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Requiescat in Pace

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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 dubio - Libertas.
In omnibus - Caritas.*

THE SERAPH

A LIFE OF TWO LIVES:

Reverend Father Bernard Colussy, OFM

Father Joseph Noonan, OFM

I first met Father Bernard in the first week of August 1981. He arrived a few days before the retreat would begin on August 8. His arrival was more rushed, having flown in from Rapid City, South Dakota, where he had lived for about twenty years. He was closing his increasingly successful business. It would take several months (at least to my knowledge) before all of those dealings were completed.

Father Bernard was born in Bridgeville, PA, on December 25, 1939. Yes, he was a Christmas gift to his parents. Bridgeville is a small town just south of Pittsburgh. He has one sibling, an older sister, Elaine Salizzoni, who still lives in Bridgeville, PA.

At the time of Father's arrival, I had been at the seminary for about one month, working around the grounds and helping in any way possible. I had already begun to make some adjustments in those few weeks. On the other hand, Father Bernard, with his remarkable adaptability, had to "hit the ground running."

We were invested in the habit of the Franciscan Order on Saturday, August 15, 1981, in the chapel of the Shrine of the Immaculate Heart of Mary in Rochester, New York. This is the day we were given a habit to wear, given our first haircut, called a tonsure, and given a religious name. Father was given the name Bernard, named after Bernard of Quintavalle. You will understand why he was given this name if you read his biography. Bishop Louis usually gave a religious name that, in some way, had a connection to the person.

When Father and I were invested, a third young man was also invested. He was given the name Bonaventure, the first of three friars who have been given this name in our community. Unfortunately, none of the three persevered in Franciscan religious life. This man left after about a month or two. We learned later that he joined a Benedictine community.

The first year of religious life, the novitiate, is one year of

spiritual formation. One begins to live a life quite different from the lay life. The day starts with the morning bell ringing at 4:40 a.m. Morning prayer and Divine Office begin in the chapel at 5:00 a.m., followed by Holy Mass and meditation.

Some friars adjust to this early beginning easier than others. Father Bernard adjusted to it quite well. He rose at about the same time in the working world, so there wasn't much of an adjustment. In contrast, I had a difficult time with these early mornings. One discovers from the beginning the number of "built-in" penances in the friar's life.

During our novitiate, the young friars were presented with a situation that would have a lasting effect on the community and each of us as religious and later as priests. In May 1982 (Pentecost Sunday), Father Louis (who later became Bishop Louis) took the position of "sede-vacante." This term, which means 'vacant seat', refers to the period when the papal throne is vacant. After observing John Paul II's words and actions, it was determined that he was not a true pope. Bishop Louis was aware that some might leave because of this decision, but no one left.

Concerning religious life, Father Bernard commented one day about himself, which was a clear indication of the changes he had to make to conform more perfectly to religious life. The comment was about his being "in left field." He used a baseball expression to give some insight into how different religious life is compared to how it is perceived. Anyone who desires to persevere in religious life must transform himself using God's grace to accomplish what might not otherwise be possible.

Father graduated from a college in western Pennsylvania in the early 1960s with a degree in chemistry. Who would have known?! He also played baseball during his college years and was a catcher. Yes, there were more surprises! After college, he spent a short time in the Army Reserves. His past was a delightful surprise to all of us.

When he entered religious life in 1981, Father was 41 years old. Normally, he would not have been accepted. At the time, then, Father Louis made a compassionate exception and accepted him. He died at the age of 83, which means his life was "one of two lives," a life split nearly perfectly in half. He had told us

in those early years that he had always desired to be a Franciscan but did not seriously look until Providence would provide a simple vehicle, *The Seraph*.

Father and I both learned of the newly founded St. Bonaventure Seminary through *The Seraph*. In fact, it was the very first issue of *The Seraph* (September 1980). For those not interested in reading this magazine, it should be noted that you probably would not have two priests if *The Seraph* had never been published.

During the novitiate, Father and I shared the cooking duties, among other duties. He began to write articles for *The Seraph*, more specifically on the Third Order under the title of the *Third Order Corner*. This section of the magazine was dedicated to discussing the principles and practices of the Third Order, a Franciscan religious order for laypeople. Father Bernard was effectively the secretary and author of articles, while Bishop Louis was the spiritual director.

We took Simple Vows on Monday, August 16, 1982, also in the chapel of the Shrine of the Immaculate Heart of Mary in Rochester, NY. Simple Vows, also known as temporary vows, are

the first stage of commitment in the Franciscan Order. Eight days later, we would serve the Mass together at Sacred Heart Church in Buffalo, New York, for the Episcopal Consecration of Most Reverend Louis Vezelis, OFM.

Once the vows were taken and the novitiate was complete, the courses in Philosophy began.

During this time, Father Bernard was sent to Milwaukee to care for Father Conrad Altenbach, who had become a priest friend of Bishop Louis. Father Altenbach retired from the Archdiocese of Milwaukee and lived in his home in the Milwaukee area. This was the beginning of a series of unusual events that would require Father to put into practice the spiritual ideal of “living according to God’s Holy Will” or accepting Divine Providence when it was anything but the normal course of life, especially religious life.

This was always an area of life where he was a good example. I do not recall him ever complaining about changes in daily life. He accepted it as God’s Holy Will. There was never a half-hearted approach to anything he did. I am sure he desired to do his very best for God.

Father's studies progressed quickly. He had a college degree and was in his mid-forties.

Most Reverend Louis Vezelis OFM ordained him to the Holy Priesthood on Friday, June 29, 1984, at Saint Bonaventure Seminary in Rochester, New York. He now joined Bishop Louis in becoming a "flying friar," traveling to Saint Joseph's Mission in Union, Kentucky, regularly to celebrate Holy Mass. Over the next few years, he traveled to several cities (Tampa, FL, Lafayette, LA, Toledo, OH, and Phoenix, AZ, to name a few) to celebrate Holy Mass.

We took Solemn Vows together on Friday, August 16, 1985. Father continued to travel regularly, especially to Saint Joseph's Mission in Union, Kentucky.

This routine changed in April 1987 when he was sent to Our Lady of the Rosary Catholic Church in Milwaukee, Wisconsin, to take over the duties as pastor in what turned out to be a very permanent assignment and obedience. Except for two months in the Fall of 2000, he remained there until his death on July 24, 2024.

Over these years, he was introduced to parish work, cele-

brating Holy Mass daily and administering the Sacraments to Catholics who had left the Modernist churches in the Milwaukee area.

