

THE SERAPH

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Do not touch Me, for I have not yet ascended to My Father: but go to My brethren, and say to them; I ascend to My Father and to your Father, to My God and your God. (St. John, 20, 17)

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

EDITORIAL

The Resurrection of Our Lord, fills every Christian heart with great joy. Death and sin have been overcome. The debt of our sins was paid in full by Jesus' suffering and death. It was our sins that caused Him to suffer so greatly. The Resurrection is proof and testimony that Jesus is God and that He has truly paid the price for our sins.

The Resurrection of our Lord, did not take away our sins or free us from death. It is, rather, solid and incontrovertible proof and confirmation of all that Jesus said and did. For the followers of Christ, His Resurrection fills us with great joy: Our faith in Jesus Christ is not in vain.

Our faith, however, is vain and empty if we do not follow Jesus to Calvary. He is our Savior and our Guide, we must follow our Guide in this life of testing and trials. We must take up our daily cross and follow Him; we must learn of Him to be meek and humble of heart; we must learn from Him to be obedient, even obedient unto death; we must

learn from Him to love God with our entire being and then to love our neighbor as we love ourselves.

The glorious Resurrection of Jesus is no promise that we will rise glorious with Him, unless, we first imitate His life here on earth. Too often, we want to adopt the Protestant mentality of "Christ has done everything, so we do not have to do anything." This is the furthest thing from the truth. We must first bring the life of Christ into our lives here on earth, before we can be brought into the life of God in Heaven.

While joy fills our hearts with the Glory of God in His Resurrection, we must remember to moderate that joy with the understanding that we have not yet attained this glory. We must first go through this valley of tears and arrive on the other side without any stain of sin or blemish. We know that nothing stained can enter the Kingdom of Heaven.

If we have spent the previous Season of Lent well, we have

made great advancements in purifying our bodies and souls in preparation for eternity. Now is not the time to undo these good works, or to leave them behind. We must persevere in them unto the end. The physical fast is over, and the Feast has begun, but there is no reason for us to leave our mortifications so far behind that we swing to the opposite extreme and give in to every vice and sin that presents itself to us. The demons are ever eager to lead us to this sense of false security, and in our overconfidence to destroy any progress we may have made in our Lenten practices.

Let us remember the encouragement that we were given half way through our Lenten Season to be moderate, and to let our moderation be made known to men. We saw then, that we must not go to an ex-

treme in our penances and mortifications so as to lose hope or appear gloomy and defeated, but rather in our penances to wash our faces and to appear to men not to be doing penance. This same moderation must now be recalled from the opposite side of the pendulum. In our joy and exuberance in celebrating the

The physical fast is over, and the Feast has begun, but there is no reason for us to leave our mortifications so far behind that we swing to the opposite extreme.

feast of the Resurrection of Our Lord, we must remember to be moderate. The celebration is not a license for over-indulgence and sin.

The Spring season has come upon us in the Northern Hemisphere, and the physical hearts and minds (especially of our young) have turned to thoughts of physical love and reproduction. All of creation appears to be in a state of rebirth. The devils are quick to take this natural goodness and beauty and try and separate it

from the truth and justice of God. The devils would have us forget God and right order as they focus our attention upon the natural goodness of physical love and reproduction. We can offset this attack and these temptations by remaining modest or moderate in all things.

We must remember that all that God has made is good, beautiful and true. Everything that is beautiful is also good and true; everything that is good is also beautiful and true; and everything that is true is also good and beautiful. They must always come together and never be separated one from the other. These are all attributes of God, and just as God is One and not separated, so these attributes must be united in all that He has created. For all of creation is a reflection of God.

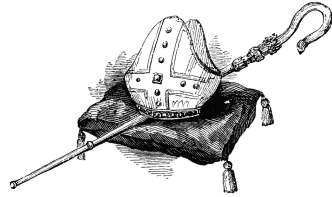
The sins of sensuality occur because we fall for the devils' suggestions that things can be desirable in themselves because they are good or beautiful without any reference to God. They want us to believe that true beauty can exist without being at the same time in accord with right reason (the

Laws of God). What happens when beauty is devoid of right order? It is no longer true beauty and becomes ugly and repulsive. The beauty of a woman becomes ugly and repulsive when she falls from the grace of God. The virtuous woman is truly beautiful because she is clean and pure of heart, and this beauty of soul gloriously shines through in her body. The sinful woman is ugly in her soul and this ugliness shines through in her body. All the cosmetics in the world cannot hide it. The sinful woman can still seduce the incautious and foolish with a pretended external charm; but the virtuous and wise man can readily see through this deception.

We have brought our senses and appetites into subjection and right order during the Season of Lent, let us make sure that we maintain them in subjection and right order for the rest of our lives. All pleasurable things of this world, including: food, shelter, sexual intimacy, and all various other appetites; must always be enjoyed within right reason, according to the designs of God. In this manner, they are never

just beautiful, or just true, or just good; but rather, they always unite all these attributes together at the same time. The really beautiful woman is also always true, and good. May we all learn to see with the eyes of our souls, rather than just with the eyes of our bodies; and always maintain right

order. We can truly accomplish this if we always strive to be moderate in all things; while we are constantly aware of God's omnipresence.



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ANGELS

Bishop Giles Butler, OFM DD

We live in a physical world. We are, however, not alone. There are countless spirits all around us, at every moment. To begin with, we are always in the presence of God as He is omnipresent. We live in the presence of God even when we forget Him or even deny Him. We cannot escape being in His presence. In addition, to this, there are countless spirits, both angelic and demonic in a constant warfare for our souls.

The demons, have rebelled against God and have lost their place in Heaven, and now suffer in Hell, or roam the earth seeking the eternal destruction of our souls. They are angels and have the many natural powers that they had before they fell. However, they have fallen, and have lost the most important thing, the Beatific Vision or charity. They are eternally separated from God and forever hate Him and seek to destroy our chance of ever attaining the glory in Heaven

that they have lost. We understand that about one-third of the angelic host fell in this first rebellion. God has willed that Heaven should be filled; for this reason, humankind has been invited to enter into those places that have been vacated by the devils. In a revelation to St. Margaret of Cortona, it is related that St. Francis of Assisi now occupies the place that was vacated by Lucifer; who was once the highest of the Angels. (The Revelations of Margaret of Cortona by Most Rev. Ange-Marie Hiral O.F.M. 1952, Ch. 25)

A tradition also informs us that the test of the Angels was that of worshiping God in His Humanity. It was revealed to the Angels that God would become Human and the Angels must worship God in His Humanity. This was repulsive to the pride and vanity of Lucifer and the other fallen Angels; and thus they re-

sponded, that they would not serve.

