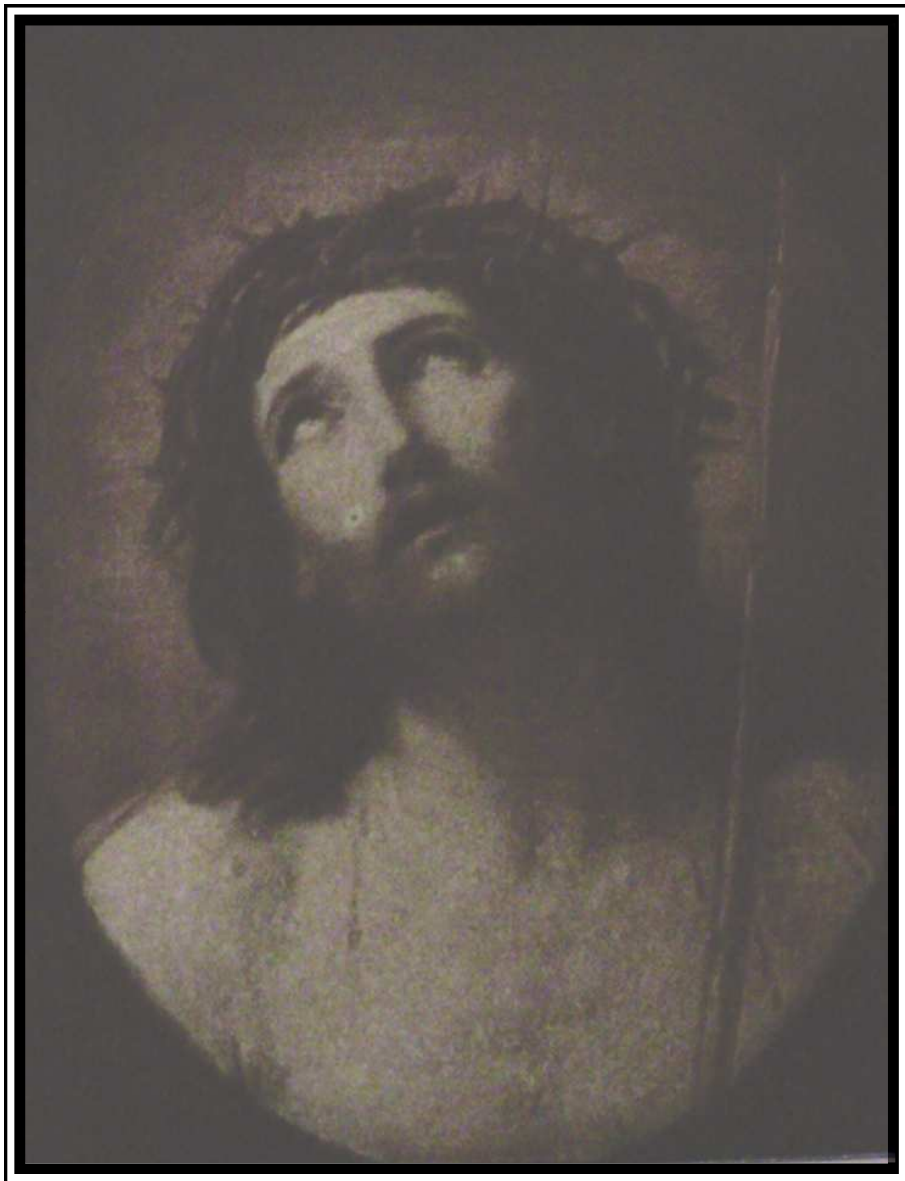


THE SERAPH

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Ecce Homo

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EDITORIAL

WHAT IS TRUTH?

This is not an idle question. Ostensibly, almost everyone claims to want the “truth.”

But, what IS “truth?” There is so much confusion to the answer that most people of all ranks are victims of this deliberately created confusion.

Assuming that the reader is serious about knowing truth, the most preliminary ideas will be presented. Mental laziness must not be allowed to substitute for sound reasoning; nor should emotional prejudice undermine the search for truth.

Our concern here has more to do with “religious truth.” However, what is said here applies equally to all truth including natural truth as distinct from supernatural truth.

Basically, our approach to truth may undergo any of three attitudes: doubt, opinion, and certitude. Most people have experienced at least the first two: Doubt and opinion. This is the level that most people operate on.

The reason is simple: Truth lies in the judgment. That is, it is the application of one of the principles of knowledge.

Doubt may be defined as the state

of mind in which a suspended judgment follows, because of the mind’s inability to decide whether the judgment is true or false. The doubt is *negative* when the mind finds no reason or practically no reasons which enable it to come to a decision. It is a *positive* doubt if the mind has discovered reasons and they are practically of equal weight for judgment, thus making a decisive judgment impossible.

The result is the same: For fear of error, the mind cannot decide and the judgment remains suspended. Those who are given to “rash judgments” cannot resolve a matter of truth or falsehood yet, choose to resolve the doubt negatively.

Many things *may* be true and they *may* be false. Here is where the subjective state of a mind betrays itself, one way or another.

The next state of mind is the *opinion*. What is an opinion?

An *opinion* is a state of the mind in which it *decides* for the truth of a judgment, but with *fear of the possibility of error*.

The best that the mind can attain with regard to the truth of its judgment is a certain amount of *probability*. There seem to be weighty reasons

(Continue p. 28)

The Bishop Speaks

Bishop Louis Vezelis OFM D.D.

AN OPEN LETTER

Dear Mr. M,

I am taking the liberty of writing to you not only for your benefit, but also for the many people like yourself who are plagued with the discomfort of doubt and generally lack the courage necessary to be a true and loyal Roman Catholic.

Membership in the Roman Catholic Church in fact or desire is the only path to salvation. We were redeemed without our help, but we cannot be saved without it. We must cooperate with God's grace; and this for the simple reason that our salvation requires correct knowledge of God's plan for our salvation and our free will to follow that plan.

The Devil seeks to destroy the supernatural life of grace that comes from true faith. No one can tell God what to do. But, that's what is going on in our time as in every other time.

Perhaps the first thing we should consider is the human condition from God's viewpoint. How can we have any idea of God's viewpoint? There are actually

two ways by which we can know what God is trying to tell us.

The first begins with sound reason and the truth we find in the first revelation of God to man: created nature. All nature is a book written by God in three dimensions.

