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

THE SERAPH

A NEW YEAR

Bishop Giles Butler, OFM DD

We begin a New Year with great hopes and expectations. Recollecting the past may bring forth memories of failings or heartaches, but with the grace of God, we look forward to a brighter future. Each day, we draw closer to eternity. The New Year acts as a marker in time, much like a mile marker on the highway marks off distances. We see how far we have come or how much closer we have drawn to our destination. It's important to remember that God's grace is always with us, guiding us through our reflections and towards a brighter future.

We must look back with clearer eyes than when we were first passing through. They say that hindsight is always 20/20. As we move forward, we are never really sure of what lies ahead. There always seems to be some obstacle or impediment in the way of our goals. This necessitates that we must be flexible and adaptable to changing situa-

tions. Many times, in the surprise of sudden changes that we did not expect, we make faulty or bad decisions that we must later repent of or at least regret.

With hindsight, we are already aware of the entire situation. We can look back with clarity of vision and see where we thought we were going, what got in our way, and how we acted in each situation. This is what is often referred to as '20/20 hindsight', a term that means we have a clear understanding of past events and can see how they could have been handled better. We see what we did, and we understand what we could have done that might have made it better or worse.

While looking back and "crying over spilled milk" may seem unproductive, it's crucial to reflect on the past. Every history student knows that those who refuse to learn from history are doomed to repeat it. This is perhaps the

greatest tragedy of all time. Men fail to learn from the past. How frustrating it is for every parent who tries to keep their children from making the same mistakes that they have made. Yet, it seems that every child demands the right to repeat the same mistakes of their parents and even to add more of their own to them. Once the mistake or error has been made, it cannot be undone. We may repent and make amends, but the act has still been done. However, by learning from these mistakes, we can empower ourselves to make better decisions in the future.

The New Year is a significant time to examine our consciences. While we may never fully understand the true history of our ancestors, we do know our own history. As we examine our consciences, we see our own history and the part we have played in the history of those around us. We can sometimes acknowledge the good that we have done (but always with the humble realization that this good was only made possible by the grace of God), but other times, we are forced to view the good that we have

not done or the evil which we are guilty of. While reflecting upon these truths is frequently very painful, it is, nonetheless, necessary.

We review the past so that we may plan the future. Knowing what does not work, either from the mistakes of others or from our own personal experience, can save us a lot of time and effort. In scientific experimentation, we understand that knowing what does not work is just as important as knowing what will work. Knowing what not to do saves us valuable time since we do not have to keep doing the same thing repeatedly, never achieving the desired goal. Every failure, therefore, has a positive aspect to it. The same is true in our own lives. If we have fallen, we should, upon reflection, be able to see not only the fall but also what led up to it and what its immediate and remote causes were.

If our mistake was a sin, we shall find the occasion that led to it. Once we know the occasion, it is a simple matter for us to look forward to avoiding that occasion forever. By ‘avoiding the occasion’, we mean identifying the triggers

or situations that lead us to sin, and consciously steering clear of them. If we avoid the occasion that led to the sin, we will, in effect, avoid the sin itself. This is the reasoning that every rational being must employ if he is to advance in the spiritual life.

This January may we each look to our personal and collective pasts in the light of God's grace and 20/20 hind-

sight. We necessarily should do so with humility and wisdom so that from the past we can move forward in a positive direction. Having been on the detours, let us get back on the correct route so that we may reach our destination of Heaven as safely as possible. We do not know how many more of these New Year time markers will be ours, so let us make the best use of the one we have now.



A NEW YEAR'S PRAYER

O MOST BEAUTIFUL GOD, I SINCERELY AND HUMBLY THANK YOU FOR ALL YOUR MANY BENEFITS TO ME DURING THE PAST YEAR, AND FOR THE PRIVILEGE OF BEGINNING A NEW YEAR. DO MERCIFULLY CONTINUE YOUR HELP AND PROTECTION , SO THAT I MAY NOT ONLY SPEND THIS YEAR IN YOUR SERVICE, BUT MAY ALSO INCREASE FROM DAY TO DAY IN FERVOR AND IN THE PERFORMANCE OF GOOD WORKS. MAY ALL MY THOUGHTS, WORDS, AND ACTIONS BE FOR YOUR GREATER HONOR AND GLORY, FOR MY OWN SANCTIFICATION, AND FOR THE GOOD OF SOULS. THESE FAVORS I ASK FROM YOUR GOODNESS THROUGH THE MERITS OF OUR LORD JESUS CHRIST, WHO FOR THE SALVATIONS OF SOULS FIRST SHED HIS PRECIOUS BLOOD ON THIS DAY. AMEN.



THE SUNDAY SERMON

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WHAT WOULD JESUS DO?

Father Anthony Lentz, OFM

“Be it known to you all, and to all the people of Israel: that by the Name of Our Lord Jesus Christ of Nazareth Whom you crucified, Whom God hath raised from the dead, even by Him this man stands here before you whole.....For there is no other Name under heaven given to men, whereby we must be saved.” (Acts 4, 10-12)

This short Scripture passage is taken from the Epistle for the *Feast of the Holy Name of Jesus*. St. Peter and the other Apostles had just received the Holy Ghost and were now bravely preaching the Gospel. As the first pope, St. Peter preached this sermon before they baptized five-thousand converts. Reread this passage, and let it have an effect upon you! The confession of faith St. Peter displays is inspiring. The truth it contains is enlightening. Its reality is nothing more than humbling. He reveals to us that the saving power of Jesus’ Name is a condition, or rather, a necessity for salvation!

