

THE SERAPH

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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.

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

EDITORIAL

“Culture,” is a word that derives from the Latin word “cultus.” The word “cultus” means to cultivate (till), refine, or worship. The sense we are considering is a form or manner of worship or “cult.” As such, all culture is a manifestation of different cults, or religious practices. The word “religion” also comes from the Latin and St. Augustine tells us that it means a re-alignment or putting back into right order. Principally, it applies to re-aligning ourselves with God.

Since the fall of Adam, mankind has ever sought to regain that which was lost. The efforts that are exerted to re-align ourselves with God and re-establish right order is called religion. The various methods used in an attempt to cultivate or promote this re-alignment with God are known as cults. In the Book of Genesis, we see that Cain and Able, in the practice of religion followed a cult of sacrifice. The sacrifices were considered a means to appease the righteous justice of God and re-gain His favor.

In the cult of sacrifice, we offer to God the destruction of things that are near and dear to us, with the intention that He will accept the destruction of these things and allow them to take our place. In the place of our own deserved destruction, we offer God something else. This cult of sacrifice continues even to this day in the Holy Sacrifice of the Mass, where we offer God the Sacrifice of His Son, in reparation for our own sins.

Throughout history we offered God things of less value than ourselves, but in the Mass we now offer God Something of much greater value than ourselves. In fact, the Offering in the Mass is of infinite value because It is God Himself. This cult of sacrifice is therefore, a necessary part of true religion. The Sacrifice of the Mass is integral to the Catholic Church.

Sacrifice is not the only cult that the Church makes use of, She also has developed cults of honoring the saints, the Blessed Mother, the Angels, etc. In theology, we find refer-

ences to the cult of the Rosary as well as other pious devotions. When putting all these approved cults together we obtain true religion.

There are many false cults in the world today that are cultivating evil or destruction. These, strictly speaking, are not cults because they are doing the opposite of what the word means. They are tearing down, rather than building up. These “anti-cults” lead to false religions or more precisely “anti-religions.”

When the Church sends out Her missionaries, their mission is to bring true religion and therefore true culture to those who are devoid of real culture. So, when the missionaries come upon the false “cults” of Pagan worship, human sacrifice, etc.; their goal is to destroy these false cults and replace them with true cults.

Since we have all come from Adam, we have very much in common. However, from the time of the tower of Babel, men became divided and the cultures have taken on different developments. The root or origins of the various cults and

religions often have some elements of truth in them. Often, all that is necessary is to instruct peoples in the true origins of their culture, and lead them back to the true worship of God through true religion. We can see an example of this when the Church moved the cult of “All Saints and All Souls” to coincide with the Pagan celebration of the dead. This was not to give credence to the Pagan celebration, but was rather, to correct the mistake that the Pagans had made and redirect their intentions to a correct culture and religion. The same may be said with so many practices during Christmas (Christmas tree, yule log, etc.), and Easter (Easter eggs, bunnies, etc.). The Church has often taken up the false-cults of various nations and corrected them by returning them to the proper focus of cultivating true religion; and making them true cults aimed at reaching the True God.

It is necessary that we honor the differences that God has placed in the various true cultures. They are the manifestation of the gifts that God has given to different peoples. We are all made in the image and

likeness of God. We, therefore find, that each reflects different or various aspects of God's attributes or perfections. In honoring these differences and considering them all together, we are able to obtain a better understanding of God.

God did not create one single person, or one single sex, or one single nation, or one single culture. He has made many and various things which should all be respected and honored. There is no "equality" in the sense that the world is trying to promote. Rather than trying to destroy the differences God has made we should be respecting and honoring them. We should love what God has made us to be, but this does not mean that we should hate everyone else. Nor does it mean that everyone else should be made to conform themselves to us, or us to them. Men should love to be men and be thankful that God has made them men; but they must also love women and be thankful that God has made them women. The same applies to various nationalities and cultures.

The goal of God and the Church is to have all these differences united; that is to be One Fold. In this One Fold, there is room for all the different God-given graces and talents. With all these various differences we will find the complements to all the others. Men complement and complete women; women complement and complete men; etc. With all the various complementary differences in this One Fold, we become One Body in Christ Jesus. We become a more perfect Body, because with different reflections of God united in us we become a truer reflection of Him.

May we, therefore, honor and love one another as God loves us. We need not destroy our unique personalities, but rather we should cultivate them so as to give greater honor and glory to God in True Religion.



Modern Perversions

Bishop Giles Butler OFM

It seems almost shameful to feel the need to elaborate upon the perversities of our day, however there does seem to be a need for this. Today's society has been subjected to a gradual, but deliberate corruption of morals. Many evils and perversities are blasphemously attributed to God as their origin. We too often hear the refrain: "This is the way God made me." Of course the ultimate source of many evils is the devils, or our own perverted wills – both of which we often make into false gods or idols. We see that St. Paul attributes the perversities of the Romans to the fact that they committed idolatry and were therefore punished by God withdrawing His grace from them. (Romans 1:24-32) Without His grace they were given over to all the perversities their fallen nature and the devils could dream up.

There seems to have occurred something very similar in our day to what occurred to the Romans in the time of St. Paul.

We appear to be in the midst of the great falling away that is spoken of in the Apocalypse. A liberal indifference or coldness to God and the Church made way for the demonic influences of the Jews, Freemasons, and Protestants to gnaw away at the morality given to us by Jesus Christ and upheld by the Catholic Church.

In our own generation we see that the liberalism, modernism, and indifferentism that were all condemned by the Church, gave way to the infiltration and undermining of the true teachings of God and the Church. With the false "Vatican II" Church coming into existence in the late 1960's, we saw through gradualism, the destruction of the Mass and Sacraments. In the place of the Mass and Sacraments was placed Protestant style worship and a belief in a sterile, neutered god. They brought in a god that "accepted us the way we are;" and denied the God that demanded that we make

sacrifices and change by conforming ourselves to Him.

