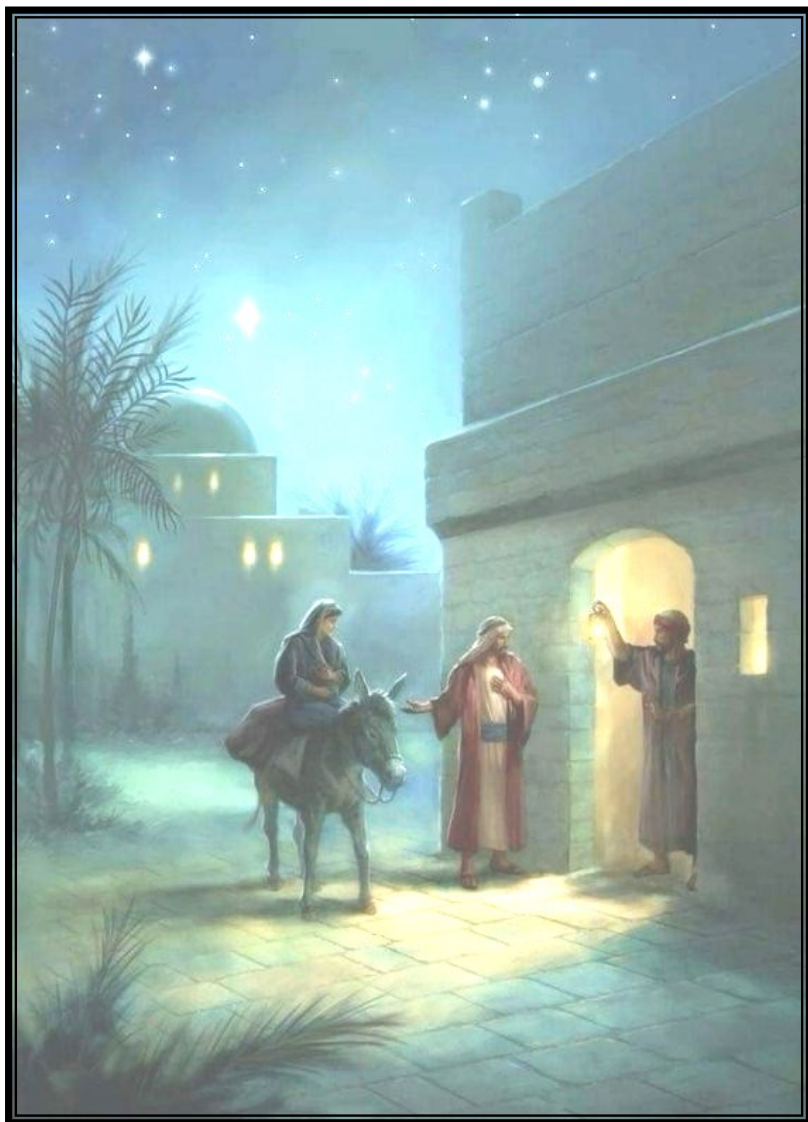


THE SERAPH

December 2024

Vol. XLV No. 4



The Seraph

Vol. XLV No. 4
DECEMBER 2024

PUBLISHED WITH EPISCOPAL AUTHORIZATION

Contents

The Purest Joy 1
Obedience 6
The Voice of the Church 9
A Bible Reading Guide 12
The Communist Threat 14
Just Stories 22
The Catholic Mother to Her Children 25
The Little Catechism of the Cure of Ars 27
Franciscan Saints 29

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
Sister Margaret, TOSF

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
www.catholichour.org

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

THE SERAPH

THE PUREST JOY

Bishop Giles Butler, OFM DD

A world without God is impossible to imagine when we count the many blessings we daily experience. The evidence and proof of God are self-evident to the saints. St. Francis of Assisi gloried in the goodness, beauty, power, majesty, etc., of God with every encounter of His creation. The animals, birds, fishes, plants, streams, oceans, etc., all bear the imprint of their Creator and raise our hearts and minds to Him when we are striving to see and please Him in this world so that we may be happy with Him in Heaven.

Sadly, many cannot or will not believe or see the Hand of God all around us. They even point to death, disease, disasters, etc., as proof that God cannot exist. They live a very mechanistic life that is often fatalistic, and this is the cause of so much anxiety, depression, and even despair in the world today. Their thoughts and words often present ideas

like: “We are going to die, so there is no point in doing anything. Why work for something that is only temporary at best?”

This life is not fatalistic unless we live that way. We have free wills, which play a vital role in determining our lives here on earth and our eternal lives in Heaven or Hell. God will not force us into Heaven, but rather, invites us. We are given the opportunity to choose. Misguided or blinded to grace and virtue, we often become selfish and turn within ourselves. The narrowness of our lives without grace and virtue is very disheartening. All our discoveries, inventions, and developments in the material, physical, and emotional realm are all hollow and empty without the love of God. It is God Who makes any of them worthwhile. This power of choice, this responsibility, is what gives our lives meaning and purpose.

Without the Light of God, all our advancements would lead to greater darkness. It seems the more we advance, the less we know. We study and specialize in such narrow fields that we cannot see the forest for the trees. We use tools, but we have little or no idea of how or why they work, nor do we really know how to live without them. We have become dependent on things, and these things soon become our goals or purposes for living. All perspective has been lost as we become more and more myopic.

The graces that Adam had in the beginning filled his soul with knowledge, wisdom, and understanding. All of the physical creation was subject to him. With sin came the increased ignorance and blindness of each succeeding generation. Demonic idolatry and paganism reached a tipping point that brought forth the Son of God from Heaven to this earth. He came to instruct, guide, and give us an example to follow.

He has since returned to Heaven, but He still remains with us here on earth in the Blessed Sacrament. His teach-

ings still live in the remnant of the Holy Catholic Church. There is Light in the darkness if we will only lift up our hearts and minds to see Him. The number of the elect is seemingly growing smaller. In their darkness and ignorance, the majority mock and ridicule those striving to walk in His Light. They tempt and try the virtuous in every attempt to make them fail. They imagine true believers' weaknesses and failures have given them reason to deny God.