Father Bernard continued Our Lady of the Rosary School when he arrived in 1987. I was sent to Milwaukee in August 1992 to help teach the students. The school provided grades 1 through 12. Father Bernard taught the high school students. I was given the assignment of teaching grades 5 through 8. The school was closed in May 1999.

I believe it was in 1994 when Father Bernard was contacted by Frances Mleczko, who lived in Radisson, WI. She asked if Father could drive to Radisson to say Mass for a small group of Catholics. It did not take Father too long before he began celebrating Mass in the Radisson nursing facility. This began a long history of traveling to this small northern Wisconsin town. It was a long drive, five and a half to six hours one way in good weather. One always had to factor in the weather from November to April when driving to Radisson. The town was in the "snow belt," and there was plenty of snow at the time!

Father began by going to Radisson once a month, but it did not take too long before he was going each week. After a while, he and I took turns each week. In the late 1990s, Frances Mleczo spoke to Father Bernard about taking over the operation of the facility. In time, this took place. Once I was assigned to Corpus Christi Church in Lubbock, Texas, in December 2000, Father Bernard spent many more hours driving between Milwaukee and Radisson.

The property was eventually turned over to the Order of Saint Francis, and Father, with the help of others, operated the facility for many years while continuing to carry out the pastoral duties at Our Lady of the Rosary in Milwaukee, WI.

Our Lady of the Rosary Church moved to Waubeka, WI. The first Mass was on Septuagesima Sunday, February 12, 2006. Waubeka is located twenty-three miles north of Milwaukee. This was the first time our community purchased a church that was originally a Catholic church and was built in the 19th century.

The years passed, and Father's health began to deteriorate. He developed neck and back ailments which eventually

caused him to be a patient in the same facility, Queen of Angels, which he had operated for so many years.

Once Queen of Angels was closed and sold, it became necessary to move Father to a nursing home in the Sheboygan, WI area. He spent his last days in two facilities before passing away on Wednesday, July 24, 2024.

Father Anthony took charge of his physical care once he was moved to Sheboygan. Father Anthony administered the Sacrament of Extreme Unction weeks before he died. Father Bernard told me when I visited him for the last time about a month before he died that he was ready to die. At that moment, I came close to him and saw that he was indeed at peace.

Father Bernard lived to celebrate the 40th anniversary of his Ordination to the Holy Priesthood, which took place on June 29, 2024.

I knew Father Bernard for nearly forty-three years. I got to know him very well. I saw his faults and virtues. He and I were very different in many ways. At times, our opinions differed. This should not surprise anyone. People are different. I have been told by pa-

rishioners over the years that the members of our religious community are very different. Others have commented on how differently we preach and celebrate Holy Mass. Religious are not clones. God has given each of us a distinct personality and character. Our talents differ in a variety of ways.

The foundation of a religious community is holy obedience and sacrificing one's will for that of Father Guardian (one's superior) and God. This is the spiritual bond that makes it possible for men or women to live together. As a religious person, one strives to save his own soul. As a priest, one strives to provide those spiritual things necessary for the salvation of all those under his charge.

Something must be said of a middle-aged man having the courage to follow the call to

religious life and the priesthood. How many would be willing to do God's Will at such a time in one's life?

When I lived with Father Bernard at Our Lady of the Rosary Church from August 1992 until November 2000, two virtues stood out. He was extraordinarily kind and generous. He helped others in many different ways, even when he faced criticism. I saw this firsthand. I quietly learned from his good example and took this with me to West Texas. I often remember this example (along with that of Saint Francis) each time I am called upon to help others. I wish to say this without exaggeration: he is probably the kindest and most generous person I have known. He will be missed.

May you rest in peace, my dear confrere in religion.

“REMEMBER THAT WHEN YOU LEAVE THIS EARTH, YOU CAN TAKE WITH YOU NOTHING THAT YOU HAVE RECEIVED - ONLY WHAT YOU HAVE GIVEN: A FULL HEART, ENRICHED BY HONEST SERVICE, LOVE, SACRIFICE AND COURAGE.”

~ST. FRANCIS OF ASSISI

IS GOD CALLING YOU?

“Be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God.”

Romans 12:2

Do you love serving God and neighbor?

Do you find yourself increasingly unsatisfied by the life of the world?

Do you yearn for something more?

Not all of us are meant for marriage or a life in the world. Some souls are set aside by God for special tasks. These are the souls that find joy and contentment in the religious life or sacred priesthood.

Do not be deterred by what you think you know or by what the world tells you. Find out for yourself. If you feel called, then at least learn more.

Any happiness we may have on earth and all the joy we hope for in heaven depend on answering God’s individual call for us. The sooner we do His Will, the happier we will be.





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TWO STEPS FORWARD, ONE STEP BACK

Bishop Giles Butler, OFM DD

**AMIDST THE EVER-SHIFTING
PERCEPTION OF NORMAL, THE
UNCHANGING TRUTH OF
CATHOLIC DOCTRINES STANDS
FIRM, PROVIDING A STEADFAST
ANCHOR IN THE TUMULTUOUS
SEA OF SOCIETAL CHANGE.**

We see a consistent shift in the norm in many facets of society. Socially, the norm has shifted to embrace many unnatural aberrations – pornography, self-abuse, fornication, adultery, murder of the unborn, divorce and remarriage, homosexuality, bestiality, etc. What was once shockingly inconceivable and unacceptable has become permitted, ordinary, or routine.

**CONDEMNATION OF BER-
GOGGIO (ALIAS POPE FRAN-
CIS) BY FORMAL US PAPAL
NUNCIO.**

I found an article on my newsfeed stating that the retired papal nuncio to the United States has asked that Pope Francis, also known as Bergoglio, resign. And, of course, there is a lot of clamoring about this. And some are praising the

idea. “Now somebody else is finally waking up to the evils happening in the Vatican, which is good.” And then the other side, “This is schism, this is a scandal. He’s no longer Catholic. He’s cut off from the Catholic church.”

**THE WAVES OF HOPE AND
FEAR IN CONFLICT
RESOLUTION.**

I’m tired of these kinds of things. I see them repeatedly. Before I went to the seminary, I used to hear, oh, when they change this, then the people are going to wake up, and there’s going to be a return to the truth or return to the tradition, a return to the things that should be. But what we’ve been exposed to, at least during my lifetime to the best of my ability to see it and comprehend it, is this idea of conflict resolution. There is a philosophical dialectic that expresses this concept. It starts with the thesis, then the antithesis, and finally a compromise somewhere in the middle with

a synthesis – the thesis, the antithesis, and they come together in the synthesis.

