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Contents

Editorial	1
Catholic Unity	6
Franciscans and the Protestant Revolution in England	12
Freedom of Religion	19
Our Best Friend	23
Franciscan Saints	30

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In ómnibus - Cáritas.*

EDITORIAL

[Canon]. “If anyone then says that it is not from the institution of Christ the Lord Himself, or by divine right that the blessed Peter has perpetual successors in the primacy over the universal Church, or that the Roman Pontiff is not the successor of blessed Peter in the same primacy, let him be anathema.” (Vatican Council 1869-1870, Session iv (July 18, 1870) Dogmatic Constitution I on the Church of Christ, Chapter 2, *The Perpetuity of the Primacy of Blessed Peter among the Roman Pontiffs*)

Someone recently suggested that the above indicated a promise or guarantee from God that we would never be without a true pope. This person acknowledged that the Modernist Novus Ordo “pope” is not a true pope. He also confirms that the “Cardinals” of the Modernist Novus Ordo are not true Cardinals and therefore cannot elect a true pope. In order, therefore, to reconcile this dilemma he has imagined a scenario where: upon the death of Pope Pius XII in 1958 within ten days

God secretly appointed a successor to Pope Pius XII. (The ten days limit apparently comes from the laws governing election that states: ten days after the public knowledge of the death of a pope the cardinals must convene in a conclave for the purpose of electing a new pope.) When questioned as to the identity of this pope, we are informed that God has not revealed this to anyone and perhaps even the pope, himself does not know that he is the pope.

We acknowledge that God can do all things, but we also recognize that God does not do things without a purpose. A hidden pope seems inherently contradictory. The Church here on earth is a visible Church and the pope is the visible vicar of Jesus Christ. What good is a hidden pope? If this man is not even aware of being the pope, how is he leading and guiding the Church in the name of Jesus? If the simple layman is expected to stand up and even die for the faith, how can we reconcile this with a pope that is hidden? This man suggests

that God is keeping him hidden for his own protection. Going off of the premise that God can do all things, it seems that God could make a visible pope and still protect him from His enemies.

In listening to this poor man, who seems genuinely sincere, we see the need for some comment upon this topic. We do not intend to speak dogmatically or definitively. We do not claim to know the answer to this dilemma. However, as a bishop of the Church, we feel the responsibility to make some comments for the good of souls.

It is obvious to the faithful readers of THE SERAPH, that we believe we are in a state of: "sede-vacante." That is, we believe that we do not have a pope; literally: "the chair (of St. Peter) is empty." This we deduce from the heresies promoted by those in Rome claiming to have succeeded to the papacy. The Modernism and Liberalism (heresies) promoted from Rome and from alleged "Popes" leads us to the conclusion that these men are not truly Catholic and therefore they cannot be true popes. (A heretic is cut off from the

Church, so obviously a heretic cannot be the head of the Church from which he has severed himself.) We trace the public and visible origin of these heresies to the false "Council of Vatican II" and the creation of a new religion which they labeled "Novus Ordo" or "New Order." With this "council" there was created not only a new order, but even a new religion, with a new "mass" and "sacraments." This new religion incorporated liberally non-Catholic ideas, and practices. The "council" even invited Protestants to advise the council in the forming of this new order. Note the Protestants were not invited as observers to the "council" but rather as advisors. The very practices that the Church had forbidden because they undermine and destroy faith and morals, were readily implemented in the Novus Order under the suggestions of non-Catholics. The justification was a "return to primitive practices." It is true that many of these things find a historical place in the Church, but it is also true that the Church later forbade these things because they were deemed harmful.

(Communion in the hand, lay “Eucharistic ministers,” etc.)

Traditionalists have sought out various solutions to this problem of heresy apparently coming from the See of St. Peter. To us it is childlike simplicity and truth that says: if it is heresy, then it is not coming from the See of St. Peter, but rather from an impostor or anti-pope. Some “Traditionalists” would like to recognize a physical body on the Chair of St. Peter, but deny the actions of this body. They want to separate a pope into two parts: “material pope” (physically seated upon a chair in Rome), and a “formal pope” (that they say does not exist). In this way, they can say “Holy Father” to the man the Novus Ordo presents to the world as pope, yet openly and blatantly disregard and disobey him. This “theory,” as well as its various derivations, appears to us to be profoundly dishonest or at least as Pharisaical sophistry.