Humans believing but failing in their efforts to live a Life of Grace do not prove the non-existence of God or the falsity of true religion. On the contrary, our faults and failings prove the existence and the necessity of God and true religion. The saints never boast of their works or ways but insist that of themselves they are nothing. All that is good in them is the work of God and not their own. If we are in darkness, it is our own failure to follow Jesus. If we walk in Light and Truth, it is God's mercy and grace that made this possible. The most positive thing we can do is allow God's grace and mercy to manifest itself in us, not get in

the way of God's Holy Will and Design.

Jesus invites us, but He does not coerce us. He holds out an open hand to welcome us, calls to us, and mercifully asks that we allow Him to bear our sins upon Himself. All He needs from us is our acceptance. With our "yes," grace and love fill our hearts, minds, and souls. With our "yes," we begin to clearly see the delineation between darkness and Light — sin and grace — lust and love.

True love of God and our neighbor fills our hearts with joy and begins to motivate our desires and choices. Instead of seeking the easy path of sin and darkness, our hearts and minds exercise our wills to choose grace and Light even though the path is filled with temporal sorrows and sacrifices. The loving path of self-denial is entered upon through faith in Jesus and future eternal joy, but the saints are given true joy even amid their crosses and sufferings. The words of Jesus ring true when their crosses are made light, sweet, and joyful. The world may think that they have lost their minds as they give love,

praise, and thanksgiving to God in the midst of extreme pain and suffering. However, the worldly, not the saints, have lost their minds and their way. We can all aspire to this joy and hope, even in the face of trials and tribulations.

The true lovers of God not only accept cheerfully and willingly the crosses, burdens, and pains of this life but often seek them out in a way that more perfectly conforms to the life of Jesus here on earth. It is in dying that we are born into eternal life. Using the things of this earth as if we use them not, we use them most appropriately and to our best advantage.

We are called upon to choose self-denial in loving imitation of Jesus. Temporarily abstaining from using some of God's gifts gives us a greater appreciation and love for God, Who has given them to us. This penitential season of Advent is the time of grace for us, but that grace will only come to us when we open our hearts and minds to the love of God. How far will we lovingly follow Jesus in humility and self-denial, in sacrifice and suffering? Through these

acts of humility and sacrifice, we prepare ourselves for the coming of Jesus, and it is in this preparation that we find true reverence and awe.

Jesus greatly humbled Himself by taking our nature upon Himself. His humility is beyond our comprehension because it is infinite. God became One with us, His creatures. His love for us is infinite — God so loved the world that He gave His only begotten Son to suffer and die upon the cross for us.

Denying ourselves the pleasure and sweetness of so many things on this earth briefly does not make us weaker, less sensitive, or less appreciative. On the contrary, the more we sacrifice and abstain, the stronger we become, the more sensitive we become,

the more appreciative we become — the more pleasure we experience from God in them.

The purest joy of Christmas is only experienced by those who have prepared for Jesus by imitating Him. The delicious food and beverages are so much more pleasant and appreciated when we moderately break our fast from them. The lights, music, celebration, etc., are likewise better or more profoundly appreciated and enjoyed when our fasting from them is moderately broken. The love in our hearts for Jesus, born into this world in the cold and darkness of the night, is more profoundly experienced and appreciated after we moderately break our vigil at the dawn of Christmas Day.

“LET US BEGIN AGAIN,
FOR UNTIL NOW WE HAVE DONE NOTHING.”

~ST. FRANCIS OF ASSISI



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.*

OBEDIENCE

Bishop Giles Butler, OFM DD

Jesus Christ came to us in obedience to His Father in Heaven. He humbled Himself and was obedient even to death on the cross. He invites us to follow Him in this obedience to God daily.

Among all the virtues, obedience is perhaps the most challenging for us to practice. It is the culmination of self-denial. When we practice poverty, chastity, abstinence, fasting, penance, etc., we sacrifice something external to ourselves. Obedience, however, is the offering of our free wills, which are an essential element of our souls. It is our very being, our existence, that we offer to God when we practice the virtue of obedience. This transformative act has the power to inspire hope and bring about a profound change in our spiritual journey, filling us with a sense of inspiration and hope.

However, obedience does not destroy our free will in a sacrificial offering. Spiritual writers often speak of “resignation” to the Will of God. Resignation is good, but it also means giving

up or failing. Conformity to the Will of God sounds better and, perhaps, expresses the more accurate goal of obedience.

Jesus came to this world not simply because His Father wanted this of Him or because His Father compelled Him. The Father, Son, and Holy Ghost are One in thought and desire. Jesus truly wanted to come to this world, suffer, and die for us. His obedience is perfect because His Will is in perfect accord with the Father’s.

We aim to strive for this perfect obedience in imitation of Jesus Christ. Obeying the Commandments and Laws through fear of punishment is suitable for infants and children in the spiritual life. However, Jesus is calling us to greater spiritual maturity. We must strive to obey because we love God and want to please Him. We make sacrifices and offerings because we want to love Him as He loves us. As we practice these things, we are reminded that the ultimate goal is to reach an intimate union with God

where we love Him to the extent that we can say with Saint Paul that it is no longer I, but Jesus Christ living within me. The goal is to be able to say, I have died to myself, but now I live in God, and God lives within me. Unity, or oneness with God, is the goal.

In this unity, it is not that we have died and God has taken over our bodies and souls. We are to be alive and one with God – like the unity of the Holy Trinity. We are not and never can be gods, but we are to strive to be perfect because our Heavenly Father is perfect. The goal is oneness with God. True and perfect obedience is this unity and oneness with God, a state that unifies us all in our faith and love for God.

In this oneness, we do not have to consider “what does God want?” We already know what God wants, and we also want it. In the Oneness of the Father and the Son, we see that Jesus not only wants all that the Father wants, but He already loves what the Father loves (us). He already desires to take our sins upon Himself so that we may live because His love is the same love of the Father for us.