Modern man – which is really a meaningless phrase – does not want to read this book because it condemns him for his deceitful pride. Pride is a lie and has for its source the “Father of Lies” – **SATAN (LUCIFER)**.

We as Catholics are blessed because we have reliable sources to guide us in our journey towards God and our final destination which should be Heaven. What are these sources?

The sources for our knowledge and faith are, as St Paul says: The prophets and the apostles. All that the prophets of the Old Testament (The Catholic Church before the birth of Jesus Christ) said have been fulfilled in Him.

Now, in order to preserve the continuous revelation of God to us, Jesus Christ chose twelve

from among His followers to be “apostles”. It is to them alone that He confided what we call the “deposit of faith”. This means that what we accept as coming from God is handed on to us through these chosen men anointed by the Holy Ghost.

Our Lord placed St. Peter at the head of the other Apostles for the sake of unity. I thought this would a good starting point because there are many shouting “The Pope!” “The Holy Father.” Just as they shout “truth!” “truth” – but there is very little truth in them. Only enough to fool the foolish and deceive everyone *except the elect*.

The Catholic Church always believed in the primacy of the Bishop of Rome, or, if you will, the legitimate successor of St. Peter. It is only when the Devil attacked this truth that the Church, that is, the reigning Pope and all the bishops of the world gathered together in a solemn council finally put an end to the confusion created by those who would not obey the visible representative of Jesus Christ, Christ’s Vicar.

The Vatican Council of 1869-1870 was called to solemnly define certain doctrines of the

Church that were under attack. Just as laws are made to correct abuses, so, too, the Church had to make clear laws to correct and protect the teachings and practices of the Church.

What better way to emphasize this truth than to quote directly from the Vatican Council?

Please note that when a reference is made to a “Vatican Council,” the only Council is that of 1869-1870. In an attempt to confuse people, the Modernists titled their false council “Vatican Council II.” This ‘second’ Council was false because it was called by a false Pope and continued by a false Pope. Only a true Pope can call an ecumenical council and only a true Pope can approve and close an ecumenical council.

Based on incontrovertible evidence, the Vatican Council of 1869 *is still open because the false Pope, John XXIII, could not close it nor open a new council. Consequently, all that has been declared by this false council is null and void.*

All that has transpired since the death of Pope Pius XII and up to the present day represents the continuous destruction of the Church from within by a false hierarchy. The apostolic

succession has been destroyed by the invalid consecration of bishops and invalid priests.

Before presenting you with the Profession of Faith, I would like to present you with some solid, doctrinal teachings of the Church concerning the papacy. In the First Dogmatic Constitution PASTOR AETERNUS, we read:

Chapter One. Institution of the Apostolic Primacy in Blessed Peter.

We teach and declare, therefore that according to the testimony of the Gospel, primacy of jurisdiction over the universal Church of God was immediately and directly promised and given to blessed Peter the Apostle by Christ the Lord. For it was to Simon alone that the Lord had said long before: **“You shall be called Cephas.”** (John 1, 42). Then, after Simon made his confession saying, **“You are the Christ, the Son of the living God,”** (Math. 16, 16) the Lord addressed these solemn words to Simon alone: **“Blessed are you, Simon bar Jona, for flesh and blood did not reveal this to you, but my Father who is in heaven. And I say to you, you are Peter, and on this rock I will**

build my Church, and the gates of hell shall not prevail against it. And I will give you the keys of the kingdom of heaven; and whatever you shall bind on earth, shall be bound in heaven, and whatever you loose on earth, shall be loosed in heaven.” (Math. 16, 17-19). And it was upon Simon Peter alone that Jesus, after His resurrection, conferred jurisdiction over His entire fold as supreme shepherd and leader, saying: **Feed my lambs...feed my sheep”** (John 21,15-17).

Openly opposed to this clear teaching of the Sacred Scriptures, as it has always been understood by the Catholic Church, are the perverse opinions of those who subvert the form of government instituted by Christ by denying that Peter alone was endowed by Christ with true and proper primacy of jurisdiction, in comparison with the other Apostles, whether taken separately as individuals or all together; or who assert that the same primacy was not granted immediately and directly to blessed Peter himself, but to the Church, and through the Church to Peter as her

minister.

(THE CANON) If, therefore, anyone should say that blessed Peter the Apostle was not confirmed by Christ the Lord as the first of all the Apostles and as the visible head of the entire Church Militant; or that the same Peter received directly and immediately from the same Jesus Christ our Lord a primacy of honor merely, but not a primacy of true and proper jurisdiction, let him be anathema.

Note: Despite this clear declaration of Pope Pius IX, the efforts of insider heretics have not given up their demonic designs of destroying the Church.

Now, I would ask you to read carefully the

CORONATION OATH OF THE POPE.

Please note the emphasized words or phrases, for they clearly indicate the lies, contradictions and broken promises of the Modernists or their punishments.

I VOW:

To change *nothing* of the received tradition, and *nothing* thereof I have found

guarded by my God-pleasing predecessors, to *encroach*, to *alter*, or to *permit any innovation* therein.

To the contrary, with glowing affection as her truly faithful student and successor, to *reverently safeguard* the passed-on good, with my whole strength and utmost effort.

To cleanse all that is in contradiction with canonical order that may surface.

To guard the holy canons and decrees of our Popes likewise as Divine Ordinances of Heaven, because I am conscious of Thee, Whose place I take through the grace of God, Whose Vicarship I possess through Thy support, *being subject to severest accounting* before Thy divine tribunal over all that I confess.

If I should undertake to *act in anything of contrary sense*, or should permit that it will be executed, Thou wilt not be merciful to me on the dreadful day of Divine Justice.

Accordingly, without exclusion, *we subject to severest*

excommunication anyone - be it ourselves - or be it another - who would dare to undertake anything new in contradiction to this constituted evangelical tradition and purity of the Orthodox Faith and Christian Religion, or would seek to change anything by his opposing efforts, or would concur with those who undertake such blasphemous venture.

(Liber Diurnus Romanorum Pontificorum, PL 105,S 54)

For obvious reasons, this oath is no longer taken by a “Pope” upon entering. Since the death of Pope Pius XII, every alleged-Pope has worked to destroy the Church. For this very reason, anyone claiming to be united with these last usurpers, are like them: excommunicated from the Roman Catholic Church.

