

THE SERAPH

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Joseph most chaste - pray for us.

The Seraph

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

EDITORIAL

The more that is given to us, the less we appreciate it. In addition, the more that is given to us, the greater our dissatisfaction becomes. In the realm of economics we see how true this is. Children who have everything given to them and never have to work for anything, seem to be never satisfied or content with what they have. They always seem to need more. Parents who spoil their children in this manner are not manifesting true love for their children. Their children are only seen in a very selfish or vicarious manner. If parents truly loved their children, they would not seek to give everything to their children, but would rather deny their children and insist that their children learn early and well how to deny themselves and labor to obtain what they desire. What is said of this in the material world, can easily be translated to the spiritual realm. Faith has suffered a great blow because of this selfishness developed under the guise of “love.”

Government and society (which are reflections of the

corrupted family) act as unworthy parents to us by enticing us with socialist “benefits.” The people welcome and accept this because they are blinded by their self-centered attitude and out-right selfishness. Very few ever realize that with each “gift” of the government to the people they are becoming more and more dependent and helpless and, therefore controlled. The people are no longer citizens of the society. They are not even humans any longer. They are to the state as mere pets are to children. Pets, need to be taken care of and can be easily dispensed with when the children grow tired of them; or they can be easily replaced. Socialism leads men to this dehumanized status.

Recently, we have seen civil unrest between civilians and the police, which also is seen as a race conflict. While there does seem to be this racial divide, it seems that there is something much deeper than this. The socialist element in our government has established a societal situation of “entitlement.” Especially

among the black community, the aid of social welfare, has not helped, but rather hindered the development of productive citizenry. This entitlement, discourages and often inhibits and prevents self-improvement. Far from helping the entitled to rise up and help themselves, they are just made dependent. In this dependence state, people lose all incentive and often all ability to work. It promotes idleness. As we all know, idleness is the devils' workshop. Without any goals to work toward, people become self-centered and mischievous; if not outright evil. This makes successful marriage impossible. Without successful marriages, there cannot be any successful families. Without successful families there cannot be successful citizens.

God, and the true Faith, and Church are the only real answer to these problems. We can only rise above our fallen nature and be truly human when we are in right order with God. However, we must learn to understand that government assistance, is only truly assistance if it allows us to help ourselves. Free health

care undermines our incentive to take proper care of ourselves. Free education undermines our incentive to truly learn. How many times we have heard that there is no need to worry about being cautious, because "we have insurance?"

Allowing or "legalizing" divorce has taken away all incentive to make marriages work. "Legalizing" abortion has taken away all incentive to be chaste or pure. Giving free housing and money to people has taken away all incentive to work or become productive members of society – it has only encouraged selfish idleness. Not only has it done this, but it even robbed life of all vitality.

We see unwed mothers raising children who are now dependent upon free food, housing and education, with nothing to work for. Young people have been given by God a great deal of energy, and if this energy is not properly channeled it most often ends up in evil and crime – it does not matter what the color of one's skin is. Truly, the design of God is the best

method. We need to re-establish true families as God intended them. Young people need the goal of marriage and family to work for, but when divorce and abortion (contraceptives) are permitted and encouraged, all incentives are taken away. Young men need to be taken up with the need to get a productive job so that they can marry and support a true family. This is why God has given them so much energy and vitality. By robbing them of this goal, they are left with all this energy and vitality, but no legitimate outlet for it. This is the cause of so much mischief, crime and evil in our societies today.

Our young women are similarly filled with energy and vitality and robbed of a proper goal and outlet for this. They are cultivated by the world and the devils to a self-centeredness that is extremely destructive. Beauty, and popularity often become the goal to immerse themselves in. The dignity of being a wife and mother, of serving husband and children and making and keeping a home has been undermined. All the

incentives for this divinely designed goal for women has been taken away. Is there any wonder that they are unsatisfied and find no self-worth in themselves? Vanity is empty and ultimately unfulfilling and unsatisfying. So many look for affirmation of their worth through being attractive and desirable. They see themselves as less than human, as nothing but a body, and then they are amazed that men see them in that same light and treat them in this same manner. They feel an emptiness inside, but seek to fill it with all the wrong things. Without a God-given goal, we are lost and we lose our true identity. This explains very many of our young ladies, who have no self-worth, and fall into so many disgracing and degrading vices. This is how and why so many are abused and taken advantage of.

The cure is not to throw money, and gifts at people. Many need to be rescued, but they have to want to be rescued before anyone can help them. The best gift or aid that we can give is to help them help themselves. Offer

them a job, rather than a handout. In this manner they appreciate what they themselves have labored to obtain. They gain a sense of dignity and self-worth as well as a humble appreciation for what they have been given. They need to be impressed with the desire to help others in this

same manner. This will further increase their sense of purpose and worthiness. Most importantly however, we must impress upon them the importance of seeking to know what God's will is for them, and then pursuing that goal with all their life and energy.



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THE CHURCH MILITANT

Bishop Giles Butler, OFM

There seems to be a very prevalent misconception concerning the purpose and role of the Church in the world today. It is understandable that those who are outside the true Faith do not understand. We do not expect Pagans, heretics (Protestants), schismatics, Modernists, etc. to understand. However, what is truly shocking is that so many who call themselves Catholic are similarly blinded.

The Church is the Mystical Body of Christ, and exists for our salvation. Jesus Christ redeemed us by His suffering and death on the Cross. (His Resurrection has nothing to do with our redemption. The Resurrection is further proof of His Divinity and therefore of the true merit of His Sacrifice.) The Church has three classes or groups of members: The Church Triumphant (in Heaven); The Church Suffering (in Purgatory); and The Church Militant (true Faithful here on earth).

The Modernist and Demonic trend today is to confuse the Church Triumphant with the Church Militant. (The Church Suffering is ignored or forgotten.) There is an unceasing trend to try and create Heaven here on earth. It was what the Jews in the time of Christ were expecting and which blinded them to the Truth of Jesus being the Messiah. This blindness appears to be so universally accepted because the devils have been very successful in getting us to turn inward with selfishness. Many leave the Church because they are looking for something that satisfies them or makes them “feel good.” Jesus did not say to us that we should follow Him in feeling good. He did not suggest to us that it is all about us. On the contrary, we see that Jesus wants us not to be served, but rather, to serve. He wants us not to satisfy ourselves, but rather to deny ourselves. He wants us not to search for happiness in this life, but rather to look for happiness in eternity. He

wants us not to pursue pleasure, but rather take up a daily cross and follow Him in self-denial, mortification, poverty, suffering, etc.