To many in the world, this oneness and unity with God is not considered obedience be-

DECEMBER 2024

cause we think that something willingly and freely embraced is not considered a sacrifice or self-denial. Others take the opposite perspective and imagine that this unity implies that all they want and do is, therefore, the Will of God. They strive not for conformity with God but rather for God to conform to themselves.

Holy obedience is found in holy love, true obedience is found in true love, and perfect obedience is found in perfect love. This perfect love and obedience of Jesus makes us feel cherished and loved, inspiring us to reciprocate this love through our obedience.

The light of God enlightens those who love so that they see the realities of this world and this life and value them according to their true worth and purpose. Sin loses its attraction to those who rise in the love of God because it is seen for what it is. It is darkness, and the greater the light we live, the less appealing is the darkness outside that light of love.

Our purification and obedience develop by degrees. In the beginning, we obey out of necessity as the child remains in the crib where he was placed because he cannot physically get out of it. As the

child becomes physically stronger, he may stay there because he fears punishment if he does not. As spiritual maturity develops, he may begin to remain there because he does not wish to displease his parents, whom he loves. Finally, he desires to stay there because he wants whatever it is his parents want.

Every example falls short of the goal in many ways, but we hope this example helps the dear reader see the growth necessary in his spiritual journey. Continuing with this example, we can look at many emotions, thoughts, and desires. Many variations are possible and even probable. Emotionally, the child may feel abandonment, rejection, worthlessness, anger, hatred, rage, revenge, etc. Ultimately, these emotions should give way in holy obedience to resignation, conformity, and unity of wills with the parents. Depression or despair is the negative response to so many of these emotions. Faithful obedience does not lead in this negative direction but to the opposite. Faithful obedience leads us to light, life, and joy.

Servile obedience needs to give way to filial obedience, just as servile fear needs to evolve into filial fear. When

love approaches perfection, fear, obedience, sacrifice, resignation, etc. lose their current meaning as we now understand them in this world. It is as if they disappeared altogether. They do not go away but they are perfected and exist in love rather than in worldly, childish, or selfish fear. The cross of sacrifice and penance becomes light, sweet, and joyful, when embraced with genuine love for God and when seeking true unity with God. It is still a cross, it is still a burden, it is still a sacrifice, but now, because of love, all these things are beautiful, desired, and treasured, inspiring and motivating us in our spiritual journey.

Obedience in union and conformity with God is still obedience, but it is seen differently. In its true light, obedience fills us with joy and comfort. The bitterness is transformed into sweetness. As we draw nearer to perfect love and obedience, we draw nearer to Heaven, even while we are here on earth. True love and obedience are a genuine foretaste of Heaven, bringing reassurance and peace to our hearts.

THE VOICE OF THE CHURCH: DIVINO AFFLANTE SPIRITU

Father Anthony Lentz, OFM

PART IV: PROMOTION OF BIBLICAL STUDIES

In the last three articles, we have attempted to understand the mind of Pope Pius XII and deepen our understanding of Biblical exegesis (interpretation). We are very fortunate that Christ established His Church to guide the faithful to the true interpretation of Sacred Scripture. We are also very fortunate that His Vicars have been ensuring, within their power, that only the authentic interpretation and orthodox editions with their commentary be promoted. The time-consuming task given to the Catholic exegetes, commentators, archaeologists, and linguists was indeed a great one. Pope Pius XII continues, within this encyclical, to address several other important tasks that these scholars had to perform, such as *understanding the importance of the mode of writing, studying biblical antiquities, attempting to solve apparent difficulties in the text and how*

this science is to be promoted in the seminary. As historical documents subject to archaeological inquiry, the Sacred Scriptures are fascinating, but that is not their primary purpose. They are sacred books written for our instruction and to help aid us on the path to salvation. It was His Holiness' intention that the 'promotion of biblical studies' would extend to the laity. That is why he wrote this encyclical to His brother bishops so that they would promote this science, this devotion, in their own dioceses.

The reading and studying of Sacred Scripture is a devotional act that all are admonished to take upon themselves. Pope Pius reminds us of the immortal words of St. Jerome, "To ignore the Scriptures is to ignore Christ." We are called to the school of Christ; the Bible is our textbook. One of the greatest calumnies that has come out of Protestantism is that the Catholic Church does not honor the Bible. The ab-

surd notion is clearly proven wrong by the Liturgy. Mr. Paul Whitcomb, former Methodist minister and convert to the Catholic Faith, observed while attending Mass: *"Instead of finding the Bible suppressed,"* he comments, *"in the Catholic Church, I found it very much in evidence and very highly honored. In fact, I had never before visited a church where the Bible was so much in evidence and so highly honored. I noticed that during Mass, an enormous and exceedingly beautiful book filled with Scripture called the Missal rests on the altar and occupies much of the priest's attention as he proceeds through the Mass liturgy. I noticed that during Low Mass, the priest raises this great book of Scripture to his lips and reverently kisses it, and during High Mass, he solemnly incenses it, signifying the Church's loving devotion to God's revealed truth. And I noticed that the priest celebrant of the Mass, or a priest assistant, never preaches the Mass sermon without first taking a New Testament and reading some Epistle and Gospel verses to the congregation, and never without first offering up this prayer with*

the congregation: 'The Lord be in my heart and on my lips, that I may worthily and in a becoming manner proclaim His holy Gospel.' I noticed that throughout the whole course of the Mass, which is the center and heart of all Catholic worship, there was a most profound reverence shown to Sacred Scripture by all present. At the reading of the Gospel, for example, everyone stands in reverence of the Word." (Confession of a Roman Catholic, pages 28-29)

The Church, Our Mother, echoing the words of St. Jerome, wants her children to not merely become familiar with the Bible – but to know it and to live according to it. With this being Her desire, it is then not surprising that Mr. Whitcomb quotes this very same encyclical: *"For the Sacred Books were not given by God to men to satisfy their curiosity or to provide them with material for study and research, but, as the Apostle observes, in order that these Divine Oracles might 'instruct us to salvation, by the faith which is in Christ Jesus,' and 'that the man of God may be perfect, furnished to every good work.'* Bishops should help excite

and foster among Catholics a greater knowledge of and love for the Sacred Books. Let them favor, therefore, and lend help to those pious associations whose aim it is to spread copies of the Sacred Letters, especially of the Gospels, among the faithful and to procure by every means that in Christian families the same be read daily with piety and devotion ... for, as St. Jerome, the Doctor of Stridon, says: 'To ignore the Scripture is to ignore Christ.'" (Confession of a Roman Catholic page 30).