A person’s name, just like his or her picture, represents that

person, so any insult done to the image or the name is, in fact, an insult to the person it represents. This is why avoiding familiarity when using Our Lord’s Name is important – too much familiarity breeds a lot of contempt. His Name must be given the most solemn reverence, for anything less would be an insult to Our Lord Himself. This insult, or more correctly, irreverence, is often displayed when there is no intention to offend. An example is the phrase commonly heard today, *“What would Jesus do?”*

This phrase is fine in itself, and it could become a source of meditation. It could become a supernatural aid in helping souls advance in their spiritual life. This can only come about if it is taken in the proper and correct sense. Unfortunately, though, it has been so twisted by worldly-minded people that it has lost any spiritual meaning. Sadly, it is often used as a means of quieting anyone who objects to another’s sinful life. *“You should not judge others,”* they will say, *“think – what would Jesus do?”* It is

true that we must not rashly judge another person, but there is a vast contrast between rashly judging and forming a judgment. Say, for instance, that you know someone who lives a licentious and immoral life; it is either public knowledge or you know about it first-hand. You simply compare their lifestyle with God's Sixth and Ninth Commandments, and then you can make a judgment. You are not judging the sinner but the sin; you are then duty-bound by the laws of charity to do whatever you can to help this person repent, either by admonitions, prayers, or both. By doing this, you are simply doing what Jesus would do. Our Lord Jesus Christ loves all men; this is not a mere human affection but the love of the God-man who desires the salvation of all.

Again, I stress that the world has perverted this thought so much that it has become a joke. Once, while I was waiting in the check-out line of a natural foods store, I looked over to their natural coffee selection, and they had a little sign that read, "What would Jesus brew?" This would have been almost comical if it was not, at the very least, borderline blasphemy. Perhaps Our Lord had a favorite drink, but

to make His Name a slogan to sell coffee is certainly not respecting and honoring the Name of Jesus Christ. As Catholics, we must keep in mind not to become prey to these types of novelties. We must seek to rise above these things and revere this Holy Name! We honor and reverence it by daily meditating upon the life and teachings of Our Lord. Combining this with studying the Truths of Faith, the only way to know what Our Lord would do in any given situation is to examine what He did and, in turn, examine what we do.

When we hear a person use the Lord's Name in vain and insult Him in a number of ways, how do we respond? Are we silent? Is this silence because we value human respect more than honoring God? What would Jesus do? When Our Lord entered the temple and saw the money changers selling their merchandise, did He walk away and leave them alone? Certainly not! He fashioned Himself a whip and chased them out, "*My house is a house of prayer. But you have made it into a den of thieves!*" (St. Luke 19, 45) He stood up for the honor of His Father's house; should we then not do the same?

Ask yourself these questions. How do you respond when someone talks or treats you in a way you do not like? Is it in anger? Do you have thoughts of revenge? Do you fight back, seeking your “eye for an eye” and your “tooth for a tooth”? If you find that you are guilty of this, then ask the question: *what would Jesus do?* Meditate upon His Dolorous Passion, and you will receive more than a sufficient answer. “Behold the Man!” During His Passion, what did Our Lord endure? He was mocked, spit upon, beaten, scourged, and crucified. How did He respond during these torments? He responded with silence. He patiently suffered all because it pleased His Heavenly Father. Afterward, while on the Cross, He even prayed for His executioners – *“Father, forgive them for they do not know what they do!”* (St. Luke 23, 34) This is

what Jesus did: do you do likewise?

Catholics must remember that we are all called to the school of Christ. He is indeed the straight and narrow path that leads to salvation. His words and deeds are the bricks that pave this path. Every step must be taken in imitation of Christ. If we learn to love the Lord thy God with our whole hearts, minds, and souls and our neighbors as ourselves, then we will have followed the whole law. We will follow Christ’s example by simply doing what He would do!

“For which cause God also hath exalted Him, and hath given Him a Name which is above all names: That in the Name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth.” (St. Paul’s Letter to the Philippians 2:10)

“THE SWEET NAME OF JESUS PRODUCES IN US HOLY THOUGHTS, FILLS THE SOUL WITH NOBLE SENTIMENTS, STRENGTHENS VIRTUE, BEGETS GOOD WORKS, AND NOURISHES PURE AFFECTION. ALL SPIRITUAL FOOD LEAVES THE SOUL DRY, IF IT CONTAIN NOT THAT PENETRATING OIL, THE NAME JESUS.”

~ST. BERNARD OF CLAIRVAUX

UNITY WITH GOD AMONG MEN

Bishop Giles Butler, OFM DD

Jesus has prayed that we may be one (*John 17,21*), yet we most certainly do not appear to be one. The True Church is one. There is only One Lord God and one baptism. (*Ephesians 4,5*) We are all born from one man – Adam. How is it that there are so many varied and contradictory beliefs and practices? We often observe this in families when the question is asked: how can children born of the same parents and raised in the same home be so different from one another?

It has been our cross to bear countless schisms in the Church and the world today. It seems imperative to most minds in the world today to “fix the blame.” When the fire rages and destroys everything, instead of putting out the conflagration, we waste time and energy trying to find the cause. It seems that we should first put out the fire and then look for causes or blame. We must search out causes to avoid future misfortunes and destruction. However, in an emergen-

cy, we must stop the immediate destruction first.