The word “angel” means messenger. God has appointed these spiritual beings to be the intermediaries between Himself and His Human creatures. The demons would not serve God in His humanity; so even much less will they serve us for the greater honor and glory of God. The demons strive tirelessly for our destruction. The Angels that did not fall are now engaged in a battle with these fallen angels for the salvation of our souls. The warfare that began with Lucifer and the fallen angels against St. Michael the Archangel and all the other good angels, continues on in this world until the end of time. This warfare will end only when time ends and there are no more human souls to be won or lost.

We know that we are each given a Guardian Angel to aid us in our journey through this life into eternity, we often find that a demon has likewise been assigned to us to impede us or redirect us away from God. Much of the conflict that we suffer within ourselves is the very battle of the angel and

a devil over our souls. We have it in our own power to determine the fate of our souls by choosing to listen to the angel or to listen to the devil. The demons seem to have obtained the upper hand through Original Sin. We all come into this world deprived of God’s grace; and therefore we are more inclined to listen to and follow the evil suggestions of the fallen spirits who have brought about our very fallen nature.

God has more than evened the score however, when He became Man and gave us the Church and the Sacraments. We now are put in a greatly superior position with regard to these fallen spirits. Faith accompanied with the Sacraments, or even a sacramental, such as Holy Water or the Sign of the Cross, are enough to drive the demons away from us. In the Church, we are incorporated into Christ’s Mystical Body; and just as the demons fear and tremble at the sight of the Human Body of Our Lord, so do they fear and tremble at the sight of His Mystical Body, The Church.

Man has been given charge over the earth when God com-

manded Adam to go forth and subdue the earth. The angels have been given charge of all the physical creation to assist humanity in ordering everything in line with the Will of God.

We are not gods, so we cannot command directly the sea and the wind as Jesus did. However, we can call upon the Angels that God has given charge of the sea and the wind. These angels are eager to help us put order in this earth for our benefit in giving greater honor and glory to God. In assisting us in ordering rightly this earth, the angels are continuing the battle against the devils. We can be either part of the problem or part of the solution. We can call upon the Angels to do good and implement God's Will, or we can call upon demons to assist us in doing evil in direct rebellion against God and His Holy Will. Satanists directly call upon devils and worship them to obtain their own selfish perverted wills. The devils "come to their help" not because the devils desire to please evil men, but rather because the devils want to steal these souls from Heaven. A hatred and

envy of us consumes them, to the point that they will do anything for us that will aid them in drawing us into Hell with them.

The demons inspire the worldlings (the children of darkness), who are wiser in their ways than the children of the Church. Sadly, the children of the Church often forget about the spiritual world all around us. The children of Light forget that there is a constant invisible warfare taking place, and our souls are the prize that is being fought over. As St. Paul tells us, now is the acceptable time. Now is the time to wake up. We must believe and understand what is going on and then do our part to win eternal life for our souls. There is no need to fear, there is only need to have faith and make use of the means that God has given us.

We have, as was mentioned above the Church, the Sacraments, and sacramentals; but even before this, mankind was given the aid of the Angels. The best means to secure our eternal salvation is to make use of all the help put at our disposal by our all-loving God. Love and devotion for

Angels, should be a large and primary daily practice for us all. Our Holy Mother the Church reminds us of these angels throughout the Bible. We see the angels aiding men throughout the Old Testament; and in the New Testament we again are reminded many times of the Angels. They surround the Incarnation and birth of Our Lord. Later, we find them assisting the Apostles; freeing St. Peter from prison, and guiding and assisting the Church in various ways.

Through our baptism we have been incorporated into the Mystical Body of Christ and sin has been washed from our souls. We are one with Jesus -- unless we have grievously fallen again and have not repented. God is living in and through us. Our status in creation has been elevated. We are closer than ever to the angels and they love us all the more. We should love them as they are pure spirits and are closer to God than we are; and for this reason, we should allow them to come to our aid and assist us in our daily lives.

The angels guard, guide, and direct, this entire physical

world. We should be in the habit of calling upon them in all our physical needs. They can hold back the rain, or they can make it flow freely; they can hold the stars in the sky, or cast them down; they can call up the winds, or still them; they can stir the sea, or calm the sea; they can open or close locks and doors; etc. We should not hesitate to call upon them for all our physical needs; however, there is something much greater that they do for those who love them. They are eager to come to our aid in all our spiritual trials and battles. It is primarily for the life of our souls that they have been assigned to aid us. It should be our daily prayer that they help lead us to God and away from the devils. We should beg them to guide us in the true Faith, and away from every schism and heresy. We are drowning today in a sea of spiritual evils. Heresies and heretics are always on the attack, attempting to draw us away from the Truth. In the exorcism prayers that the Church employs, the devil is addressed as the "teacher of heretics." In a similar manner, the angels are our teachers of truth. Heresies are most pernicious.

cious because they resemble the truth in many ways, and are therefore most effective tools of the demons in the destruction of souls. The late Bishop Louis OFM, used to say that heresy is like a drop of poison in the well. Ninety-nine percent of the water in the well is good water, but that one drop of poison ruins it all. Most of what the heretics says is true, it is just the one error that ruins everything else.

We see that Our Lord, Jesus Christ favors the humble sinner over the proud Pharisee. Pride is a lie and is most detestable to God. The Pharisees were known to be strict followers of the Law, and they were at least outwardly: devout, pious, good, and holy. This one evil of pride destroyed the value of everything else that they did. Perhaps we can better understand the dangers of heresy and heretics, when we consider that they serve the devils all the while that they appear to be serving God. They will even persecute or kill the true servants of God, thinking that they are giving honor and glory to God. In this sense, the Satanists are more honest and

trustworthy than the heretics. We can guard ourselves against the open enemy; it is the false friend that is the most dangerous to us.

We have seen or experienced how far human efforts get us in our spiritual struggle. In reflecting upon this humbling understanding of ourselves, we should be even more eager to beg our Guardian Angel to come to our assistance. We need wisdom greater than that of King Solomon. We do not have it, but the angels do and are eager to share it with us. The angels can alert us to the hidden heresies all around us, to help us avoid their traps. Then they can remind us of our own frailty to keep us humble, honest and true as we grow in charity day by day in their loving guidance.

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CONSERVATIVE OR LIBERAL?



Father Joseph Noonan, OFM

One might think from the title the topic of this article will be about conflicting political views. Others might guess it will be about the two main political parties in this country, Democrats versus Republicans. The fact is it will be about neither of these.

There has been a devastating change in the manner in which Catholics generally have been described according to their acceptance or non-acceptance of the Deposit of Faith. This writer believes the change was calculated.

The teaching of the Church is clear on this point. Any Catholic desiring to be a Catholic in good standing must accept all of Her doctrines and dogmas. There has never been any legitimate way to maneuver around it. Simply put, there is no room for compromise. Prior to the Modernist Revolution it would have been quite simple, either you were a Roman Catholic or you were not.