We owe a debt of gratitude to Pope Pius XII for reminding us about the importance of

knowing Christ better through the Scriptures. We should go through the Sacred Texts with great fervor, but of course, "fervor" without direction is inadequate. This is why the Church provided study guides to help us get the most out of this holy endeavor. Following this article is a study guide from *The New Catholic Edition of the Holy Bible 1948*.

Now, my dear friends, I will give you the same guidance that the heavenly voice gave to St. Augustine, "*Take and Read.*" Yes, "Take and read," so that your restless heart may find rest in God.

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

A BIBLE READING GUIDE

Father Anthony Lentz, OFM

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

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

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

January: The Epistles of St. Paul

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

March: The Prophecy of Jeremias and Baruch

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

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

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

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

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

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

October: The Two Books of the Machabees

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

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

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

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

GATHERING BIBLE VERSES

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

THE COMMUNIST THREAT

Father Joseph Noonan, OFM

Part Thirty: The Undermining of Education

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

1980

“POLICY ABOUT POLICY: SOME THOUGHTS AND PROJECTIONS” by Luvern L. Cunningham was published in the November 1980 issue of *The Executive Review* (Institute for School Executives: The University of Iowa, Vol. 1., No. 2). A footnote on page 1 stated, “The paper was the Walter D. Cocking Lecture presented at the 34th Annual National Convention of Professors of Educational Administration in August 1980, at Old Dominion University.” Some excerpts from Cunningham’s “Policy about Policy” follow:

Local school officials and their constituencies will be facing several critical policy matters in this decade (some new, some enduring). These issues will test severely the structures and processes of

policy making within local districts.... Local and state authorities will soon have to develop fresh policies in regard to: the first four years of life; life-long learning; secondary education; equity; classroom control and discipline; global education; languages; human resource development; incentives; testing; and resource acquisition and allocation. I would hope, therefore, that a good many boards would develop policy about policy....

The object of my concern is the improvement of practice within the local units of government (local school districts) where educational policy is developed....

The structure and processes of local district governance and management have changed little over the past century. In many places they appear to be creaking and groaning at the seams and at least warrant inspection if not reform....

Additional steps must be taken to permit better integration of experts into policymaking.... The new professions of civil

strategist and systems analyst demonstrate rather well what I have in mind on a broader scale.

The several proposals for changing the governance and management of local school districts which follow are intended to achieve practical objectives.

(1) Pursue policy development processes which are open to, indeed, require the participation of citizens and professionals.

(2) Extend and intensify the citizen role in education policy development and policy making.

Charlotte Iserbyt's Note: The writer has selected the two proposals above in order to emphasize Dr. Cunningham's influence on the dilution and diminution of the role of elected school board members. This is the philosophy which Dr. Cunningham took into Kentucky when he served as a consultant during that state's education reform.

Implementation of the above two policies has been responsible for a subtle, gradual, and unhealthy trend towards the council form of government found in undemocratic, socialist countries. Before we know

it, if Americans do not vociferously object to this gradual erosion of the elective process, their towns and cities will be run by unelected citizens who are accountable to absolutely no one, since unelected people cannot be removed from (voted out of) office. This writer has always wondered: If members of our communities want so much to serve the community, why don't they run for office? Why do we see so many people signing up to be members of unelected task forces and councils? Is it because they don't want to run the risk of not winning, or is it that an appointed position is one which requires little or no accountability and they won't have to answer for their mistakes?

Cunningham continues:

Periodically, in the history of American education leaders have suggested that boards of education have become anachronisms, have fulfilled their mission, should be reformed, or quietly fade away. There was a period at the turn of the century when the notion of abolishing school boards attracted support from the then-emerging professions of educational administration joined by elites from the business and higher education communities.

The theme was revised and revitalized in the late 1920's, principally by Charles Judd, then chairman of the Department of Education at the University of Chicago....

These proposed changes are based essentially on the recognition that the complexity of today's public institutions is such that they are often not governable or manageable within present approaches to their governance and management and are likely to be less so in the future.... My proposals therefore retain the principles of local control and policy determination by citizens but change the conditions under which policy is determined and administration is performed.... It is expected that the present pattern of school board behavior and ideology be altered in favor of practices which will allow sounder, more rationally determined school district policy.

The following proposals are amongst those included under "Synopsis of the Policy about Policy Proposals":

(1) That local boards of education develop discrete and definitive policy about policy, some of which are implied by the subsequent proposals for change in the governance and

management of local school districts.

(2) That educational policy become the primary and continuing policy focus of local school officials as distinct from personnel, business, and physical facilities....

(4) That policy making agenda be prepared two to three years in advance to frame the work of the board, administrative staff, professional organization leaders, student leaders, and citizen groups....

(7) That employee salary and wage determination prerogative now retained by boards of education of local school districts be moved to the state level.

(8) That representatives of professional groups (teachers and administrators organizations) for local school districts become members of the local boards of education and assume policy and accountability responsibilities equivalent to that office....

(11) That one or more states pass special legislation allowing school districts to suspend (for a period of time) current statutes, rules and regulations for their governance and management; and

(12) That processes of policy development and their enunciation as well as the processes of management be designed to include genuine, sustained student, parent, citizen, and professional educator involvement.

Yehezkel Dror suggests that for purposes of current policy making, the following elements should be standard features of a preferable policy-making method:

(1) There should be some clarification of values, objectives, and criteria for decision making....