There are other Traditionalists who want to say that these men are popes, but are just bad popes. These, like Protestants, accuse us of claiming that a pope must be personally impeccable, rather than infallible

in matters of Faith and Morals. Every mature and intelligent Catholic who has taken the time to study the matter knows the difference between impeccable and infallible. Popes are human and can sin in their personal lives and are therefore not impeccable, but every true pope is guided by the Holy Ghost so that he cannot make a mistake when teaching the universal Church in matters of Faith and Morals (infallible). We know the difference and we do not accuse the “pope” of his “personal sins” when we say that he cannot be a true pope. We come to the conclusion of non-pope from the heresies concerning Faith and Morals that are presented to the universal Church by these men. One of the major heresies publically promoted is that of indifferentism. These false popes often promote openly that various religions (beliefs) lead one to heaven and hence that one does not need to be a Catholic or practice the Catholic Faith to be saved.

Akin to this theory is the idea that the pope is like our physical earthly father. He is our father, and remains our father

whether he is good or bad, heretical or orthodox, simply because he has given us half our genetic makeup. Though the word “pope” means father, it is not a biological relationship, but rather a spiritual relationship of fatherhood that we have with a pope. A biological relationship cannot be severed, but spiritual ones can and are severed. They are principally severed through schism and heresy.

There are more Traditionalists that speak of a conspiracy in the conclave after the death of pope Pius XII, and suggest that the man that was truly elected was Cardinal Siri. We can speculate as to whether Siri accepted the election or not (acceptance is necessary). However, none of that seems necessary as Siri has long since died himself, leaving us still no visible successor.

The most logical Traditionalists seem to be those from Palmaria de Troya Spain. This group consecrated many bishops among themselves and elected a pope. However, this group has made a public mockery of the Church, by ordaining and consecrating

young boys to be bishops and to elect their leader as pope. They have not preserved the Latin Mass of Pius V, but have created a shortened Spanish “Mass” so as to be able to say more “masses” each day. (This was personally attested to us by a layman from Canada who attended the “masses” of this group.) Because of this mockery of the Church we do not believe this to be the True Church or the hope of a true pope.

For this same reason we do not recognize as true popes those Traditionalists who manage to assemble their friends and family and elect themselves as pope. They remain laymen without any hope of being ordained to the priesthood and then elevated to the bishopric. They therefore are practically like a “half-pope” having the “power of jurisdiction” but not the “power of orders.” We see these also, as making a mockery of the True Church and not worthy of serious consideration.

We therefore can find no unity with these various Traditionalist sects. Without unity there can be no Church. All that re-

mains visible and true to the Church are two remaining bishops: Bishop Giles OFM in the USA and Bishop Madrigal y Madrigal in Mexico. There may be others, but we are unaware of them or their adherence to the True Church.

As a bishop of the True Church I do not desire to make a mockery of Her by presuming to elect myself or another to be a pope as others have done. I strive to remain faithful and loyal to the true See of Rome and all that has been taught by true popes. I pray

daily for the Holy See of St. Peter and profess my faith, loyalty, and obedience to Her; while rejecting all that the liberal Modernist anti-popes of “Vatican II” teach and do.

In my humble opinion, if it is God’s will that we have another true pope before He returns, then He will allow the Church to grow sufficiently and inspire Her bishops with the way and means to accomplish this with all proper respect and decorum. Until, that time we pray that His Will be done.

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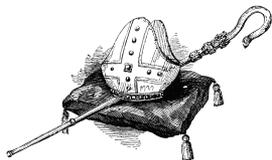
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CATHOLIC UNITY



Bishop Giles Butler, OFM DD

“I pray that they may be one.” (John 17, 21) We are often accused of wanting to be the only True Catholics. This is very far from the truth. We desire nothing more than that the whole world should be one in loving God in the One True Faith. It is not we who have broken away from the Faith, but rather the Protestants, Modernists, and Traditionalists. We desire only to maintain the One, Holy, Catholic, and Apostolic Church that Jesus Christ has entrusted to us.

Every Catholic knows that the Protestant sects have cut themselves away from the True Faith. While the Church truly desires unity, She has always maintained that the unity must be with Her, because She is the only true depository of the Faith. The Protestants have turned their backs upon the Church, and therefore they have turned their backs upon Christ, Who is God. Our prayer then, is that the Protes-

tants renounce their errors and return to the Faith of their Fathers.

The Modernist heresies have likewise been shown to separate from the True Faith. Several popes have shown that Modernism is the synthesis of all heresies. Akin to this heresy is that of Indifferentism which has also been condemned. We and many others have observed that in the *Novus Ordo* (“Vatican II” Church) are taught these same condemned heresies of Modernism and Indifferentism. We therefore have boldly denounced this New Church as heretical. They are united very openly and publically with Protestants, and are completely indifferent to the heresies of the Protestants. There is in this sense a demonic “Catholicity” or universality. Not only are they accepting of and united with the heresies of the Protestants, they have also embraced “Judaism” as a le-

gitimate path to God; even though “Judaism” rejects Jesus Christ. We do not see that we have broken with the Novus Ordo, but rather that the Novus Ordo has broken from us.