It is undoubtedly the Modernists who came up with a *different way of classifying Catholics*. One might innocently wonder why this was done. Again, the naïve Catholic might conclude the Church now allows Catholics to have different opinions and still be considered as good Catholics. Truth is indeed stranger than fiction!

It seems as though the change began to occur with the anti-Council Vatican II. The reason, of course, was to make it possible for heretics to promote their errors and somehow remain “in the Church.” Church law, in most all cases automatically excommunicates a person who obstinately holds to his errors, especially after he has been warned by legitimate Church authority. The heretics will cleverly say they were never warned, but that is certainly not true. The Modernist Church of “grand silence” has been put into operation. It is quite simple and tragically diabolical. The

Modernist clergy, especially the hierarchy, rarely speak out against heresy. Naïve Catholics take this silence as consent, which is certainly not the case. The Modernists know the average Catholic isn't educated well enough to know the difference between truth, half-truth and error. The Catholics who had good educations were treated in a rather different manner. Even as a young Catholic this writer noticed the *modus operandi*. The Modernist clergy usually said little during the "firestorm" of objections which were constantly brewing in the 1960's and 1970's. When they did speak it was with the well-versed "forked tongue." Today we simply refer to it as "Modernist doublespeak."

For the "uninitiated masses," doublespeak is the language of the heretical clergy. It doesn't matter if the words are spoken or written, they are purposely conveyed in an obscure manner. The Modernist's intention is to be unclear. In the same way the documents of anti-Council Vatican II were quite obscure, their comments and articles were meant to be vague. It is a devious and disingenuous way of dealing with Catholics. It has been quite clear for many years the Modernists have but one

intention, i.e., to deceive the Catholic Faithful down the road to spiritual perdition.

If one were to look back to the Catholic news of the 1960's, this is where he would find the origin of the terms conservative and liberal being inserted into the Catholic mindset. Although it may have been objectionable to the astute Catholic, over a period a time the average Catholic found the use of these terms to become more acceptable.

It eased consciences which were being "re-formed" by the Modernists. At that time, artificial contraception was being used by a growing number of Catholic couples. The dogma "No Salvation Outside the Catholic Church" had to be shelved for the sake of ecumenism. The replacement of the Requiem Mass with a canonization ceremony introduced the error of the salvation of all men, regardless of whether or not they held to the Deposit of Faith. The errors in the New Mass were accomplished secretly and successfully because so few knew the doctrine contained in the Holy Sacrifice of the Mass.

The result of this ongoing revolution is that "Catholics", re-

ardless of their acceptance of the True Faith, are labeled as either liberal or conservative Catholics. It truly has become the Church of Believe as You Wish, for it no longer makes any difference.

A true story was recently conveyed to this writer proving the point. Sometime in the past few years, a young woman was taking the infamous RCIA classes in the Modernist Church. On one occasion she took with her the Catechism of the Council of Trent. She asked about using the catechism for the classes she was taking and was told that this catechism is no longer used. How is this possible in the Catholic Church? Are these teachers liberals or conservatives in their own minds? Does it make any difference?

It is quite clear to knowledgeable True Catholics the Modernists are simply heretics. Modernists want to “deviate from such strong language” and label themselves simply as liberal Catholics. If a person wants to abide by the entire Deposit of Faith he is labeled as a “conservative” Catholic. Of course, in reality, the only Catholics who are rejected by the Modernist clergy and some

of the laity are the True Catholics.

The situation has become so degraded that if someone rejects abortion and homosexuality, he could easily be thought of as a conservative. If he prefers the Latin Mass he is most definitely a conservative. Is it possible for a Catholic woman to wear immodest fashions and styles and still be considered conservative?

Thirty-six states have now approved “same-sex marriage.” How many Modern Catholics accept and approve of this debauchery? One wonders if there is any way to accept sodomy and be thought of as a conservative? Should Catholics married outside the Church be allowed to receive what they believe is Holy Communion? Does the division among Catholics on this issue fall along liberal and conservative lines?

Were there any self-styled conservatives who voted for Barack Obama? How many conservatives voted for anyone who has approved of abortion? What does it mean today to vote as a Catholic? Why is it that so many “Catholics” must vote as Democrats when the party platform is not only against Church teachings, but clearly has a so-

cialist agenda? Pope Pius IX clearly stated a Christian (Catholic) could not be both a socialist and a Christian (Catholic). Does anyone make this distinction anymore? Does it really matter?

What happened to simply being either Catholic or not? How has political correctness (thought control) changed the ideas of Catholics?

The Church condemned Liberalism in the 19th century. It clearly understood the dangers to the Church as a whole and the Catholic individual in particular. There will be many who will not make the connection between Liberalism and the liberal mindset they now live. The social and spiritual conditioning has been so thorough that only a few have understood it well.

It must clearly be understood before this quote is presented that quoting the condemnation of liberalism does NOT give approval to the so-called “conservative” movement taking place today. The conservative of today is, indeed, quite liberal in his thinking. We are not speaking simply of a pendulum swing in society, but more accurately the departure of the most important Catholic Christian principles which the

Church has spoken on at length in the past.

“Liberalism, whether in the doctrinal or practical order, is a sin. In the doctrinal order, it is heresy, and consequently a mortal sin against faith. In the practical order, it is a sin against the commandments of God and of the Church, for it virtually transgresses all commandments. To be more precise: in the doctrinal order, Liberalism strikes at the very foundations of faith; it is heresy radical and universal, because WITHIN IT ARE COMPREHENDED ALL HERESIES. In the practical order it is a radical and universal infraction of the divine law, since it sanctions and authorizes all infractions of that law.” – from Liberalism is a Sin.

Who has made the connection between the heresy of Liberalism and Modernism and why the average lay or cleric Modernist Catholic is quite liberal? It is because they have been conditioned (brainwashed) to accept HERESY while believing they are Catholic. This is why some of them support abortion, accept homosexuality, vote for candidates like Barack Obama, desire that Catholics married outside the Church re-

ceive Communion, and a host of other errors.

How many are able to understand that the error of Liberalism is the foundation for Modernism? Once again, let us quote from the book Liberalism is a Sin. “*Liberalism is the dogmatic affirmation of the absolute independence of the individual and of the social reason. Catholicity is the dogma of the absolute subjection of the individual and of the social order to the revealed law of God.*”

The conclusion one must make is quite simple. In the Catholic sense there is no such thing as a Liberal Catholic, nor is there a Conservative Catholic. One is either Catholic or one is not. Do you accept the entire Deposit of Faith, or that which is easy and convenient? Is this the Church of the Smorgasbord Religion?