(2) Explicit techniques, such as simulation and the Delphi method, should be used as far as they are appropriate, and knowledge from various disciplines should be brought to bear on the issues involved....

The weight of proposal one is not to locate ways to reduce the interference or meddling on the part of school board members in the everyday administration of the school system. The everyday meddling (or involvement if you prefer) of school board members in administrative matters that occurs across the country is understandable. In fact, board members believe deeply that they are serving their constitu-

ents when they interfere and meddle. Administrators often have little understanding of or patience for this sense of responsiveness that board members possess. As a consequence, considerable institutional energy goes into disputes over the boundaries of board member and superintendent authority and responsibility.

Thus, proposal one is based on the premise that both policy and administrative activity can be more efficient and effective if there is a substantial alteration in the ground rules for those activities....

There are constitutional, statutory, and other legal problems associated with the proposals. If taken seriously they may lead to rather general re-examination of the constitutional and statutory provisions for the governance and management of local districts. For example, many current schoolboard responsibilities may need to be managed in other ways. Determining salaries and wages of school personnel, constructing (even naming) school buildings, authorizing the issuance of bonds, setting school tax elections or referenda of other sorts, the approval of federal applications for funding, and

other such decisions may be designated as responsibilities of other governments.

The removal of the collective bargaining function from local districts and placing it at the state level would clear out underbrush and permit boards of education and top school officials to focus more directly upon pedagogical and learning policy.

The work of Dr. Cunningham seems to have laid the groundwork for school site-based management which has reduced the role of elected school board members to rubber stampers of decisions made primarily by school personnel and carefully selected politically correct members of the community. Dr. Cunningham served as a consultant to the State of Kentucky's Education Reform Commission in 1989. The following quotes are taken from a memorandum dated November 2, 1989, from Luvern L. Cunningham and Lila N. Carol of Leadership Development Associates regarding *Preliminary Models of Governance for Kentucky*. The recommendations should come as no surprise to those who have read the above excerpts from Cunningham's 1980 paper.

Each governance model is designed to facilitate the achievement of equal educational opportunity for every learner enrolled in the public schools of the State of Kentucky.

Model One, "Total Educational Governance System for Lifetime Learning, Structural Features and Highlights"—Policymaking responsibility for a total educational system including higher education is concentrated in a single Board of Regents. A Chancellor would be selected as the administrative head of a newly integrated system encompassing provisions for lifetime learning. Local school districts would be dissolved and site-based control and management instituted.

This model is a complete system of governance for a state system of education.... It is comprehensive and all inclusive, allowing for a thorough approach to accountability.

The governance structure is designed to meet each individual's lifetime public learning needs beginning with the early years of life through the retirement period. Persons would be expected to continue a lifetime of learning consistent with the requirements of the 21st cen-

tury, as portrayed so clearly in business and industry sponsored studies as well as those produced through citizens groups and public sponsorship. Lifetime educational counseling and lifetime curriculum development would be challenging new responsibilities of the integrated system.

This bureau is the central administrative center for lifetime learning. Lifetime learning is a much larger expectation for each citizen than we have acknowledged through policy in the past. Compulsory education statutes usually bracketed the ages of five through sixteen as our expectation for free public schooling in the United States. Lifetime learning on the other hand suggests a reconsideration of the compulsory education requirements pushing taxpayer responsibility both downward and upward through the age ranges. Obviously, lifetime learning has tremendous implications for educational finance moving away from traditional concepts of funding toward new ideas such as individual entitlements to be expended throughout the lifetime. Each citizen would have a lifetime learning account to draw on as needed.

Charlotte Iserbyt's Note: For a broad view of what this last paragraph could imply, please see "When Is Assessment Really Assessment?" in Appendix XI. Many of Luvern Cunningham's proposals were incorporated into Georgia's application to the New American School Development Corporation entitled "The Next Generation School Project." In the 1999 entry dealing with a letter to the editor in Athens, Georgia, some of the details of Georgia's application — which later became a design which was offered by the Georgia 2000 Partnership for school system status leading to grant receiving and education/business partnering under Goals 2000 — are stated. The reader should compare that letter's contents to Cunningham's proposals.

COURSE GOALS COLLECTION was completed in 1980–81 by the U.S. Department of Education's Northwest Regional Educational Laboratory in Portland, Oregon, having been initiated in 1971 as the Tri-County Course Goal Project. According to the price list for the collection, 70,000 copies were in use throughout the United States in 1981. Descriptors within the Collection state: "The collection consists

of fourteen volumes with 15,000 goals covering every major subject taught in the public schools from K-12."

Course Goals Collection based on "the theoretical work of Bloom, Tyler, Gagne, Piaget, Krathwohl, Walbesser, Mager, and others," blatantly recommends the use of Mastery Learning when it states: "The K-12 Goals Collection provides a resource for developing diagnostic-prescriptive Mastery Learning approaches, both programmed and teacher managed."

This collection also advocates the use of Management by Objectives and Planning, Programming and Budgeting Systems when it asserts:

Perhaps the greatest need addressed by the project is for a sound basis for accountability in education... assistance such as Planning, Program, Budget and Management systems or even general concepts such as Management by Objectives.

The use of values clarification and behavior modification is also encouraged when the *Goals Collection* points out that:

Value goals of two types are included: those related to processes of values clarification; secondly, those representing

values, choices that might be fostered in the context of the discipline.

Goals states under "Content" that there is to be none because [E]stablished facts change, causing many fact-bound curricula to become obsolete during the approximately five-year lag between their inception and their widespread dissemination, and social mobility and cultural pluralism make it increasingly difficult to identify the important facts.

The *Course Goals Collection* is evidence of illegal federal involvement in curriculum development. The extent of its use nationwide in 1981 is obvious since 70,000 copies were distributed and there were only approximately 16,000 school districts in the nation. Is it any wonder all states now have the same goals?