There have also been many and various “Traditionalists” that have sought out legitimacy from heretics, or schismatics. Many developing illogical theories that they promote as doctrine. We cannot form a single body with these either.

So that leaves us apparently quite alone. We take solace in the fact that we are one with the Catholic Church of all time. We are one with Jesus Christ; The True Church; all Her true popes, as well as all Her saints.

We have been often accused of being “Donatists.” The Donatists were a schismatical sect in the time of St. Augustine. He condemns them frequently in his many writings. Their schism stems from the time of persecutions. During the persecutions the Catholics were ordered to hand over all their writings and sacred texts to be burned. Many Catholic bishops handed

over these documents to the Pagans to be destroyed. The word “traditor” means to hand over, hence these bishops, who handed over the books were known as “traditors.” The Donatists considered these men as heretics who had abandoned the Faith; and so these bishops were thought to be unable to validly ordain priests or consecrate bishops. Therefore, the Donatists rejected all those whose lines came through traditors or who were united with them in faith. This left only themselves (the Donatists) as Catholics.

The traditors were guilty of personal weakness, but they maintained the Faith. The Donatists were guilty of seeking impeccability in the bishops, rather than infallibility. The personal sins of the bishops did not separate them from the Church. The question for us is, “are we guilty of the same error as the Donatists?” Are we expecting impeccability from the “popes” and “bishops” in the Novus Ordo? Is it possible that, the errors the whole world has seen are only personal sins rather than heresies?

Granted, we live in an age that makes it difficult to live per-

sonal lives. Everything is recorded and broadcast for the whole world. Often, leaders have no personal lives left to themselves. We find, however, that their errors are not only made public, but are taught as truths in the same manner as Luther, Calvin, etc.. Thus, they must be condemned in a similar manner.

We find that the Novus Ordo has changed the Mass and sacraments so that they are more in conformity to Protestant beliefs. The sacrament of Holy Orders has been changed drastically (to the point of invalidity). Men are “ordained” to offer a Protestant meal by the Novus Ordo, rather than a Catholic sacrifice.

For this reason, we must conclude that they are not Catholic, and that they, like the Anglicans, are devoid of a true priesthood. We are not speaking as the Donatist schismatics when we reject the Novus Ordo, but rather, we are speaking as the Holy Roman Catholic Church as She condemned the heresies of the Protestants in the Council of Trent.

When priests are elevated to the high priesthood in the bishopric, they continue the

Apostolic succession. Before their consecration, they vow to uphold the teachings and practices of the Faith. They vow to neither add nor take away from the deposit of Faith that was given to them. The errors of the Protestants were condemned by the pope and bishops at the council of Trent. The Novus Ordo “popes” and “bishops” have changed not only the form of the liturgies, but they have changed the very doctrines of the Church to agree with the Pagans and Protestants. The people were told that the “Vatican II Council” was only a “pastoral” council, and therefore only dealt with the manner of worship in the liturgies; not definitions or clarity of doctrines. While they modified the Mass and the Sacraments, they changed the way people prayed and subtly changed what people believed. In this manner doctrines (teachings) were changed.

It began with “experiments” to “see what the people wanted.” Instead of asking what God wanted, the order was inverted. As the Protestants welcomed and developed “private interpretation” of the Scriptures in the sixteenth century,

so the Novus Ordo welcomed and developed ideas and suggestions from “the people.” The majority of these “people” had little or no understanding or even training in these matters concerning Sacred liturgies. Everything that was in the least difficult or distasteful to these “people” was systematically eliminated just as the various Protestants had done.

The sacrament of Penance, or Confession presented a problem for the Protestants and likewise for the Modernists in the Novus Ordo. With demonic cleverness, it was a simple matter to rename this “sacrament” as “reconciliation.” This is a nice ambiguous term that many Catholics could accept in the traditional meaning of the sacrament of Penance. However, since it is deliberately ambiguous, it also allowed for all the Protestants, or weak and uneducated Catholics to do away with any necessity of penance and mortification, and therefore any personal culpability for sin. In fact, many even came to the conclusion that there is no sin. This is clearly displayed in the many funeral services offered in the Novus Ordo. They immediately pronounce that the

deceased is in heaven. The Catholic Church would never allow this. This is canonization and is a dogmatic decree. Only after absolute proof does the Catholic Church ever announce that someone is now a saint in Heaven.