The Modernists allow dissidents in their church because it is no longer Catholic. They canonize the likes of Mother Teresa, Karol Wojtyla or Angelo Roncalli for their new church, but not for the Roman Catholic Church. How does one allow heretics (the “liberals” who deny the truth) to sit in the same pew as the lay Catholic (the conservative) who has no

intention of denying any part of the True Faith?

The media desires to destroy the True Faith. This is why they mock the Church at every turn. This is why they push for the slaughter of innocents, the acceptance of sexual perversion, and the breakdown of all dogma and Tradition. This is why they constantly work to divide Catholics into the liberal and conservative camps. While trying to present themselves as accepting all Catholics, they mock those who wish to hold to the True Faith. The Modernists along with the media have created the false imagery of Conservatives and Liberals in one happy church.

In the end, the idea of a Church which allows many false opinions, ideas and errors (the Modernist Church) alongside truth (the True Catholics) is a lie which works to distort and undermine the Eternal Truth. Do not be fooled by this nightmare of a Modernist dream.



Franciscans and the Protestant Revolution in England

Francis Borgia Steck, O.F.M.

CHAPTER X

DEATH AND DESTRUCTION, 1538-1547

(Continued)

On the other hand, we know of some who, like the Observants, refused to submit and underwent great hardships for conscience sake. This was owing perhaps to the fact that in the summer of 1534, as we have heard, they were compelled to receive many of the expelled Observants into their houses, and thus had occasion to become more intimately acquainted with their reformed brethren. Many, no doubt, admired them for their virtues and gradually imbibed their principles and ideals, so that in time they, too, became unflinching supporters of papal supremacy. Parkinson tells us that the Conventual community at Ware strenuously denounced the king's attitude toward the Pope, and that for this reason it was dissolved as early as 1534.¹² Others, we find, were cast into prison for

being too outspoken in their defense of the Holy See. When Fr. John Hunt and Robert Ellis had to leave their convent, they were asked whether they would again wear the habit; whereupon "they both said they would not for a year or two and by that time perchance there would be another change." For this reply they were imprisoned.¹³ Again, Fr. William Petty, who belonged to the Jersey community, was found guilty of high treason and condemned to death for maintaining the spiritual supremacy of the Pope. Writing to Cromwell for instructions regarding this friar's execution, Southwell declares, "Petty is subtly witted as he is ingenious, and hath as pleasant instrument for the utterance of his cankered heart as I have heard."¹⁴ At Reading, the members of the community were mostly men of advanced age. The guardian, Fr. Peter Lawrence, was a personal friend of Dr. London, the royal commissioner, who in September, 1538, confiscated the con-

12. Parkinson, Part II, p. 12.

13. Gasquet, *Henry VIII . . . Monasteries*, Vol. II, p. 261, footnote.

14. Gasquet, *Ibidem*, p. 264.

vent, but allowed the friars to remain provided they would not wear the habit. For a time, it seems, they complied, trusting perhaps, like so many others at the time, that after a few years the king would relent or die. A year later, however, in November, the guardian together with Fr. Giles Coventry, one of the community, are found on the list of prisoners in the Tower.¹⁵

During the suppression of the lesser monasteries, in 1535 and 1536, the Conventual houses had not been molested, since, as Parkinson says regarding the one at Coventry, "there was nothing to be got by their ruin, forasmuch as they had no endowment of lands; etc."¹⁶ After the northern rising, however, when motives of revenge were added to those of avarice, the Conventual houses with all that belonged to them were appropriated by the crown. Now it became manifest how the friars were practicing the vow of poverty. Parkinson's account which is based on Speed, Leland, and Weever, and Wright's *Suppression of the Monasteries*, which contains 142 letters¹⁷ written by the king's officials immediately after their visit to the religious houses, show clearly that the great majority of the Conventual friaries had little or no

valuation. Indeed, many are not even mentioned, while others are recorded as having "no rents" — "no lands" — "no value." Regarding landed endowments apart from the sites of the friaries, Little contends that they were "small in amount, of recent origin, confined to a few houses, and devoted to special services."¹⁸ "The friars had nothing in propriety, nor in common," writes Fuller, "but being mendicants, begged all their subsistence from the charity of others. True it is they had cells or houses to dwell in, or rather to hide themselves in. So the foxes have holes and the birds of the air have nests; but all this went for nothing, seeing that they had no means belonging thereunto. It will be objected that many convents of friars had large and ample revenues, as it will appear by perusing the Catalogue in

17. The greater portion of these letters, Wright assures his readers, are reprints from a volume in the Cottonian Library in the British Museum. The author's purpose in publishing these letters was to show, as he himself says, "the facility with which the inmates of the monasteries, at the time of their dissolution, confessed to vices from the very name of which our imagination recoils." Whatever truth there may have been in the charges proffered by the royal visitors against the religious, it is a striking fact that in all the letters not a single instance occurs where the sons of St. Francis are accused of leading lives unworthy of their sacred calling.

18. Little, p. 23.

15. Gasquet, *Ibidem*, pp. 265, 336.

16. Parkinson, Part II, p. 34.

Speed's tables. I have nothing to return in answer hereunto, save only that . . . these additions of lands unto them are of a later date, and, believe it, not of their seeking, but their benefactors casting upon them."¹⁹

A few figures will show how well these words apply to the Conventual friars. At the time of the suppression, their annual revenues at Walsingham, Bedford, and Aylesbury were a little over £3. After visiting the friars at Aylesbury, John London wrote to Cromwell, "I found them very poor and in debt, their ornaments very coarse, and very little stuff of household." The largest of their friaries, according to Leland, was the one at Northampton; and yet the yearly income here was only £6 17s. 5d. The house at Bridgenorth was rated at £4 per annum. On surrendering it, the friars declared "that they were not able to live; for the charity of the people was so small that in three years they had not received in alms in ready money the sum of ten shillings a year, and they lived only by a service that they had in the town in a chapel on the bridge."²⁰ At Coventry, according to Dugdale, "they had no lands, nor other possessions, spiritual or temporal, but only liberty in the coun-

try to receive the charity of good people."²¹ At Boston, the royal agent found the four houses of friars, one of which belonged to the Conventuals, very poor and the inmates in great need. In the Conventual friary at Lincoln, he found nothing worth mentioning save the conduit which the mayor and the aldermen asked to have turned into public use. Regarding their house at Gloucester, the commissioner reported, "The Gray Friars is a goodly house, much of it newly built, especially the church, choir, and dormitory; the rest small lodgings; divers leases out for years of lodgings and gardens; no lead but a conduit and small gutters." At Stafford, they had "the choir leaded and a chapel, small implements, no plate but a chalice and six sponys (spoons?), in rents 6s. 4d.," while at Shrewsbury were found "a proper house, small implements, no jewels but a plate cross (of) silver, and a little chalice of little value; no rents but their house and about three or four acres of arable land lying to it."²²

Parkinson brings the copy of an instrument to which, in October, 1539, friars of Coventry and

19. Parkinson, preface to Part II, p. iv.

20. Hope, *Franciscan Martyrs in England*, pp. 65 seq.

21. Parkinson, Part II, p. 34. From this it would seem that the Conventuals, in strict keeping of the Rule of St. Francis, were wont to go on quest for their daily subsistence.