Once this false worship, or idolatry, was universally implemented we find ourselves, like the Romans St. Paul spoke of, “given up to a reprobate sense, so that they [we] do what is not fitting, being filled with all iniquity, wickedness; being full of envy, murder, contention, deceit, malignity; being whisperers, detractors, hateful to God, irreverent, proud, haughty, plotters of evil; disobedient to parents, foolish, dissolute, without affection, without fidelity, without mercy.” Do we not witness all these in the world around us today?

For a long time, we have drawn a connection between the destruction of the Mass and therefore destruction of the True Worship of God (1960’s), to the legalization of divorce, and then the ultimate “no-fault divorce.” From here it seemed a small step to the promotion of artificial “birth-control.” All this was done under the guise of promoting “equality” for women. Now we can be equally as degenerate as devils. Instead of elevating everyone to a higher stan-

dard, the goal was to lower everyone to the lowest or most degenerate level. But, we digress. Let us return. From artificial “birth-control” (which is often nothing less than chemical abortion), we arrived at “legalizing” abortion, or the murder of our children before they ever see the light of day. We can think of nothing more demonic, unnatural, and inhuman than the murder of helpless children who have done nothing to offend anyone (aside from the fact that they exist). Having committed this evil, it seems there is no limits to the depths of depravity that we will now sink.

Same sex union are now openly promoted and “legalized” in many states and perhaps, soon to be, throughout the country. Any condemnation or refusal to accept, or assist such perversities, is now seen as “un-educated,” or “hateful,” or “homo-phobic.” These demonic perverted unions are expected to be given the same respect and consideration as sacred unions blessed by God. Not only this, but we are expected to believe that God approves and blesses such unions. The false gods

(devils) that these men worship approve of these unions; but God never has, and never will.

While all these perversities have been developing we observe a parallel development of the pornographic “adult” entertainment. This “industry” sells titillation for the masses, and as all addiction pushers and sellers, they want everyone not only to buy what they are selling, but to “need” it. They want addictions. With addictions, the more we give in, the greater becomes the “need.” Over time mild substances lose their ability to give the same experience of “pleasure,” so stronger substances naturally take their places. The same is true with “adult” entertainment. Simple demonic nudity that once was able to satisfy the “need” for titillation soon was not enough. Violence and abuse were entered into the mix to take it to the next limit. Today, we see the industry feeding itself upon abductions and rape as “entertainment.” This “entertainment” is spawning its counterpart in the lives of the people in the world around us.

We are also observing a general and gradual acceptance of pedophilia, and bestiality. Again, there is always the argument that: “they can’t help themselves,” or “this is natural,” or “this is the way god made them.” The only gods that made this and promote this are the devils presenting themselves as gods. How much lower can we go?

We bring these things to our attention, not to discourage or dishearten us, nor to entertain ourselves with empty words; but rather to inspire us to resist the pressures of individuals and society to lower the standards that God has given us. We must hold on to the true worship of God, lest we too become abandoned by Him. We need not hate those who have fallen into these perversities, but rather we should love them enough to do whatever we can to lift them up out of the depravity into which they have sunk.

We can protest against: the liberal “divorce” laws; artificial “birth-control;” same sex “marriage;” “adult” entertainment; pedophilia; bestiality; etc. but if we are to achieve

any progress in these areas we need to get people to return to a true worship of God in the True Church, with True Masses, and True Sacraments. Too often, we see that well-meaning and good intentioned people are expending a lot of time, energy and resources try-

ing to repair the symptoms or effects; when we should be focusing more attention upon the cause.

We need a drastic return to God and His true Church, then with His grace, everything else becomes possible.



Fleeing from Sodom

WOMEN'S DRESS

"You carry your snare everywhere and spread your nets in all places. You allege that you never invited others to sin. You did not, indeed, by your words, but you have done so by your dress and your deportment and much more effectively than you could by your voice. When you have made another sin in his heart, how can you be innocent? Tell me, whom does this world condemn? Whom do judges in court punish? Those who drink poison or those who prepare it and administer the fatal potion? You have prepared the abominable cup, you have given the death-dealing drink, and you are more criminal than are those who poison the body; you murder not the body but the soul. And it is not to enemies you do this, nor are you urged on by any imaginary necessity, nor provoked by injury, but out of foolish vanity and pride."

✠ ST. JOHN CHRYSOSTOM (4th Century)

Young Men and Women,

Do you have a vocation? Is God calling you to a higher and nobler life?

The Church and the world is in great need of noble souls dedicated to loving and serving God in every station of life. Observing the evil and perversity that is inundating our society today, it is no exaggeration that we are in dire need of generous souls that will give themselves completely to God in the Religious and Priestly life.

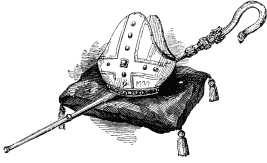
It is never too early to begin a serious pursuit in serving God, but it can often be too late. We must act upon the graces God gives us when He gives them. It is for this reason we invite anyone interested in entering: *Immaculate Heart of Mary Girls' Academy*, or *St. Anthony's Minor Seminary* (both for High School students) to contact us.

If you think God is calling you to the Franciscan Religious life or the Priesthood, don't wait, contact us today. It takes quite a while to form good Religious and Priests. A pumpkin can be formed in one season, but a strong oak tree takes many years. There is no quick or easy way to either the Religious life or the Priesthood. Those who are not generous of themselves and willing to sacrifice need not apply. You don't need to be perfect to be a Religious or Priest, but you need to have good health and a true desire to serve God and your fellow men, as you strive to follow Jesus' command "Be ye perfect as your Heavenly Father is perfect." (St. Matthew 5: 48)

Write to: The Franciscans, 3376 Mount Read Boulevard. Rochester NY 14616; or father@friarsminor.org.

Even if you cannot make this sacrifice of yourself, please pray and offer sacrifice so that those whom God has called, will answer, and be faithful to His calling.

EQUALITY



Bishop Giles Butler, OFM DD

"I pledge allegiance to the flag of the United States of America, and to the republic for which it stands, one nation under God, indivisible, with liberty and justice for all."