In a similar ambiguous manner the Novus Ordo changed the Sacrifice of the Mass into a “Memorial Meal.” The traditional renewal of the Sacrifice of Calvary, became for them a celebration of the Last Supper. This is in agreement with the various Protestants who reject the Mass. Devotion and belief in the The Holy Eucharist was also eroded away. The tabernacle containing the Sacred Species was moved from the main altar to the side or a corner. The altar was done away with because they no longer had a sacrifice. A table was put up because they now celebrate a meal. Holy Communion was now given and received as bread passed around at a meal. At first the communicants were told to say “Amen” before receiving the host. This caused a difficulty in the priest placing the host on their tongue as they were speaking and then hurriedly opening their mouths to re-

ceive. After this, it was suggested that they stand to receive the host. (After all, we do not eat our meals kneeling down. And the Old Testament speaks of the necessity of eating the Passover standing and ready to go.) This of course, had its intended effect. Now the priest was put in even a more difficult position of placing the host upon someone's tongue. It became nearly impossible to administer the host in this manner with any decorum. So we find that the suggestion is made that, at a meal we feed ourselves, so the priest should put the host in the hands of the people so that they can give it to themselves. The objection that their hands have not been consecrated like the priests' was overcome by introducing the concept of the "priesthood of the faithful." Drinking from the chalice also was introduced because we must have drink with our meal. The indecorum of this needs not be brought forth. What is noteworthy, is the fact that this practice indirectly denies the doctrine of Our Lord's complete Divine Presence in every particle of the Holy Eucharist. In receiving the Host we receive the: The

Body, Blood, Soul, and Divinity of Jesus Christ whole and entire. The Catholic Church has the people come silently and kneel to receive Our Lord in humble, silent adoration. Out of reverence, respect, and humility only the priest's hands may touch the Body of Our Lord. By putting the host in the hands of everyone, decorum and respect are eroded away. Familiarity breeds contempt.

The sacrament of Baptism was renamed with similar effect into the "Sacrament of Initiation." By this innovation the concept of sin was done away with. Baptism means washing or cleansing. "Initiation" does not imply either.

We could continue with each and every one of the sacraments, because they left nothing untouched. It seems that it should be clear to every honest and intelligent Catholic, that the Novus Ordo, not only has different rites, liturgies, and ceremonies; but they also have different doctrines (teachings) and beliefs. These new rites and doctrines constitute a New Church. As we examine them, we see clearly that they are

more in conformity with the teachings of Protestant revolutionaries of the sixteenth century, than they are with the Apostolic faith and traditions that we have promised to preserve and hand on to the next generation.

We do desire unity with all these men and women, but we cannot become one with them at the cost of the True Faith. What must be done if they are to ever be pleasing and acceptable to God and the Church is for them to abandon their Protestant beliefs and practices and return to the True Faith of Our Fathers. We do not desire to be alone, but we are willing to be so for the true Faith. Christ was almost alone in His suffering, and we pray to be among the few who remain faithful in following Him even if it means being rejected by the majority as He was. He has asked us if we think He will find any Faith on earth when He returns; and He implied that it would be little. He even suggested that it will be as in the time of Noah. We think that perhaps we are in that time when the number of true faithful is growing less and less.

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Franciscans and the Protestant Revolution in England

Francis Borgia Steck, O.F.M.

CHAPTER XI

DIVINE RETRIBUTION, 1547-1558

Last days of Henry VIII — Remorse and despair — His death — The prophecy of Fr. Peyto fulfilled — Reign of Edward VI — Efforts to introduce Lutheranism — Further confiscation and spoliation of religious houses — The "Funus Scoti et Scotistarum" at Oxford — Reign of Mary the Catholic — England reunited with the Church of Rome — Franciscans again at Greenwich, London, and Southampton — Their activity and influence — Death of the queen.

If ever an English monarch had to taste the bitter fruits of a life spent in sin and crime and was made to realize in his own person how "heavy lies the head that wears a crown," it was Henry VIII, during the last years of his inglorious reign. Widespread dissatisfaction, pauperism, immorality, and religious indifferentism

among the lower classes, who menacingly clamored for the charitable ministrations of the ousted monks and friars; bitter discord and senseless wrangling on matters of doctrine among the clergy,¹ who railed at one another and chafed under the yoke of the Six Articles; rivalries and intrigues among the courtiers,² who were only waiting for the death of their royal patron to satisfy their own greed and ambitious designs; strained relations and

1. In his last speech in parliament on religion, Henry VIII deeply lamented the dissensions among the clergy. See Lingard, *History of England*, Vol. V, pp. 99 seq. In his *Church History of England*, Vol. I, pp. 315 seq.. Dodd brings a copy of this speech.