In the world, we find political parties from one end of the spectrum to the other. We see every perversity espoused and promoted in various degrees by one or more worldly sects or groups. We cannot even seem to agree on what is right and wrong. Objective reality no longer exists in the minds of many in the world today. Everything is now subjective and separated from reality. So many “intelligentsias” speak of this group’s truth as opposed to that group’s truth. In the depravity of their minds, they see not one Truth but many “truths.”

Tragically, the same has taken place in the realm of religion, doctrine, and morals. It is not just a division of Pagan, Jew, and Christian, but it has become a many-headed hydra. It was once said that there are as many opinions as there are heads; today, we see that there are just about as many religions as there are people. Our society often encourages peo-

ple to not belong to any “organized religion” but to worship God in their “own way.” The entire concept of promoting the true Faith seems to have been lost. The command of Christ to go forth and make disciples of all men (*Matthew 28,19*) is now obsolete and perhaps even extinct.

Understandably, the non-Catholics are divided and subdivided in so many ways. It is a mockery of God that so many profess to be Catholic yet are divided. We find many “Traditionalists” of varying opinions and positions, each condemning the false “ecumenism” of the Modernists; yet, there is a surprising “ecumenism” among themselves. Not oneness in faith, worship, or even discipline, but rather an unhealthy indifferentism. By ‘false ecumenism’, I refer to the superficial unity that is often promoted at the expense of true faith and doctrine.

We can readily see the “cause” of all this in the words of St. Paul. In turning away from God, God abandons us to a reprobate sense. (*Romans 1,28*) From this follows all manner of evil and perversity. We see this as the cause of such things as murder of the pre-born, di-

vorce, fornication, adultery, sodomy, bestiality, pedophilia, homosexuality, transgenderism, etc. In the realm of religion, it is similarly manifest from the Satanist, the Pagan, the Jew, the Protestant, the Modernist “Catholic,” the Traditionalist “Catholic,” etc. A reprobate sense has fallen upon our world today in both the physical and spiritual realms. At the root of all this, we see that men have forgotten God and are only concerned with their own desires.

Here we are, facing an emergency, and we believe we understand the cause. But what is the solution? The shepherd has been struck, and there is no united leadership; division and schism are fueled by envy, jealousy, anger, and hatred. Are we to embrace a false ecumenism to feign unity? Should we overlook the false doctrines, worship, and practices of others for the sake of “peace?” Absolutely not! Should we renounce our reason and unite with them? Absolutely not! Should we hate and detest those who follow wrong doctrines, practices, and worship? Again, we say: Absolutely not! God commands us to love our enemies. We must love our neighbors. What does the love of the sinner demand

of us? To admonish, correct, rebuke when necessary; but, to do all this with charity. It is with true love in our hearts and minds that we will be able to accomplish anything positive regarding putting out this evil conflagration that is before us. In all things, we must imitate Jesus Christ, Who came not to condemn and destroy but to save that which was lost. Harsh words seldom obtain a receptive hearing; on the contrary, they often find retaliation with even stronger language. Unity does not seem to be the goal in this situation, but rather division, and sadly, it usually succeeds in this. There is no doubt that sometimes a strong word from someone who is respected and loved will obtain the desired effect of interrupting an evil and obtaining unity, but this does not appear to happen very often in today's world. There was a time when people feared the condemnation of schism, but today, all fear of this censure seems nonexistent.

Christ used strong language against the Scribes and Pharisees in His day (*Matthew 23*) because these men understood their crimes. We know He is God and used the correct method for everything He did. For those who fell into sin rather than sought it out, Jesus was

filled with compassion and mercy towards them. The Church uses the same method when She condemns heresy and the promoters of heresy, but She has compassion upon those who have been deceived or led astray by these errors. We are not God, nor does God show us the hearts of all men. Where there is doubt, we should give the benefit of the doubt rather than condemn. We should assume weakness or ignorance rather than malice. Seeing a poor sinner, we should be compassionate and merciful towards them. We should be eager to relieve them of their evil, motivated by genuine love for them. Even those who attack and abuse us need to be loved. God has commanded us to love our enemies and do good to those who persecute us. (*Matthew 5,44*) If He could pray upon the Cross: "Father, forgive them for they know not what they are doing" (*Luke 23,34*), how can we not do the same? To love those who are in error or are doing evil is not the same as condoning their actions. To love them means that we seek to lead them to the Truth and God through every means given to us.

We have observed that gentle admonitions are often quickly

dismissed and even open us up to the mockery of being simple, backward, uneducated, etc. After such insult and injury, are we not then justified in stronger rebukes? Insults against us should be ignored. Christ stood silently in the face of false accusations against His Human Person and only became angry with the insults to God.

We return to the question, what are we to do? We cannot ignore evil, we cannot condone evil, and strong words have lost their effect. Should we just walk away and consign these souls to eternal reprobation? This flies in the face of the instruction that where there is life, there is still hope (*Ecclesiastes 9:3-5*). So we must do something, but what?

It is time to pray, do penance, make and offer sacrifices for our sins as well as for the sins of our loved ones, our neighbors, our fellow citizens, our enemies, and even everyone in this world. We do not know which souls will be saved, so we strive for the salvation of all. The greatest sinners will enter into Heaven even before the “just.” (*Matthew 21,31*) All that is required is that they return to the love of God. Which souls will receive grace due to

our efforts, we do not know. Will those who are lost because we did not love and help them have a valid complaint against us? How will we answer Jesus when He asks us if we have loved Him and we have not loved one another?