This pledge was originally composed by Francis Bellamy (1855-1931) who was a socialist minister. It was originally published in *The Youth's Companion* on September 8, 1892. Bellamy hoped that the pledge would be used by citizens in any country. It was in 1923 that the words "the Flag of the United States of America" were added; and in 1954, in response to the Communist threat, President Eisenhower encouraged Congress to add the words "under God." (<http://www.ushistory.org/documents/pledge.htm>)

Many have recited these words over the years, and many have died to defend all that the flag of the United

States of America stands for. Today, however, many now question, "What does this flag represent?" Are we "one nation under God?" Do we promote "liberty and justice for all?"

There seems to be no doubt that we have become much more secular since the time that the words "under God," were placed into this pledge. Public prayer in schools has been declared illegal. The Ten Commandments have been removed from our Court Houses and other public places. Nativity scenes and other "Christian" symbols of faith have been banned from public places. The minority of non-Christian citizens has been steadily increasing, and may soon become the majority. In an effort not to offend anyone, God has been banned from our public society. We say "public" because for the time being, United States citizens are still free to practice

whatever faith they like in the “privacy” of their homes and places of worship.

The time has arrived when religious, dressed in the habit, must hesitate to speak of religious matters in public places. They can now be accused of “solicitation” or “proselytizing” and will be asked to leave. Wearing the habit, invites many to see and often question religious concerning religious matters. This naturally occurs frequently in public places. When two strangers meet in the grocery store and strike up a conversation they are not asked to leave, but if one is a religious it seems he is breaking the law. Two strangers are allowed to exchange contact information without any problem, but if a religious gives someone a business card, he is looked upon as breaking the regulations against “solicitation.” Are we becoming so secular that we have arrived at the state of Communism, where religious must not be seen publically displaying any signs of their belief or station in life?

In the pledge we recognize “liberty and justice for all.”

Anyone who has had the “pleasure” to travel through our airports since the creation of the “TSA” sees clearly that we are no longer free. Our liberty to travel, without being harassed by un-constitutional search and seizure, no longer exists. No longer are we to be presumed innocent until proven guilty. Now, everyone who attempts to use air travel is presumed guilty until he is proven innocent.

All “rights” are now “legally” denied to the weakest and youngest members of our society – those who have not yet even opened their eyes to the light of this world – the pre-born. How can we profess “liberty and justice for all” when we do nothing to protect those who need the most protection?

We have fought to recognize the fact that African-Americans are real men. They are not animals, or property; nor are they three-fifths of a person. We fought that women should be counted as whole citizens as well. Only when we can equally say that every person conceived in this world is a true and whole person and

citizen will we be able to say that we promote “liberty and justice **for all.**”

What many have begun to confuse with liberty or freedom, is “equality.” Our society has gone out of its way to promote the idea that everyone is equal (except of course those who have not completed nine months of gestation). There is an element of truth in the fact that we are all equal, but there has been a tendency to take this to an illogical extreme, that has led us down the path of Socialism and Communism.

Every member of humankind is equal in the fact that we, each and every one, have been created in the image and likeness of God and have been given by Him an immortal soul. We have all been created for, and called to, an eternal union with Him in Heaven. This is about the extent of our equality. In just about everything else we are different. We have been created male and female. It is foolishness to try to force any equality here. Men are never going to be able to compete with women on equal bases. Only women

are capable of fulfilling the functions of wife and mother. The greatest honor and privilege of cooperating with God in the creation of new life that women possess can never be done by men. Nor, will women ever be able to do what God has created men to do. This is evident in sports where we have made separate teams for men and women. Why can we not accept this fact in the rest of our society? Not only, are there physical differences, but there are many psychological, emotional, and spiritual differences. These differences do not make one greater or lesser, but rather complement one another.

Even within the same gender we are vastly different. Not every man can become a star athlete, nor can every man perform surgery or engineer a space craft. God has given some the gift of leading and guiding and others the gift to follow and obey. Some God has given wealth and power, others He has given talent or strength. We are each admonished by God and the Church to understand the gifts and talents that He has given to us and develop and increase them

for the greater honor and glory of God; and for the benefit of ourselves and our neighbors.

We are the reflection of God; made in His image and likeness. However, we are finite creatures and He is infinite. We will never be able to display within ourselves all of the limitless attributes of God. Men reflect some of God's attributes, and women reflect other attributes of God. In a similar manner, we see that each person, as well as the various races or nationalities, reflect different aspects of God's attributes.

We are all different and we are all necessary. God has created each and every one of us for a reason. Equality of persons is not even logically desirable. What is beautiful and wonderful in each of us are our differences. When we live in right order, we complement and complete one another. A world with only men or only women would be a very boring and sad world. A world with only leaders and no followers is pointless.

There are differences because there must be differences. Without differences we cease

to be unique, we cease to be special, we cease to have a purpose, we cease to be human, we cease to be what God intends us to be. Communism is evil because it denies God, but also because it seeks to destroy the differences in men. In the attempt to make men equal, Communism destroys them.

Recently, we have observed that there is a desire to give all our children and citizens equal educations, and equal share in the rewards of our society and nation. Once we accept that we are each unique with differing attributes, gifts, or talents, it seems quite illogical to insist that everyone receive identical "education." It is even more illogical to expect that this identical "education" should produce identical results. All the governmental mandating, and/or testing in the world is never going to produce uniform results. People are not things or machines that can be processed in a factory assembly line that turns out equal and uniform products. Governmental mandates upon our schools and teachers to do this is demanding the impossible. When we demand

the impossible from people, we will drive them to stop trying and give up, or we will drive them mad. This will never produce better teachers, schools, or students.

If we desire to have the best education possible, we must begin by recognizing that everyone is different. This is not a bad thing but is something good that we must strive to cultivate, develop and promote. No two students will ever be equal or identical, and no two teachers will ever be equal or identical. This is not something we should be trying to remove, but rather something that should be encouraged.