Charlotte Danielson, M.A., in the appendix to *Practitioners Implementation Handbook* [series]: *The Outcome-Based Curriculum, 2nd Ed.* (Outcomes Associates; Princeton, N.J., 1992) entitled, "Classification System for the School Curriculum" acknowledged her use of the *Course Goals Collection* developed by the Tri-County Development Project. In the "Introduction to

Outcome-Based Education” to Danielson’s *Handbook* she inextricably connects Outcome Based Education to Effective Schools Research when she says:

Outcome-Based Education is a system for the organization and delivery of the instructional program in elementary and secondary schools which assures success for every student [emphasis in original]. *It incorporates the findings of the Effective Schools Research, linking them together into a comprehensive and powerful model. Educators in outcome-based schools know that if they organize their schools properly, and offer high-quality instruction, all students will succeed with no change in standards.* (p. 1)

Charlotte Iserbyt’s Note:

Probably the most important quote involving the above Goals Project—at least as it relates to the definition of scientific, research-based instruction — is one found in Indiana Senator Joan Gubbins’s excellent report entitled “Goals and Objectives: Towards a National Curriculum?” prepared for the National Council on Educational Research, September 26, 1986 as part of an investigation of the NWREL Goals Project. On page 16 of her re-

port is the following statement:

I believe the personal valuing goals (included in the Goals Project) would be more properly classified as behavior modification procedures. Therefore, the Project’s definition of behavior modification is illuminating:

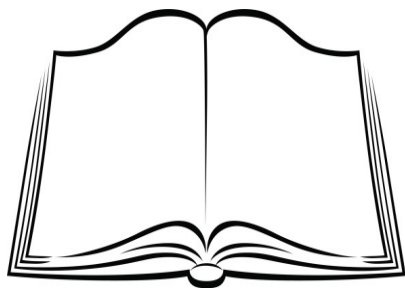
[P]rocedures used in programs of behavior modification or behavioral management are based on principles derived from scientific research (e.g., stimulus-response-reinforcement).

Americans supporting the use of mastery learning, outcome-based education, and direct instruction to teach reading, take heed! When advised that such instruction is “scientific, research-based,” remember the above U.S. Department of Education definition!

Next article: 1981



Just Stories



Winfried Herbst, SDS

“TEARS”

Before I forget it, I must tell you a story that is too good to be forgotten. Just listen with both ears and then lock it up in your heart. It is a little treasure.

A great, great sinner was once brought to a hospital, sick unto death. He had, alas, led a very wicked life; and now he was about to appear before his Judge, Christ Jesus, for whether we are good or bad, we must all go back to God – we must die. And after death comes the judgment. We are lent to the earth for only a little while, in order that we may prove ourselves worthy of heaven.

Now, when this great, great sinner, who had committed murder and robbery and many other dreadful crimes, arrived at the hospital, the Sister who was given charge of him

offered him a crucifix to kiss. Did he kiss it? Yes, he was truly sorry for all his sins; he kissed it over and over again; he prepared for a happy death. And when he thought of how good God had always been to him and how bad he had been to God, he cried and cried as though his heart were breaking. And it really was! Such was the abundance of his tears that the Sister had to use one handkerchief after the other to dry them up. You see, he received the grace of the gift of tears – maybe because he was good to somebody at some period of his life.

Then he dies, still weeping over his sins. Now, it happened that a holy man lay in a bed next to his. And when he saw the sinner die, he thought within himself, “Ah, what will the result of his judgment be?” And because

he was a holy man, God let him have a vision. He saw that wicked man's judgment.

Yes, he saw an angel put all the sinner's crimes on one scale of a huge balance. Down it went, down to the very bottom, and up went the scale on the other end of the beam: the sins were so heavy. "Now," thought the holy man, "what can the angel put on the other side that will as much as balance this fearful weight of crimes?"

Thereupon, he saw the angel put on the other side one little tear-soaked handkerchief that the Sister has used to wipe away the sinner's tears of sorrow. Scarcely had he placed it there when down it went and up came the other side, as though it were laden with a feather or nothing. Then the holy man

understood. And he praised God's mercy and goodness.

What did he understand? Why, that tears of heartfelt sorrow for having offended the all-good God weigh more with Him than years and years of sin; that perfect contrition, which is sorrow and hatred for sin because it offends God Who is infinitely good in Himself and worthy of all our love, blots out all sin in the wink of an eye and causes the All-merciful to forgive and forget forever.

And remember this, they need not be real tears from the eyes. If only the heart weeps it is enough. When does the heart weep? When it turns in true love towards God with genuine sorrow for sin – because He is so very, very good.

NOW AVAILABLE!

2025

FRANCISCAN CALENDAR

This simple, attractive calendar lists all the traditional feasts of the Roman Catholic Church and the traditional Franciscan feasts.

The suggested donation is \$25.00 per calendar.

THE SERAPH

3376 Mt. Read Blvd.
Rochester, NY 14616

The Catholic Faith

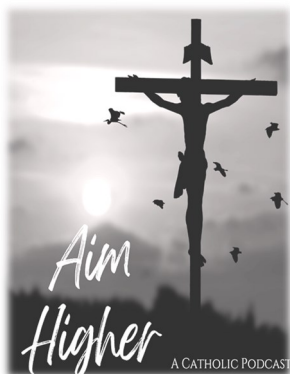
RADIO PROGRAM

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

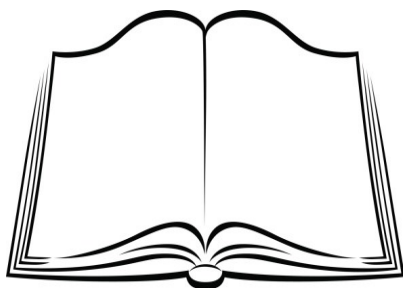


*Available on our YouTube Channel:
Order of St. Francis of Assisi, Inc
Apple Podcast, & Spotify!*

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

The Catholic Mother to Her Children

The Countess de Flavigny



FOURTEENTH LESSON

ON DUTY TOWARDS THE AGED

“Rise up before the hoary head, and honor the person of the aged man.” *Leviticus 19:32*

If I placed the aged amongst those who you are to look upon as your superiors, it is my children, because experience and wisdom, ordinary fruits of a long life, make them so to say our teachers, because age has a right to our respect, and deserves it for more than one reason.