Fighting fire with fire and evil with evil only makes for bigger fires and greater evil. As St. Paul says so eloquently: “Now is the acceptable time” (2 *Corinthians 6,2*), so now is the time to put water on the fire, to fight evil with goodness. The proud and the angry should be “fought” with the charity of humility, meekness, and mildness. Above and beyond this physical fight, we must enter into the spiritual battle with our own penitential prayers, mortifications, and sacrifices. We must do this for our own souls as well as for those who are dependent upon us. We ask that this becomes our New Year’s resolution. Not a year of false peace, nor a year of presumptuous mercy or indifference, but rather a year of penance and pleading before the Throne of God for His forgiveness and mercy. Through these efforts, we may hope for true unity in faith, worship, and morals here on earth and everlasting blessedness in Heaven.

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.



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; Cantic 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-One: The Undermining of Education

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

1981

“A Broad-Gauged Research/Reform Plan for Secondary Education—In the tradition of the Eight-Year Study,” proposed by The Project on Alternatives in Education (PAE) in 1981, was submitted for consideration and received funding from the U.S. Department of Education and the National Education Association. The project was conducted by leading American change agents, including Mario D. Fantini, John Goodlad, Ralph Tyler, Ronald S. Brandt, Herbert J. Walberg and Mary Ann Raywid. Explanatory cover sheet of the grant proposal was submitted on “The John Dewey Society” letterhead. PAE called for publicly funded choice schools using “effective school [outcome-based education] research” and principles

of the Eight-Year Study. These called for “inculcation of social attitudes, development of effective methods of thinking, social sensitivity, better personal-social adjustment, acquisition of important information, consistent philosophy of life,” etc.

In 1981 **Office of Educational Research and Improvement**: An overview was prepared by staff members of the U.S. Department of Education for Assistant Secretary Donald Senese’s use at Congressional budget hearings. Excerpts from the paper follow:

Federal funds account for approximately 10 percent of national expenditures on education. The Federal share of educational research and related activities, however, is 90 percent of the total national investment.

The Committee on Coordinating Educational Information and Research (CCEIR), Council of Chief State School Of-

ficers (CCSSO), in its 1980 Mission Statement defined “research” as:

For purposes of brevity, the term “educational information and research” will be used to include basic and applied research, development, improvement, evaluation, policy study, information systems development, data reporting and analysis, and the dissemination of knowledge and information gained from such inquiry.

Charlotte Iserbyt’s Note: In other words, just about everything that goes on in the classrooms of American public schools, with the exception of salaries, school buildings, buses and the purchase of equipment, is either a direct or indirect result of funding by the U.S. Department of Education — as research!

Congress has recognized the federal government’s supposed limited authority in education. In 1970 ESEA: *General Education Provisions Act* was amended to include a “Prohibition 170 against Federal Control of Education.” This section prohibits the federal government from exercising any “direction, supervision, or control over the cur-

riculum, program of instruction, administration or personnel of any education institution, school, or school system, or over the selection of library resources, textbooks, or other printed or published instructional materials by any educational institution or school system.” The Education Amendments of 1976 extended this provision to all programs in the Education Division of the U.S. Department of Health, Education and Welfare.

Although such a prohibition sounds like a restriction against federal control, in effect it leaves out more than it includes; the most important component of federal control being “research” and “development.” Who cares whether the federal government is not allowed to extend its long arm down into the choice of curriculum or the selection of resources? The point is that the federal government itself was involved in the development of that curriculum or those resources, teacher training, test development, etc., at one of its research labs or centers, or paid to have it developed by school systems across the nation.

Association for Educational Computing and Technology (AECT—A Spin-Off of the National Education Association) received an \$855,282 federal contract for “Project BEST” (Better Education Skills through Technology) in 1981. An explanatory brochure states:

WHAT IS PROJECT BEST?

Project BEST is a cooperative effort involving both the federal, state, and local government and the private sector in the planning and use of modern information technologies to improve the effectiveness of basic skills, teaching and learning.

On a sheet circulated within the U.S. Department of Education as an internal document entitled “Project BEST Dissemination Design Considerations,” there appeared the following information:

PROJECT DESIGN FEATURES

What We Can Control or Manipulate? = State participation/selection process

- Role of advisors
- Content of program
- Training of state leaders

- Resource people utilized

- Basic skills content areas emphasized

- Perception of need to use technology

BEST’s promotional flyer blatantly discussed how the project would serve not just in education, but for other program areas as well, to implement the national/international management system (MBO, PPBS, TQM):

In addition, the State Team approach and the communications network with professional associations and other groups established by the project will serve as a model for the states in implementing similar efforts in other areas of education, or in such program areas as health, human services, housing, transportation, etc.

William Spady, at that time serving as executive director of the Association of School Administrators, and Dr. Shirley McCune, serving as head of the State Services Division, Denver, Colorado, were listed as members of the advisory board for Project BEST.

Charlotte Iserbyt's Note: Project BEST was used as a vehicle to assist in "State Capacity Building"—a process to better enable school officials, administrators, legislators and others to provide supportive documentation and "research" for school reform efforts. State Capacity Building grants have been funded by the U.S. Department of Education and are usually matched with state budget funding.

All Our Children Learning by Professor Benjamin Bloom (McGraw Hill Publishing Co.: New York, N.Y., 1981) was published. Excerpts follow:

In an attempt to maximize curriculum effectiveness... curriculum centers throughout the world have begun to incorporate learning-for-mastery instructional strategies into the redesign of curriculum. (p. 123)

According to Bloom:

The International Association for the Evaluation of Educational Achievement (IAEEA) is an organization of 22 national research centers which are engaged in the study of education.... This group has been concerned with the use of international tests, question-

naires, and other methods to relate student achievement and attitudes to instruction, social and economic factors in each nation. The evaluation instruments also represent an international consensus on the knowledge and objectives most worth learning. (pp. 33–35)

Another extremely important statement by Bloom in *All Our Children Learning* is found on page 180: "The purpose of education and the schools is to change the thoughts, feelings and actions of students."