Not every child is going to become proficient in the humanities. Some will find that they will excel in humanities, others will find an inclination to the sciences, some will find that they have no interest or aptitude for either. Some teachers will be able to impart knowledge well to some students. Never will there be one teacher that can have the same effect upon every student that enters his class room. We say never, but that is not quite cor-

rect, if we are to insist on applying governmental mandates of equality we can achieve this by reducing everyone to the “least common denominator.” If we change the entire definition of education, and teach a basic conformity that neither develops nor challenges the students to reach their God given potential, then we can produce an equality of mediocrity. The level of that mediocrity will sink lower and lower with each succeeding generation. This, is far from uplifting and inspiring, but is rather very depressing and demoralizing. It seems that we are already seeing the demoralizing effects of this “equality” of education in the depressed and demoralized youth of today. Depression in our youth is at all-time record highs. Psychotic medications are routinely prescribed for our youth. Suicides are at record levels. Crime and depravity are now common place today.

The joy of life has been sucked out of them by a misdirected promotion of “equality.” Life is wonderful, when we see the beauty and

uniqueness of ourselves as well as all those around us. When we can see different manifestations of God's perfections in each person there is a desire to meet, and understand one another. If we are all identical, there is no need to meet or understand anyone else; and we logically become isolated from one another. There seems to be an ever increasing isolation in our society. This, is obviously a great evil; first, because it is in violation of God's command to love one another; secondly, because it deprives us of the opportunity to learn of different perspectives, gifts and talents that God has given to us; lastly, because it prevents us from reaching our greatest potential. St. Augustine tells us that others bring out the best or the worst in each of us. We are never as good as we can be when we are alone, nor are we as bad as we can be when alone. He advises us to choose good and virtuous friends and associates that will bring out the best in us, so that we develop and become what God intends us to be.

What is said in regard to education, is likewise applicable

to every aspect of our lives. What makes nations great is an appreciation and development of the differing God given graces and talents. Conformity is necessary for a society to prosper, but mandating an equality is counter-productive, if not outright destructive to people, and societies. Those who have intellectual gifts must be encouraged to develop them to their fullest potential. Those who have physical talents must be encouraged, likewise to reach their fullest potential. In the marketplace, we need to understand and appreciate that "capital" and "labor" should not be enemies, but rather should work together; they need each other. They should not be out to use each other, but seek to aid and help one another. The vocation of the farmer, should not be despised but honored and respected. After all, we need farmers, because they produce everyone's bread and butter. The janitor and garbage collector are just as necessary (perhaps even more necessary) as the doctor and lawyer. Though each is better or greater in their fields than those who are

not in their fields, one is not greater than the other for this. They form a beautiful complement to one another and make a more perfect whole.

Christ, sent out His Apostles to make disciples of all nations. The Church seeks to bring to everyone at all times the graces of salvation. She does not seek to make all men equal or the same, but sees the beauty of God in men of all nations, and races. There is room in the Church for everyone regardless of their intellectual capacities, the strength in their bodies, or the color of their skin. The only conformity that is required is a conformity in the Faith. "Those who believe and are baptized will be saved." As we seek to bring all races and nations together in the One True Church, we need also to respect and honor the differences that God has given to each of us. If we understand that all are made by God, and all are made in His image and likeness, then we will find it easier to love them as we ought, and we can perhaps come to a more perfect view and understanding of God Himself.

If we love God, then we will love all that He has made. In loving each other for the love of God, we come to a greater knowledge of God, and thus we come to a greater love of God. This in turn inspires us to a greater love of one another. Day by day, we should be increasing in the love of God and of our neighbors. This is the will of God and the mission, not only of the Church, but of nations and all of mankind.



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

*Have you
remembered God?*

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TO BLESS OTHERS BY REMEM-
BERING THE FRANCISCANS AND
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MY CATHOLIC FAITH

Louis LaRavoire Morrow

Why can no other church except the Catholic Church be the True Church of Christ?

No other church except the Catholic Church can be the True Church of Christ, because no other church possesses the marks of unity, holiness, catholicity, and apostolicity.

Truth cannot change; hence the constantly changing doctrines of non-Catholic churches cannot be true. They also differ in their *government*. Some recognize the temporal ruler as their spiritual head. Others have ministers whom they call bishops, deacons, elders. The majority reject such titles.

There are hundreds of churches and Christian denominations, each *different* from the others; they do not possess the mark of *unity*. They differ in even the essentials of faith. They cannot agree, and keep dividing and

subdividing year by year. Their only similarity appears to be their opposition to the Catholic Church.

Such churches are multiply-ing. In the United States there are over two hundred religious bodies. They arise, then pass away, to give place to other denominations. Realizing the great handicap of disunity, efforts have been made by various groups of churches to organize. General councils and conferences of different bodies have been held; but there is no vital result for unity. This is of course because, though agreement may be general concerning matters such as social work, beneficent societies, and the like, no agreement can be found in the essentials of faith and doctrine. This is the result of free interpretation of the Bible, and the repudiation of Peter's successor, Vicar of Christ.

The denominations and their founders are not *holy* in the

same sense or degree as the Catholic Church and its Founder are holy. Many non-Catholics are upright and good because they have retained many doctrines and practices of the Catholic Church.

Many founders of non-Catholic churches were far from holy. *Luther*, the founder of Protestantism, was an apostate friar, who married a nun who had left her convent and turned against her vows. During his life he taught contradictory doctrines, some of them immoral. *Henry VIII*, the founder of Anglicanism, married five women successively, after divorcing his lawful wife; he had two put to death.

No denomination is *catholic*, or universal. These non-Catholic churches are everywhere, but are different everywhere.

A regional or *national* Church cannot be the true Church, since it cannot teach all nations, as Christ commanded.

No heretical Christian denomination is *apostolic*. The Protestant churches are some 1500 years later than the Church founded on the Rock of Peter.

Not even their teachings come down from the Apostles. Their ministers cannot trace their succession from the Apostles. Not one teaches *all* the doctrines of the Apostles. How then could they be the Church founded by Christ?

What should be the attitude of Catholics towards those who do not belong to the True Church?

Catholics should observe an attitude of understanding towards them, because the majority of those who do not belong to the True Church are in good faith.

Catholic teachings are not easy to *understand* at first sight; many Catholic practices require *sacrifice*. Towards such a religion there is bound to be prejudice.