Very often, those who are confronted with these above-mentioned truths, go to their accustomed clergymen for advice. Of course, such clergymen are united with the Modernists and can only discourage sincere souls from following their conscience.

Because this is all very new to most people, I will end this portion of my letter until the next

time. Meanwhile, I will include here the Profession of Faith required of everyone entering some position of responsibility in the Church. THIS, TOO, HAS BEEN ELIMINTED BY THE MODERISTS.

The Profession of Faith of the Council of Trent¹

(From the Bull of Pius IV, “Iniunctum nobis,”
Nov.13,1565)

I, N., with firm faith believe and profess all and everything which is contained in the creed of faith, which the holy Roman Church uses, namely: I believe² in one God the Father Almighty, creator of heaven and earth, of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, and born of the Father before all ages, God of God, light of light, true God of true God, begotten not made, consubstantial with the Father, by whom all things were made; who for us men and for our salvation descended from heaven, and became incarnate by the Holy Spirit of the Virgin Mary, and was made man; He was also crucified for us under Pontius Pilate, suffered and was buried; and He rose on the third day according to the Scriptures, and ascended into heaven; He

sitteth at the right hand of the Father, and will come again with glory to judge the living and the dead, of whose kingdom there shall be no end; and in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the prophets; and in one holy Catholic and apostolic Church. I confess one baptism for the remission of sins, and I await the resurrection of the dead, and the life of the world to come. Amen.

The apostolic and ecclesiastical traditions and all other observances and constitutions of that same Church I most firmly admit and embrace. I likewise accept Holy Scripture according to that sense which our holy Mother Church has held and does hold, whose (office) it is to judge of the true meaning and interpretation of the Sacred Scriptures; I shall never accept nor interpret it otherwise than in accordance with the unanimous consent of the Fathers.

I also profess that there are truly and properly seven sacraments of the New Law instituted by Jesus Christ our Lord, and

necessary for the salvation of mankind, although not all are necessary for each individual; these sacraments are baptism, confirmation, the Eucharist, penance, extreme unction, order, and matrimony; and (I profess) that they confer grace, and that these baptism, confirmation, and order cannot be repeated without sacrilege. I also receive and admit the accepted and approved rites of the Catholic Church in the solemn administration of all the aforesaid sacraments. I embrace and accept each and everything that has been defined and declared by the holy Synod of Trent concerning original sin and justification.

I also profess that in the Mass there is offered to God a true, proper sacrifice of propitiation for the living and the dead, and that in the most holy sacrament of the Eucharist there is truly, really, and substantially present the body and blood together with the soul and the divinity of our Lord Jesus Christ, and that there takes place a conversion of the whole substance of bread into the body, and of the whole substance of the wine into the blood; and this conversion the Catholic Church calls transubstantiation. I also acknowledge that under

one species alone the whole and entire Christ and the true sacrament are taken.

I steadfastly hold that a purgatory exists, and that the souls there detained are aided by the prayers of the faithful; likewise that the saints reigning together with Christ should be venerated and invoked, and that their relics should be venerated. I firmly assert that the images of Christ and of the Mother of God ever Virgin, and also of the other saints should be kept and retained, and that due honor and veneration should be paid to them; I also affirm that the power of indulgences has been left in the Church by Christ, and that the use of them is especially salutary for the Christian people.

I acknowledge the holy Catholic and apostolic Roman Church as the mother and teacher of all churches; and to the Roman Pontiff, the successor of the blessed Peter, chief of the Apostles and vicar of Jesus Christ, I promise and swear true obedience.

Also all other things taught, defined, and declared by the sacred canons and ecumenical Councils, especially by the

sacred and holy Synod of Trent, (and by the ecumenical Council of the Vatican, particularly concerning the primacy of the Roman Pontiff and his infallible teaching)³• I without hesitation accept and profess; and at the same time all things contrary thereto, and whatever heresies have been condemned, and rejected, and anathematized by the Church, I likewise condemn, reject, and anathematize. This true Church, outside of which no one can be saved, (and) which of my own accord I now profess and truly hold, I, N., do promise, vow, and swear that I will, with the help of God, most faithfully retain and profess the same to the last breath of life as pure and inviolable, and that I will take care as far as lies in my power that it be held, taught, and preached by my subjects or by those over whom by virtue of my office I have charge, so help me God, and these holy Gospels of God.

Notes:

¹ *Rcht App 575 ff, Msi XXXIII 220 B f, Hrd X 199 D ff, BR(T) 7,327 b ff, MBR 2,138 b ff*

² *Creed Mc - Const; seen 86*

³ *What is included in parentheses is now to be added from Decr. S.C.*

Cone (Jan.20,1877)

Here follows the Apostolic Constitution of Pope Paul IV which is the basis of our thesis that the Chair of Peter is vacant:

During the time of the Council of Trent Pope Paul IV issued his Apostolic Constitution *Cum Ex Apostolatus Officio* of February 15, 1559. This 223rd Successor of Peter would die six months later on August 18th. His four year pontificate was highlighted by his promotion of moral reforms. This Papal Bull below also focused on the validity of a prelate or Pope in the event they were in heresy or apostasy. Because it deals with faith and morals and was issued *ex cathedra* (from the Chair of Peter) and therefore is considered not only infallible, but to be held in perpetuity.

Cum Ex Apostolatus Officio

By virtue of the Apostolic office which, despite our unworthiness, has been entrusted to Us by God, We are responsible for the general care of the flock of the Lord. Because of this, in order that the flock may be faithfully guarded and beneficially directed, We are bound to be diligently watchful after the manner of a vigilant

Shepherd and to ensure most carefully that certain people who consider the study of the truth beneath them should be driven out of the sheepfold of Christ and no longer continue to disseminate error from positions of authority. We refer in particular to those who in this age, impelled by their sinfulness and supported by their cunning, are attacking with unusual learning and malice the discipline of the orthodox Faith, and who, moreover, by perverting the import of Holy Scripture, are striving to rend the unity of the Catholic Church and the seamless tunic of the Lord.