Human Intelligence International Newsletter in its March/April 1981 issue reported that critical thinking skills research was taking place within the United Nations Educational, Scientific and Cultural Organization (UNESCO), the Office of Economic Cooperation and Development (OECD), and the World Bank which planned on "increasing the bank's international education and training budget to about \$900 million a year." The newsletter related that the U.S. Department of Education's National Institute of Education "has awarded a three-year contract totaling approximately \$780,000 to Bolt, Beranek

and Newman, Inc., of Cambridge, Massachusetts to analyze current programs of instruction on cognitive skills.” The July/August issue of the newsletter contained the following:

The search for new referential systems and new values modifying existing beliefs should be based on modern microbiology. A scientific approach should be free from doctrinal bias, and its findings applicable to all mankind. Ideological confrontations between East and West, Marxism and Liberalism, Arabs and Jews do have economic, historical, and political bases, but no biological basis. These antagonisms have been created by the human brain and could be solved by the wiser brains of future man.

Charlotte Iserbyt’s Note: It should be noted that Marilyn Jager Adams — deeply involved in “scientific, research-based phonics instruction” through her service on the Committee on the Prevention of Reading Difficulties in Young Children for the Commission on Behavioral and Social Sciences and Education of the National Research Council—has been a longtime associate with the above-

mentioned Bolt, Beranek and Newman.

The April/May 1981 issue of *Today’s Education*, the National Education Association’s monthly journal, carried an article entitled “Effective Schools: What the Research Says” by Michael Cohen, senior associate and team leader of the Research on Instruction Team of the National Institute of Education, U.S. Department of Education. Some excerpts from the article follow:

According to Ronald Edmonds of the Harvard University Graduate School of Education, these [effective school] studies suggest that differences in effectiveness among schools can be accounted for by the following five factors:

- Strong administrative leadership by the school principal, especially in regard to instructional matters.
- School climate conducive to learning [i.e., positive, or “psychologically facilitative,” school climate, ed.]; that is, a safe and orderly school relatively free of discipline and vandalism problems.
- Schoolwide emphasis on basic skills instruction (which

entails acceptance among the professional staff that instruction in the basic skills is the primary goal of the school).

- Teacher expectations that all students, regardless of family background, can reach appropriate levels of achievement.
- A system for monitoring and assessing pupil performance which is tied to instructional objectives....

...The five factors identified as contributing to school effectiveness suggest the classical model of a bureaucratic organization: a goal-oriented organization with a hierarchical authority structure and a central manager who monitors behavior and deliberately adjusts organizational performance on the basis of clear and agreed-upon goals and of feedback regarding goal attainment....

The principal must be willing to clearly set the direction for the school and to hold the staff accountable for following that direction. The staff, in turn, must be willing to view the principal's direction even if it involves giving up some claims to their own autonomy.

Charlotte Iserbyt's Note: The reader should keep in mind

that Effective School Research has been used over the past twenty years in inner city schools and schools located in the South; that its track record, if judged by academic test scores, leaves much to be desired. In fact, Washington, D.C. and Secretary Riley's home state of South Carolina—both of which have used Effective School Research—had the lowest academic test scores in the nation, to be followed by many inner-city schools, especially those in the southern part of the nation. In this regard, the reader should re-read the 1913 entry containing quotes from Frederick T. Gates, director of charity for the Rockefeller Foundation.

To Be Continued



QUESTION FOR THE EDITOR

Bishop Giles Butler, OFM DD

I have a few “well-intentioned” friends and relatives who like to tell me that I shouldn’t force my children to be Catholic — that I should let them explore all religions and make their own choices. I find myself a bit tongue-tied and thrown by this statement, so I usually try to change the subject. (This backfires.) Can you help me construct a simple way to respond?

When we consider the physical lives of our children, parents do not hesitate to make choices for them — choices that will affect them for the rest of their lives. Parents determine what foods they will make available to their children. They decide whether or not they will go to see a doctor regularly. Parents choose whether their children use pharmaceutical medications, take herbal or natural supplements, or do nothing and let nature take its course. Guardians choose whether to vaccinate their children or not, or choose which vaccines to

allow and which to decline. Infants are often circumcised for no medical or religious reason — simply a choice that parents make for their children. Parents choose what kind of education they want and how soon or often their children attend structured (organized) instruction.

These things only touch upon the surface of the many choices that parents must make on behalf of their children. There is no doubt that these are crucial decisions to make and that they will have long-term, if not life-long, effects on the children. We make these essential choices for our children, and parents must approach these with great care. There are strong arguments on both sides of every one of these topics. Parents must do their best to sift through the information and make judgments based on their reason, finances, health, social status, etc. Most importantly, however, parents should call upon God and the graces that He

has given them for the benefit of these children. Love of our children and common sense combined with co-operation with God is the solid foundation that we should be acting upon.

If all this is true on the natural or material level, it is even more imperative on the supernatural level. Our souls are more important than our bodies. Eternity is more important than temporality. God has instructed us that baptism is necessary for our eternal happiness. “Unless a man is born again of water and the Holy Ghost, he cannot enter into the Kingdom of God.” (*St. John 3: 3-5*).