THE DIALECTIC OF THE ECONOMY.

Perhaps we can relate it to more familiar things. Hypothetically, gasoline costs \$2 a gallon here in the United States. We raised it to five dollars, and everybody was outraged. Okay, we'll compromise, we'll make it \$3.50. And everybody says thank you.

The Federal Reserve is controlling the value of our currency. When they think, "Oh, the economy is getting too good. It is growing too fast. We have to curb that inflation; we have to control it. So, we'll raise the interest rate 2 or 3%." That slows the economy down, and the people are grumbling now because everything's more expensive. Everybody takes their money out of business and puts it into investment because it's a better yield. And so, the economy is drawn down just like they want it. But there's now this complaint, and we need to do something about it. So we will issue a correction. We will lower it by a percentage, and everybody says, "Oh, that's good." But if you've noticed,

everything keeps shifting. The correction doesn't return to the original but a bit higher and further to the left. And the center keeps shifting. The average keeps shifting. The mean keeps moving in a very specific direction.

They used to speak of the penny loaf. A loaf of bread was a penny. Now it's what? A dollar or 99 cents for a loaf of bread, which is probably not as good. That's not double the price. That's not a hundred percent increase. It is closer to a 10,000% increase. But everybody's okay with that because we get more money now. And as Bishop Louis pointed out once when I mentioned how expensive things were getting, he said, "The things aren't getting more expensive. The dollar is just becoming less valuable." It's becoming more and more worthless. That is something we need to try to grasp.

DIALECTIC OF ATHEISTIC MATERIALISTIC COMMUNISM.

This communist dialectic of 'two steps forward, one step back' is not a straightforward progression. It's a cycle of progress and regression. When progress is made, there's a subsequent regression, but this

regression is not as severe as the initial progress. When everyone adjusts to this new norm, it's again two steps forward and one step back, and then everyone readjusts. We've got a new norm that's even further off.

**AMIDST THE SHIFTING NORMS,
IT'S CRUCIAL TO REMEMBER
THE SOLID, UNCHANGING
TRUTH THAT THE CATHOLIC
CHURCH UPHOLDS. HER DOC-
TRINES REMAIN STEADFAST,
PROVIDING A BEACON OF STA-
BILITY IN A WORLD OF
CHANGE AND A TESTAMENT TO
THE ENDURING CONTINUITY OF
OUR FAITH AND
TRADITION.**

I bring up these points because the Catholic church cannot change. Her doctrines do not change. The Church's teachings are the same as yesterday, today, and tomorrow. As they are the same throughout time, they are the same everywhere. Time, place, and people do not matter. The Church's doctrines are true because God has given us these doctrines. And God himself doesn't change. We also point out in teaching Catechism that we cannot compromise. The Faith cannot be compromised anywhere or in any way. The Church clarified that to the Protestant heretics

in the Council of Trent. Every doctrine that the Protestant heretics denied the Catholic Church said, "That is wrong. Here is the truth. And this is what the Church has always taught. This is what you must believe. There can be no compromising with you. If you continue in your error, anathema or to hell with you. You are cut off from the Mystical Body of Christ. You are cut off from salvation. You are outside the Church; you are outside of the Sacraments. You are outside of Sacramental grace." There is no meeting halfway. There are no two steps forward and one step back.

**THE SHIFTING MEDIAN IS
MADE POSSIBLE BY PUSHING
THE EXTREME.**

This shifting perception of the norm takes place with extremes. Someone pushes the boundaries and is met with opposition, but then a moderation appears, which is not as extreme as the boundary but is further away from the previous norm. This moderation or compromise becomes the new normal. The new normal is a definite change from the previous one. What was once inconceivable has now become the norm.

It's essential to recognize that while some shifts may be progress, others may lead to regression. The societal change in morals is evident, and it's crucial to remain vigilant in all aspects of our lives, including politics, education, health care, religion, faith, and morals. Our vigilance is not just a duty but a responsibility to our faith and community.

TRUE RELIGIOUS EFFORTS TO BRING SOULS TO GOD ARE NOT ABOUT CONFORMING TO THE SHIFTING NORM BUT ABOUT PUSHING THE BOUNDARIES TOWARDS GREATER HOLINESS, AS THE SAINTS HAVE DONE.

In religion, our goal is to constantly push away the boundaries of our pride and selfishness and, with the saints, to give ourselves entirely to God. The criticism of the world in labeling this as extreme or fanatical love of God is in opposition to this shift towards greater holiness. Not everyone who sees this increased love, devotion, and dedication will imitate it to that extreme, but they may draw ever closer to the ideal with time.

The goal of the world and the devils is to push the boundaries of evil and gradually draw more and more souls closer to sin and damnation.

ATHEISTIC COMMUNISM.

This philosophic dialectic "thesis, antithesis, synthesis" is often employed in the sciences of every description. Communism's atheistic materialism readily used this method to rob people of their wealth, honor, and dignity. Many Socialist promoters of this utopian idea have never lived or truly observed the effects of implementing these demonic ideals.

A young seminarian once observed that the Communist states were most often overtaken by force in armed revolutions and with the loss of many lives. The rest of the world was appalled to witness this crime. However, many other nations were gradually abandoning the patriotic ideals of their nations. In the United States of America, most people think that our guiding founding principle is pure "democracy" when a cursory study shows that this nation was founded as a republic or representative democracy. The political shift is drastic when we read and compare the works of the founding fathers with our modern understanding. We are not being robbed of our rights at gunpoint but by the selfish convenience of ma-

terialism or consumerism. Gradually, our society has been brought to the point of sacrificing our rights to obtain “security,” ease, or convenience. What happened almost overnight in many nations by force has gradually happened in the rest of the world through this philosophical dialectic — two steps forward and then one step back—constantly shifting the center more to the left.

CONTROLLED OPPOSITION.

Some see this as “controlled opposition.” Enemies ingratiate themselves on both sides of an issue. While allowing the “opposition,” they control the opposition to shift the majority’s perceptions closer to their objectives.