1. In assessing Our duty and the situation now prevailing, We have been weighed upon by the thought that a matter of this kind [i.e. error in respect of the Faith] is so grave and so dangerous that the Roman Pontiff, who is the representative upon earth of God and our God and Lord Jesus Christ, who holds the fullness of power over peoples and kingdoms, who may judge all and be judged by none in this world, may nonetheless be contradicted if he be found to have deviated from the Faith. Remembering

also that, where danger is greater, it must more fully and more diligently be counteracted, We have been concerned lest false prophets or others, even if they have only secular jurisdiction, should wretchedly ensnare the souls of the simple, and drag with them into perdition, destruction and damnation countless peoples committed to their care and rule, either in spiritual or in temporal matters; and We have been concerned also lest it may befall Us to see the abomination of desolation, which was spoken of by the prophet Daniel, in the holy place. In view of this, Our desire has been to fulfill our Pastoral duty, insofar as, with the help of God, We are able, so as to arrest the foxes who are occupying themselves in the destruction of the vineyard of the Lord and to keep the wolves from the sheepfolds, lest We seem to be dumb watchdogs that cannot bark and lest We perish with the wicked husbandman and be compared with the hireling.

2 Hence, concerning these matters, We have held mature deliberation with our venerable brothers

the Cardinals of the Holy Roman Church; and, upon their advice and with their unanimous agreement, we now enact as follows: In respect of each and every sentence of excommunication, suspension, interdict and privation and any other sentences, censures and penalties against heretics or schismatics, enforced and promulgated in any way whatsoever by any of Our predecessors the Roman Pontiffs, or by any who were held to be such (even by their "litterae extravagantes" i.e. private letters), or by the sacred Councils received by the Church of God, or by decrees of the Holy Fathers and the statutes, or by the sacred Canons and the Constitutions and Apostolic Ordinations - all these measures, by Apostolic authority, We approve and renew, that they may and must be observed in perpetuity and, if perchance they be no longer in lively observance, that they be restored to it. Thus We will and decree that the aforementioned sentences, censures and penalties be incurred without exception by all members of the following categories:

(i) Anysoever who, before this date, shall have been detected to have deviated from the Catholic Faith, or fallen into any heresy, or incurred schism, or provoked or committed either or both of these, or who have confessed to have done any of these things, or who have been convicted of having done any of these things.

(ii) Anysoever who (which may God, in His clemency and goodness to all, deign to avert) shall in the future so deviate or fall into heresy, or incur schism, or shall provoke or commit either or both of these.

(iii) Anysoever who shall be detected to have so deviated, fallen, incurred, provoked or committed, or who shall confess to have done any of these things, or who shall be convicted of having done any of these things.

These sanctions, moreover, shall be incurred by all members of these categories, of whatever status, grace, order, condition and pre-eminence they may be, even if they be endowed with the Episcopal, Archiepiscopal, Patriarchal, Primate or some

other greater Ecclesiastical dignity, or with the honour of the Cardinalate and of the Universal Apostolic See by the office of Legate, whether temporary or permanent, or if they be endowed with even worldly authority or excellence, as Count, Baron, Marquis, Duke, King or Emperor.

All this We will and decree.

3. Nonetheless, We also consider it proper that those who do not abandon evil deeds through love of virtue should be deterred therefrom by fear of punishment; and We are aware that Bishops, Archbishops, Patriarchs, Primate, Cardinals and Legates, Counts, Barons, Marquises, Dukes, Kings and Emperors (who ought to teach others and offer them a good example in order to preserve them in the Catholic Faith), by failing in their duty sin more gravely than others; since they not only damn themselves, but also drag with them into perdition and into the pit of death countless other people entrusted to their care or rule, or otherwise subject to them, by their like counsel and agreement.

Hence, by this Our Constitution which is to remain valid in perpetuity, in abomination of so great a crime (than which none in the Church of God can be greater or more pernicious) by the fullness of our Apostolic Power, We enact, determine, decree and define (since the aforesaid sentences, censures and penalties are to remain in efficacious force and strike all those whom they are intended to strike) that:

(i) each and every member of the following categories - Bishops, Archbishops, Patriarchs, Primates, Cardinals, Legates, Counts, Barons, Marquises, Dukes, Kings and Emperors - who:

(a) hitherto (as We have already said) have been detected, or have confessed to have, or have been convicted of having, deviated [i.e. from the Catholic Faith], or fallen into heresy or incurred schism or provoked or committed either or both of these;

(b) in the future also shall [so] deviate, or fall into heresy, or incur schism, or provoke or commit either or both of these, or shall be detected

or shall confess to have, or shall be convicted of having [so] deviated, or fallen into heresy, or incurred schism, or provoked or committed either or both of these;

(c) since in this they are rendered more inexcusable than the rest in addition to the aforementioned sentences, censures and penalties, shall also automatically, without any exercise of law or application of fact, be thoroughly, entirely and perpetually deprived of:- their Orders and Cathedrals, even Metropolitan, Patriarchal and Primatial Churches, the honour of the Cardinalate and the office of any embassy whatsoever, not to mention both active and passive voting rights, all authority, Monasteries, benefices and Ecclesiastical offices, be they functional or sinecures, secular or religious of whatsoever Order, which they may have obtained by any concessions whatsoever, or by Apostolic Dispensations to title, charge and administration or otherwise howsoever, and in which or to which they may have any right whatsoever, likewise any whatsoever fruits, returns or annual

revenues from like fruits, returns and revenues reserved for and assigned to them, as well as Countships, Baronies, Marquisates, Dukedoms, Kingships and Imperial Power;

(ii) that, moreover, they shall be unfit and incapable in respect of these things and that they shall be held to be backsliders and subverted in every way, just as if they had previously abjured heresy of this kind in public trial; that they shall never at any time be able to be restored, returned, reinstated or rehabilitated to their former status or Cathedral, Metropolitan, Patriarchal and Primatial Churches, or the Cardinalate, or other honour, any other dignity, greater or lesser, any right to vote, active or passive, or authority, or Monasteries and benefices, or Countships, Baronies, Marquisates, Dukedoms, Kingships and positions of Imperial power; but rather that they shall be abandoned to the judgement of the secular power to be punished after due consideration, unless there should appear in them signs of true penitence and the fruits of worthy repentance, and, by the kindness and

clemency of the See itself, they shall have been sentenced to sequestration in any Monastery or other religious house in order to perform perpetual penance upon the bread of sorrow and the water of affliction;

(iii) that all such individuals also shall be held, treated and reputed as such by everyone, of whatsoever status, grade, order, condition or pre-eminence he may be and whatsoever excellence may be his, even Episcopal, Archiepiscopal, Patriarchal and Primatial or other greater Ecclesiastical dignity and even the honour of the Cardinalate, or secular, even the authority of Count, Baron, Marquis, Duke, King or Emperor, and as such must be avoided and must be deprived of the sympathy of all natural kindness.