Many turn to religion as to an opiate that will deaden their pain and suffering and give them a false sense of peace and joy. The true Church Militant has very little of this euphoria to offer to people here on earth. She can only promise this in the next life to all those who serve Christ well in His Church Militant.

We need to refocus our attention as to what we are to find in the True Church here on earth. We should not come to Her to be served, but rather to serve Her. Jesus, it is true came not to be served, but to serve. He did not come to serve us, but rather to serve His Heavenly Father. He has instructed us through the Apostles that the reward of Heaven will only come to those who imitate Him. And we imitate Him truly when we seek to serve, rather than to be served, when we deny ourselves rather than seeking our own pleasure and gratification.

Many Catholics would do well to question themselves as to why they attend Mass, or why do they practice this or that devotion. How many come to Mass simply because it is obligatory under pain of sin? How many listen to a sermon with the only desire of being entertained for a few minutes? It is not surprising that all those with these and similar attitudes “get nothing out of it.” The Mass is boring, the sermon is boring. Or it is the same thing over and over again. They can find no joy or consolation in reading the prayers and the Mass from their missals.

They find fault with the Church and God, because their selfishness will not allow them to see themselves and therefore they cannot see the true cause for their dissatisfaction.

The Sacrifice of the Mass is the unbloody renewal of the Sacrifice of Calvary. Jesus Christ is made present upon our altars and offered to God in reparation for our sins. We have heard this and we accept it, but what seems to be missing, is the fact that we are

to unite ourselves with Him in this sacrifice and offering.

While money is very useful and necessary, it seems to distance us from what we are doing. Giving money to charities and churches and obtaining our “tax write off” is useful and necessary, but too often we think that we have done enough. We give from our abundance so that it does not really cost us too much. Few ever give their “widow’s mite” from their necessity. What is needed more than this money as our offertory at Mass, is the offering of ourselves. It is the sacrifice of our wealth, time, and talents, but most of all of our wills that is necessary to unite us to Christ in this miraculous Sacrifice of the Mass.

We should be coming to the Mass with the desire to give ourselves to God, rather than to receive gifts from Him. We have entered a mystical marriage with God by our baptism. In all marriages, we see that the only way for them to survive is when everyone seeks to give of himself, rather than to receive from the other. Those who enter marriage

selfishly only seek what they can get out of the marriage, and never ask what they can give to the marriage; and these marriages fail. The Catholic that only seeks what he can get out of the Church or out of God will fail in this mystical marriage. The spouse that only seeks to give without expecting to receive, will find that the marriage will work much easier and will actually find peace, joy and contentment as a reward for all of his efforts. The same is true in the mystical marriage of our souls to Christ through His Church. If we seek to always give of ourselves to Christ through His Church (completely: heart, mind and soul) without expecting a reward here and now; we will find great peace, joy, and consolation in this life (the hundred fold), but even greater than this, we will find life eternal in the next.

We have extracted and refined sugar from our foods, and so we are able to sweeten anything and everything that we eat. Very often, we can no longer palate anything without this extra sweetening. We often will find that we

consume things that have no nutritional value, simply because it is sweet. What we find is that in an effort to obtain the pleasure of sweetness in our foods we actually destroy our health/bodies. The many false religions in the world are like this refined sugar. They have taken out the sweet part of religion and desire only to feed themselves upon this. They have taken what they like from the True Faith, and have cast aside the rest. Just as when we feed our bodies the pleasure of sugar we destroy them; likewise, when we feed our souls only the selfish pleasurable things of religion, we destroy our souls.

After feeding our bodies sweetened foods for a time, we lose all relish for truly wholesome and nourishing foods. After souls feed only on the pleasurable passages of the Bible, and Religion for a time; they soon lose all relish for the bitter, but more nourishing truths of Faith. The cure for our bodies is to deny the palate and retrain our bodies to find pleasure in more wholesome food that may be, bitter, savory, salty, rather

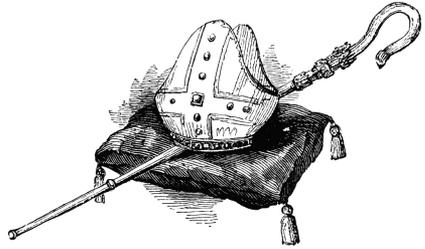
than sweet. Likewise, the cure for our souls is to retrain ourselves to find pleasure in mortification, and penance. Many will not believe or accept that this is possible, because they refuse to try it. Jesus, however, has promised it to us: take up your cross daily and come follow Me, and you will find rest for your soul. He will make our burdens, light and sweet, but we must first deny unruly wills and make an offering and sacrifice of them to God. We are to do this daily, but especially we are to make this offering and sacrifice of ourselves to Him at Mass. As we prepare ourselves for Mass and receiving Him in Holy Communion; we must realize that we must place ourselves on the paten with the bread, or in the chalice with the wine and make a complete offering of ourselves with Jesus as He makes a complete offering of Himself. The monetary offering in the collection basket is just the beginning. It is necessary, but it is by no means the most important part of our offertory.

We are God's creatures, and therefore we should seek to do

His will, and to serve Him. Too often, we think of God as our creature and servant; we demand from Him that He give us pleasure as He serves us. This inversion of right order causes many to lose the true Faith, and brings great misery and suffering in this world, both in body and soul.

May we always remember that we must serve, that we must deny ourselves, that we must mortify ourselves, that we

must sacrifice our wills, that we must carry our daily cross. As we imitate Jesus in this, we will receive the joy, peace, and consolations that He has promised.



MY CATHOLIC FAITH

Louis LaRavoire Morrow

What are we commanded by the sixth and ninth commandments? — By the sixth commandment we are commanded to be pure and modest in our outward behavior; by the ninth, in thought and in desire.

"Do you not know that your members are the temple of the Holy Ghost, who is in you? ... Glorify God, and bear Him in your body." (1 Cor. 6:19-20)
"Beloved, I exhort you as strangers and pilgrims to abstain from carnal desires

which war against the soul." (1 Peter 2:11)

1. The sixth and ninth commandments are studied together because they both deal with commands about purity. The sixth commandment refers to *external* acts, and the ninth to willful *thoughts* and *desires*.