22. Wright, *Suppression of the Monasteries*, pp. 192, 199, 204, 205.

Stamford affixed their names, thereby surrendering the convent to the crown.²³ The document is interesting inasfar as it shows what a comedy of legal formalities were gone through to give the proceedings the semblance of justice.

For as much as we the warden and friars of the house of St. Francis in Coventry, in the county of Warwick, commonly called the Grey Friars in Coventry, do profoundly consider, that the perfection of Christian living does not consist in dumb ceremonies, wearing of a grey coat,²⁴ disguising ourselves after strange fashions, "doking, nodding, and bearing," in girding ourselves with a girdle full of knots, and other like papistical ceremonies, wherein we had been most principally practiced and misled in times past; but the very true way to please God, and to live a true Christian man, without all hypocrisy and feigned dissimulation, is sincerely declared unto us by our Master Christ, his Evangelists, and Apostles: being minded hereafter to follow the same, conforming ourselves unto

the will and pleasure of our supreme head under God on earth, the King's majesty, and not to follow henceforth the superstitious traditions of any foreign potentate or peer; with mutual assent and consent,²⁵ do surrender and yield up into the hands of the same all our said house of Saint Francis, Grey Friars, in Coventry, with all the lands,²⁶ tenements, gardens, meadows, waters, pondiards, feedings, pastures, commens, rents, reversions, and all other our interest, rights, or titles, appertaining unto the same. Most humbly beseeching his most noble grace to dispose of us, and of the same, as best shall stand with his most gracious pleasure: and further freely to grant unto every one of us his license under writing and seal to change our habits into secular fashion and to receive such manner of livings as other secular priests commonly be preferred unto. And we all faithfully shall pray unto almighty God long to preserve his most noble grace with increase of much felicity and honor. And, in witness

23. Parkinson, Part II, pp. 35, 27.

24. Here Parkinson remarks, "The friars were not such fools as to have, at any time, believed that Christian perfection consists in dumb ceremonies, or in any outward dress; but this was said for them."

25. Parkinson observes that Dugdale suggested the term *forced* in place of mutual *assent and consent*.

26. "This is for form's sake," comments Parkinson; "for it was well known that the friars there had no lands, tenements, etc., whatever is said in the form." The instruments had been formulated by the commissioners to suit all emergencies.

of all and singular the premises, we the said warden and convent of the Grey Friars in Coventry to these presences have put our convent seal, the fifth day of October, in the thirtieth year of the reign of our most sovereign lord King Henry the Eighth, or anno 1539.

Such were the instruments which the commissioners laid before the friars. Referring to the one just adduced, Gasquet observes, "Although the document has often been pointed to as proof that the religious themselves confessed the iniquity of their lives, no reasonable man can doubt that, like other so-called 'confessions,' this was a ready-made document."²⁷ To throw dust in the eyes of the people, they were made to read as if the friars surrendered voluntarily. The fact is, however, they were morally forced to sign, being told that, whether they did so or not, their possessions by an act of parliament already belonged to the king; that non-compliance would serve only to make matters worse; and that it would, therefore, be wisest for them to make a virtue of necessity and do the king's bidding.²⁸

So radical and thoroughgoing was the procedure of Richard Ingworth and his fellows that within a twelvemonth all the friaries of the Conventuals were in the hands of the king. After turning out the helpless friars, the commissioners forthwith set about dismantling the buildings of whatever might realize a few shillings for the royal coffers. Thereupon, the sites were either sold or leased for a mere pittance. It is touching to read how wantonly they despoiled the friaries at Stafford and Litchfield.²⁹ The missals, linens, and sacred vestments in the sacristy, the crucifixes, candlesticks, statues, pews in the church and choir, the furniture in the friary, yes even the cooking utensils in the kitchen and buttery — everything that was not thought worth while forwarding to headquarters, was offered for sale, the friars themselves in some instances becoming the purchasers. Thus we find, for instance, that the guardian of Stafford bought two brass pots and Fr. Wood one of the sacred vestments.

Only meager accounts have come down to us as to the eventual fate of the buildings. The

27. Gasquet, *Henry VIII Monasteries*, Vol. II, p. 268.

28. See Parkinson, Part II, p.27, quoting Fuller.

29. See Wright, pp. 266-278, where he brings the accounts of John Scudamore regarding the sale of certain friaries.

friary at Yarmouth with other lands was given to Cromwell.³⁰ As a rule, their new owners either let them fall to ruin, or had them wantonly defaced and torn down, or had them converted to profane uses. Thus, when Parkinson wrote, the belfry of the friars' church at Coventry was used as a barn. The author says that he himself had seen a tasker threshing in it.³¹ In some instances, the houses were obtained by the city for public use. Thus, as we have heard, the mayor and aldermen bartered for the conduit of the Lincoln friary. At Grimsby, the city officials desired half of the house "to make of it a common house of ordnance and other necessaries for the defense of the king's enemies if need be," because it stood "very well for the purpose, near the water and open to the sea." At Worcester, the friary was sold to the city, after the superfluous buildings had been demolished. At Reading, the church was successively used by the city as a town-hall, a work-house, and a jail.³²

Only of the houses at London and Oxford have interesting details been transmitted to poster-

ity. The beautiful church of St. Francis in London, on the north side of Newgate Street, that harbored the tombs of more than six hundred persons of royalty and distinction, was at first used as a wine store. Seven years later, on January 3, the king had the church reopened, wishing to found a new parish to be known as Christ Church. But the value of the property was so small that to support the parish he was constrained to add to it St. Bartholomew's Hospital in Smithfield, the churches of St. Nicholas and St. Evin and as much of St. Pulcher's as lay within Newgate, together with an annual grant of five hundred marks in land. During the great London Fire, in 1666, the church was destroyed. It was subsequently rebuilt on the site where the choir of the old church stood.³³ In 1552, Edward VI had the convent buildings repaired and turned over to the city to be used as an orphanage and school, which for many years after was known as Christ Hospital or Blue Coat School. A part of the wall belonging at one time to the library is thought to be the only fragment left of the ancient friary.³⁴

30. Little, p. 225.

31. Parkinson, Part II, p. 36.

32. Gasquet, *Henry VIII . . . Monasteries*, Vol. II, pp. 273 seq.

33. *Grey Friars Chronicle*, pp. 213, 216; Parkinson, Part II, p. 2; Camm, p. 290, footnote.