2. Cromwell had betrayed his trust both as minister and as vicar general. On June 10, 1540, he was arrested for embezzling and misapplying royal funds and subjected to the bill of attainder, "a most iniquitous measure, but of which he had no right to complain, as he had been the first to employ it against others." In vain he appealed to the King for mercy. No one dared to raise a voice in his defense, and on July 28, he was beheaded. Lingard, pp. 70 seq.

open hostilities with foreign powers, who while resenting Henry's religious and political despotism, sought to profit by his present helplessness; marital troubles within the royal household, aggravated by the bodily ailments of the royal voluptuary: — such was the gloom and desolation that followed in the wake of that dreadful storm which Henry's unbridled passions had conjured up against the Church in England.

What made his declining years most miserable were the pangs of remorse that harrowed his guilty soul. Realizing that he was at variance with Protestants as well as Catholics and convinced in his heart that the latter alone possessed the true and saving faith, the unhappy king was anxious to become reconciled to the Church. Accordingly, as early as 1541, he sent Stephen Gardiner, Bishop of Winchester, to the diet of Ratisbon, which Charles V had summoned with the Pope's sanction for the purpose of restoring religious unity in Europe. Though the English bishop and the German Emperor did all in their power to realize the wish of

Henry VIII, nothing in the end came of it, "because," as Sander puts it, "he (Henry) prized the glory of men higher than the glory of God." In the autumn of 1546, six months before his death, the English king took another step in this direction. Pressed by serious illness from which he had little hope of recovering, and harassed by qualms of conscience for having severed the bond of Church unity, he began to consult privately with some bishops as to how he might be reconciled to the Apostolic See and thereby also with the Christian nations. For obvious reasons, however, the selfish dignitaries flattered him declaring that by divine inspiration he had renounced the primacy of the Pope, and that he had nothing to fear since his action had been fully sanctioned by parliament. Bishop Gardiner alone was sincere; he suggested that Henry lay the affair before parliament; or, should time not allow this, that he at least commit his wishes to writing, assuring him that God would take his good will for the deed. But Gardiner's efforts proved unavailing

against the flattery and deceit of the royal sycophants.³

Finally, after months of bodily suffering and mental anguish, the woeful end came. Black despair, like a hideous specter, haunted the last hours of the refractory king. Lying helpless on his bed of pain, and staring wildly into the darker recesses of the room, he would groan, "Monks! monks!"⁴ On January 28, 1547, when told that his last moment had come, he became frantic with fear and despair. Calling for a cup of wine, he turned feebly to one of the attendants and exclaimed, "All is lost!" then he sank back on his pillow and expired.⁵

On February 14, the corpse was conveyed from Westminster to Windsor castle for burial. On this occasion, the prophecy of Fr. William Peyto, made fourteen years before in the friary church of

Greenwich, was literally fulfilled. The cortege halted for the night at the monastery of Syon. During the journey, owing perhaps to the joggling of the chariot, the coffin was damaged and the corpse injured. The next morning, a pool of blood was found on the pavement of the church where the remains had been placed. To repair the damage, embalmers and plumbers were summoned. They were about to begin their work, when "suddenly was there found among their legs a dog, lapping and licking up the king's blood, as chanced to King Achab, before specified. This chance one William Con-seil reported, saying he was there present, and with much ado drove away the said dog."⁶ Such was the horrible end of Henry VIII, whom Stubbs, the Anglican bishop and historian, characterizes as a "strong, high-spirited, ruthless, disappointed, solitary creature; a thing to hate or to pity or to

3. Sander, *De Origine ac Progressu Schismatis Anglicani*, ed. 1585, pp. 97 seq., 102 seq.; ed. 1690, pp. 287 seq., 312 seq.

4. Strickland, *Lives of the Queens of England*, Vol. III, p. 256, on the authority of Harpsfield.

5. Sander, ed. 1585, p. 105; ed. 1690, p. 323.

6. Harpsfield, quoted by Hope, *Franciscan Martyrs in England*, p. 68. See also Strickland, p. 260, quoting a contemporary document. According to Hall, this incident occurred in the room where Henry died. See Hope, p. 67.

smile at, or to shudder at or to wonder at, but not to judge."