The Modernists argue that we should wait until our children are old enough to choose baptism for themselves. However, in deciding not to baptize children, a choice has been made for them. This choice is to deprive them of the grace of Baptism; it is to deprive them of the Supernatural Life of Grace; it is to deny them of the gifts of the Holy Ghost – it is to deprive them of God. They may argue that when children want this, they can choose it for themselves, or they may say

that God’s grace is unnecessary for children. Putting these arguments on a material level, we should not give our children antibiotics to fight infections or medicines to restore or improve health. We should wait until the children can choose if this is what they want. We hope our readers can see the foolishness on this material level and then understand how much more foolish it is on the spiritual.

We are all born in the deprived state of Original Sin (this is the disease), and the cure is Baptism. We can choose not to allow our children to receive the treatment until they are old enough to make this decision for themselves – but, in doing so, we risk that our children will die from this disease or be irreparably harmed by the delay in the administration of the cure. If our children happen to die before they have the opportunity to choose the life-saving sacrament of Baptism, we have decided to deprive them of what God has declared essential for their happiness. These souls belong to God, and only secondarily to parents, but the parents will have to give an account of these souls God entrusted to

them. If the souls of these children are lost because of their parents, who had the duty of returning them to God, then these parents must likewise fear their own loss of happiness.

But what if the child lives until he is old enough to choose for himself? It would be good if the child were not put in such a prejudicial situation. Having spent his entire life devoid of the life of his soul – the Holy Ghost, on what basis can he choose? He has only known sin, and the life of grace has been painted to him as nothing but fantasy. He has grown with a constant and progressive sickness of sin. If our children are born with a malady of the eyes, should we administer the curative means to correct and cure this while they are young and it has the best chances of curing, or should we allow the disorder to grow worse until the child can choose the remedy for himself? If we wait, the cure will obviously be less effective, if it is effective at all. If a child injures a limb, should we administer medicaments for a cure or wait until the infection sets in and the only cure left is the amputation of the limb?

Allowing children the “opportunity” to explore other religions is the spiritual equivalent of enabling them to explore harmful and/or illegal substances. Maybe it won’t hurt them, perhaps they will make the right choice – or maybe it will kill them! We should not encourage our children to explore false religions any more than we should encourage them to explore cocaine, heroin, or LSD.

The smallest amount of time spent outside of God’s grace is a terrible loss for us. Every moment lived in sin makes the life of grace that much further out of our reach. If we love God, we do not want to spend a moment of our lives without Him. If we love our children, we do not want them to spend a moment of their lives without Him.

Parents who unnecessarily put off the baptism of their children show clearly that they do not love God, nor do they love their children. They are content that their children will be without the grace of God. This callousness is itself a sin. There are stubborn people who argue that because the Church teaches that those

who die with the desire for Baptism will receive the spiritual effects of Baptism, then they do not have to have their children baptized; they only need to desire it – not do it. It is very frustrating to deal with such blindness or obstinacy. Such people as these do not even understand the words that they are using. To desire something is not just some empty, fanciful dream. If we desire something, we take the necessary steps to obtain the object of our desire – otherwise, we do not truly desire it. If a person desires Baptism for their children, they must do all they can to obtain this for them. If a person desires Baptism for himself, he takes the

necessary steps to receive this grace. The Church teaches that if we have this desire (if we are taking the steps to be baptized), then God accepts the desire for the deed. We cannot say that a fanciful whim is the same as a genuine desire.

When we are told that we should put off our children's Baptism, we should answer that we love our children too much to allow them to be without God's grace. Every moment without the grace of Baptism is a moment too long. We love God and our children; it is only natural and right that these loves be brought together as soon as possible.

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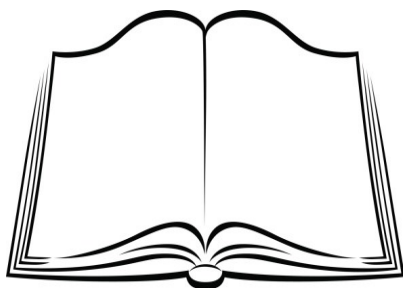
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FIFTEENTH LESSON

READINGS FOR PALM SUNDAY AND HOLY WEEK.

“Blessed is he that cometh in the Name of the Lord.” *John 13:13*

My dear children, some time before His Passion, Our Lord, on His road to Jerusalem, stopped at the little village of Bethania, not very far from the town. In that village lived Our Savior’s friends Martha and Mary, with their brother Lazarus, whom Jesus Christ had raised from the dead a little time before. The tomb and sepulcher of Lazarus are still seen at Bethania, and are often visited by travelers, who go to the Holy Land as pious pilgrims.

Our Lord arrived at Bethania on the Sabbath Eve, passed there the whole of the holy day, and on the next, He set out once more on His journey,

followed by His disciples, and when they were already at the foot of the Mount Olivet Jesus said to two of His followers: “Go ye into the village that is over against you, and immediately you shall find an ass tied and a colt with her: loose them, and bring them to me: and if any man shall say anything to you, say ye, that the Lord hath need of them and forthwith he will let them go.” The disciples followed their Master’s orders, brought the ass, and Our Lord rode on it.