As evil as this is in the political and societal realm, it is hugely more sinister and dangerous in the Spiritual realm. In the immediate implementation of the “New Mass” of the False Vatican II Council, we observed the extreme “Clown Masses,” “Folk Masses,” “Pop Masses,” etc. (Thesis.) The novelty and excitement drew in many unthinking Catholics of the Liberal, Materialist, Modernist, or Protestant mentality. However, there was a significant outcry against this

blatant destruction and blasphemous depictions of the Holy Mass. (Antithesis.) The solution was a compromise — find a “conservative New Mass.” (Synthesis.)

FREEMASONRY – THE SWORN ENEMY OF THE CHURCH.

The professionals in this Materialistic Communistic Dialectic are often found in the Freemasonic Lodges. These had, long before the “Vatican II Council,” secretly infiltrated themselves into the hierarchy of the Roman Catholic Church. From within, they pushed forward the extreme Liberalism, Materialism, and Protestantism of the “New Church.” As this *Thesis* was being pushed forward, they cleverly provided one of their own to be their “opposition” (*Antithesis*) to help shift the *Synthesis* further toward their agenda. The early stages of controlled opposition were in the Masonic-influenced “Bishops” Lienart and Lefebvre. In opposition to the extreme of the New Church, they offered a compromise with a “Latin Mass” in union with the “New Mass.”

But now the demonic cleverness of the Freemasons becomes clear. With the implementation of a new, doctrinally

unsound liturgy for the Mass, the “New Mass” was no longer a proper or valid Mass. This *Thesis* (New Mass) is a Protestant Memorial Meal – not the unbloody renewal of the Sacrifice of Calvary. The source of Sacramental grace was destroyed or rendered invalid by the change in form in the New Mass. The controlled opposition “Latin Mass” or “indult Mass” (*Antithesis*) was offered by men with Masonic invalid orders. This *Antithesis* had all the appearances of the true Catholic Mass but was likewise rendered devoid of Sacramental grace because the “priests” were not true priests.

The demonic Masons created the problem (thesis), the controlled opposition to the problem (antithesis), and the solution to the problem (synthesis). The people were cleverly deceived into thinking that they could choose of their own free wills, but the reality was that their choices were already predetermined for them. They gave “Traditionalists” some superficial traditions to cling to. However, it was ensured that they would still be deprived of true Sacramental grace and unknowingly become guilty of idolatry in worshipping bread that was never

validly consecrated either because the “priest” was not a true priest or because the ritual used was invalid. There is also one more way that they used. Often, a true priest was liberally influenced to not even believe in transubstantiation and thus not have the necessary intention to truly consecrate at Mass. (Some reportedly openly rejected belief in transubstantiation, often mocking it as heretics are wont to do.)

A “Latin Mass” offered by a “priest” ordained in the “New Rite” is not a step in the right direction, but rather “controlled opposition” (*Antithesis*).

THE PATH FORWARD DOES NOT INCLUDE FORGERIES AND IMPOSTERS.

This dialectic continues in the realm of “Catholicism” to this very day and is easily discernable in the current news feeds from the “Vatican II Church.” The path forward is not with the Masonic controllers in the Vatican State, either politically or clerically. These have fallen away from the Truth and have abandoned the True Catholic Church, its doctrines, its morals, and its liturgical Rites. One Catholic impostor resigning only to be replaced by a different Catholic impostor is

no solution at all. An ecclesiastical election made by non-Catholics must be deemed invalid by the Catholic Church. The only true Roman Catholic Church hierarchy is composed of clerics holding faithful to the unchanging Doctrines of Jesus Christ, the unchanging Sacrifice of the Mass, the Latin Rite of Sacrifice codified and promulgated as perpetually valid and lawful by the Council of Trent, and Pope Saint Pius V. Any cleric or ecclesiastic who deviates from the clear doctrines of the Church and Jesus Christ Its Head is not a true Catholic, much less a head of a part of the Church and even less so can he be the Vicar of Jesus Christ and the head of the entire Church.

DO NOT LOSE HOPE.

All is not lost, and the fight is not over. God is still in Heaven, and Jesus Christ is still the Head of the Catholic Church. We may be without a true Vicar here on earth, and the properties of Rome and the dioceses worldwide may be in heretics' hands. Still, God has shown us mercy in providing a few valid Roman Catholic Bishops – true successors of the Apostles – appointed by Jesus Christ and confirmed by

the Holy Ghost. Those who will be saved will be united, at least spiritually, to the remnant Bishops – true successors of the Apostles. The Church is Apostolic and remains until the return of Jesus Christ. There was no promise that She would always wield material or political power.

FLIGHT FROM THE FALSE CHURCH AND ITS LEADERS.

The remnant flees from the contamination of these once holy places and their imposter leaders, just as the early Christians fled the contamination of the city of Jerusalem, its temple, and its leaders before their destruction. The remnant may be scattered across the globe, but spiritually, they are united as one with Jesus Christ's suffering upon the Cross of Calvary. As the devils and the world gloat in their apparent victory, the true Faithful know that following the suffering and sacrifice of Calvary comes the Resurrection.

To listen to the sermon
on this topic, scan the
QR Code.



THE VOICE OF THE CHURCH: DIVINO AFFLANTE SPIRITU

Father Anthony Lentz, OFM

The first encyclical letter we will examine in *The Voice of the Church* series is Pope Pius XII's 1943 letter *Divino Afflante Spiritu*, better known in English as the Promotion of Biblical Studies. It contains an introduction, two parts, and a conclusion. The first part is the *Historical Part*, and the second is the *Doctrinal Part*.

INTRODUCTION

In the *Introduction*, His Holiness immediately refutes the false claim that the Catholic Church does not honor Sacred Scripture. He reverently calls it a "heaven sent treasure," which the Church considers the "most precious source of doctrine on faith and morals." This profound respect is why Holy Mother the Church has defended it against every "false and perverse interpretation" and used it "as an instrument for securing the eternal salvation of souls." To add greater impetus, or force, to his point, Pope Pius refers to the solemn decree of the Council of Trent that "...the entire books with all their

parts, as they have been wont to be read in the Catholic Church and are contained in the old vulgate Latin edition, are to be held sacred and canonical." (Council of Trent Session IV, decr. 1; Ench. Bibl. n. 45). The Church's reverence for these books, as the Tridentine Fathers decree, is because "*having been written under the inspiration of the Holy Ghost they have God for their author, and as such were handed down to the Church herself.*" (Council of Trent Session III, Cap. 2; Ench. Bibl. n. 62)

Pius XII knew that this, if I may use the term, emphatic promotion of Sacred Scripture Studies had to be handled with utmost caution and wisdom. Since the Protestant Reformation, Sacred Scripture, or the Bible, has been subjected to many faulty translations and false interpretations. One such false interpretation that some Catholic writers have held is to "restrict the truth of Sacred Scripture solely to matters of faith and morals." They say that any other mat-

ters dealing with either physical sciences or history are to be considered “obiter dicta.” This term used in Civil Law refers to a judge’s incidental expression of opinion that is not essential to the decision and does not establish precedent. In regular day-to-day conversations, we would understand this as an incidental remark. This was done as a response to empirical scientists and modern historians, who would criticize Scripture regarding these two areas of research. While matters of “faith and morals” are the primary domain of the Church, they are not the only ones. She is the custodian and guardian of all truth because God is the Author of all truth. Faith and science are not two opposing ideologies; they are merely two sides of the same coin, which is why the Catholic Church has consistently promoted the empirical and historical sciences with careful consideration and wisdom.