4. [By this Our Constitution, which is to remain valid in perpetuity, We further enact, determine, decree and define:] that those who shall have claimed to have the right of patronage or of nominating suitable persons to Cathedral, Metropolitan, Patriarchal and Primatial Churches,

or to Monasteries or other Ecclesiastical benefices which may be vacant by privation of this kind (in order that those which shall have been vacant for a long time may not be exposed to the unfit, but, having been rescued from enslavement to heretics, may be granted to suitable persons who would faithfully direct their people in the paths of justice), shall be bound to present other persons suitable to Churches, Monasteries and benefices of this kind, to Us, or to the Roman Pontiff at that time existing, within the time determined by law, or by their concordats, or by compacts entered into with the said See; and that, if they shall not have done so when the said period shall have elapsed, the full and free disposition of the aforesaid Churches, Monasteries and benefices shall by the fullness of the law itself devolve upon Us or upon the aforesaid Roman Pontiff.

5. [By this Our Constitution,] moreover, [which is to remain valid in perpetuity, We] also [enact, determine, decree and define:] as follows concerning those who shall have presumed in any

way knowingly to receive, defend, favour, believe or teach the teaching of those so apprehended, confessed or convicted:

(i) they shall automatically incur sentence of excommunication;

(ii) they shall be rendered infamous;

(iii) they shall be excluded on pain of invalidity from any public or private office, deliberation, Synod, general or provincial Council and any conclave of Cardinals or other congregation of the faithful, and from any election or function of witness, so that they cannot take part in any of these by vote, in person, by writings, representative or by any agent;

(iv) they shall be incapable of making a will;

(v) they shall not accede to the succession of heredity;

(vi) no one shall be forced to respond to them concerning any business;

(vii) if perchance they shall have been Judges, their judgements shall have no

force, nor shall any cases be brought to their hearing;

(viii) if they shall have been Advocates, their pleading shall nowise be received;

(ix) if they shall have been Notaries, documents drafted by them shall be entirely without strength or weight;

(x) clerics shall be automatically deprived of each and every Church, even Cathedral, Metropolitan, Patriarchal, Primatial, and likewise of dignities, Monasteries, benefices and Ecclesiastical offices, and even, as has been already mentioned, of qualifications, howsoever obtained by them;

(xi) laymen, moreover, in the same way - even if they be qualified, as already described, or endowed with the aforesaid dignities or anysoever Kingdoms, Duchies, Dominions, Fiefs and temporal goods possessed by them;

(xii) finally, all Kingdoms, Duchies, Dominions, Fiefs and goods of this kind shall be confiscated, made public and shall remain so, and shall be made the rightful property

of those who shall first occupy them if these shall be sincere in faith, in the unity of the Holy Roman Church and under obedience to Us and to Our successors the Roman Pontiffs canonically entering office.

6. In addition, [by this Our Constitution, which is to remain valid in perpetuity We enact, determine, decree and define:] that if ever at any time it shall appear that any Bishop, even if he be acting as an Archbishop, Patriarch or Primate; or any Cardinal of the aforesaid Roman Church, or, as has already been mentioned, any legate, or even the Roman Pontiff, prior to his promotion or his elevation as Cardinal or Roman Pontiff, has deviated from the Catholic Faith or fallen into some heresy:

(i) the promotion or elevation, even if it shall have been uncontested and by the unanimous assent of all the Cardinals, shall be null, void and worthless;

(ii) it shall not be possible for it to acquire validity (nor for it to be said that it has thus acquired validity) through the acceptance of the office, of

consecration, of subsequent authority, nor through possession of administration, nor through the putative enthronement of a Roman Pontiff, or Veneration, or obedience accorded to such by all, nor through the lapse of any period of time in the foregoing situation;

(iii) it shall not be held as partially legitimate in any way;

(iv) to any so promoted to be Bishops, or Archbishops, or Patriarchs, or Primates or elevated as Cardinals, or as Roman Pontiff, no authority shall have been granted, nor shall it be considered to have been so granted either in the spiritual or the temporal domain;

(v) each and all of their words, deeds, actions and enactments, howsoever made, and anything whatsoever to which these may give rise, shall be without force and shall grant no stability whatsoever nor any right to anyone;

(vi) those thus promoted or elevated shall be deprived automatically, and without need for any further declaration, of all dignity,

position, honour, title, authority, office and power.

7. Finally, [by this Our Constitution, which is to remain valid in perpetuity, We] also [enact, determine, define and decree]: that any and all persons who would have been subject to those thus promoted or elevated if they had not previously deviated from the Faith, become heretics, incurred schism or provoked or committed any or all of these, be they members of anysoever of the following categories: the Cardinals, even those who shall have taken part in the election of this very Pontiff previously deviating from the Faith or heretical or schismatical, or shall otherwise have consented and vouchsafed obedience to him and shall have venerated him;

Castellans, Prefects, Captains and Officials, even of Our Beloved City and of the entire Ecclesiastical State, even if they shall be obliged and beholden to those thus promoted or elevated by homage, oath or security; shall be permitted at any time to withdraw with impunity from obedience and devotion to those thus promoted or

elevated and to avoid them as warlocks, heathens, publicans, and heresiarchs (the same subject persons, nevertheless, remaining bound by the duty of fidelity and obedience to any future Bishops, Archbishops, Patriarchs, Primate, Cardinals and Roman Pontiff canonically entering).

To the greater confusion, moreover, of those thus promoted or elevated, if these shall have wished to prolong their government and authority, they shall be permitted to request the assistance of the secular arm against these same individuals thus promoted or elevated; nor shall those who withdraw on this account, in the aforementioned circumstances, from fidelity and obedience to those thus promoted and elevated, be subject, as are those who tear the tunic of the Lord, to the retribution of any censures or penalties.