It was thus, my dear children, that Jesus Christ entered Jerusalem acting thereby very differently from the princes of the earth, who never go over their kingdom but in triumph or mounted on a splendid horse, whilst Jesus, the God of

Heaven and earth, preferred the lowly animal disdained by men. Many centuries before, Zacharias had prophesied that Our Savior would thus appear in all humility, and had used the following words: 'Behold thy king comes lowly and riding on an ass.' Notwithstanding this humble appearance, my children, Our Lord was received by the inhabitants of Jerusalem with shouts of joy, that more than one sovereign might have envied. His disciples were numerous, those who had witnessed His miracles were still more numerous, His beneficence had won the hearts of all. A great crowd of people came to meet Him; some took off their cloaks to spread them under His feet, others cut branches of trees and strewed the road with them, all exclaimed with joy: 'Blessed is He Who cometh in the Name of the Lord! Hosanna!' – which means hail and glory – "to the son of David!" The Gospel also tells us that the children, so much beloved by Jesus Christ, made themselves conspicuous by their eagerness and joy.

Incredible as it may appear to us, it is none the less a well known fact, that a few days

had scarcely elapsed before these same people, who then hailed Our Lord with such loud protestations of joy, will clamor loudly for His death; those who have strewed the ground before Him with their garments will be the first to assist in stripping Him of His clothes. These Jews who today honor Jesus Christ's royalty by such deep homage, will soon wrathfully upbraid Him, and adding mockery to insult, will thrust on the Sacred Head of Our Savior a crown of sharp-pointed thorns!

Oh! My Savior, Whose triumph we also adore today, grant that we may never imitate the inconstancy of the inhabitants of Jerusalem. In memory of Jesus Christ's solemn entry in the holy city, this feast is called Palm Sunday.

The priests follow the procession today with palms in their hands, and in the church small palms or branches of other plants are blessed and distributed to the faithful who come to attend divine service. It is a holy custom to bring home every year, one of these blessed palms, and hang it near one's crucifix. No doubt, my dear children, your mother

placed, with her own hands, one of these blessed palms over your cradle, above that white-curtained pillow near which she has spent many a watchful hour, and who knows but what this pious mother put it there in the fervent hope that perhaps it would thus protect your early years, and obtain for you from God the blessing of calm and tranquil sleep? You are now old enough, my children, to feel good and holy thoughts spring up in your hearts; may the sight of this blessed palm, when you awake in the morning, remind you of that part of Our Savior's life it intended to recall, and thereby make your prayers all the more fervent and sincere.

On Palm Sunday begins the last week of Lent, called Holy Week, or the Great Week, on account of the holy mysteries

and sacred remembrances it recalls to us. During this week, the sole occupation of the Church is to bring before us the history of Our Lord's Passion, of His Death, and of His Burial; the Priests are clothed in vestments that denote sorrow; on Good Friday, these vestments are black, flowers are no more to be seen on the altars; mournful chants only are sung. Truly fervent Christians live secluded, wrapped up in prayer, in exercises of penance. They come daily to adore Jesus Christ on the Cross. Children who are as yet too young to assist at every service of Holy Week, must at least spend it with great piety, and show themselves during this time more attentive and more zealous in the fulfilment of their duties.

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THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



EXPLANATIONS AND EXHORTATIONS ON ANGER

Anger is an emotion of the soul, which leads us violently to repel whatever hurts or displeases us.

This emotion, my children, comes from the devil: it shows that we are in his hands; that he is the master of our heart; that he holds all the strings of it, and makes us dance as he pleases. See, a person who puts himself in a passion is like a puppet; he knows neither what he says, nor what he does; the devil guides him entirely. He strikes right and left; his hair stands up like the bristles of a hedgehog; his eyes start out of his head — he is a scorpion, a furious lion... Why do we, my children, put ourselves into such a state? Is it not pitiable? It is, mind, be-

cause we do not love the good God. Our heart is given up to the demon of pride, who is angry when he thinks himself despised; to the demon of avarice, who is irritated when he suffers any loss; to the demon of luxury, who is indignant when his pleasures are interfered with.

How unhappy we are, my children, thus to be the sport of demons? They do whatever they please with us; they suggest to us evil-speaking, calumny, hatred, vengeance: they even drive us so far as to put our neighbor to death. See, Cain killed his brother Abel out of jealousy; Saul wished to take away the life of David; Theodosius caused the massacre of the inhabitants of Thes-

salonica, to revenge a personal affront. ... If we do not put our neighbor to death, we are angry with him, we curse him, we give him to the devil, we wish for his death, we wish for our own. In our fury, we blaspheme the Holy Name of God, we accuse His Providence. What fury, what impiety! And what is still more deplorable, my children, we are carried to these excesses for a trifle, for a word, for the least injustice! Where is our faith! Where is our reason? We say in excuse that it is anger that makes us swear; but one sin cannot excuse another sin. The good God equally condemns anger, and the excesses that are its consequences...How we sadden our guardian angel! He is always there at our side to send us good thoughts, and he sees us do nothing but evil. ... If we did like St. Remigius, we should never be angry. See, this saint, being questioned by a Father of the desert how he managed to be

always in an even temper, replied, "I often consider that my guardian angel is always by my side, who assists me in all my needs, who tells me what I ought to do and what I ought to say, and who writes down, after each of my actions, the way in which I have done it."

Philip II, King of Spain, having passed several hours of the night in writing a long letter to the Pope, gave it to his secretary to fold up and seal. He, being half asleep, made a mistake; when he meant to put sand on the letter, he took the ink bottle and covered all the paper with ink. While he was ashamed and inconsolable, the king said, quite calmly, "No very great harm is done; there is another sheet of paper"; and he took it, and employed the rest of the night in writing a second letter, without showing the least displeasure with his secretary.