To better establish the importance, devotion, and necessity of Biblical Studies, Pope Pius XII speaks highly of Pope Leo XIII’s Encyclical Letter *Providentissimus Deus*, promulgated on November 18, 1893. He says that it is considered “*the supreme guide in biblical studies*,” containing

within it “*most wise precepts and rules*.” So, it is no surprise that it is often referenced in his own encyclical on the matter.

HISTORICAL PART

This is not the history of the *hagiographers*, sacred writers, nor is it a history of collation and codification of the Sacred Books by the Church, but rather a history of His predecessor’s various works and efforts in favor of Biblical Studies. He begins, unsurprisingly, with those of Leo XIII.

Work of Leo XIII

Pope Pius XII begins by explaining the orthodoxy and care of Pope Leo XIII concerning Biblical Studies. Pope Leo XIII, who reigned from 1878 to 1903, was a significant figure in the Church’s response to the challenges posed by the Protestant Reformation. “*The first and greatest care of Leo XIII was to set forth the teaching on the truth of the Sacred Books and to defend it from attack. Hence, with grave words did he proclaim that there is no error whatsoever if the sacred writer, speaking of things of the physical order, ‘went by what sensibly appeared’ as the Angelic Doctor says, speaking either ‘in a figurative lan-*

guage, or in terms which were commonly used at the time, and which in many instances are in daily use at this day, even among the most eminent men of science.'”

Pope Pius continued the reasoning of Pope Leo by laying out in simple words those errors that needed to be refuted. Please forgive me for giving another long quote from the encyclical. It is upon this that the whole of it rests. His Holiness writes: *“For ‘the sacred writers, or to speak more accurately – the words are St. Augustine’s – the Holy Ghost, Who spoke by them, did not intend to teach men these things – that is the essential nature of the things of the universe – things in no way profitable to salvation:’ which principle ‘will apply to cognate sciences, and especially to history,’ that is, by refuting, ‘in a somewhat similar way the fallacies of the adversaries and defending the historical truth of Sacred Scripture from their attacks.’ Nor is the sacred writer to be taxed with error, if ‘copyists have made mistakes in the text of the Bible,’ or, ‘if the real meaning of a passage remains ambiguous.’ Finally, it is absolutely wrong and forbidden ‘either to narrow inspiration to certain passages of Holy Scrip-*

ture or to admit that the sacred writer has erred,’ since divine inspiration ‘not only is essentially incompatible with error but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the Supreme Truth, can utter that which is not true. This is the ancient and constant faith of the Church.’”

Furthermore, Pope Leo encouraged and approved the School for Biblical Studies, founded at St. Stephen’s, Jerusalem, by the Master General of the Sacred Order of Preachers. By His Apostolic Letter *Vigilantiae*, October 30, 1902, Pope Leo founded a Council or Commission, as it is called, of eminent men, *“whose duty it would be to procure by every means that the sacred texts may receive everywhere among us that more thorough exposition which the times demand, and be kept safe not only from every breath of error but also from all inconsiderate opinions.”*

Work of the Successors of Leo XIII

In this part, Pope Pius XII relates the various steps taken by Pope Leo’s successors, his predecessors, to continue the zealous promotion and ad-

vancement of Biblical Studies. We need to relate this part of the history in brief, only mentioning those more significant advancements.

To continue this zealous task, Pope Saint Pius X instituted “*the academic degrees of licentiate and doctorate in Sacred Scripture....to be conferred by the Biblical Commission.*” He later enacted into law “*concerning the method of Scripture studies to be followed in Clerical seminaries.*” His Holiness desired to promote a deeper understanding of Scripture among the clergy so they could teach it with greater eloquence and be better equipped to defend it. Secondly, he wanted the knowledge of Scripture to be well-known and properly taught to the laity. He founded the Pontifical Biblical Institute to help promote this and that these studies would remain in accord with the mind of the Catholic Church.

In his Encyclical Letter *Spiritus Paraclitus*, Pope Benedict XV exhorted “*all the children of the Church, especially clerics, to reverence the Holy Scripture, to read it piously and meditate it constantly.*” He also reminded us “*that in these pages is to be sought that food, by which the spir-*

itual life is nourished unto perfection.”

Using a *motu proprio* (A *motu proprio* is a type of papal document where the provisions prescribed come from the pope personally without the need of any exterior counsel, i.e., the cardinals.) titled *Bibliorum Scientiam*, Pope Pius XI enacted several provisions and laws connected to Biblical Studies. He ordered that all seminaries must not appoint any professor to the Chair of Sacred Scriptures unless he had completed a special course on the subject and obtained an academic degree from the Biblical Commission or Institute. He required a licentiate or doctorate in Biblical Studies for anyone receiving “*a benefice having attached the canonical obligations of expounding the Sacred Scripture to the people...*”.

Next month, we will continue exploring *Divino Afflante Spiritu* by reviewing part two, the *Doctrinal Part*.



OUR LADY OF BETHLEHEM AND THE FRANCISCAN CONQUEST OF CALIFORNIA

A cool March wind blew across the Presidio Hill of San Diego, California. Father Junipero Serra nervously paced its ridge, watching the sunset on the Pacific's horizon. It was the evening of Saint Joseph's Feast Day 1769, and tomorrow, he, his small band of friars, Spanish soldiers, and the beautiful statue of Our Lady of Bethlehem would have to pack up and head back to Mexico City. The impossible dream of expanding the Spanish empire by 750 miles of California Coast and saving souls along the way – for which he had been commissioned – had seemingly come to an end. A supply ship carrying the needed rations to continue to Monterey had lost all but two men to scurvy and was headed back to its Mexican port.