Edward VI, the son of Henry VIII and Jane Seymour, was only nine years old when he ascended the throne.⁷ During his brief reign (1547 to 1553), schismatical England was hurled into the more dismal abyss of heresy. Eager to safeguard Catholic dogma and practices, the late king had published the *Book of Articles* and the *King's Book* and had compelled parliament to enact the Statute of the Six Articles. But now the mighty monarch was dead, and the very men who had been most obsequious to him in life, were the first to ignore his wishes. They made common cause with the foreign heretics and by degrees swept away the last vestiges of Catholic belief and discipline. Headed by Cram-

7. Shortly before his death, Henry ordained that Edward, his son by Jane Seymour, was to inherit the crown, and that, should he die without an heir, Mary, Henry's daughter by Catherine of Aragon, was to succeed him in preference to Elizabeth, born to him by Anne Boleyn. "From this it is most certain," Sander infers, "that he repudiated Catherine out of malice and in bad faith, actuated solely by a desire to possess himself of Anne Boleyn." Sander, ed. 1585, p. 105; ed. 1690, p. 318.

mer, they hailed the accession of young Edward whom they knew to be thoroughly imbued with heretical tenets. What encouraged them most, however, was the fact that the Duke of Somerset, appointed protector of the realm during his nephew's minority, was a zealous adherent of the new teaching. According to Lingard, eleven-twelfths of the English population were still strongly attached to the old faith.⁸ But Cranmer and Somerset were determined to establish Protestantism, and they left nothing undone to carry out their design. Where persuasion and deception failed, unmasked tyranny succeeded. "The key-stone of the arch had been taken away when Henry broke with the Head of the Church, and the Sacraments followed in more or less rapid succession, till by a gradual and natural sequence nothing was left but a heap of ruins."⁹

One of the saddest results of the spoliation of religious houses which continued during Edward's reign, was the

8. Lingard, p. 151.

9. Stone, *Faithful Unto Death*, p. 91.

wholesale destruction of libraries. Invaluable manuscripts, costly books, important records and documents were either committed to the flames or sold to shopkeepers for a few shillings. Great, indeed, must have been the havoc, if a contemporary like Bale did not hesitate to declare, "Our posterity may well curse this wicked fact of our age, this unreasonable spoil of England's most noble antiquities."¹⁰ Already during the preceding reign, the royal visitors had laid hands on the valuable library of Oxford University. Layton informed Cromwell that they had bound Duns Scotus in Bocardo, a prison in Oxford, and that they had banished him and all his obscure glosses from the university; he "is nowe," the wretch boasted, "made a comon servant to evere man, faste nailed up upon poster in all comon howses of easment."¹¹ During Edward's reign; in 1550, carloads of books were

publicly burned in the marketplace at Oxford. Here again, the writings of Fr. Duns Scotus were the principal object of the "reformers' " rage and vandalism. His doctrine, strictly in keeping with Catholic dogma, was as popular among the scholars of the past centuries, as it was sacred to the Order to which he belonged. This explains why his works were above all conspicuous during that senseless demonstration of hostility toward Catholic teaching. And further, to deal his fair reputation a telling blow, the base proceedings were styled *Scoti et Scotistarum*, "as if," Parkinson remarks, "the preeminence among Scholastics, and the right of preference in the schools had been due to the Subtle Doctor Duns Scotus and his followers."¹²

Great was the dismay of the reforming party, when, on July 6, 1553, King Edward died and Princess Mary, the daughter of Henry VIII and Catherine of Aragon, at last entered London amid the acclamations of the populace.

10. Parkinson, *Antiquities of the English Franciscans*, p. 246. Bale, an ex-Carmelite, was a bitter and outspoken enemy of papal supremacy and of the religious Orders.

11. Wright, *Suppression of the Monasteries*, p. 71.

12. Parkinson, p. 246.

The noble queen, whom long years of suffering had taught the value of Catholic faith and worship, was determined to undo the work of her father and of her brother. During her first parliament, in 1553, she had the Catholic liturgy and disciplinary laws of the Church reestablished. On November 23, 1554, Cardinal Reginald Pole, her kinsman, was joyfully welcomed in London as papal legate a latere. A week later, in full session of parliament and in the presence of the queen and her royal consort Philip II, of Spain, he presided at the solemn ceremony of reconciliation, and absolved them and the entire nation "from all heresy and schism and all judgments, censures, and penalties therefor incurred." How the heart of the Queen Mary must have leaped for joy when the hall reechoed with a fervent "Amen" and all the members rising from their knees proceeded to the chapel, where they chanted the *Te Deum* in thanksgiving.¹³ Little did she imagine that within a few years this joy

would again be turned into sorrow.

