flame then burst forth with great vigor. The martyr prayed with the Psalmist: "In the shad-

ow of Thy wings will I hope until iniquity pass away" (Ps. 56:2). The gibbet itself now caught fire and together with the saint it fell into the burning heap. Friar John said at last, "Into Thy hands, O Lord, I commend my spirit." Then the torture ended, and his soul winged its flight to heaven.

A decree of Pope Leo XIII of December 9, 1886, approved the veneration accorded to Blessed John Forest and fifty-four other martyrs of England from the time of their martyrdom to our own day in which the Catholic Church is again flourishing in England.

SUFFERING PERSECUTION FOR JUSTICE' SAKE

1.) If we had witnessed the gruesome torture of Blessed John, who of us would at the time have called him blessed? Would we not rather have compassionated him with tears in our eyes? But fifteen centuries before his time Christ called him blessed when He said: "Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven" (Matthew 5:10). Now the Church assures us that he is among the blessed inhabitants of heaven; whereas, who now praises those who tortured

him? — If you are being mocked and persecuted because of the Faith you profess, then look up to the holy martyrs. Bear it as they did, and you may expect to share their glory. “Everyone, therefore, that shall confess me before men, I will also confess him before my Father, who is in heaven” (Matthew 10:32).

2.) Consider that the justice for which one must suffer is not only the Faith we profess, but every Christian virtue. If a person suffers annoyance because he is not willing to take part in indecencies, he is blessed. If a man is subjected to derision and persecution because he insists on justice, he is blessed. If you suffer ill-treatment and persecution in your work and service because you have harsh and unchristian superiors, bear it with meekness and patience, for blessed are you. “For this is thank worthy,” says St. Peter, “if for conscience towards God a man endure sorrows, suffering wrongfully”(1 Peter 2:19).

3.) Consider that there is such a thing as interior persecution which one must bear for justice’ sake. “When thou comest to the service of God,” says the Holy Ghost, “prepare thy soul for temptation” (Eccclus. 2:1). Those who dedicate themselves to the true service of God and wish to walk the way of perfection, experience the fact. Dryness of soul, weariness of pious practices, and all sorts of interior struggles, of which they formerly had no notion, come upon them. The enemy, the adversary of all piety, likes to have this happen. At such times take your place under the cross and say with our martyr: “In the shadow of Thy wings, O Lord, will I hope until iniquity pass away.” Then will your soul also rise to more intimate union with God. — Offer up to God your interior and exterior sufferings in union with the torture endured by our martyr, for the return to the Catholic Church of those who have been separated from it.

PRAYER OF THE CHURCH

O LORD JESUS CHRIST, WHO DIDST CHOOSE BLESSED JOHN, THY MARTYR, AS AN INVINCIBLE DEFENDER OF THE CATHOLIC FAITH AND OF THE PRIMACY OF THE ROMAN PONTIFF, GRANT, WE BESEECH THEE, THAT THROUGH HIS INTERCESSION ALL THE NATIONS THAT ACKNOWLEDGE THEE AS THE TRUE GOD, MAY RETURN TO THE UNITY OF THE TRUE FAITH. WHO LIVEST AND REIGNEST FOREVER AND EVER.

GENERAL INFORMATION

The **SERAPH** is sent **FREE** anywhere in the United States, upon request. Cost of production and mailing is borne by your fellow Catholics, who are concerned for your soul. They desire that you, too, would become informed as to **TRUE DOCTRINE** and **SOUND SPIRITUALITY** as Roman Catholics totally loyal to the Apostolic See.

Won't YOU join them in this world-wide apostolate?

SUBSCRIPTION

Please note the expiration on your label. You will find the expiration of your subscription immediately following your name on the address label.

- A1 Benefactor Subscription - donation of \$50.00 or more.
- B1 Supporting Subscription - \$20.00 donation,
- C1 Free requested Subscription
- Tr Trial Issue

Example: **01-25 A1** indicates a subscription which will expire in January 2025. The A1 indicates that this is a Benefactor Subscription.

Please Note: There is an annual request for renewal.

Back Issues: Due to the extra cost in postage and handling, we must ask a minimum donation of \$5.00 for available copies and \$6.00 for any reprint.

Most Reverend Bishop Giles, OFM
The SERAPH
3376 Mount Read Blvd.
Rochester, New York 14616

Your Excellency,

Here is my offering of \$ _____ to help defray the cost of publishing the SERAPH - to help you keep sending it to someone who might otherwise never be able to benefit from it.

NAME: _____

ADDRESS: _____

ORDER OF ST. FRANCIS OF ASSISI
The SERAPH

3376 Mt. Read Blvd.
Rochester, New York 14616-4344

ELECTRONIC SERVICE REQUESTED

NON-PROFIT ORG.
U.S. POSTAGE

PAID

ROCHESTER, NY
PERMIT NO. 27