Seldom does a human being reach old age, my children, without having passed through painful trials, without having suffered a great deal. The old have seen, one after another, all the friends of their childhood pass away; often have they even lost the beings of their dearest affection,

children who were destined to survive them. Their hair has grown grey, their body is bent, as much perhaps by misfortune as by years. All aged people have been more or less unfortunate: and do we not owe respect to misfortune?

The respect shown to the aged is so natural a feeling, that you meet with it at all times and in all countries. At Sparta it was to a certain degree considered as a religion. In the early days of Rome to old age were shown higher honors than to rank and wealth: young men used to stand up when an aged man entered the Temple, the Senate, or other public assemblies, and the best and highest seat was a set apart for him.

We are very far, alas! From imitating such examples, and

on this head children have generally much to reproach themselves with; too often, they look upon aged persons as ridiculous, and are always ready to laugh at them: ignorant and unexperienced as children still are, they imagine they know more and better than those who, having lived longer, have necessarily, even on that account alone, learnt a great deal. I own, my children, that sometimes great age weakens our intellects and our minds, but do you know what is then said of those kind and simple good old people, who have no longer either memory or forethought, who trifles amuse or grieve, who become entirely dependent on others for all the requirements of their daily life? We say that they are verging on second childhood, which means that, to a certain degree, they have become more like you. Dear children, these same old men, now so broken down, so weakened by age, were perhaps, in their younger days, most remarkably gifted both in mind and in body! Such as they now are, such will you become yourselves some day, if it please God to spare you to a good old age. You will do well to think of this now and then.

Honor the aged man as if he were thy father, such is the advice of Holy Scripture. This advise shows you your duty towards your grandfather, or grandmother, or any other aged member of your family whom God has allowed to live on beyond the usual number of years allotted to man. No doubt, my dear children, your hearts are full of love and affection towards them, but that is not sufficient. You must show them every attention and kind care in your power, and thus console their latter years.

Every time you meet an old man, even if he be an entire stranger to you, behave towards him with that respect he has a right to expect from your youth; you will never fail in this respect, if every aged person recalls to your memory, either a grandfather who died after giving his grandchildren his last blessing, or a kind grandmother, whose consolation and whose joy you still are.



THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



EXPLANATIONS AND EXHORTATIONS ON GLUTTONY

Gluttony is an inordinate love of eating and drinking.

We are gluttonous, my children, when we take food in excess, more than is required for the support of our poor body; when we drink beyond what is necessary, so as even to lose our senses and our reason. Oh, how shameful is this vice! How it degrades us! See, it puts us below the brutes: the animals never drink more than to satisfy their thirst: they content themselves with eating enough; and we, when we have satisfied our appetite, when our body can bear no more, we still have recourse to all sorts of little delicacies; we take wine and liquors to repletion! Is it not pitiful? We can no longer keep upon our legs; we fall, we roll into the ditch

and into the mud, we become the laughingstock of everyone, even the sport of little children.

If death were to surprise us in this state, my children, we should not have time to recollect ourselves; we should fall in that state into the hands of the good God. What a misfortune, my children! How would our soul be surprised! How would it be astonished! We should shudder with horror at seeing the lost who are in Hell. Do not let us be led by our appetite; we shall ruin our health, we shall lose our soul. See, my children, intemperance and debauchery are the support of doctors; that lets them live, and gives them a great deal of practice. We hear every day, such a one was drunk, and fall-

ing down he broke his leg; another, passing a river on a plank, fell into the water and was drowned. Intemperance and drunkenness are the companions of the wicked rich man. ... A moment of pleasure in this world will cost us very dear in the other. There they will be tormented by a raging hunger and a devouring thirst; they will not even have a drop of water to refresh themselves; their tongue and their body will be consumed by the flames for a whole eternity.

O my children! we do not think about it; and yet that will not fail to happen to some amongst us, perhaps even before the end of the year! St. Paul said that those who give themselves to excess in eating and drinking shall not possess the kingdom of God. Let us reflect on these words! Look at the saints: they pass their life in penance, and we would pass ours in the midst of enjoyments and pleasures. St. Elizabeth, Queen of Portugal, fasted all Advent, and also from St. John Baptist's day to the Assumption. Soon after, she began another Lent, which lasted till the feast of St. Michael. She lived upon bread and water only on Fridays and Saturdays, and on the vigils of the feasts of the Blessed Virgin and of the

Apostles. They say that St. Bernard drank oil for wine. St. Isidore never ate without shedding tears! If we were good Christians, we should do as the saints have done.

We should gain a great deal for Heaven at our meals; we should deprive ourselves of many little things which, without being hurtful to our body, would be very pleasing to the good God; but we choose rather to satisfy our taste than to please God; we drown, we stifle our soul in wine and food. My children, God will not say to us at the Day of Judgment, "Give Me an account of thy body"; but "Give Me an account of thy soul; what hast thou done with it?" . . . What shall we answer Him? Do we take as much care of our soul as of our body? O my children! let us no longer live for the pleasure of eating; let us live as the saints have done; let us mortify ourselves as they were mortified. The saints never indulged themselves in the pleasures of good cheer. Their pleasure was to feed on Jesus Christ! Let us follow their footsteps on this earth, and we shall gain the crown which they have in Heaven.



FRANCISCAN SAINTS

DECEMBER 23RD

Blessed Nicholas Factor

Confessor, First Order

The feast of SS. Peter and Paul in 1520 was the birthday of Nicholas. His parents were devout Christians of Valencia, Spain. As a child of five he already manifested signs of his future sanctity. He fasted three times a week and gave the food he did not touch to the poor. With cheerful words he comforted the sick, and on visiting the leper hospital, he would at times kiss the wounds of these afflicted persons. A Moorish maid in his home was so affected at the conduct of the holy child that she inclined towards the Catholic Faith, took instructions, and was baptized. As a young man he continued his labors of love and encouraged his companions and fellow students to do likewise.