Queen Mary had hardly ascended the throne, when the Franciscans reappeared on the scene. Before the end of 1553, though not yet officially recognized, they resided in their old friary at Greenwich. Naturally, they enjoyed the favor and esteem of their sovereign. How much had they not suffered in defense of her mother and of the Holy See? Would they be less faithful and zealous now in her own cause? Gratitude, therefore, as well as prudence and justice prompted her to rebuild and enlarge their friary at Greenwich and to recall those of their Order who were still living in exile.¹⁴ In the spring of 1555, the work of restoration at Greenwich was completed, and, on April 7, the sons of St. Francis were solemnly reinstated by the Bishop of Rochester.¹⁵

We can easily imagine the joy of the friars when they returned to the familiar scenes of their former labors. Many a

13. Lingard, p. 223. See also *Annales Miranda*, Vol. XIX, pp. 1 seq.

14. Parkinson, p. 251.

15. Stone, *Faithful Unto Death*, p. 95.

time they must have recalled the trials of the past years and spoken with the deepest reverence of those who had since won the crown of martyrdom for the faith. What emotions of gratitude to God and to their queen thrilled their hearts, when they assembled for choir and meditation in the very church where twenty years before Fr. Peyto had so boldly defied the king and his court. How warmly, too, they welcomed their brethren returning from exile. Besides FF. Peyto and Elstow, there were FF. John Standish, John Richel, and John Gray, all men of singular virtue and learning, and the Spanish Franciscans who had accompanied their royal master Philip II to England.¹⁶

Gradually the number of friars increased, much to the satisfaction of the queen, who had two more houses, at London and Southampton, erected for them.¹⁷ In November, 1555, twenty-five friars were residing in their convent at Greenwich,¹⁸ of which Fr. Elstow was appointed guardian. Queen

Mary chose Fr. Peyto as her confessor and spiritual adviser,¹⁹ while Fr. Stephen Fox apparently held the office of custos.²⁰ A few names of such as were received into the Order during Mary's reign have come down to us. Fr. Richard Britan, an Oxford scholar, had already suffered a long imprisonment under Henry VIII for openly defending the Pope's supremacy. Sander, who knew him at Oxford, tells us that he was a man of great mortification. He died shortly after his reception at the Greenwich friary.²¹ The other novices, FF. George Dennis, Thomas Bourchier and NN. Nelson,²² lived to witness the renewed persecution that began with the accession of Queen Elizabeth.

To be continued

16. Parkinson; pp. 251, 254, 260.

17. Ibidem, p. 251.

18. Pastor, *Geschichte der Paepste* (Freiburg, 1913), Vol. VI, p. 604.

19. Parkinson, p. 251.

20. Mason, *Certamen Seraphicum Provinciae Angliae*, p. 15. See also Parkinson, p. 257.

21. Parkinson, p. 249.

22. Ibidem, pp. 256 seq., 261.

Freedom of Religion, 2015 Version

Fr. Joseph Noonan, OFM

The mere thought of freedom of religion brings with it a variety of different reactions. Unfortunately, most of them promote a basic theological error. That error, attempts to place all the false religions as an equal means of salvation with the Catholic Faith.

The most recent news (March / April 2015) concerning freedom of religion is a curious one. States are legally allowing individuals or corporations to refuse business of whatever type if the said business goes against their religious beliefs in any way.

The law does not necessarily side with the legal persons (individual or corporate), but simply gives them legal standing.

The first thought which comes to mind is that such a law is a sign of the troubled times we live in. The law is certainly an aid to those who have religious objections in a given case, but there is, indeed, a very basic question which must be asked first.

Why is such a law needed in these circumstances? For those

who have ever lived in a nation which is truly free (i.e., the legal ability to make similar decisions with backing of the existing government), such decisions were left to the persons involved in the case.

Many have seen a sign in business windows which reads, “no shirt, no shoes, no service.” Has any U. S. federal or state government forbidden such signs and forced owners to serve those who enter the business shirtless and shoeless? Currently, there are no universal laws which force the owners to serve the indecent “patrons.”

Does this mean those who refuse service are to be looked upon as contemptible business owners? Any decent person would hardly consider them as such?

Let’s present a more relevant case. If a baker has two homosexuals come into his business and attempt to order a cake for their “wedding,” is it not permitted for the owner to refuse the business?

If a photographer is asked to take pictures at a similar occa-

sion, is he not allowed to refuse? Is a printer allowed to refuse business in yet another similar situation?

It wasn't long ago that owners could refuse business for whatever reasons he desired. No one went to court over the refusal. They simply took their business elsewhere.

These situations were judged correctly. The public knew it was the natural right of the owner to refuse business if he so desired.

For those who are not familiar with the present laws, the laws do NOT single any persons or groups of any kind, thus eliciting what is known today as "discrimination." Those who have objected to the state laws apparently will not allow a state to have a law which may exclude them in given circumstances.

It is obvious the main objectors are homosexuals. This group of people has gained a powerful lobby in our nation's capital as well as in most state capitals. They are not happy with status quo or equal rights under the law. They want laws which will specifically allow these sinners to be considered "a special class" of citizens.