To be obliged to go to Mass every Sunday under pain of mortal sin; to have to confess to a priest, who is another human being like ourselves; to condemn divorce and birth control; to observe fasts and abstinence; — these are not easy doctrines.

No wonder in looking for re-

lief, man often, however unconsciously, seeks motives for not accepting the Church that commands its members to obey such precepts, to accept such doctrines.

When Our Lord first announced the institution of the Holy Eucharist, many of the disciples said, "This is a hard saying. Who can listen to it?" (John 6:62). And they no longer went with Jesus.

Catholics should above all try to give *good example*; nothing is more effective in the eyes of non-Catholics than the exemplary lives led by good Catholics.

"Behave yourselves honorably among the pagans; that, whereas they slander you as evildoers, they may through observing you by reason of your good works glorify God in the day of visitation" (I Peter 2:12). Catholics should often pray for the conversion of those outside the Church, praying with the Good Shepherd for only one Fold.

While avoiding useless discussions that generally end in bitter quarrels, Catholics should try to show the beauty, the

truth of the Catholic Church.

In our friendly discussions with non-Catholics we should not be always on the defensive, but should try to *see* whether they can trace the origin of the authority of their ministers to the Apostles, whether their church can be proved the True Church by the possession of the four marks. Often our non-Catholic friends criticize the Catholic Church on account of some devotional practices, like holy water, candles, etc., as if such practices belonged to the essentials of faith.



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Franciscans and the Protestant Revolution in England

Francis Borgia Steck, O.F.M.

CHAPTER XI

DIVINE RETRIBUTION, 1547-1558

Continued

Needless to say, the Franciscans were awake to the pressing needs of the times, and with their customary zeal began to minister to the spiritual wants of the people. "The spirit of St. Francis," writes Stone, "was once more alive in the land. The friars taught and preached and exhorted as before; and if they were spurned and treated with insolence, as sometimes happened now, they taught and preached and exhorted all the more. It was the business of the shepherds to chase the wolf from the fold; it was the business of the friars to repair the damages which the wolf had done, to bind up the broken and confirm the weak."²³ A copious source of many evils were the abuses to which

Sacred Scripture had been subjected by the heretics. Fr. John Standish "observed, with great grief of mind, the intolerable abuses which arose from the rash and false interpretations of the Holy Scriptures, made by women and illiterate men, who were then indifferently permitted to read those sacred books in their mother language; and he used his utmost endeavors to have this weighty affair laid before the parliament, to obviate for the future all such abominable irreverences being done to the word of God, to hinder such profanations of the sacred text, and to prevent the erroneous and dangerous impressions apt to be made on the minds of the ignorant people by the ridiculous explications of taylors, weavers, coblers, silly women, and all sorts of mechanicks, who filled the thoughts of their unwary hearers with such remarks as were unworthy the holy mysteries of the Christian faith. On

23. Stone, *Faithful Unto Death*, p. 100.

these important considerations Standish writ and published a book upon this subject, and entitled his work, *Of not publishing the Bible in vulgar Languages.*²⁴ In a sermon held before court, Fr. Alfonso Castro, a Spanish Franciscan, denounced the Council for taking measures against the heretics, that were not in keeping with the Christian law of charity.²⁵ This same friar held his famous controversy with Cranmer in Bocardo prison at Oxford and finally induced him to sign a recantation of his heretical tenets.²⁶

24. Parkinson, p. 251.

25. Ibidem, p. 250; Stone, *Mary the First Queen of England*, p. 264 ; Pastor, p. 585; Lingard, p. 231. For these rigorous proceedings of the Council against obstinate heretics, Protestant historians lay the blame on Queen Mary and consequently style her "Bloody Mary." For a critical and lucid refutation of this groundless charge, we refer the reader to Stone's *Mary the First, Queen of England*, chapter xiii. "It is as great an historical absurdity," the author of this best work on Queen Mary maintains, "to apply to Mary the epithet 'bloody,' as it is to, attach that of 'good' to Queen Elizabeth" (p. 371).

26. Parkinson, p. 150; Stone, *Faithful Unto Death*, p. 101. Cranmer, who had done so much harm to the Church and State in England during the reign of Henry VIII and Edward VI, is without doubt one of the most despicable fig-

How the heretics were disposed toward the friars, and how they even resorted to open violence against them, may be seen from the following incident. One day, FF. Peyto and Elstow were returning home from London, when suddenly a mob gathered to assault them. Seeing the danger to which they were exposed, the friars made good their escape by leaping into a boat. They, indeed, saved their lives, but someone in the crowd hurled a stone, which struck Fr. Peyto and broke one of his ribs.²⁷ Queen Mary, on the contrary, repeatedly showed that she favored the friars. As we have heard, she provided them with three convents. On Saturday, March 21, 1555, Cardinal Pole was ordained priest

ures in English history. When, after a life of crime and scandal, he was finally convicted of heresy and handed over to the secular area, he basely feigned repentance, hoping thereby to save his life. Queen Mary, only too eager to believe the hypocrite, although he had wronged her so greatly, would have used all her influence in his behalf. But public justice demanded retribution. On the day of his execution, the wretched man publicly recanted all the previous recantations he had made and died an apostate and a heretic.