"Oh how beautiful is the chaste generation with glory! For the memory thereof is immortal, because it is known both with God and with

men." (Wis. 4:1-2) "The body is not for immorality, but for the Lord, and the Lord for the body." (1 Cor. 6.13)

2. God has always shown special love for those whose *chastity* is outstanding. Consider how He chose that purest of all mortals, the Blessed Virgin, as His Mother.

Our Lord chose St. John, the virgin Apostle, as the Beloved Disciple; it was John who was privileged to lean on His Heart at the Last Supper; it was to him that Christ entrusted His Mother.

What does the sixth commandment forbid? — The sixth commandment forbids all impurity and immodesty in words, looks, and actions, whether alone or with others.

To distinguish between the virtues of "purity" and "modesty", let us say that *purity* regulates the expression of the rights of the married and excludes them outside the married state: while *modesty* is a form of temperance which inclines one to refrain from what may lead to unlawful

pleasure.

1. This commandment forbids *adultery*, which is the unfaithfulness of a married person. It is a duty before God and men for married people to be true to each other. Adultery is a great evil which breaks up the harmony of the family, and brings punishments in this life and the next.

Adultery is a sin not only against chastity, but also against justice; because it is injustice towards the spouse of the married person. In the Old Law the adulterer was punished with death. "For God will judge the immoral and adulterers" (Heb. 13:4). Married people should be most careful in avoiding even the appearance of unfaithfulness; when the spirit of jealousy enters, conjugal happiness goes out.

2. Matrimony is a holy state, through which Almighty God intends the *propagation* of the race. Actions in accordance with this purpose of matrimony are permitted to the married, but *positively* forbidden to the unmarried. *Fornication* is at all times a

grave sin.

By "the married" is meant those Catholics validly married in the Catholic Church. Catholics, who marry before a justice of the peace or a non-Catholic minister, cannot live together as married people, because they are *not married* either in the eyes of the Church or before God. If those Catholics who are not married before a Catholic priest live together and have children these are considered *illegitimate*, and are so registered at Baptism.

3. All impure and immodest actions, whether committed alone or with others, are forbidden. When *impurity* is committed deliberately, it is always a mortal sin.

The gravity of the sin of immodesty varies according to its nature, the conditions and the relationship of the persons committing it. A good rule would be to refrain from doing anything you would be ashamed to have your pure mother or chaste daughter know you do.

What are the most common

occasions of the sin against chastity? — The most common occasions are:

1. *Idleness*. This is the parent of sin. Man is like the earth: if it is not planted to good seed, weeds grow on it fast. So a person is beset by all kinds of evil temptations unless he has some worthwhile occupation.

Thieves break into a house where everybody is paralyzed by idleness. When iron is not used, it begins to rust. And so man, who was made to be active, stagnates and becomes foul when nothing occupies him all day.

2. *Bad companions and conversations*. Bad companions are the cause for the fall into impurity of numberless young people.

We should carefully avoid persons whose conversation is unchaste. Those who take pleasure in listening to improper conversation run a serious risk of falling into sins of impurity.

3. *Too free companionship with the other sex*. Undue familiarity between opposite

sexes inflames the passions, just as straw blazes up when brought near the fire. Girls and young women certainly know that if they want to be respected, they must respect themselves, and not permit men to be caressing them at all times.

A kiss is a demonstration of affection, and there is nothing intrinsically wrong with it: but it becomes sinful when used in such a manner as to provoke the passions. This is true also of other demonstrations, like embracing, etc. Undue familiarity rubs off the delicacy from girls, and the protective and gallant instinct from boys.

4. *Immoral books, magazines, and newspapers.* Many are in attractive garb, but enkindle the passions and do harm.

Today we have the National Organization for Decent Literature, and may be guided by its advice.

5. *Indecent shows, pictures, games.* Bad shows, whether on the stage or in the films, corrupt more subtly than immoral conversation, because what one sees leaves a

stronger impression. Moreover, bad shows represent evil in attractive garb.

By attending only shows approved by the National Legion of Decency, we not only avoid bad shows, but compel producers to make good ones.

6. *Immoral dances.* In itself, dancing is not a reprehensible practice; it is the manner that should be carefully guarded. At bad dances there are often women present who are very immodestly dressed. There is a further danger of excessive drinking.

A modern curse associated with bad dances is the fad of boys and girls going out alone in cars and driving to road-houses. This can be a source of danger.

7. *Immodesty and excessive luxury in dress.* A beautifully dressed girl is pleasing to look at. But the "art of looking nice" should not be indulged in to excess. Women whose aim in life is to deck themselves in order to attract the attention of men are putting themselves in the way of

unchastity.

What is forbidden by the ninth commandment? — The ninth commandment forbids all thoughts and desires contrary to chastity.

"You have heard that it was said to the ancients, 'Thou shalt not commit adultery.' But I say to you that anyone who even looks with lust at a woman has already committed adultery with her in his heart." (Matt. 5:27-28)

An impure *desire* is the wish or intention to do something unchaste or impure. Almost always, sins against purity, thoughts and desires as well as acts, are grave or mortal sins. Whenever we are beset by temptation, we should immediately pray, especially to our beloved Mother, the purest of mortals.

An impure desire, however, is a venial sin if committed through lack of attention or reflection, through negligence or slowness in rejecting a thought, or by giving only a partial consent. Only full and deliberate consent makes a sin mortal.

Are mere thoughts about impure things always sinful in themselves? — Mere thoughts about impure things are not always sinful in themselves, but such thoughts are dangerous.

1. It is a *mistake* to suppose that all impure thoughts and desires are sinful. We are not responsible for the wicked thoughts that enter our mind unless we bring them in ourselves. But as far as we can we should try to avoid all such thoughts, by occupying ourselves in something useful. Thinking about impure things is dangerous because in that way we walk on the brink of the abyss of sin, and any little push may throw us in.

Thinking often of something makes us used to that thing; we are in danger of losing our fear of impurity by familiarizing ourselves with thoughts of impure things.

2. A *mere temptation* to impurity, even when accompanied by bodily feeling, is not sinful unless there is willful consent, at least to some degree. The stronger the

temptation, the more merit we gain if we are faithful and resist. *No matter how long* the temptation lasts, even if it lasts our whole life, as long as we give it no consent, we are free from sin.

St. Catherine of Siena was once severely tempted against purity. Shortly after Our Lord appeared to her, she asked, "Where wert Thou, Lord when those evil thoughts were in my mind?" Jesus replied, "I was in thy heart, taking pleasure in the victorious battle thou wert waging."