FRANCISCAN SAINTS

JANUARY 7TH

The Servant of God

Jane of St. Erasmus

Widow, Second Order

Born in the year 1575, Jane descended from a distinguished family in Hainaut. It seems that she was destined by God to be a model to Christian women in the secular as well as in the religious state. After a pious youth spent in innocence, she was married, in her twenty-eighth year, to a nobleman of the Netherlands, Erasmus of Scheinghen, whose family, at the time when forceful attempts were being made to introduce the Calvinist heresy in the Netherlands, had nevertheless remained true to the Catholic Faith. Erasmus occupied high rank in the army of the king of Spain, to whom the Netherlands belonged at that time. The marriage was blessed with the birth of a little daughter, whom God almighty called very early to Himself.

Jane had very little comfort in her husband. He loved society and games of chance, and his vanity and ambition often caused him to become involved in bloody quarrels. His good

wife endeavored to win his heart. She settled many of his disputes, and once even cast herself between two drawn swords in a duel. She sought strength and consolation in her intercourse with God, with whom she conversed like a child with its father. She was much devoted to prayer — when she was at prayer she experienced neither hunger nor thirst, neither cold nor heat. Yet, she did not on that account neglect any of her household duties. With all courtesy, she also received the company who were at times invited at the wish of her husband; and added to that, she was a true mother to the poor and the sick. Such virtue caused her husband to be converted to better ways. A true believer at heart, as he had always been, he resolved to make a pilgrimage to the Holy Land; he returned from there a pious Christian.

During his absence, his devoted wife experienced a mighty impulse to enter the convent, and

after severely testing her vocation, she believed the call came from heaven. Upon the return of her husband, she asked him for leave to follow the call. But, having since his conversion learned to value his virtuous wife, he did not want to hear of a separation. But Jane continued to plead, and as her vocation was approved by the most experienced directors in the spiritual life, even the archbishop of Cambrai supporting her petition, her husband at length resolved on his part to make the sacrifice to God. He himself accompanied his wife to the convent of Philippeville, where the rule of St. Clare was observed in its primitive rigor.

Although she was already fifty-five years old, Jane cheerfully observed the strictest practices of the novices, went barefoot, and looked upon herself as the lowliest servant in the convent. In gratitude to her husband who permitted her to enter, she called herself by his name, Jane of St. Erasmus. She pledged him the best of all her merits, and also offered, when his death drew near, to suffer his purgatory.

Jane survived for nineteen years, a model for everyone in the convent. She experienced extraordinary graces from God; frequently she was seen in ecstasy and raised above the earth. If she so much as glanced at a

picture of our Lord at the Pillar of the Scourging which hung in the choir, she broke out in tears of the tenderest compassion. When it was forbidden her to look at it any more, she never again directed her glance in that direction, because she held obedience in greater esteem than sentiments of devotion.

At the last she was tried with long and painful suffering in all the members of her body. In that condition, a glance at the image of the Crucified was her dearest comfort. Looking at it, she used to say the little prayer: "Jesus of Nazareth, King of the Jews! May this victorious title protect us and preserve us from all evil." She actually had the prayer on her lips, and was raising her hand in order to make the Sign of the Cross as she said it, when our Lord took unto Himself the soul that had been found so faithful. It was in the year 1649.

ON PERSEVERANCE IN PRAYER

1.) Consider how faithfully the servant of God Jane observed the admonition of our Divine Savior: "We ought to pray and not to faint" (*Luke 18:1*). In every situation in life she sought by means of prayer to obtain the necessary help from heaven, and her prayer was not in vain. Through prayer she pre-

served her innocence in all the dangers of her youth. Through prayer she obtained in the married state the conversion of her husband. Through prayer she rose to the highest perfection in the convent. — Do you in like manner avail yourself of the divine assistance in every situation? Do you always endeavor to obtain it through prayer?

2.) Consider how this servant of God persevered in prayer in the various situations of life. Never did she allow her usual devotion to suffer. Her devotion was always so lively that she appeared to notice nothing of what was going on about her. At the same time she fulfilled her household duties with fidelity, since prayer cannot otherwise be pleasing to God. And in difficult situations, as when she felt the call to the religious life, she redoubled her prayers, and pleaded with ever greater confidence until God heard her. — Have you been as persevering

in the past, in your daily prayers, in their devout performance, in the faithful fulfillment of your duties, in special exercises of devotion? “He that wavereth,” and has no confidence, “let not that man think that he shall receive anything of the Lord” (*James 1:7*).

3.) Especially do we need persevering prayer in the time of suffering, whether it be exterior or interior. In her long and painful illnesses, therefore, Jane did not desist from recourse to God in short prayers, and from keeping before her eyes the Passion of Christ. As meritorious as suffering can be, we must remember that without special divine assistance we cannot gain that merit, but may very easily make ourselves displeasing to God. Therefore St. James admonishes: “Is any of you sad? Let him pray” (*5:13*). In tribulations and temptations call upon the Lord. — Do you observe this admonition?

PRAYER OF THE CHURCH

LORD JESUS CHRIST, WHO IN THE GARDEN OF OLIVES HAST TAUGHT US BY WORD AND EXAMPLE TO PRAY IN ORDER THAT WE MAY OVERCOME THE DANGERS OF TEMPTATION, GRANT US THE GRACE THAT WE MAY ALWAYS BE DEVOTED TO PRAYER AND MAY MERIT TO OBTAIN ITS ABUNDANT FRUITS. WHO LIVEST AND REIGNEST FOREVER AND EVER. AMEN.

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