27. Parkinson, pp. 249, 253.

at Lambeth, and on the following day, he said his first Mass and received the episcopal consecration in the Franciscan church at Greenwich, in the presence of the queen and the entire court.²⁸ In August of the same year, shortly before King Philip's departure for the continent, their majesties went in, solemn procession to the friary church at Greenwich.²⁹ Subsequently, while her royal consort was abroad, the queen resided in the Greenwich palace, and we may suppose that she was in frequent consultation with Fr. Peyto, her confessor and spiritual adviser. A year later, however, the relation between the queen and Fr. Peyto was perhaps less cordial. In view of his learning and virtue and in reward for his unswerving loyalty to the Church, Pope Paul IV, with the unanimous approval of the Cardinals, created him Cardinal and appointed him to succeed Cardinal Pole as legate a

latere in England.³⁰ Prior to 1547, while yet in exile, the distinguished friar had been named Bishop of Salisbury; but in his humility he gladly relinquished his claim, when Bishop Salcot (Capon), a nominee of Henry VIII, returned to the old faith.³¹ Little then need we be surprised if now he used every lawful means to escape the new dignity thrust upon him, the more so because this appointment was to the prejudice of Cardinal Pole, whom he loved as a friend and esteemed as a man of eminent qualities. "No one," says Stone, "felt his incompetency for the dignity and office conferred upon him more than Fr. Peyto himself, and he entreated the Pontiff to be allowed to decline them, as too great a burden for the old shoulders."³² In a letter to the Pope, he stated that he could not show himself in the streets of London without being in-

28. Stone, *Mary . . . of England*, p. 408, footnote, on the authority of Wriothesley.

29. Stone, *Faithful Unto Death*, p. 97; Strickland, p. 567.

30. *Annales Minorum* Vol. XIX, pp. 110, 113.

31. *Ibidem*, Vol. XIX, pp. 109, 113. See also Stone, *Faithful Unto Death*, p. 96, footnote.

32. Stone, *Mary . . . of England*, p. 457.

sulted.³³ But the Pope insisted and demanded that he come to Rome; whereupon, it seems, Fr. Peyto departed for the continent. He remained in France, where in April, 1558, he departed this life.³⁴ How little this affair estranged the queen from the friars may be seen from the fact that in her last will, dated April 30, 1558, she bequeathed five hundred pounds to the guardian and convent of the Franciscan friars at Greenwich and two hundred pounds to those at Southampton.³⁵

Worry over the coldness and neglect of Philip II, her royal consort, and anxiety regarding the succession to the throne, had gradually undermined the health of Queen Mary. To this came the fall of Calais, on January 8, 1558, a disaster which made the public mind restive and distrustful, and which was a severe blow not only to the queen but also to the cause of the Catholic Church so dear to her heart. During the

following spring and autumn, her health sank rapidly so that with the advent of autumn she felt her end fast approaching. Anxious that the work of restoration be continued after her death, and at the same time justly doubting the orthodoxy of Princess Elizabeth, who would succeed her as queen, she sent commissioners to examine her on the matter of religion. The unscrupulous Princess swore that she was a Catholic; and accordingly, on November 6, the queen sent her jewels to Elizabeth, again requesting her to further the old religion, when once the reins of government would be in her hands. Finally, on the morning of November 17, the end came. A priest was celebrating holy Mass in her room; and when he "took the Sacred Host to consume it, she adored it with her voice and countenance, presently closed her eyes and rendered her blessed soul to God."³⁶ She was laid to rest on December 14, in Westminster Abbey on the north side of Henry VII's chapel. It was the last royal funeral conducted in England according to the rites of the Catholic Church.

33. Pastor, Vol. VI, p. 608.

34. *Annales Minorum*, Vol. XIX, p. 113. See also Leon, *Aureole Séraphique* Engl. tr., p. 357, footnote.

35. Stone, *Mary . . . of England*, pp. 507 seq.

36. *Ibidem*, pp. 466 seq. That same day, at seven in the evening, Cardinal Pole breathed his last.

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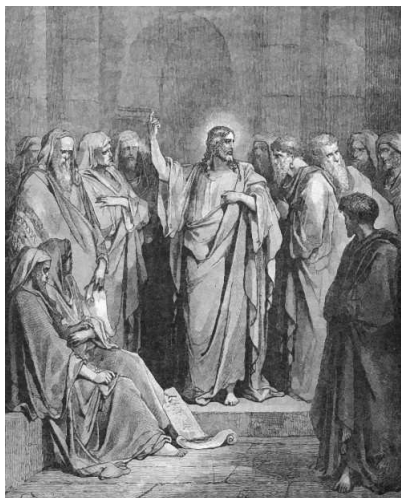
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OUR BEST FRIEND

Christian Pesch, S.J.
Translated from the German
by Bernard A. Hausman,

CHAPTER XXIV

Grief of the Heart of Jesus at the Lack of Fervor of His Friends

"The children of this world are in relation to their own generation more prudent than are the children of light" (Lk. 16:8).

1. The limited zeal of so many Christians for the cause of Christ in contrast with the unlimited zeal of His enemies. It is evident from the life of St. Margaret Mary Alacoque that our Saviour complained of injuries which He suffered because of the sins of unbelievers and heretics. But the real reason for the revelation of the devotion to the Sacred Heart

was the ingratitude and indifference with which so many members of His Church rewarded the great proofs of His love. To be hated by one's enemies and to be misunderstood by strangers is not nearly so saddening as to receive coldness and indifference from those nearest and dearest to us, from the members of our own household. How depressing it is for a man to see that his best intentions and efforts remain fruitless, because the zeal of his opponents is far greater and more persevering than the zeal of his followers and friends.

Our Saviour tasted this sorrow even during His life on earth. When His bitter passion was drawing near, Jesus said to His

apostles: "One of you is about to betray Me" (Mt. 26:21) and "all you shall be scandalized in Me this night" (Mt. 26:31) and you shall be dispersed. But when Peter assured Him that he at least would not be scandalized, but was prepared even to die with Him, our Lord answered: "This very night, before a cock crows twice, thou wilt deny Me thrice" (Mk. 14:30). In the Garden of Olives He besought His apostles to watch and pray with Him, but always found them asleep whenever He returned to them. Finally He said: "Sleep on now, and take your rest . . . the hour has come. . . . Behold he who will betray Me is at hand" (Mk. 14:41, 42). On the other hand, Judas had not slept; the enemies of Jesus had not slept but had carefully prepared everything in order to take Jesus a prisoner that very night. And the high priests, the scribes, and the members of the council had not slept, but had convened at the house of Caiphas in order to proceed at once with the trial and condemnation. "Then all His disciples left Him and fled" (Mk. 14:50 ff.). Although the trial lasted beyond midnight, the Jews

gathered again as soon as it was day in order to deliver Jesus to death.