8. [The provisions of this Our Constitution, which is to remain valid in perpetuity are to take effect] notwithstanding any Constitutions, Apostolic Ordinations, privileges, indulgences or Apostolic Letters,

whether they be to these same Bishops, Archbishops, Patriarchs, Primate and Cardinals or to any others, and whatsoever may be their import and form, and with whatsoever sub-clauses or decrees they may have been granted, even "motu proprio" and by certain knowledge, from the fullness of the Apostolic power or even consistorially or otherwise howsoever; and even if they have been repeatedly approved and renewed, have been included in the corpus of the Law or strengthened by any capital conclaves whatsoever (even by oath) or by Apostolic confirmation or by any other endorsements or if they were legislated by ourself. By this present document instead of by express mention, We specially and expressly derogate the provisions of all these by appropriate deletion and word-for-word substitution, so that these may otherwise remain in force.

9. In order, however, that this document may be brought to the notice of all whom it concerns, We wish it or a transcription of it (to which, when made by the hand of the undersigned Public

Notary and fortified by the seal of any person established in ecclesiastical dignity, We decree that complete trust must be accorded) to be published and affixed in the Basilica of the Prince of the Apostles in this City and on the doors of the Apostolic Chancery and in the pavilion of the Campus Florae by some of our couriers; [we] will [further] that a quantity of copies affixed in this place should be distributed, and that publication and affixing of this kind should suffice and be held as right, solemn and legitimate, and that no other publication should be required or awaited.

10. No one at all, therefore, may infringe this document of our approbation, re-introduction, sanction, statute and derogation of wills and decrees, or by rash presumption contradict it. If anyone, however, should presume to attempt this, let him know that he is destined to incur the wrath of Almighty God and of the blessed Apostles, Peter and Paul.

Given in Rome at Saint Peter's in the year of the Incarnation of the Lord 1559, 15th

February, in the fourth year of our Pontificate.

+ I, Paul, Bishop of the Catholic Church of Rome

Note: This Constitution was reinforced in his Papal Bull *Inter multiplices* [December 21, 1566] by Pope St. Pius V

Note: Those words in brackets signify the Latin significance of the full authority of this Constitution above.

**THE MAKING OF A
GOOD WILL OR TRUST:
HAVE YOU REMEM-
BERED GOD?**

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

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Franciscan Saints

MARCH 29

BLESSED JANE MARY OF MAILLE

Widow, Third Order

Jane, the daughter of the wealthy baron of Maille, was born at the chateau of her father near St. Quentin in France. Because she possessed from her earliest youth a tender devotion and love for the Blessed Virgin Mary, she was given the additional name of Mary at confirmation, and from then on she always used it with her baptismal name. Under the direction of a Franciscan Friar, who conducted the divine services at the chateau, she strove earnestly after perfection. Self-denial, mortification, prayer, and works of charity towards her neighbor were the special means she employed.

She was scarcely fifteen years old when her father died. Jane Mary was placed under the guardianship of her grandfather, who was already quite advanced in years, and who therefore believed it his duty to see his grandchild settled in life as soon as possible. He chose as her spouse Baron Robert of Silly, who was very noble both of birth and of virtue. In the evening of their wedding day the

grandfather died suddenly. This made such an impression on the pious husband that he readily yielded to the wish of his young wife to live in virginity.

The young couple's first concern was to compose their household in a Christian fashion. Only virtuous and God-fearing persons were admitted as their servants, all had faithfully to observe the commandments of God and of the Church; frivolous conversations, cursing and swearing, as well as games of chance, were not tolerated. In everything their master and mistress set the best example. Jane Mary interested herself also in all the needs of her people, and never sent a needy person away from her door without giving him assistance.

But the cross is the real test of all true fidelity towards God; it was not to be wanting in this house either. A terrible war broke out between England and France. The Baron of Silly and his vassals took the field in defense of their country. But the war was disastrous

for France. Mortally wounded, the baron was brought to his chateau; but hardly had he arrived there, when the English in their advance took possession and led him away a prisoner. True, through the efforts of his faithful wife he obtained his freedom, but he died not long afterwards.

Now Jane withdrew entirely from the world. She left her vast possessions in the hands of relatives, while she moved to a little house near the Franciscan church in Tours. Dressed in the ash-gray habit of the Third Order, she went out to nurse the sick and the poor; the remaining time she spent in prayer. She prayed especially that God might bless the labors of priests, particularly those who preached the divine word. She prayed most of all for the universal Church, which at that time had to endure one of its severest trials. Christendom was divided into two groups — one pope resided in Italy, another in France, and even saintly people did not know which was the rightful head of the Church. Confusion and many scandals were the inevitable results. Had the Church been the work of human hands, she must certainly have gone to ruin. In

answer to the prayers of many pious souls, God came to the assistance of the institution He had founded, and Jane Mary had the consolation before her death of seeing the Church again united under one head.

She died in the year 1414, at the age of eighty-two years. When her remains, clothed in the habit of the Third Order, were brought into the church, the body appeared in the freshness of youth. The continued devotion to her was approved by Pope Pius IX.

PRAYING FOR PRIESTS AND FOR HOLY CHURCH

I. Like Jane Mary, all believing and devout Christians have ever held in high esteem the blessed labors of good priests. Our holy Father St. Francis says in his spiritual Testament: "We should honor all theologians and those who interpret the word of God, as persons who impart to us spirit and life." But to enable them to do that, much grace and blessing from heaven are necessary, and this the faithful should draw down on the priests by their prayers. Therefore the Apostle Paul writes to the Romans: "I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy

Ghost that you help me in your prayers for me to God” (Rom. 15:30). - Do you also pray for your priests?

2. Consider that every Catholic ought to pray for Holy Church. True, indeed, the Church is the work of God and shall not be confounded as long as the world lasts. But she is made up of human beings and is placed among them. That is why she encounters opposition from people who are outside the pale of the Church, and, what is still worse, there can arise within the pale aberrations, schisms, and scandals. While all this mischief will not cause the Church to go to ruin, yet many a soul can be lost in consequence. That is why in so many prayers of the liturgy God is called upon to spare His Holy Church from all schism and error. If the welfare of the Church is truly a matter of personal concern to us, then we, too, will often raise our hearts in silent prayer for her.