3. By *resisting* an impure thought or desire is not meant thinking of and pondering over it. In temptation of this nature, the most effective means is to reject it at once, then to *ignore* it, to do something else to distract the mind. Thinking of and worrying about the temptation only makes it more persistent.

When do thoughts about impure things become sinful? — Thoughts about impure things become sinful when a person thinks of an unchaste act and deliberately takes pleasure in so thinking,

or when unchaste desire or passion is aroused and consent is given to it.

An impure thought or desire becomes sinful when instead of rejecting it *we take pleasure* in it and keep it in our mind. Impure desires, if not rejected, lead to impure acts and a life of vice.

It is said that the model the great artist Leonardo da Vinci used for the figure of Jesus Christ in his painting "The Last Supper" was a young man of exceptional beauty, whose countenance expressed innocence and purity in a remarkable degree.

Some years after, when Leonardo da Vinci was ready to draw the figure of Judas the traitorous Apostle, he had a difficult time trying to find a model. So he went into the most disreputable haunts of the city, in the places where the worst criminals congregated, to seek a suitable model. He saw all sorts of criminals, immoral men altogether lost to all sense of decency, but still he was not satisfied.

At last one day he espied a wreck of a man, slinking in a corner of a low resort. His face had an expression so vicious and diabolical that the artist knew his search for a model for Judas was ended. Going near, he prevailed upon the fellow, with the offer of a great sum of money, to sit as a model.

The series of sittings was about to end, when one day Leonardo da Vinci said, "You know, since you came, I have always had a feeling that I have seen you somewhere before. I must be wrong, but the feeling persists. . . Thereupon the man in an outburst of despair cried, "Yes, you have seen me before! I was the innocent young man who sat as a model for the figure of that Christ there ... And now, see how I am sitting for Judas. For Judas..."

What are the chief means of preserving the virtue of chastity? — The chief means of preserving the virtue of chastity are: to avoid carefully all unnecessary dangers, to seek God's help through prayer, frequent confession,

Holy Communion, and assistance at Holy Mass, and to have a special devotion to the Blessed Virgin.

1. In all things form the habit of temperance. Avoid all unnecessary *dangers*; do not take any chances with unchastity; do not experiment. If you put a match to gunpowder it is sure to explode; there is no necessity to try and see whether it will not.

Shun the company of those that are impure. Impurity is no wonderful achievement to be proud about: any idiot can be impure. It is the strong soul that resists temptation and keeps himself clean. It is the chaste person that possesses manly strength.

2. Always remember that *God sees us*. Let us therefore seek His help through prayer.

"Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." (Mark 14:38) For instruction about matters of sex, go to your parents or to your pastor or older people whom you know are good.

3. Be always modest and *pure* in your dress, posture, and conversation. This is not only to save yourself from immodesty, but to avoid giving occasion to others to sin, or being even an unwitting cause for others to sin.

Women who waste hours looking at themselves in the mirror, painting their faces and varnishing their nails, or choosing clothes to put on, *care more for their body* than for their soul. They should remember that after death, they will become *skull and bones* just like the rest, and all

their finery will avail them nothing.

4. Receive the *sacraments* of Penance and Holy Eucharist often, and attend Holy Mass frequently.

Thus we follow the injunction: "Walk in the spirit, and you shall not fulfill the lusts of the flesh." (Gal. 3:16)

5. We should have a special love and devotion for our *Blessed Mother*, and daily ask her to preserve us in the chastity that she so greatly cherished.

WOMEN'S DRESS

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

✠ ST. JOHN CHRYSOSTOM (4th Century)

Franciscans and the Protestant Revolution in England

Francis Borgia Steck, O.F.M.

CHAPTER X

DEATH AND DESTRUCTION, 1538-1547

Renewed measures against the Franciscans — Three martyrs: FF. Antony Brown, John Waire; and Hemmysley — The Conventual friars — Their poverty — During the first years of the religious upheaval — The royal visitors — Wholesale robbery and vandalism — Subsequent lot of the Conventual houses and of the ejected friars.

Like Blessed John Forest, a number of his fellow friars, whose detention in the Conventual houses had also become less severe, were again using their influence in behalf of papal supremacy. Hence the spies of Cromwell found much to report against them, so that the hatred of their enemies was enkindled anew, and Henry determined to wreak fearful vengeance on these obstinate "sowers of sedition." We have already seen how, in consequence, three Franciscans were thrown into prison in 1537 and died there as martyrs of the faith. Little, however, is known regarding the subsequent fate of the other members of the suppressed

province. From the scanty records available, we may safely conclude that they were again hunted down like criminals and subjected to every sort of indignity. While some succeeded in either remaining concealed or in leaving the country, others fell into the hands of their pursuers and were thrown into loathsome dungeons, where shut off from the outer world, they spent months and years amid untold sufferings, until death at last came to their relief. Between 1538 and 1547, the year of Henry's tragic end, the martyrdom of only three Franciscans has been recorded.

On August 4, 1538, four months after the glorious death of Bl. John Forest, the Duke of Norfolk informed Cromwell that the justices of assize at Norwich had examined Fr. Antony Brown, who once belonged to the Greenwich community and who was now living as a hermit. The valiant friar, we learn, wrote out his own confession, and refusing to alter his views on papal supremacy, he was found guilty of high treason and condemned to death. His execution, however, was delayed for ten days, because it was

thought, "convenient that a sermon should be made by the bishop of Norwich, as was by the bishop of Worcester at the execution of Forest." In the interval, nothing was left undone to shake the constancy of Fr. Antony. "This afternoon," writes the duke, "we so handled the said friar that we brought him to this point, that he would not stick upon the authority of the bishop of Rome to be supreme head of the Church,¹ but in no wise could we bring him from the opinion that the king ought not to be supreme head of the Church, saying that no temporal prince was *capax* of that name and authority." In vain did the bishop of Norwich and Dr. Call, a Conventual friar, argue with him. Accordingly, "we have delivered him," continues Norfolk, "to the sheriff to be carried to the goal and there to suffer according to his foolish doings upon Friday next. Before his death the said bishop shall make such a sermon as we trust shall be to the king's highness contentation and apparent to the people (who, we think, will be there in great number) that this unhappy foolish friar is well worthy to suffer and that his opinions be false and untrue. My Lord," he adds, "the cause of the sending of this

man in so great haste unto you is because that if the king's majesty and you shall think it convenient to have him to be brought to the Tower, there to be more straightly examined and to be put to torture, you may despatch this bearer or some other with command to the sheriff accordingly, so that the same may be with him at Norwich by Friday at ten o'clock." Again the bishop sought to win Fr. Antony over to the king's side. But his efforts proved fruitless. The servant of God remained firm to the end. Particulars regarding his martyrdom have not come down to us, but "there can be little doubt," says Gasquet, "that the sentence of death was carried out on Friday, August 9, 1538."²