This was the experience of our Lord during His life on earth, and this has been His experience often enough during succeeding ages even to our own time. Look about us! Where do we find the greater zeal, among the friends or the enemies of Christ? Certainly there are true and noble souls whose devotion to the cause of Christ leaves nothing to be desired. But is this true of most Christians? Can we say at least that their enthusiasm and self-sacrifice is not less than that of the opponents of Christianity? How is it, then, that the outspoken enemies of Christ wield such powerful political influence and are so successful in harming the Church and religion? In the crowds that they gather about their standard, we find many, unfortunately altogether too many, who wish to be considered Catholics. Just within the past years Rome has had to issue instructions reminding us of the fact that no one can be a true Catholic and at the same time a partisan of a party which openly professes hatred

of God and enmity toward Christianity. It is certainly bad enough that such instruction should have been necessary. But has it been observed by all those who are Catholics at least in name?

Even today our Saviour sees many of those who have vowed fidelity to Him become traitors and renegades; He sees others, who have not fallen away, it is true, but who will not have their comfort disturbed and show determination only when there is question of informing others that they are tired of being approached with new demands; they must be comfortable at all costs. The enemies of Christ do not think of comfort; they are tireless in the combat. And the followers of Christ must have their rest! It was to such a man, one who would not be incited to fervor but would have his ease, that our Lord sent this message: "I would that thou wert cold or hot. But because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of My mouth" (Apoc. 3:15, 16). No one likes to drink lukewarm water; if accidentally we take some, we spit it out. That is the way our Sav-

iour feels toward those comfort-loving Christians who are willing to be His disciples so long as no effort or sacrifice is demanded of them, so long as they can be comfortable and at their ease; but to exert themselves for the cause of Christ, to make sacrifice, that they cannot and will not do. Such zeal they gladly relinquish to Christ's enemies in the pursuit of their aims. How many there are who, for a mere business consideration, will try one moment to pass as Catholics and the next ape the conversations of the enemies of the Church! Manly frankness and courageous firmness is decried as rudeness, imprudence, and lack of breeding. How many fair pretexts there are to excuse half-measures in the service of Christ.

2. *The lukewarmness and vacillation of so many Christians is very displeasing to the heart of our Saviour.* "Come not to Him (the Lord) with a double heart" the Holy Ghost warns men (Ecclus. 1:36). Woe to him that is of a double heart and that walks two ways on the earth (cf. Ecclus. 2:14). Men who lead double lives are the object of the ridicule of

men and an abomination to the Lord. Such hesitancy in choosing sides was always hateful to God (cf. 3 Kgs. 18:21). May the Lord, looking for a determined protagonist for His interests, not be astonished again as of old, because He sees that there is no man on whom He can count (cf. Isa. 59:16).

Often enough has our Saviour emphasized the fact that no man is worthy of the kingdom of heaven who does not strive for it energetically and perseveringly. "No man can serve two masters" (Mt. 6:24). "No man putting his hand to the plow, and looking back, is fit for the kingdom of God" (Lk. 9:62). He looks back who is unwilling to break off relations with the world at enmity with Christ; he looks back who fears that Christ's enemies would take offense at his determined adherence to Christ and His sacred cause; he looks back who is always calculating just how far he can follow his selfish inclinations and still not declare himself an enemy of Christ.

Christ did not address the words which follow to a select band of close disciples, but to

the multitudes that pressed around Him: "If any one come to Me, and does not hate his father and mother, and wife and children, and brothers and sisters, yes, and even his own life, he cannot be My disciple; . . . every one of you who does not renounce all that he possesses, cannot be My disciple" (Lk. 14:25 ff., 33). Jesus said that the commandment to love one's neighbor is as great as the commandment to love God (cf. Mt. 22:39); He insisted upon the commandment of love of parents (cf. Mk. 7:10 ff.). Therefore, when He commands us to hate father and mother and relatives, He means what He expressed elsewhere when He said: "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me, is not worthy of Me" (Mt. 10:37). It is not lawful to hate anyone in the strict sense of *the* word, that is, to wish them evil; but we must repulse all, even our nearest of kin, if they come between us and God, and attempt to make us faithless. The vigorous language which our Saviour uses is intended to teach us how strongly we must adhere to the cause of Christ

and how careless we must be of the unpleasant consequences which such conduct may involve. We must be prepared to make any sacrifice which the interests of our heavenly King and Friend may demand of us; not only once or twice, but during our whole lives. Only "by your patience you will win your souls" (Lk. 21:19). "But whoever perseveres to the end, he shall be saved" (Mt. 24:13).

Is this, perhaps, asking too much? God is the infinite Good and He offers Himself to us as an eternal treasure: all other things are small, created, perishable treasures. Would it not be insulting to God if a man should say: "I do not want You, I prefer earthly treasures"? But you may object: "I do not say that; I do value God above all other things; on the other hand, I want to enjoy the treasures of earth to the full measure of my ability." Is this not tantamount to telling God: "You are not enough for me. I want many things besides Thee." Does this not imply parallel with the service of God the service of false gods from whom happiness is sought? We are not for-

bidden to use a single treasure of earth insofar as it is a means suited to bring us to our last end. But we may use none of them if, by their use, we transgress God's commands or are directed not toward but away from the only object of our existence. We are under obligation to love God with our whole heart and with all our strength, not merely with a part of our heart and a part of our strength. Our God is a jealous God, who suffers no rival (cf. Exod. 34:14). Our Saviour is a jealous Friend, who suffers keenly when a man leaves his first charity and falls in love with earthly possessions (cf. Apoc. 2:4, 5).

Did our Saviour perhaps set limits to His self-sacrifice and devotion toward us, so that we, too, may be niggardly and small in our dealings with Him? The crib answers this question and shows us of what sacrifices His Divine Love was capable: He emptied Himself of the glory of the eternal Son of God and was born a small, poor Child. The cross also answers this question and tells us of what His human Love for us was capable: it sacrificed everything, abso-

lutely everything, even to the last drop of Blood. In view of all this, can it be a matter of indifference to our Saviour if we ask fearfully before each small sacrifice which His service demands: "Is this not too much? Is it really necessary? Must I absolutely do this thing or can I not evade it in some way?" Any master would be greatly angered if his servants manifested such cold selfishness in his regard. And we wish to be the friends of Jesus, though we harbor sentiments which dishonor even a servant? We wish to repay the Love of our Saviour, His sufferings, His sacrifices with calculating niggardliness and lukewarm half measures? He came to bring fire to the earth, a mighty, blazing conflagration which was to enkindle all men. And what does He find in so many hearts? Weak sparks which just barely glow under the ashes and are carefully hidden that they may not cause comment. O Jesus, Thou hast reason enough to complain of the coldness and indifference of Thy people.