34. Parkinson, Part II, p. 7; Staunton, *The Great Schools of England*, Pp. 442-462; *Encyclopedia Britannica*, Vol. XIV, p. 844.

At Oxford, the stately buildings with their spacious garden and orchard were leased for a paltry sum, which was paid to the king till the year 1545, when he sold the premises. "Then down went the trees," writes Wood, "and the grass plots were everywhere trodden out of all form; nay, the church itself was entirely pulled down, and the stones and statues, and the very monuments of the dead escaped not, but were wholly demolished, taken away, and disposed of, for any use that could make the sale of them bring a penny." The same historian informs us that when he was a student at Oxford, about the middle of the seventeenth century, a little old building could still be seen, which it was said had once been the study of FF. Roger Bacon and Thomas Bungey.³⁵

More deplorable was the subsequent lot of the ejected friars. The only ones known to have obtained pensions were Fr. Thomas Chapman, guardian of London, and his fellow guardian of York. "The rest," Gasquet writes, "were dismissed from their houses with some small gratuity, generally only a few shillings,

and left to provide for themselves."³⁶ They wandered about from place to place, homeless and penniless, entirely dependent on the charity of the people. But these were poor themselves, owing to frequent taxations, and moreover dared not show too much favor and openly offer protection to those on whom the hand of the king had fallen so heavily. Of the ejected friars, none suffered greater hardships than the priests. "Only one or two individuals," says Gasquet, "were granted any pension for their support. As a rule a few shillings (on an average apparently about five shillings) was delivered to each one on being turned out into the world to find their own living as best they might. Even when they secured what is known as a 'capacity' — that is, permission to act as one of the secular clergy — employment was by no means easy to be obtained. The bishops were no lovers of the wandering friars, and the destruction of so many churches diminished the possibility of obtaining any cure of souls, even had they been willing to present them to any."³⁷ Hence we hear Richard Ingworth pleading on their behalf with Crom-

35. Parkinson, Part II, pp. 25 seq.; Leon, *Aureole Séraphique*, Engl. transl., Vol. IV, p. 352, footnote. — Anthony Wood was born in 1632 and died in 1695.

36. Gasquet, *Henry VIII . . . Monasteries*, Vol. II, p. 454.

37. Gasquet, *Ibidem*, p. 273.

well. "They are very poor," he writes to the minister, "and can have little service without their capacities. The bishops and curates are very hard to them, without they have their capacities."³⁸ On another occasion, the same commissioner informs Cromwell, "I have written to divers of the bishops and with divers I have spoken to license them (the friars) till after Michaelmas, and at that time I have promised to send their license to certain places where they shall have them free, for the most part of them have no penny to pay for the charge of them."³⁹

To what measures individuals would resort in their extreme need, we learn from the case of Fr. Richard Sharpe. Unable to procure an instrument that would commend him to some bishop and legalize his acting as priest, he borrowed the one which his confrere, Fr. John Young, had obtained. Of this he made a copy in his own name and, as may be supposed, presented it to some bishop. But the forgery was discovered and, in April, 1539, Fr. Sharpe was arraigned for treason and condemned to be hanged, drawn, and quartered. For some reason or other, the sentence was not carried out and later the friar

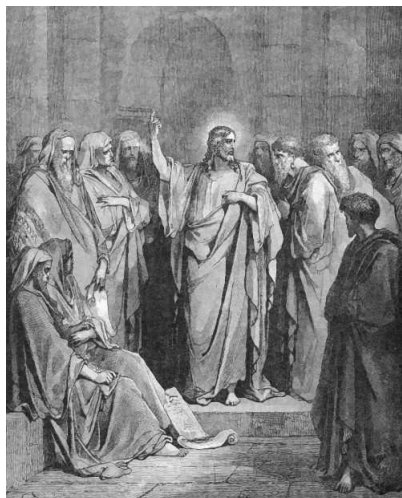
was set at liberty.⁴⁰ Another circumstance that caused the ejected friars great anguish of soul was the fact that government spies were closely watching their every movement. Any word or act of theirs that could be interpreted as a sign of dissatisfaction with the late proceedings against them, was immediately reported to headquarters. In consequence, the poor friars knew not whom to trust nor whither to turn for comfort and relief. Thus, in the course of time, their condition grew from bad to worse. That in the end some of the number gave way under the pressure of want and distress and went over to the king's side, is not to be wondered at. On the other hand, it is safe to say that the great majority remained true to their faith and calling and gradually succeeded in leaving their native land for Ireland, Scotland, and Flanders, where, since 1534, many of their reformed brethren of the Observance had found a hearty welcome.

40. Gasquet, *Ibidem*, p. 471



38. Wright, p. 193.

39. Wright, p. 210.



OUR BEST FRIEND

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

CHAPTER XXII

Grief of the Heart of Jesus at
the Dishonor of God

*"They have hated both Me and
My Father" (cf. Jn. 15:24).*

1. *The highest aim of our divine Saviour is the honor of His heavenly Father.* Every conspicuously great man has also one great ambition to which he devotes all his energies. The greatest of all men who have ever lived or will yet live is our Lord, Jesus Christ. It follows, therefore, that He proposed to Himself the greatest conceivable purpose. We know His life's work. It was to redeem the men of all times from sin, ignorance, and eter-

nal misery; to lead them back to truth, justice, and happiness. But the salvation of the world is not the loftiest aim possible. There is a higher one, namely, to procure the glory of God, that is, to bring men to adore, reverence, and love God chiefly by the obedient observance of His commandments.

Christ Himself has designated the glory of God as the supreme purpose of His life. At His very entrance into the world, He said: "Behold, I come to do Thy will, O God" (Heb. 10:9). Perfect conformity to the will of God even to the extent of laying down His life was the guiding principle of all His thoughts and

deeds. "He who sent Me, the Father, has given Me commandment what I should say, and what I should declare. . . . The things, therefore, that I speak, I speak as the Father has bidden Me" (Jn. 12:49, 50). "I have come . . . not to do My own will, but the will of Him that sent Me" (Jn. 6:38). "I freely lay down My life. This commandment I have received from My Father" (cf. Jn. 10:17, 18). Our Saviour makes similar statements again and again. Even at the last supper, He said: "But . . . that the world may know, that I love the Father, and that I do as the Father has commanded Me" (Jn. 14:31).

When His soul was troubled to its depths at the thought of His impending sufferings, He prayed: "Father, glorify Thy name"; because "for this cause I came unto this hour" (Jn. 12:28, 27). The single thought that this concerns the honor of the heavenly Father, was sufficient to calm the troubled waters of fear which surged over His Sacred Heart. Even in the Garden of Olives, when the death agony had bowed Him

to the earth and was forcing His blood through the pores of His body in the sweat of blood, the one cry that escaped His lips was: "Father . . . not My will, but Thine be done" (Lk. 22:41 ff.).