A year later, on July 8, another Franciscan, Fr. John Waire (Maire) suffered martyrdom at St. Thomas Waterings in Southwark. With him were executed Griffith Clark, a secular priest and vicar of Wandsworth, also the latter's curate and his servant. Details of their martyrdom, however, have not been recorded. "John Stow says, he had not seen the indictment; but Catholic writers, who are particularly inquisitive concerning such matters, all agree they suffered for denying the king's supremacy; this year and

1. This is probably to signify, as Spillmann remarks, that he did not successfully defend the doctrine of papal supremacy. See *Katholikenver folgung in England*, Part I, p. 204.

2. Gasquet, *Henry VIII and the English Monasteries*, Vol. II, pp 251 seq.

the next being remarkable for that sort of executions."³

The last Observant friar who is known to have died for the faith before the demise of Henry VIII we find commemorated in Grey Friars Chronicle under the year 1546; viz., "And the xvi. day of Julii was burned in Smythfelde for grett herrysy. . . . Hemmysley a priest, wyche was an Obesruand freere of Richmond."⁴

It is time that we recount the history of the Conventual friars during these first years of the conflict. Approximately, they were at the time about 800 in number,⁵ distributed over some 70 houses.⁶ Although they had not formally joined the Observant reform, still it is quite safe to assert that they were favorably disposed toward it. We know, for instance, that already in 1502 they had changed their habit for the one adopted by

their reformed brethren.⁷ As to the vow of poverty, which constituted the essential difference between the Observantine and the Conventual body in the Order, they practically belonged to the former; for, as Little says, "from the smallness of the lands held by the friars and from the smallness of their regular incomes from other sources, it may be inferred that they depended for their livelihood mainly on voluntary and casual alms (including legacies), and this inference is supported by the evidence of the straits to which the friars were reduced whenever for any reason the sup-

states (*The Franciscans in England*, p. 15), the English Province numbered 78 friaries at the time of the Dissolution. Gasquet, however, in his *English Monastic Life* (pp. 251-318), accounts for only 64 houses. Whence this discrepancy? In the first place, Gasquet mentions only those houses that were situated in England proper, omitting, therefore, the four in Scotland; to wit, Dumfries, Dundee, Haddington, Roxburgh. Furthermore, he fails to mention six others; namely, Berwick, Brougham, Ludlow, Penrith, Stoke, Walsingham, which were located in England proper and, according to Parkinson (*Antiquities of the English Franciscans*, Part II, passim), are accounted for by such historians as Wadding, Leland, Mason and Davenport. This fact, it seems, induced Thaddeus to take them up in his list of the friaries. Finally, Gasquet adds one house, Haverford East, which Thaddeus does not mention.

7. Little, *Studies in English Franciscan History*, p. 61, quoting a London Chronicle edited by Quingsford.

3. Dodd, *Church, History of England*, Vol. I, p. 214; Hope, *Franciscan Martyrs in England*, p. 16; Stone, *Faithful Unto Death*, p. 81; Thaddeus, *The Franciscans in England*, p. 17. Fr. Waire's name is on the list of English martyrs whose cause of beatification has been introduced. See *Acta Minorum*, Vol. VI (1887), pp. 49 seq.

4. *Grey Friars Chronicle in Monumenta Franciscan*, Vol. II, p. 211.

5. This estimate is based on Gasquet (Henry VIII . . . *Monasteries*. Vol. II, p. 241), who reckons eleven friars for each convent.

6. It is very probable that, as Thaddeus

ply of alms was cut off or diminished."⁸ Again the same author writes, "The reply of the guardian of the Grey Friars of Coventry to the royal commissioners in 1535 might truthfully have been said by most of his fellow guardians: 'Friar John Stafford, guardian of the same house, being examined on oath, says that they have no lands nor tenements nor other possessions, nor revenues spiritual or temporal of any yearly value, but only "limitations" in the country and uncertain charitable gifts of the people.'"⁹

That the Conventuals, in the beginning of the religious upheaval, were less conspicuous than their brethren of the Observance in opposing the policy of Henry VIII, must not pass for a sign that they were less devoted to the cause of truth and justice. There is every reason to believe that when the question of papal supremacy came to a head, they as a body were staunch in their allegiance to the Holy See. A few of their number, indeed, are known to have sympathized to some extent with the rebellious king's measures.

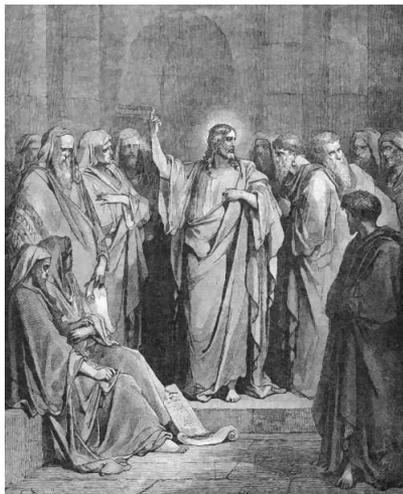
8. Little, *ibidem*, p. 27.

9. Little, *ibidem*, p. 46.

10. Camm, *Lives of the English Martyrs*, Vol. -- p. 297.

11. Gasquet, *Henry VIII . . . Monasteries* (popular edition, 1906). p. 144, footnote. See also *Encyclopedia Britannica*, Vol. III, p. 317.