3. *Our Saviour expects noble sentiments of us.* If our conscience tells us that we, too,

have frequently displeased our Saviour because of lack of firmness and perseverance in His service, there is no better means to atone for such negligence than to fly to His Divine Heart and to pray Him to enkindle our hearts once more with the flames that burn in His own. The fire of love of all the saints was kindled at this source, all their generous love of sacrifice is a consequence of His Love. Who can contemplate the deeds, the sufferings, and the death of Christ, and still strive to determine accurately what he must do because of strict obligation and what he may omit. St. Paul took it as a matter of indifference that his love of Christ was decried as madness. "The charity of Christ presseth us." Let us no longer live to ourselves alone, but unto Him who died for us (cf. 2 Cor. 5:14 ff.). Is it possible to love Christ too much? Is not all the love and enthusiasm of which we are capable insignificant in comparison with the love of Christ for us? As God He has created me, as Man He has redeemed me, and as God and Man He wishes to give me Himself for all eternity. Even though I had a

thousand times more to give than I have, I should still have to be ashamed to offer Him something so insignificant as a recompense for His humanly divine and divinely human Love, did I not know that He is satisfied when I give Him my heart forever, but honestly my whole heart, without guile or reservation, as St. Paul tells us in his letter to the Romans: "Be not slothful in zeal; be fervent in spirit, serving the Lord, rejoicing in hope. Be patient in tribulation, persevering in prayer" (Rom. 12:11, 12).

Alas, despite all our fervor we shall, nevertheless, prove unequal to the greatness of our duty, despite all our determination we shall be reminded all too frequently of the weakness of our nature, despite all our perseverance we shall often stumble and fall. Our Saviour knows the material of which we are made and is full of compassion for our misery; He takes nothing amiss while He sees that our affections and our will are His, that we are unfaltering in our devotion to His principles, that we never deliberately make concessions to His enemies, but that with

all the resoluteness of which we are capable we wish to belong to Him alone.

Let us take to heart the admonition of St. Paul: "Therefore [through love of Jesus] brace up the hands that hang down, and the tottering knees, and make straight paths for your feet; that no one who is lame may go out of the way; but rather be healed. . . . Therefore since we receive a kingdom that cannot be shaken, we have grace; through which we may offer pleasing service to God with fear and reverence. For our God is a consuming fire" (Heb. 12:12, 13, 28, 29).



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FRANCISCAN SAINTS

BLESSED JOHN
PELINGOTTO

Confessor, Third Order

John Pelingotto was born of a prominent family at Urbino in the year 1240. At the wish of his father, he became a merchant when he arrived at young manhood. But his efforts in business were directed not so much toward increasing his own profits or the fortune of his family, but rather toward benefiting others.

He did not, however, pursue the occupation very long. With the consent of his father, he turned his back on everything by way of a career in business and otherwise, and retired to a solitary place, where he gave himself up solely to God, devoting his strength and his resources to prayer and almsgiving.

He joined the Third Order of St. Francis and became a striking example of virtue to his contemporaries and fellow citizens, distinguishing himself for his exceptional practice of penance, piety, and charity.

Finally, worn out by the austerity of his life, he was attacked with a serious illness. He closed a life replete with merits and good works, with a peaceful and happy death. It was on the first of June, in the year 1304. His body reposes in the church of St. Francis at Urbino.

On November 13, 1918, Pope Benedict XV approved his immemorial veneration, which has been increasing with time on account of the many miracles wrought at his intercession. His feast is observed on June second.

ON THE OBLIGATIONS OF LABOR AND CAPITAL

It is particularly gratifying to read of a merchant who aimed not at acquiring profit for himself and his family, but rather at benefiting those with whom he had business dealings. Greed for money and personal advantage, even where it is gained, as is so

often the case, at the cost of injuring others, is rampant on every hand in the commercial world today. And to what earthly end? Difficulty upon difficulty between labor and capital, and a social order that is constantly at dagger's drawn. And to what purpose for eternity? "Better is a dry morsel with joy," says the Wise Man, "than houses full of victims with strife" (Prov. 17:1). — Have you endeavored to be fair in your business dealings, and even generous to your patrons, or have you rather been out for your utmost advantage and thus added your share to the discontent that exists in the business world?

The golden rule is by far the best standard also in the business world. If you are an employer, render to those in your service the kind of consideration that you would wish to receive if you were a laborer. You were perhaps a laborer at one time; what are the complaints you then had against your employers? Do you now deal with those whom you have engaged in your service in the manner in which you used to wish your employer would deal with you? St. Paul admonishes: "Masters, do to your servants that which is just and equal, knowing that you

also have a master in heaven" (Col. 4:1).

If you are a laborer, you have the obligation to render the kind and degree of service that deserves the pay you are getting. St. Paul again says: "Every man shall receive his own reward according to his own labor" (1 Cor. 3:8). To demand wages that are in excess of the service you are willing to render is an unfairness to those who have engaged you. Moreover, conditions prevailing at any time must be taken into consideration in the demands you make. The demands must remain within reason. For, the best intentioned employers are at times reduced to straitened circumstances in the effort to meet the unreasonable demands of their employees. — Have you reason to take yourself to task in this matter? The Gospel maxim applies equally well to you: "Whatsoever, you would that men should do to you, do you also to them."

Prayer of The Church

Grant, we beseech Thee, O most merciful Lord, that spurred on by the example of Blessed John, Thy confessor, we may not only celebrate his festival but imitate his virtues. Through Christ our Lord. Amen.

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