3. Consider that we ourselves must do something if our prayer for the Church and her priests is to be effective and to please God. We ourselves must be good and true children of the Church, observe her precepts

faithfully, use her means of grace diligently. We must revere and love the priests, but especially the directors of our souls, listen attentively to their teachings, follow their directions, and not pay attention to what is purely human in them, according to the example of St. Francis, who says in his Testament: “I will not consider any sin in them because I behold in them the Son of God, and they are my lords.” We must, finally, as good little sheep of the flock of Christ, aim to please our Lord with the Christian virtues of humility, love of God and neighbor, contempt of what is temporal, and appreciation of what is eternal. Then will our prayer also be pleasing to Him and find a hearing.

PRAYER OF THE CHURCH

O Lord, Jesus Christ, friend of humility and charity, who didst inflame Blessed Jane Mary with Thy love, and didst overwhelm her with heavenly gifts, teaching her to despise the fortunes of this world, grant that we, who venerate her in celebrating her feast, may also follow her by humility and contempt of things temporal. Who livest and reignest forever and ever. Amen.

**CONFERENCES ON THE
BLESSED TRINITY.**

**BY
THE REV. DR. J. J:
O'CONNELL, O.S.B.,
ST. MARY'S COLLEGE,
GASTON CO., N. C.**

CONFERENCE IV.

**ON THE DIVINITY OF OUR
LORD JESUS CHRIST
THE SECOND PERSON OF
THE BLESSED TRINITY**

(CONTINUED)

The favors bestowed and the promises made by our Lord prove Him to be God, for they are such as none but God could make and accomplish. In number, in extent, and in their application they surpass the favors already bestowed.

He promises to send His disciples another Comforter, who proceeds from the Father, to teach them all truth and to abide with them forever (John xvi.) What power had He over the Spirit of God, if that Spirit was not His own Spirit also? He fulfilled this promise ten days after His ascension by sending down the Holy Ghost on the day of Pentecost. This is the

Spirit of truth, which the world cannot; receive; the Spirit of peace, of consolation, of fortitude, to give strength to the martyrs, zeal to the confessors, piety to the entire world, light to guide and direct the pastors of the Church which He animates. He has changed the entire face of the world and has created a new earth. He forms the saints, confounds incredulity, confirms the faithful, converts sinners, and supports us all in our trials and sufferings.

He promised to give His priesthood the power of forgiving sins — a power peculiar to God alone. The Jews were scandalized when He asserted this power for Himself. Great is the astonishment of the world when we read that on the day of Pentecost; He bestowed on man, weak man, this identical power which He had of remitting sins (John xxi.)

An amazing test of truth was the promise to give His apostles power to work miracles in His name, without rashness, none but God could promise or effectually bestow. The apostles displayed that power in testimony of His divinity. Not in the name of Moses but in the name

of God did Josue command the sun not to go down towards Gabaon while he was combating for the people of God. But it was in the holy name of Jesus that the apostles raised the dead and cured all kinds of diseases instantly, and it was in that name that they converted nations. Without its influence they were as powerless as Moses without his rod. So infinite is Jesus Christ that the grave, where all human power and greatness ends and is buried in the dust, was the cradle, was like the morning star that ushered in the empire of His omnipotence and of His everlasting reign.

He promised them the conversion of the world, the triumph of His cross over all nations, the universal sway of His kingdom; and that princes and kings, that every nation and tribe and people, should adore Him in spirit and in truth in His one true Church. If He did not hold in His hands the hearts of all men, how could He promise or effectually cause a revolution never before witnessed?

He promises that upon Peter, as upon a rock, He will build His Church — that is, the congre-

gation of the faithful — and that *the gates of hell shall not prevail against it*. Such a promise includes a divine power, not only of converting the hearts of men and drawing them by the unity of faith into the one fold, but of securing to them the integrity of that faith and its government against all the powers of Satan. This promise was made good when our Lord commanded Peter *to feed His lambs and His sheep* (John xxi.) This congregation of believers, under one supreme pastor, then began, and it continues to the present day under one head, our Holy Father, Leo XIII. (whom may God long preserve!), the successor of St. Peter and the vicar of Jesus Christ on earth. This is the Catholic Church, *the pillar and ground of truth*, (1 Tim. iii. 15).

She is the infallible witness of the divinity of her Founder, carrying His name, His doctrines, and His precious blood all the world over. Her system is so perfect that not a single point of her faith could be effaced without a shock to the entire body or without, marring the beauty and harmony of her unearthly symmetry. As there can be but one

true God, there can be but one true faith (Eph.)

From her foundation, the Church of God has experienced the most violent assaults from persecutions, heresies, scandals, from the wickedness of all mankind, and from the immorality of many of her own Children. But nothing has been able to shake her from the rock on which, she was built by her divine Master. The most powerful dynasties have disappeared and are no more, earthly kingdoms and empires vanish, but the kingdom of Jesus Christ is a kingdom of all ages. The Lord is faithful to His promises: *Heaven and earth shall pass away, but my words shall not pass away* (Mark xiii.)

Take away this faith and you destroy the Christianity, the civilization, and the happiness of the world, and you leave man as aimless as the savage in the desert or as vile as the Mohammedan in his harem.

Paganism reproached the early Christians for adoring a crucified God. Our famous apologists triumphantly refuted all the calumnies of the times ut-

tered against the faith. But in this fact of the cross they gloried, and in this they vindicated the divinity of our Lord, by their writings, their virtues, their sufferings, and their death.

Although always present with us in His marvelous Eucharistic life, our Lord will come again a second time as we saw Him leave us at Olivet. He will come in power and majesty in the clouds of heaven, accompanied with all His angels and saints, to judge the living and the dead. He is Alpha and Omega, the beginning and the end. Every eye ever quenched in death shall see Him, every ear shall hear His voice, every tribe of the earth shall receive trembling before His throne, the sentence of their everlasting doom. Abraham, Elias and the prophets, all the patriarchs, the apostles and martyrs and saints, all the renowned men of the world, good and bad, all the humble and the great of Adam's race, and all the angels of heaven will adore Him as the arbiter of the fate of every human being, the Lord of life and death, the King of ages, the Prince of eternity, the Master of men and

angels, the sovereign Judge of the universe. He is *the Lamb which was slain from the beginning, and who liveth for ever and ever, who redeemed us to God . . . out of every tribe, and tongue, and people, and nation*. He conquered *sin, and death, and hell*. He led *captivity captive*; delivering us from, *the power of darkness*, and acquiring for Himself *a name above every name that is named*, the only name under heaven given to men whereby we must be saved. And at the name of Jesus every knee shall bow, of those that are in heaven, on earth, and under the earth, and every tongue shall confess that the Lord Jesus Christ is in the glory of God the Father.