Thus Fr. Thomas Chapman, guardian of the London convent, assured Cromwell that some of his community were willing to change their habits as soon as ordered to do so, and at the same time he gave the minister the names of such as had of late supported Fr. John Forest with alms.¹⁰ Again, as stated above, Dr. Call defended the king's supremacy at the trial of Fr. Antony Brown. As to Fr. Alexander Barklay, it was perhaps this same policy of submission to the royal will that safeguarded his remaining in England till his death in 1552, although previously he had been denounced by the king's men as doing "much hurt in Cornwall and Devonshire both with open preaching and private communications." It was probably in the summer of 1538, after the dissolution of the friaries, that Cromwell one day met him near St. Paul's cemetery. "Yea," he said, on seeing the friar in his habit, "will not that cowl of yours be left off yet? And, if I hear by one o'clock that this apparel be not changed, thou shalt be hanged immediately for example of all others."¹¹ How many more of the Conventuals in this way at last succumbed under the pressure of threat and promise, it is impossible to determine. (To be continued)



OUR BEST FRIEND

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

CHAPTER XXI Grief of the Heart of Jesus at the Hatred of the World

*"Know that the world hath
hated Me before you."*

(cf. Jn. 15:18)

1. Our divine Saviour was really hated. This is in itself incredible, for there never was a man who was more deserving of love than He. From the first days of His public ministry, His whole life was spent in ceaseless effort to alleviate and eliminate the physical and moral necessities of His people. He Himself characterizes His ministrations with the words: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have the Gospel preached to them" (Mt. 11:5). Hence He asks the Jews

with perfect justice: "I have done many and great works before your eyes in the name and at the command of My heavenly Father; for which of these works do you hate Me?" (Cf. Jn. 10:32.)

It happens very often that people bitterly hate those to whom they owe gratitude and love when these benefactors and friends oppose their unbridled passions. Thus it was with the Jews and our Saviour. St. Augustine enumerates the benefactions of Christ to the Jews and then continues: "It is true He was not a silent witness of their vices, but rebuked them to awaken in them displeasure for their sins, not displeasure for Himself, the Physician

who was to cure them. But they, as though demented by a violent fever, stormed at the Physician who had come to help them and devised ways and means to put Him to death."¹ It is horrifying: God became man for love of men, and men returned His love with a hate which could only be sated with the blood of the murdered God-man. "Away with Him," they screamed, "crucify Him. His blood be on us and on our children" (Jn. 19:15; Mt. 27:25). That was hate even to madness. Our Saviour calls it the fulfillment of a prophecy (cf. Ps. 68:5): "They hated Me without cause" (Jn. 15:25). Impelled by diabolic forces, they hated their Benefactor, their Messiah, their God. What were all the physical pains which our Saviour endured when compared with the grief which filled His soul at the horrifying ingratitude of His own well-loved people? He prays to His heavenly Father: "The troubles of My heart are multiplied. . . . Consider My enemies, for they are multiplied and have hated Me with an unjust hatred" (Ps. 24:17-19).

The hatred of the Jews for

Jesus began even before Jesus had chosen His apostles; for St. Luke, speaking of the Scribes and Pharisees, says that "they were filled with fury; and began to discuss among themselves, what they should do to Jesus" (Lk. 6:11); then only he narrates the choosing of the twelve. St. Mark observes the same order (cf. 3:6, 13 ff.). From that time on their hatred grew until the time when Caiphas declared to the chief priests and Pharisees gathered in council: "Nor do you reflect that it is expedient for us that one man die for the people, instead of the whole nation perishing. So from that day forth their plan was to put Him to death" (Jn. 11:50-53).

They tried to cloak their hatred by trumping up two charges: first, that Jesus was a blasphemer and desecrator of the Sabbath; second, that He stirred up the people and thus imperiled the nation. The object of the first charge was to bring Jesus into disrepute with the Jews, who were exact observers of the law. The second was intended to make Him suspect with the Roman authorities. The accusation of

¹ St. Augustine, *In Ps. lxxiii*, 3.

blasphemy was too senseless to be productive of anything like success. But with the accusation that Christ was an agitator they hoped to impress Pilate. When, however, Pilate had examined the cause of Christ, he declared that Jesus was innocent (cf. Lk. 3:4; Jn. 18:38). As a matter of fact, Christ had preached obedience to authority. The Jewish zealots, on the other hand, were constantly planning how they might free themselves from the yoke of Rome. A few decades after the death of Christ the whole nation was in revolt. They were guilty of the very crime of which they had falsely accused Jesus and for their deicide were overtaken by the just punishment of God.

But the real motive for their hatred of the Saviour was very different. The leaders of the people saw that their hypocrisy had been discovered, their false principles condemned, and that, consequently, their position of honor and power was imperiled. They were not to amass wealth as they had been doing, but to practice contempt of the world; not to seek honors, but to practice

humility; not to be greedy for power, but to exercise an active charity; not to be satisfied with a vain display of external works of piety, but to render God true, inward service. Their dream of a great, politically powerful Messianic kingdom, in which the first places were reserved for them, was to be discarded, and in its stead they were to be satisfied with a kingdom of truth and justice. Such ideas were diametrically opposed to their thoroughly worldly spirit and so their hatred of our Saviour only grew when they saw how the people followed Him.

Our Lord designated all His enemies by the term, "The world." "But (the world) hates Me because I bear witness concerning it, that its works are evil" (Jn. 7:7). He battled with this world and was apparently worsted in the fray; but in reality He carried off the victory. "Take courage, I have overcome the world" (Jn. 16:33). Such was the hatred of the world for its Saviour, hatred even to bloody combat and death; this was its reward toward Him whose heart was enkindled with love and

consumed with the desire to save it.

2. *The world continues to hate our Saviour* as He predicted that it would. In His farewell address to His apostles before the passion, He said: "If you were of the world, the world would love what is its own. But because you are not of the world, but I have chosen you out of the world, therefore the world hates you. . . . No servant is greater than his master. If they have persecuted Me, they will persecute you . . . yes, the hour is coming, for everyone who kills you also thinks that he is offering worship to God. . . . But these things I have spoken to you, that when the time for them has come, you may remember that I told you" (Jn. 15:19, 20; 16:2-4). St. John the Evangelist, who has recorded these parting discourses of our Saviour for us, understood by the world the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life (cf. 1 Jn. 2:16). This world, which numbered among its followers Jews and Gentiles alike, was, and; is by its very nature, an enemy of Christ, who taught

self-denial, poverty, and humility. Opposition is inevitable.

The Synagogue began the conflict. No sooner had several thousand Jews been converted to Christianity after the descent of the Holy Ghost (cf. Acts 2:41; 4:4), than the Jewish magistrates with threats forbade the apostles to preach in the name of Jesus (cf. Acts 4:1). Since this admonition had no effect, they again arrested the apostles and had them scourged (cf. Acts 5:40). A little later the nascent Church obtained her first martyr. For when Stephen unafraid gave testimony of Christ before the council, they, crying out with a loud voice, stopped their ears, and with one accord ran violently upon him and casting him out of the city they stoned him (cf. Acts 7:55 ff.). Later still Herod Agrippa sacrificed the apostle James, the brother of John, to the hatred of the Jews (cf. Acts 12:2). As the persecution increased in violence, the Christians dispersed over all Judea, Samaria, and the pagan world. In this way the Gospel was spread to new countries (cf. Acts 8:1-4; 11:19 ff.).