Only months prior, the zealous Spanish friar had planted a Cross on the San Diego Presidio to claim it for the glory of God and the Crown of Spain as the start of the El Camino Real, but now the intrepid explorers were demoralized, sick, and hungry.

He had wanted to be a missionary since his seminary days. Now, at the unlikely age of 56 and with a limp and cancerous leg, Father Serra was the weak instrument in which God's power was to be made perfect.

Father Serra stopped, blinked, and squinted at a dot on the horizon – a ship! Could this be? Had they been saved with only hours to go before the Governor's imposed mandate to vacate the expedition? Father Serra dropped to his knees. He had just finished a novena of Masses to Saint Joseph and fervent prayers to Our Lady of Bethlehem, imploring the saints' aid against all hope. The *San Antonio*, another supply ship not scheduled to stop in San Diego, mysteriously found itself unable to navigate to the port of Monterey and dropped anchor before Father Serra with the needed goods to continue. All recognized the hand of Divine Providence in this, and the initial zeal of the mission redoubled. The friars and Spaniards advanced north from San Diego to Monterey

with Our Lady at the helm. Upon arriving, they said a Mass of Thanksgiving under a massive oak tree. Our Lady was placed above her Son, exposed in the monstrance lit on either side by ornate lanterns mysteriously found in the supply ship's cargo hold with no record of their origin.

Both Our Lady and Father Serra stood at 5'2". She was originally commissioned by the Archbishop of Mexico City, Antonio de Lorenzana y Butron, and the friars eagerly ensconced themselves under her literal and spiritual mantle as their patroness for the voyage. She was exquisitely beautiful. Her angelic face was nearly lifelike, and her rich brocaded garments and precious ornaments emphasized her regal bearing. She tenderly cradled the Infant Christ Child in her hands. Her creator was anonymous and thought to be the combined work of a group of Spanish and Mexican artisans.

Father Serra much preferred the cooler, temperate climates of Northern California, where the scents of pine, sea salt, and wild rose reminded him of his boyhood home on the Isle of Mallorca. It was here, at the 'crown jewel' of Missions, San Carlos Borromeo at

Carmel-by-the-Sea near Monterey, that Father Serra made his home base in between touring the El Camino Real to check on his Missions and their Indian neophytes. He administered thousands of Baptisms and Confirmations, the latter a faculty granted him for ten years in 1778 by special dispensation of Pope Pius VI. Many times, his companions thought him to be on the verge of death, but prayers to Our Lady of Bethlehem in her chapel adjacent to Father Serra's living quarters revived the friar with grace and superhuman strength to shepherd his burgeoning flocks.

Finally, Father Serra succumbed to his ailments after having personally established nine Missions. The fruits of his labors included thousands of new Catholics, flourishing farmlands, self-sufficient enterprises for the native peoples, and centers of Sacramental grace along the California coast. He faced opposition from various Spanish government administrators and sometimes even his own friars but never ceased to water Mission soil with his tears and sufferings to bring forth an even richer and more enduring harvest. Through it all, Our

Lady of Bethlehem comforted the tireless friar and inspired a tender piety in the natives, to whom they carried the first fruits of their harvests.

In 1821, Mexico declared independence from Spain, and the Missions fell to the hands of a newly formed anti-clerical Freemasonic government. The Missions and their riches were taken by Mexican officials and displaced Spanish ranchos despite the fact that Indians were to be given the first right of purchase. Priceless art, vestments, and sacred vessels were looted. The churches fell into ruin. Our Lady of Bethlehem was quickly hidden in the homes of the descendants of Father Serra's first converts. The Indian populations were dispersed and disenfranchised by the secularization of the Mexican government, undoing the charitable efforts of the friars to empower the natives with supernatural grace and professional skills. When the United States acquired the Republic of California in 1848, the missions laid dormant and rundown. Beginning in the late nineteenth century, a desire to see the Missions restored by American Catholics began and came to its nadir in 1931 with

Harry Downie, a Third Order Franciscan.

Harry was a cabinet maker who specialized in the restoration of Spanish antiquities. Using this knowledge, he focused his efforts on the beloved San Borromeo Mission of Father Serra's final days. He lovingly restored the mission, including the statue of Our Lady of Bethlehem. Harry used his own mother's hair to replace Our Lady's and his grandmother's jewelry to adorn her fingers. He even found an ivory and floral silk Chinese tapestry ordered by Father Serra brought to the Mission by a Spanish trading vessel, which is now hung behind Our Lady. Harry won worldwide recognition from Pope Pius XII and the King of Spain for his efforts to revive the Mission true to its original form, paving the way for similar restorations of other Missions. In this, we see a beautifully combined effort across the different orders of Franciscans over space and time to establish, cultivate, and preserve spiritual works.

Today, Our Lady of Bethlehem stands behind a large glass case in a side chapel of the San Borromeo Mission. She holds the Infant Christ Child again, who was restored

to His mother after being separated during the looting of the Missions. A silver rose and a glittering filigree Rosary are in her other hand. Will Our Lady be *La Conquistadora* once again of the hearts of Californian neo-pagans in the wake of the Great Apostasy of Vatican II? Will they ever fully realize the precious treasure of Heaven held captive by the Modernists in the Mission at Carmel-by-the-Sea? Only time will tell. Our Lady of Bethlehem and Father Serra, pray for us!

Father Serra has been traditionally invoked for vocations. Please pray for more priests and religious to our Order with the same missionary spirit of Father Serra and his early friars:

Lord Jesus Christ, Savior of the world, through Thy most sweet Heart, we humbly beseech Thee that Thou, O eternal Pastor, wouldst not desert Thy flock in its affliction but wouldst refresh it with the spirit which Thou didst so abundantly pour forth upon Thine Apostles. We beg of Thee to call many to the priesthood and the religious state. We beg of Thee to fill those whom Thou dost choose with zeal for Thy glory and the salvation of souls. May they be

sanctified in Thee. May Thy Holy Spirit strengthen them against all adversity. O Jesus, give us priests and religious according to Thine own Heart. Amen. Imprimatur:

+ Stanislaus V. Bona, Diocese of Green Bay, Wisconsin. July 1, 1958

Indulgence of 7 years, plenary if recited on the usual conditions (Confession, Communion, prayers for the intentions of the papacy), if it be recited every day for a month.