Meanwhile, his father was busy making plans for this son of his, who was so distinguished for both talent and appearance. Nicholas, however, saw in his father's projects

great danger of being turned from the path of God's commandments. Upon due consideration and advice, he resolved to enter the Order of St. Francis and donned the holy habit in the convent in Valencia. After he had finished his novitiate and his studies, and had been ordained a priest, Nicholas asked to be sent to the foreign missions. The request was not granted by his superiors, but they did send him to preach and convert the Mohammedans, who were very numerous in Spain at that time.

With the blessing of obedience he cheerfully took up the task assigned him, and he was rewarded with remarkable success. The means he employed were uninterrupted prayer and rigorous interior and exterior mortification. He never went into the pulpit without having first taken the discipline three times. It is said that for two years he kept vigil every night at the foot of the cross, medi-

tating on the sufferings of our Savior. Despite these austerities his complexion always remained ruddy, and he was affable and cheerful in his association with others. His comeliness caused him many a temptation; but his modesty, humility, and piety turned all the snares of the evil spirits to naught, so that he preserved his purity of body and soul unsullied.

God permitted him to read the hearts of men, and on several occasions he suddenly put himself in the way of unfortunate persons who were about to commit suicide, showed them the seriousness of their sins, and turned them from their godless design. He also had great success in various positions in the Order itself, as novice master, guardian, definitor, and confessor to the Poor Clares of Madrid and Valencia.

Rich in merits, he was finally called home to receive his heavenly reward on December 23, 1583, in the convent of Mary and Jesus near Valencia. Because of the great crowds who gathered to view the body, it was left in state for ten days in the church. A pleasant odor emanated from it, and it remained as flexible as the body of a living person. Three

years after his death, King Philip II of Spain wished to see it again, and it was found to be still incorrupt.

Due to the many miracles wrought at his tomb, Pope Pius VI beatified him on August 18, 1786.

ON THE TEN COMMANDMENTS

1.) Consider the zeal which Blessed Nicholas displayed in observing the commandments of God. To avoid failing against them, he scorned a brilliant career in the world, and for further protection he built a wall about the commandments with the evangelical virtues. All through his priestly life he made it a point to help others know and observe the commandments. There is no other way to salvation for Christians than the observance of the Commandments of God. On the day God gave them to the Israelites, He spoke as follows: "These words which I command thee this day, shall be in thy heart; and thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house and walking on thy journey, sleeping and rising" (*Deut. 6:6, 7*). — Have

you thus esteemed the commandments of God?

2.) Consider how the Ten Commandments comprise all the duties of a Christian towards God and his neighbor. The first three refer to his duties towards God: adoration, which refuses to consider anything on a higher or an equal level with Him; respect for His Holy Name and for everything that pertains to God; and worship of God, for which a definite, day is set aside. The remaining seven commandments teach Us our duties towards our fellowmen: first of all, towards those to whom we owe special respect, then towards every fellowman, in the things that pertain to his life, to his family, to his possessions, and to his honor, not only exteriorly but also in our thoughts and desires. The Lord said to Moses: “Who shall give them to have such a mind, to fear Me

and keep all My commandments at all times, that it may be well with them and with their children forever” (*Deut.* 5:29). — Can you look forward to this blessing?

3.) Consider that the commandments can be observed from various motives. We must observe them at least from fear of God; if we observe them only because we fear men, we merit nothing for eternity by it. But the love of God is a far nobler motive than the fear of God, and it is far more meritorious to observe the Commandments from motives of the love of God. That is why at the profession ceremonies in the Third Order we promise in a special way that as true children of St. Francis we will observe the commandments of God. — Let us endeavor to observe them from motives of love.

PRAYER OF THE CHURCH

O GOD, WHO DIDST GRANT BLESSED NICHOLAS, WHO WAS INFLAMED WITH SUCH EXTRAORDINARY LOVE, THE GRACE TO IMITATE THEE WITH A PURE HEART, GRANT US, THY SERVANTS, THAT, FILLED WITH THE SAME SPIRIT AND AGLOW WITH LOVE, WE MAY RUN THE WAY OF THY COMMANDMENTS WITHOUT IMPEDIMENT. THROUGH CHRIST OUR LORD. AMEN.

Christmas Day

"Let us go over to Bethlehem and let us see this word that is come to pass."

Luke ii. 15.

O wondrous and ineffable love of God and My Lord Jesus Christ, wailing in the manger, Whom all the angels in heaven praise and worship! O what great thanks am I bound to render to the most loving Lord My Savior and My Redeemer, born for my salvation, Who refused not to be sheltered like a poor miserable man in a stable in the company of beasts. Certainly, I have no worthy praise-offering, but nevertheless I freely present Him a good will in sign of love and gratitude. What more? Shall I sing with the holy angels, or weep from compassion, thinking on the tears of the wailing infant? Each of these actions gives pleasure, each of these actions affords delight; both to weep with Jesus, and to praise Jesus with the angels. And all this I desire to do to the glory of God; and to humble myself before the eyes of His Majesty, Who humbled Himself even to the form of a little child. O Father of mercies and God of infinite goodness, I know in truth, I confess from the bottom of my heart, that in Thy sight I am a sinner of utter vileness, one who with downcast eyes, with groans and tears, should rather plead for mercy, than think of taking upon his polluted lips Thy most sweet name, and dare to praise it.

And yet, trusting in Thy loving kindness and in Thy unfathomable goodness, I long to praise Thee. Therefore, I dare to bless Thee, heavenly Father, Who didst send Thy beloved Son into the world for our redemption. I bless Thee, only-begotten Son of God, Jesus Christ, Who to redeem us men didst assume our nature. I bless Thee, Holy Ghost, the Paraclete, Who didst gloriously and wondrously perfect all the mysteries of our redemption from the beginning unto the end. To Thee be infinite praise and glory, O supreme, eternal Trinity. Amen.

From the book: The Babe of Bethlehem by Thomas á Kempis

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