At the end of His life He could, therefore, address His heavenly Father and say in all truth: "I have glorified Thee on earth; I have accomplished the work that Thou hast given Me to do" (Jn. 17:4). On the cross He said: "It is consummated." Then He bowed His head and died (cf. Jn. 19:30). Having worked and suffered so tirelessly for His heavenly Father, He bowed His head as though to rest it on the bosom of God.

It is true that the Father glorified His Son as a reward for His efforts, His suffering and death. He "hath exalted Him and hath bestowed upon Him the name that is above every name; so that at the name of Jesus every knee should bend, of those in heaven, on earth, and under the earth, and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father" (Phil. 2:9 ff.). This glory, too, is utilized by our Saviour to glorify His Father in turn. "Glorify

Thy Son, that Thy Son may glorify Thee" (Jn. 17:1). The Father glorifies the Son by making Him the glorious head of the kingdom of God, the Church. The Son glorifies the Father through the Church which lives in and by His spirit and which exercises uninterrupted praise of God in her teaching, in the dispensation of her sacraments, in her divine worship. Her praise of God will never cease while time endures. Finally the end of the world will come and the Son, to whom the Father has subjected all things, will, in turn, subject Himself and His triumphant Church to the Father, and with His followers will have no other occupation than to offer to God the eternal sacrifice of adoration, praise, and thanksgiving. Then God will be "all in all" (1 Cor. 15:28).

Subjection to God is predicated of the humanity of Christ, for it, too, is a creature. Every rational creature is created to know, love, and honor God; hence, also the human nature of Christ. But never has any creature grasped as perfectly as the soul of Christ the full meaning of this highest end, its necessity, its conformity with rational nature, its

excellence, and unconditioned desirability. Therefore, no creature ever tended so perfectly toward this end as did the soul of Christ or so inexorably made it the guiding principle of the whole of life and of each individual act. There never was a more zealous promoter of God's glory; never one to equal Him. The heart of Jesus is a sacrificial altar on which the most perfect sacrifice of adoration is continually offered to God, a sacrifice which is pleasing to God above all other sacrifices.

2. *The heart of Jesus, enkindled with zeal for the honor of God, keenly feels the dishonor that is offered to God.* How could it be otherwise? Every dutiful child feels deeply the insults and injuries to which his parents are subjected. But the love of a child for its parents is small and insignificant when compared with the love of the heavenly Father which burns in the heart of Jesus. Only if we could understand the greatness of His love, would we be able to fathom the depth of sorrow which the offenses against God cause Jesus. Since this is impossible, we must content ourselves with the confession that this

sorrow surpasses our comprehension. Yet our Saviour would gladly suffer still more if by His suffering He could prevent the offenses men commit against God.

Jesus, who has predicated of Himself *meekness* of heart (cf. Mt. 11:29), seems in His zeal to put meekness aside when there is question of God's glory. He manifested this characteristic at the very beginning of His public life, when He saw the temple at Jerusalem desecrated by the greed of merchants. A holy anger seized Him. He made a scourge out of cords and drove the tradesmen with their wares out of the temple, saying: "Do not make the house of My Father, a house of business" (Jn. 2:14 ff.). The Evangelist adds: "His disciples remembered, that it was written: 'The zeal for Thy house has eaten Me up'" (Jn. 2:17). The quotation here is from the sixty-eighth Psalm which refers to the Messiah. There we read: "Because for Thy sake I have borne reproach, shame hath covered up My face. For the zeal of Thy house hath eaten Me up: and the reproaches of them that reproached Thee are fallen upon Me" (Ps. 68:8-10). Burn-

ing with zeal for the glory of God, the heart of our Saviour is consumed at the spectacle of such profanation of the sanctuary of God; it feels these profanations more keenly than the insults God's enemies direct against His own person.

If the grief of the heart of Christ was so great at the sight of the desecration of the material temple at Jerusalem, we can easily judge how much greater it must be at the violation of the spiritual temple, the soul, by mortal sin. Here the world penetrates the sanctuary not with objects which are as innocent in themselves as the barter of sheep and oxen, but with all the moral perversity of the devil himself. The Jews did not drive the Lord out of their temple, but mortal sin banishes Him from the soul. "Do you not know that you are the temple of God, and that the spirit of God dwells in you? If any one destroys the temple of God, him will God destroy" (1 Cor. 3:16, 17). It was Christ's intention to make the hearts of men once more temples of God (cf. Jn. 14:23); sin transforms them into abodes of the devil; "for what participation hath justice with injustice? Or what fellowship hath light with

darkness?" (2 Cor. 6:14.) Grace, virtue, merit, the beauties of the soul, in fine, all the treasures which Christ merited for us at the expenditure of so much energy and at the cost of His life's blood — all are destroyed. The kingdom of God, which Christ came to announce and establish, is destroyed in the soul, and Satan is enthroned once more in the heart from which Christ had banished him.

To serve God by doing His will most perfectly was the sum and substance of Christ's life on earth, the one desire of His heart. The sinner, on the other hand, in the act of sin comes before his God and says in effect: "I will not serve" (Jer. 2:20). To lead men by the path of the observance of the commandments of heaven, where they will eternally praise God, was and is His most cherished plan. Sin leads men to hell, where they blaspheme God forever. Mortal sin, then, is diametrically opposed to the plan Christ strove to realize. It is altogether impossible, therefore, that rebellion against God should not cause Him great pain.

3. *What are the sentiments of the heart of Jesus as He contemplates the Christian world?* As He looks upon those members of His kingdom who have been consecrated by baptism to procure the glory of God, does He see His life's ambition realized, and gaze upon a great family of God's children who are exceedingly dear to God and live only for His glory? Would that this were so! Each Christian ought to be another Christ. God's gaze ought to rest with pleasure on Christian communities. What He had once said of His only-begotten Son, He should be able to say of His adopted children: "These are My beloved children, in whom I am well pleased."