Nevertheless, the messengers of the Gospel, even in pagan lands, were wont first to address the dispersed Jews. But here they had the same experiences as at Jerusalem. The vast majority had only anger and hatred for the glad tidings of the Gospel. For instance, in Thessalonica the Jews caused an uprising because St. Paul and Silas had, so they said, proclaimed Christ king in opposition to the emperor (cf. Acts 17:5 ff.). Again at Corinth, when St. Paul proclaimed Christ as the Messiah, they contradicted and blasphemed to such an extent that St. Paul said to them: "Your blood be upon your own heads . . . henceforth I will go to the Gentiles" (Acts 18:6). Similar incidents occurred in other places (cf. Acts 13:45; 14:2; 19:9; 23:20 ff.; 24:19). The Jewish nation which had been predestined to be the chosen people of the New Dispensation, persevered for the most part in their hatred of Christ and His work so that our Saviour in the depth of His sorrow could truly say: "Instead of making Me a return of love, they detract Me; they repay Me evil for good and hatred for My

love" (cf. Ps. 108:4, 5).

And what of the Gentiles? Many of them, indeed, even during the lifetime of the apostles, accepted the faith, and the Church soon became an organization in which converts from paganism predominated. But it was not long before the pagan world arose with all its power against Christ and vented its hatred in ten bloody persecutions. That these persecutions were motivated by hatred of the Christian religion is evident from the wording of the condemnations which have come down to us. Thus, in the year 180, the proconsul Saturninus condemned a number of Christians in the following terms: "Speratus . . . and the rest who admit that they live after the manner of Christians and who stubbornly refuse to avail themselves of the permission to return to a pagan mode of life will die by the sword." Even the emperor Trajan at the beginning of the second century had already decreed that all those who were accused of being Christians and were convicted should be punished. Tertullian wrote: "A confession of

Christianity is sufficient for the hatred of the pagans, no other crime is required. The judgment simply reads: 'You Christians may not live.'² When the emperor Galerius suspended the persecution in 311, he stated in his decree: "We permit that Christians may again live." Often the accused were offered liberty on condition that they deny Christ. In view of these facts, there can be no doubt at all that the aim of these persecutions, which lasted for three hundred years, was to dethrone Christ and to destroy His kingdom.

In heathen lands such persecutions of Christ have continued even to our own day as we learn from the reports of the missionaries. Christ foresaw and suffered in anticipation all the pains of the martyrs, all the rivers of blood which these witnesses of the faith shed. He saw, moreover, the intensity of the hatred with which His enemies in once Christian lands, even in our day, persecute the Church and seek to destroy her. How many thousands of His people have died in the past two decades through Communist

hatred of God and of all who stand with Him? And this hatred caused Him as much pain as though it were directed against Himself personally. He who persecutes the Church, persecutes Christ. When the first persecutions began, the Christians at Jerusalem prayed: "Lord, Thou didst make heaven and earth, the sea, and all things that are in them. Thou, by the Holy Ghost, by the mouth of our father David, Thy servant, hast said: 'Why did the Gentiles rage, and the people meditate vain things? The kings of the earth stood up, and the princes assembled together against the Lord and His Christ.' For of a truth there assembled together in this city against the Holy Son, Jesus, whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel" (cf. Acts 4:24 ff.).

Persecution of the Church, then, is persecution of Christ. Christ Himself has given testimony to this effect. For when Saul breathing out threatenings and slaughter was bound for Damascus to persecute the Christians there,

² Tertull., *Apologet.* 2, 3; 4, 4.

he was cast to the ground by the power of God and heard a voice which said: "Saul, Saul, why dost thou persecute Me?" But he said: "Who art Thou, Lord?" And the voice answered: "I am Jesus whom thou persecutest" (Acts 9:4, 5).

Let us not forget that Christ suffers in the persecutions of His Church, suffers in each individual Christian who is persecuted because of his faith. Whenever a member is lost to the Church because of ridicule, threats, or physical violence, it is torn from the mystical body of Christ, causing Him unspeakable pain. Let us recall how dear to His heart innocent children were. And shall such little ones be torn away from Christ in godless schools through lies and deception? Can we witness this spectacle with a mere shrug of the shoulders and remain inactive? If we possess but a spark of love for our Saviour, our hearts will suggest what we can do for this sacred cause of our Saviour by prayer, sacrifice, and a fearless defense of our Catholic convictions.

3. *But Christ, today as of old,*

is not only hated and persecuted in His mystical body, but also in person. Christ dwells behind the tabernacle door in the Most Blessed Sacrament Body and Soul. His love has imprisoned Him there, His love keeps Him there, His love has delivered Him into the power of men. And what use have men made of this power? Let us speak only of heretics. They refuse to believe the explicit words of Christ and deny that He is physically present. This is bad enough. But they are not satisfied with mere denials. The insults which have been heaped upon the Most Holy Sacrament of the Altar, and more especially on the Mass since the Reformation in the sixteenth century, would be incredible if it were not for incontestable evidence. Popish abomination, idolatry, devil-worship, are terms which are not obsolete even today. And words led to corresponding deeds. Tabernacles were broken open, the sacred hosts derided and subjected to the basest desecration. Churches were robbed and destroyed. In France five hundred small and fifty large churches were razed

by the Huguenots. Even in the little country of Flanders, about four hundred churches and thousands of altars were destroyed in one week of the year 1566. The outrages perpetrated in the Peasants' war and by the Iconoclasts are recorded in history as a proof of the extent of mad fury to which the powers of darkness can goad men against all that is holy.

In other places where the churches were spared, our Saviour was banished from them, and they now sorrow in their cold desertion for the heavenly Guest whom they once harbored. They sorrow the more, for they must often be silent witnesses of the degradation to which the best that their walls ever enclosed is subjected.

At the last supper when our Saviour instituted the Sacrament of His body and blood, He foresaw all these profanations. Nevertheless, His love was not deterred from working this greatest of miracles. Yet the foreknowledge of such ingratitude hurt Him deeply. His consolation was the knowledge that so

many millions of souls would exert themselves to make reparation for all this hate and all these offenses.