Sources:

1) Horvat & Mead, *Discovering Our Lady of Bethlehem: Her Journey with Father Serra* (Los Angeles: Tradition in Action, 2017)

2) Geiger, Father Maynard J., O.F.M., *The Life and Times of Frey Junipero Serra, O.F.M.: Or The Man Who Never Turned Back* (Washington, D.C.: Academy of American Franciscan History, 1959)

3) www.dioceseofmonterey.org/documents/2017/6/2015%20Diocese%20of%20Monterey%20Directory%20.pdf

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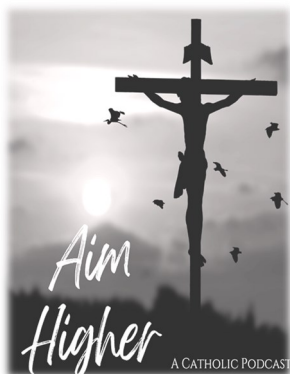
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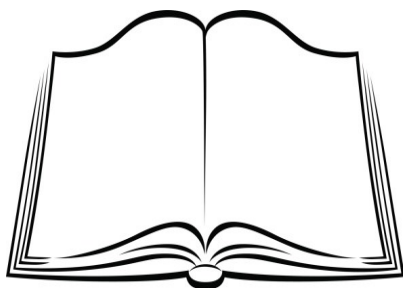


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The Catholic Mother to Her Children

The Countess de Flavigny



ELEVENTH LESSON

LENT: THE NECESSITY AND THE BENEFITS OF FASTING AND ABSTINENCE

“Except you do penance, you shall all likewise perish.” St. Luke 13:5

Lent is a time of penance and prayer, established by the Church as a preparation for the feast of Easter. Lent lasts forty days; and is on that account called also the Holy Quadregesima. During this time, the Church obliges us to observe abstinence and fasting, so as to honor and imitate the fasting of Our Lord, Who passed forty days and forty nights in the desert, without tasting food, beginning thus the painful penance He came to perform on earth, for the redemption of our sins. My children, by fasting we deprive ourselves of part of our food, by abstinence we refrain from partaking of anything in the shape of flesh-meat. These

practices have been for centuries considered as most approaching the spirit of penance; and you no doubt remember that in olden times the Ninevites tried, by ordering a public fast, to avert the wrath of God from their city.

During the early ages of the Church, Christians used frequently to fast; some did so all year round; and now there still exist holy monks who practice fasting and abstinence with the same severity.

In our days, on the contrary, my children, generally speaking, these rules of the Church are not strictly observed; though we are all still in the same great need of penance, and the Church, in its indulgence, has made the accomplishment of this duty

much less difficult than it formerly was. Then, only one single meal was taken during the twenty-four hours; now it is allowed to add what is called the collation, which is a second meal, but a very light one.

Abstinence binds children above seven years of age; but the law of fasting is not imposed on children who are in need of very substantial food. But at the age of twenty-one, you will be subjected to it, and even then, if your health be delicate, you can obtain a dispensation from your confessor or the Priest of your parish. And on this point, let me tell you, my children, that you have no right to judge the motives which may lead your parents and persons who surround you to fall short in the fulfillment of these duties of fasting and abstinence. On this, you must make no reflections; you must merely make up your mind that when you are older, you will obey, to the utmost of your power, every Commandment of the Church.

For the present, young as you are, it is already your duty, to do penance of some kind, during Lent, for your sins; God frees no one from this obligation, not even children

your age. Do not let this thought alarm you: God does not ask you to do anything difficult, and to you penance will not be very trying. When you have offended your mother, you have no great difficulty, I suppose, in showing her your sorrow and in trying to atone for your ill-behavior. Well, during this holy time, you must act in the same way towards Our Lord. Be more attentive while saying your prayers, more fervent during Holy Mass, more obedient at home. The poor ought to have a larger share of your little savings, and you must say to God: "O Lord, vouchsafe to accept these efforts and slight sacrifices till I am able to keep thy other commandments." This, my children, should be your penance during Lent.



THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



EXPLANATIONS AND EXHORTATIONS ON AVARICE

Avarice is an inordinate love of the goods of this world.

Yes, My Children, it is an ill-regulated love, a fatal love, which makes us forget the good God, prayer, the Sacraments, that we may love the goods of this world — gold and silver and lands. The avaricious man is like a pig, which seeks its food in the mud, without caring where it comes from. Stooping towards the earth, he thinks of nothing but the earth; he no longer looks towards Heaven, his happiness is no longer there. The avaricious man does no good till after his death. See, how greedily he gathers up wealth, how anxiously he keeps it, how afflicted he is if he loses it. In the midst of riches, he does not enjoy

them; he is, as it were, plunged in a river, and is dying of thirst; lying on a heap of corn, he is dying of hunger; he has everything, my children, and dares not touch anything; his gold is a sacred thing to him, he makes it his divinity, he adores it. . . .

O my children! how many there are in these days who are idolators! how many there are who think more of making a fortune than of serving the good God! They steal, they defraud, they go to law with their neighbor; they do not even respect the laws of God. They work on Sundays and holydays: nothing comes amiss to their greedy and rapacious hands. Good Christians, my children, do not think of their body, which

must end in corruption; they think only of their soul, which is immortal. While they are on the earth, they occupy themselves with their soul alone. So you see how assiduous they are at the Offices of the Church, with what fervor they pray before the good God, how they sanctify the Sunday, how recollected they are at Holy Mass, how happy they are! The days, the months, the years are nothing to them; they pass them in loving the good God, with their eyes fixed on their eternity.

Seeing us so indifferent to our salvation, and so occupied in gathering up a little mud, would not anyone say that we were never to die? Indeed, my children, we are like people who, during the summer, should make an ample provision of gourds, of melons, for a long journey; after the winter, what would remain of it? Nothing. In the same way, my children, what remains to the avaricious man of all his wealth when death comes upon him unawares? A poor covering, a few planks, and the despair of not being able to carry his gold away with him. Misers generally die in this sort of despair, and pay eternally to the devil for their insatiable thirst for riches. Mi-

sers, my children are sometimes punished even in this world.