God is pleased with all those who are in the state of sanctifying grace, and His pleasure grows in proportion as they advance in grace by the conscientious fulfillment of all their obligations and by the frequent reception of the sacraments. Are all those who have been baptized in the state of sanctifying grace? We are unable to see the souls of men. But our Saviour sees them. This is why. He has instituted the sacrament of penance, for

He foresaw its necessity. He knew also that even those who had been baptized would again deliberately return to that awful condition from which He had rescued them at the cost of so much labor and such great sacrifices. We read in the first chapter of the fourteenth session of the Council of Trent: "If those regenerated possessed such gratitude toward God that they would faithfully guard the justice they received by His grace and liberality in the sacrament of baptism, there would have been no need of another sacrament different from baptism for the remission of sin."¹

Hence, it is certain that not all Christians preserve their baptismal innocence. In the early ages of the Church, those who had committed especially grave and public sins were compelled to do public penance. During the divine service they stood in a place especially reserved for them so that St. Augustine, in the course of one of his sermons, could point to them and say: "The penitents whom you see there have committed grave sins."² If we

should now divide all Christians into two groups, as they will be divided at the last judgment, with those who possess sanctifying grace standing on the right side, and all the sinners on the left — on which side would we find the greater number? That is God's secret. Our Saviour has said: "Wide is the gate, and broad the way that leads to destruction, and many there are who enter that way" (Mt. 7: 13). There are Christians who speak frankly of their sins as though they were of little importance or even boast of them and try to bring others to their mode of life; many more there are who make no attempt to disguise their sinful lives; and many more still who, though addicted to sin in secret, still strive to pass as good Christians. The devil can point to all these in mockery and say to Christ: "Behold, here are those for whom You shed Your blood and whom You made children of God by baptism that they might constitute the assemblage of the true worshipers of God and honor Him by their thoughts, words, and deeds; surely You cannot be proud of these disciples of Yours." Cannot the devil use such mocking language in all justice? As a matter of fact, is

¹ Sess. 14, C. 1.

² St. Augustine, *De Symbolo ad Catech.* c. 7.

he not infernally pleased at the morals of so many Christians? And is there not a corresponding sorrow in the heart of our Saviour, who sees the honor of His heavenly Father trodden underfoot by the conduct of so many Christians?

In these latter days many have begun to show openly sentiments which formerly were carefully hidden in the depths of the heart. Within the past three or four decades very many who had posed as Christians have thrown off the mask and exposed externally all the corruption that dwelt within their hearts. Two vices in particular, covetousness and inordinate love of pleasure, have manifested themselves without restraint in startling ways. The essence of all wisdom for thousands has become: overreach, cheat, steal, rob, make money in any and every way possible. And though the people are suffering want, children perishing for lack of good food, and nations are bleeding from a thousand wounds inflicted by war, these reckless spirits carouse, dance, rejoice, and tear down all the barriers of propriety and morality.

Our Saviour still dwells in many churches despite the godlessness which everywhere

surrounds Him. Will our coldness and indifference cause Him to depart from us entirely and leave us to the misery of our own choosing? Not that, O Lord, not that! We will offer reparation to the best of our ability, we will fight and suffer for Thy honor, faithful until death, be the cost what it may.

Let us take to heart the words of a great saint, a gifted, noble, and courageous woman, St. Teresa: "Christians, it is high time for you to defend your King and gather about Him in His great abandonment. For small is the number of the faithful which still surround Him, while the number of those who follow Lucifer is great. O (Jesus Christ) Thou true friend, how shamefully those reward Thee who betray Thee! O true Christians, weep with your God!" St. Teresa, pray for us that we may weep with our God as thou hast wept, and also exert ourselves to the full measure of our ability as thou hast done in order to bring victory again to the cause of God.





FRANCISCAN SAINTS

APRIL 25

VENERABLE MARY
ASSUNTA PALLOTTA

Virgin, Third Order

In May, 1904, this charming ornament of the Franciscan Missionaries of Mary knelt before Pope Pius X to ask his blessing before setting out on her journey to the Chinese mission. At this writing another Pius seems prepared to bow before her as he confers on her the honor of the altars.

The venerable servant of God Mary Assunta hails from Piacenza. In her youth she was obliged to perform every manner of lowly service in order to help her parents, who were in straitened circumstances.

She attracted everybody by her modest reserve, and nobody could have found it in him to speak a coarse word in her presence. Jesus in the tabernacle was the love of her

soul.

After she had been invested with the holy habit among the Franciscan Missionaries of Mary, she formed a definite resolution which became the motto of her life: "I will become a saint!" She delighted in taking the last place.

On the journey to the Chinese missions in the spring of 1904, a severe storm arose. She was asked whether she was not afraid. But she calmly replied: "I have nothing to fear. It is all the same to me whether I arrive at my goal or whether I am drowned in the depths of the sea. Just so that the will of God is accomplished."

Arrived at the Franciscan mission in Shansi, she was at once appointed to duties in the

orphanage there. Meanwhile, her union with God was so intimate that no external occupation could disturb it. The task assigned her by Providence, to win the heathens for Christ by her holy and innocent life as well as by her holy death, was shortly to be accomplished.

Within a year after her arrival in this pagan land, Mary Assunta was attacked by typhus and died a victim of love on April 5, 1905, at the early age of twenty-seven years. Pagans as well as Christians hastened to her grave to implore her powerful intercession in the most varied needs. She is the first member of her community to be proposed for canonization, and her cause is already well advanced before the Holy See.

ON MODEST DEMEANOR

1. A modest demeanor is a means of edification. This is evidenced in the life of the venerable Mary Assunta, who by her modest and reserved

conduct fascinated even the rudest characters. She was treading in the footsteps of St. Francis. Taking with him Brother Leo, St. Francis one day went out to preach. The pair walked about the streets of Assisi in silence and with eyes cast down. Presently they returned to the convent without having said a word. Wondering, Brother Leo addressed his saintly Father, saying: "But did we not intend to preach?" St. Francis replied: "We did preach." — Always keep in mind the words of the Apostle: "Let your modesty be known to all men" (Phil. 4:5).

2. Modest reserve is necessary. The senses are the doors and windows of the soul. If we do not keep a guard over them by means of modest reserve, the spirit of the world will enter in by the senses, to destroy the spirit of Christ. And so, by lack of care in guarding them, we readily lose what we have acquired with the grace of God through much effort. "The attire of the body, and the laughter of the teeth, and the gait of the man

show what he is" (Ecclus. 19:27). --What does your exterior conduct betray? Must you hear and see everything that is going on about you? Do you belong to those who disedify others wherever they go by their lack of self-restraint and reserve? Is it not time for you to be on your guard?

3. Exterior modesty must go hand in hand with a well-ordered interior. If the heart does not put a check on its disorderly inclinations, of what purpose is a modest or reserved exterior? But a well-ordered interior can be developed and preserved by remembering the presence of God and of our guardian angel. Hence the Apostle writes: "Let your modesty be known to all men, the Lord is nigh" (Phil. 4:5). — Often during the day direct your thoughts briefly but fervently to God omnipresent.

PRAYER OF THE CHURCH

We beseech Thee, O Lord, may the offering of our prayer obtain for us the grace of true

humility and remove from our hearts the concupiscence of the eyes, of the flesh, and the pride of life, so that we may live soberly, justly, and piously and thus arrive at the eternal reward. Through Christ our Lord. Amen.



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

*Have you
remembered God?*

**LET YOUR BLESSINGS CONTINUE
TO BLESS OTHERS BY REMEM-
BERING THE FRANCISCANS AND
THEIR WORK IN YOUR WILL OR
TRUST!**

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