His gaze at that time rested also upon us. God grant that it was a look of pleasure. The world hates our Saviour; let us love Him the more faithfully and fervently. The world despises our Saviour; let us honor Him the more diligently. The world seeks to banish our Saviour; let us prepare our hearts so that He may always find there a refuge where He may dwell with pleasure. The world wages war against Christ; let us fight for Him and sacrifice ourselves and all that is ours courageously to promote the victory of His cause. Jesus in the Blessed Sacrament should be the center of our lives, of our love, of our thoughts and desires. All for Jesus!





FRANCISCAN SAINTS

March 6th
Saint Coleta

Virgin, Second Order

For centuries the little town of Corbie in France was famous for a Benedictine convent there in which several saints had lived as well as many men renowned for their learning. Usually several hundred religious dwelt there at one time. They were divided into three groups, who took turns in solemnly chanting the Divine Office before the Blessed Sacrament, so that day and night the "perpetual praise of God" resounded there – that was the name applied to this way of imitating the heavenly choirs, as established by devout princes in many a convent of the Middle Ages.

In this little town of Corbie, Coleta was born on January 13, 1381, of exemplary working people. She was a child of grace, an answer to her mother's incessant prayers, for the latter was already sixty

years old then and had been childless up to that time.

The little girl took great pleasure in prayer, in compassion for the poor, and in rigorous mortification, making of her soul and of her tender body a sacrifice to God. Up to her fourteenth year she remained unusually small in stature; this was a great grief for her father. Coleta begged God to console her father in the matter, and then she began to grow very rapidly to normal height. On the other hand, she asked God to deprive her of the rare beauty she possessed, which she believed might be the occasion of danger to herself and others; that request, too, was granted, and Coleta developed features of a severe cast which inspired great respect.

When both her parents had

died, Coleta, at the age of twenty-two obtained the permission of the Church authorities to shut herself up in a small abode directly adjoining the church; from a small window in it she could see the Blessed Sacrament. There she expected to spend the remainder of her life as an anchoress. She had embraced the rule of the Third Order of St. Francis, in accordance with which she endeavored to live in perfect poverty, severe mortification, and constant prayer in order to become daily more and more like the Seraphic Father. She received many consolations from heaven, but on the other hand she also experienced severe temptations and even corporal abuse from the spirits of darkness.

Almighty God had destined Coleta for something extraordinary. He excited in her the desire to re-introduce the strict observance of the rule of St. Clare, which many convents of Poor Clares then observed in a modified form. The humble virgin recoiled at the thought, which she tried to persuade herself was an illusion of the proud spirit of

darkness. But the inspiration returned again and again, and when she continued to resist it, she was struck dumb and later on blind, until she finally resigned herself to the will of God, like Saul before Damascus. "Lord," she sobbed in her heart, "what wilt Thou have me do? I am ready to do anything Thou desirest of me." At once her speech and her sight were restored. The Lord sent her a special director under whose guidance she was to perform extraordinary things. And so, after spending four years in her anchorage, and with the authority and the blessing of the pope, she established one convent of Poor Clares after another, so that the number reached seventeen during her lifetime. After her death similar foundations were established in countries other than France, in which the primitive rule of St. Clare began to flourish anew.

St. Coleta endured untold hardships in fulfilling the task assigned to her, but heaven supported her even in visible ways; numerous miracles, including the raising to life of several dead persons, occurred

in answer to her prayers and in confirmation of her work. So, the great foundress remained ever humble, regarding everything as the work of God, who often chooses the lowliest of people as His instruments.

On this foundation of humility she endeavored to foster in her convents the spirit of prayer and simplicity of heart. She placed great value on the recitation of the Divine Office in choir, undoubtedly in remembrance of the practice existing in her native town, and infused this esteem into her fellow sisters. She was also filled with zeal for the salvation of souls, and once in a vision she saw souls falling into hell more swiftly than the snowflakes in a winter's storm.

After laboring for forty years, she was to receive her eternal reward. She died in her convent at Ghent on March 6, 1447. At the moment of her departure from this world she appeared to several sisters in different convents. Pope Urban VIII beatified her, and Pope Pius VII solemnly canonized her in 1807.

ON CORPORAL BEAUTY

1. The Holy Spirit says: "For many have perished by the beauty of a woman" (Ecclus. 9:9). St. Coleta reflected on this truth, and fearing nothing more than to give anyone occasion to sin, she asked God, as did also St. Lidwina, to deprive her of her corporal beauty; God heard her prayer by means of a miracle. How different is the example of the young women who not only prefer to be beautiful to plain-looking, but endeavor in every possible way to enhance their imaginary beauty and to make themselves more attractive. Such persons lay snares for souls and draw down upon themselves sin and misery. A Christian young woman will not act in that way; whoever does do it, does not deserve the name Christian any more. Moreover, it is not the Christian fashion to make little girls conscious of their beauty; it is in this way that we nourish that evil propensity for personal admiration. Have you need to reproach yourself on these points?

2. Consider that we should place little stock in personal beauty. "Favour is deceitful,

and beauty is vain," says the Wise Man (Prov. 31:30). How little, oftentimes, does interior merit conform with the external beauty, and how soon the latter disappears! Hence Thomas a Kempis (1:7) admonishes: "Boast not thyself of thy stature or beauty of body, which, with a little sickness, is spoiled and disfigured; but glory in God, who giveth all things and desireth to give Himself above all things." "The woman that feareth the Lord, she shall be praised." (Prov. 31:30) -- Have you perhaps also paid much attention to corporal perfections?

3. Consider, that if you possess personal beauty, it should urge you to achieve beauty of soul through purity of heart, sincerity, modesty, piety, genuine love of God and neighbor; otherwise your beautiful body will be but the fair peel of a rotten apple. On the other hand, even if you are not now possessed of bodily beauty, you can possess it later if you now beautify your soul; for then even your body will be beautiful in the resurrection and throughout eternity. For "one is the glory of the

celestial, and another of the terrestrial" (1 Cor. 15:40). The one is a gift of nature, the other is the result of the virtue which a person has acquired on earth. Impelled by virtuous motives, St. Coleta asked almighty God to deprive her of bodily beauty, and so the beauty of her glorified body will be the greater on the last day.

PRAYER OF THE CHURCH

O Lord Jesus Christ, who didst overwhelm St. Coleta with heavenly gifts, grant, we beseech Thee, that we may zealously imitate her virtues here on earth and deserve to share with her the eternal joys of heaven. Who livest and reignest forever and ever. Amen.

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