Once St. Hilarion, followed by a great number of his disciples, going to visit the monasteries under his rule, came to the abode of an avaricious solitary. On their approach, they found watchers in all parts of the vineyard, who threw stones and clods of earth at them to prevent their touching the grapes. This miser was well punished, for he gathered that year much fewer grapes than usual, and his wine turned into vinegar. Another solitary, named Sabbas, begged him, on the contrary, to come into his vineyard, and eat the fruit. St. Hilarion blessed it, and sent in to it his religious, to the number of three thousand, who all satisfied their hunger; and twenty days after, the vineyard yielded three hundred measures of wine, instead of the usual quantity of ten. Let us follow the example of Sabbas, and be disinterested; the good God will bless us, and after having blessed us in this world, He will also reward us in the other.



FRANCISCAN SAINTS

JULY 15TH

The Servant of God
Bernard of Quintavalle
Confessor, First Order

Bernard of Quintavalle was the first disciple of St. Francis not only in the order of time but, as St. Bonaventure states, also in the order of sanctity. He was a wealthy man of Assisi, universally esteemed because of his wisdom, experience, and great virtues. When important civic matters had to be decided upon, his advice was usually followed. Desire for greater perfection urged him to remain unmarried.

When Bernard saw young Francis practice the poverty and humility of Christ in such an admirable manner, he felt impelled to follow his life. He wished, however, to determine whether it was just sentimentality or sincere love of God that moved Francis, and so he invited him to his home. At their evening repast Bernard conversed with Francis and begged him to remain for the night. A comfortable bed had been prepared for Francis.

When everything grew quiet in the house, Bernard observed how Francis arose and, casting himself upon his knees, continued in prayer throughout the night. Sometimes he heard him sigh: "My God and my All!"

At daybreak Bernard told his saintly guest that he had decided to forsake all things of earth and attach himself to Francis. It was great joy for Francis to receive so distinguished a man as his first companion in the perfect service of God. But he said to Bernard: "This is a matter concerning which we must determine what is the Will of God. Let us go to church, in order that His Will be made known to us."

Having assisted at Holy Mass and spent some time in devout prayer, they asked the priest to open the Book of the Gospels for them three different

times. At the first opening they read the words: "If thou wilt be perfect, go, sell what thou hast and give to the poor" (*Matth. 19:21*). The second opening revealed the following: "Take nothing for the way" (*Mark 6:8*). The third: "If any man will come after me, let him deny himself and take up his cross and follow me" (*Matth. 16:24*). Then St. Francis said: "This will be the rule of life which we and all those who will come after us shall follow."

Bernard went forth and sold all his goods and divided the proceeds among the poor. Then he returned to Francis. He was never happier than when he had a cross to carry or some act of self-abnegation to practice. And many such opportunities presented themselves.

When several other associates had gathered around Francis, he sent Bernard and a companion to Florence and thereafter to Bologna. Because of their poor garments and the strange life they were observing, they were subjected to much ridicule and persecution in both these cities. This gave Bernard cause for rejoicing. He accepted all with perfect calmness and interior joy for

love of Christ. But when Bologna gradually recognized his great virtue, and honors began to be heaped on him from all sides, Bernard asked Francis to take him away, since there was now no more opportunity for gaining merit there.

The Holy Founder held Bernard in great esteem, not only because he was an older man, but also because of his great virtue, which made his age still more venerable. St. Francis was accustomed to call him the first-born of the order, and wished all the brethren to respect and honor him the way they honored the Founder himself.

When St. Francis went to Africa to preach to the Mohammedans, he took Brother Bernard with him. On the way, however, they encountered a poor sick man, and Francis directed Bernard to remain and attend to the man's wants. Bernard did so willingly and cheerfully until Francis called for him again on the return journey.

Before his passing, the holy Founder gave Brother Bernard a special blessing and again charged all the brethren, superiors as well as subjects,

to respect him. After the death of St. Francis, Bernard associated little with others. He was indeed sociable, and rated everybody higher than himself, but the spirit of prayer drew him to his dear solitude, where he kept united with God in holy contemplation and conversed with the holy angels.

He died on July 10, 1241, and was buried in the church of St. Francis next to his spiritual father. Some time later, two of the brethren saw him in the convent of the Portiuncula in heavenly brightness, his eyes beaming like two suns. When the brothers questioned him about that, the glorified Bernard replied that the distinction had been vouchsafed to him because he had interpreted everything he saw in the best possible light and had looked upon everybody as better than himself.

ON RESPECT FOR OLD AGE

1.) Consider how St. Francis himself respected the servant of God Bernard, who was already advanced in years, and how he desired that the brethren also should honor him. In

this St. Francis observed the teaching of Holy Scripture: “Rise up before the hoary head, and honor the person of the aged man” (*Lev. 19:32*). Old age, which is a gift of God, is in itself a crown of honor and is frequently the reward of faithful observance of the Divine commandments, as is expressly promised by God in the fourth commandment. The troubles which aged people have borne, the merits they have acquired, the experience they have accumulated — all these things make them deserving of reverence, and make their counsels to younger generations valuable. “Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs; for of them thou shalt learn wisdom and instruction of understanding” (*Ecclus. 8:9, 10*). — Have you acted in this manner in the past?

2.) Consider that the infirmities of old age should make us compassionate rather than contemptuous. It is well known what punishment the Lord allowed to befall the boys who ridiculed the prophet Eliseus because of his bald head. Moreover, it is well for us, according to the admoni-

tion of the Wise Man, to reflect on what we may be like when we have grown old. “Despise not a man in his old age: for we shall also become old” (*Ecclus. 8:7*). If we should perchance be obliged to draw the attention of old people to their faults, we should always do it with the proper respect. Hence, the Apostle writes: “An ancient man rebuke not, but entreat him as a father; old women, as mothers” (*1 Tim. 5:12*). — Have you always acted thus?

3.) Consider that in the divine admonition to respect old age there is included the reminder that old people make them-

selves worthy of this honor. Holy Scripture says expressly: “For venerable old age is not that of a long time, not counted by the number of years: but the understanding of a man is grey hairs, and a spotless life is old age” (*Wis. 4:8, 9*). Composure and reflection are seemly to old age, and the glory of old age is humility and holy retirement, as observed in the servant of God Bernard. He who loves to commune with God, then, will be spiritually rejuvenated in Him who never grows old, and prayer will be the sweetest consolation and the keenest joy of his last days.



PRAYER OF THE CHURCH

GRANT UNTO THY SERVANTS, O LORD, THE PARDON OF THEIR SINS, COMFORT IN LIFE, AND A CONTINUAL GUIDANCE: THAT SERVING THEE, THEY MAY DESERVE DULY TO ATTAIN TO THY MERCY. THROUGH CHRIST OUR LORD. AMEN.

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