The union of the divine and human natures in the person of our Lord does not destroy but perfects His humanity. He is true man. This union intensified all his susceptibilities of pain or pleasure in a manner inconceivable to us. We must love Him not only as God but as man, and adore His sacred humanity with supreme worship and for many reasons.

The body of our Lord is the

temple of God, in which all the plenitude of the Godhead dwells (Col. ii. 9). It is the most perfect work of the Holy Ghost, formed from the virgin blood of the Immaculate Mother, and especially made for the purpose of suffering, as the eye is made to see. It is the treasury of all miracles, of infinite graces and merits; it is the sanctuary of the Blessed Trinity and of all divine perfections, so that He is called in Holy Writ *the Holy of holies, magnificent in holiness and holiness itself*. As man he is the meet dwelling-place of the divine Word, in whose formation the Father displayed His power, the Son His wisdom, and the Holy Ghost His sanctity.

As first born from the dead and head of the Church triumphant in heaven, the beauty of our Lord's body surpasses the combined splendors of all angels and saints and all creations. Multitudes felt no hunger for days while feasting on the beauty of His mortal countenance; the disciples fell into ecstasy on Thabor, where they could have remained for ever contented with one glance of His glory. The angels long to see Him now in

glory; the seraphs are never satiated with the vision. The sight of Him is the beatific vision, and the loss of Him is hell. He is the delight and the complacency of the Father (Matt. iii. 17).

Nothing can be compared to the splendors of the human soul of our omnipotent Savior. To say that it surpasses the combined splendors of all the hosts of heaven is like saying that the earth is larger than a grain of mustard-seed. His memory is the image of the living God and the mirror of the divine perfections uninterruptedly contemplating them. In His understanding he saw from the first instant of His creation God, the Blessed Trinity, the divine essence, and all His infinite attributes openly and face to face. In God, as in a bright mirror, He saw all things, past and present and future. No thought was ever conceived, no word spoken, no creature ever exists which He does not know. He knows all actual and possible things in creation, and His science as man is limited by the infinite only in the Creator.

His will is the unbroken exercise of all virtues in the highest

degree, and it is a perfect image of the divine will. His soul is adorned in the most eminent degree with all virtues, with the gifts of the Holy Ghost, and with all graces. In fine, as man Jesus Christ is an immense ocean of all prerogatives, excellences, graces, and virtues. His humanity merits the supreme adoration of angels and saints, and of all creatures, and is worthy of all love on account of its union with the Word.

Be astonished, O ye heavens, . . . and, ye gates thereof, be very desolate. Our Lord is not loved by His own creatures, whom He created, for whom He died on the cross, and for whom He is all inflamed with love.

(To be Continued)



THE SERAPH

Could You Explain Catholic Practices?

Rev. Charles J Mullaly, S.J.

INDEX OF FORBIDDEN BOOKS

Even independently of the Catholic Church, we are forbidden by the natural law to read anything that would endanger our faith and morals. That Christ's Church has the right and even a duty to guard its members from reading or retaining books that would prove harmful to their spiritual welfare no one can logically deny. Civil governments exercise the right to prevent the spread of pestilence, narcotics, etc. No one questions that right. How illogical is it then to deny the right of the Divinely instituted Church to protect its members from pestilence and from poisons that bring worse than bodily death — the death of the soul! The Church, from its earliest days, exercised its power of thus guarding faith and morals. St. Paul set the example of zeal in this matter when he approved the burning of superstitious books by the Christians of Ephesus (Acts xix, 19).

While the General Council of Nicaea prohibited, in 325, the use of Arius's book

“Thalia,” and various Popes in succeeding centuries forbade the reading of certain books, it was not until 1559 that we find the first “Roman Index of Forbidden Books” issued by the Sovereign Pontiff, Paul IV. The “Tridentine Index” succeeded it and was published, in 1564, by Pius IV. In 1897, Pope Leo XIII thoroughly revised the existing rules “to make them milder, without altering their nature, so that it cannot be difficult or irksome for any person of good will to obey them.” The present laws date from the new code of canon law in force since May 19, 1918.

It is clear that not every bad book can be listed in the Index. Only the most outstanding and pernicious are banned by name. This does not mean, however, that we may read any work dangerous to faith and morals not specifically condemned by the Index. Reason tells us that we are not allowed to endanger our salvation. When there is a necessity of reading or retaining books forbidden by the Index, the permission of the Bishop of the diocese should be obtained.

Editorial

(Continued)

for both positions – truth or error. Yet, because of fear of error the mind cannot give unqualified assent to the judgment; there is still lack of certitude. A good example of this is the question of validity of certain individuals' priestly ordination or Episcopal consecration.

Such questions can only be decided upon objective evidence. And it is the bishop who judges – not priests nor laity. With time, these questions have gone beyond the level of opinion and have reached the ultimate level of *certitude*.

In doubts and opinions there is no certitude. In doubts, the mind can come to no decision. But, in opinions the mind may make a decision. However, in either situation, the mind cannot avoid the possibility of error.

What may have been held as a mere opinion, can become a certain judgment.

What is *certitude*? Certitude is that state of the mind in which it gives a firm assent to a judgment without fear of the possibility of error due to recognized valid reasons.

Please note: **There are three elements that enter into the idea of certitude: the firm assent to the judgment, the absence of**

fear of possible error, and the understanding of the valid reasons which exclude fear.

There are three degrees which are *moral, physical and metaphysical certitude*.

We need not be troubled with metaphysical certitude for our present need. The reader is asked to study the contents of this editorial in order to understand how they will apply in the next article. Those who feel they have no need for this basic knowledge should not attempt to spread their disorientated confusion as if it were the truth.

Knowledge is everywhere. We think we have “knowledge” but fail to realize that this “knowledge” *may be truthful knowledge or it may be erroneous knowledge*. Whichever it is depends upon our *judgment*.

Unless we have a clear idea of these ideas, we have no right to speak especially on matters of such great importance as religion.

Before we can speak of truth without fear of error, it is necessary to examine our knowledge. We must consider the source or evidence for what we claim to be “true” or “false.”

So far, most people speak about religion from the fullness of their ignorance.

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