Political correctness has undermined Divine, Natural, Church, and Civil Law. This has brought about a level of spiritual chaos not seen in Christian civilized nations in many generations, or perhaps ever.

History has shown, and is being repeated before our eyes today, the mindless mob (most of society in *any* age) has so quickly allowed itself to be manipulated into an erroneous and destructive path. The "useful idiots" are truly clueless of the end game of today's perverters. Perhaps they don't really care.

Some of the more astute minds of today understand the damage which is being carried out in the name of a select number of perverters. It is the undermining of a basic right on grounds of religion. I wish to be quite careful in how this is stated because I will not promote an all-encompassing religious freedom or liberty. That in itself produces its own type of chaos.

Perhaps the best way to state this thought is in this manner. Why are individuals (citizens) of this, or any other nation not allowed to refuse business of whatever type because they do not want in any way possible to condone the sinful life or be-

havior of the homosexual? These persons most often clearly state their reasons are religious. Are the federal and state governments now determining when a person may make use of this natural right? Is this the “other (distorted) side of separation of church and state?”

It should be noted that not all those who object are “Christians.” Articles in the media have stated that Moslems are refusing to serve the homosexuals with little or nothing said in the press. So, is this a public condemnation of anyone who refuses to serve the homosexuals, or is this a not-so-subtle persecution of the Christians?

Very few are willing to criticize the activities of the Moslems in this country. It would seem politically incorrect to do so, at least at this time.

Anti-Catholic bashing has always been in “style.” Nothing will change this attitude anytime soon. There are too many that hate the Catholic Church. It must also be understood, these Catholic-haters do not make any distinctions between the Modernist Church and the true Roman Catholics. Frankly, from this writer’s experience

they understand very few, if any, of the differences which exist between them. Their only objective is to hate the Church and anyone who identifies themselves as Catholic.

The homosexuals have obtained power and leverage in all governmental levels. By making use of political correctness, there are very few who will now stand up to them. The few brave souls that publicly take a stand will be crucified by the media.

Sadly, there are more Protestants who are willing to stand up against these distorters of Natural law. The Modernist hierarchy has promoted homosexuality long enough to convince the non-thinking masses within the Modernist Church that this perversion is perfectly acceptable.

In addition, the public statements of Jorge Bergoglio about “not judging the homosexual” have literally lit a flame worldwide in such a way the Modernists clergy are now able to publicly condone this perversion. Those who object are hardly able to stand against this hellish tidal wave of lies.

This is the latest battle between good and evil. From the stand-

point of ethics or morality, this attack of the homosexuals and those who are willing to side with them is the worst of situations. One must remember that homosexuality is an unnatural sin, making it far worse than other sins, including those of the Sixth and Ninth Commandments.

This fight is one against the family and society. It has always been the goal of the devils' instruments to destroy the family as we know it. They are not content with having the civil right to function in society side by side with normal, decent people. They want everyone to agree to this heinous sin or be publicly condemned.

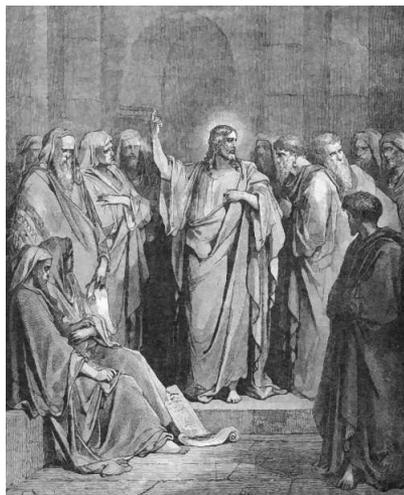
The homosexual wants this perversion to be considered as normal as any other way of life. This lie is already being taught to the youth in elementary schools. More and more teenagers are claiming to be "gay." These youth are clueless as to the destructive nature of such flippant decisions.

Decent people were shocked in past years when teenage pregnancy became epidemic; abortions were permitted among the under-aged; birth control was legally permitted to be distrib-

uted to teenagers by non-parental adults.

The promotion of homosexuality is far worse. It undermines Divine and Natural Law. It destroys natural and supernatural processes which the individual normally go through as he matures in daily life. The role of the genders in society is perverted. Among Catholics, how many religious vocations are destroyed or otherwise not recognized.

The militant homosexual desires to destroy the natural rights of all normal persons. To destroy the rights of religion is a significant linchpin in accomplishing their goal. The political machinations of government today are but one more step of the homosexual gaining control of society. Control, though, is but a mechanism by which they desire to pervert and destroy society as God created it. Yes, these unnatural sinners are so arrogant they openly fight against the order established by their Creator. The destruction of the rights of religion are but a bump in the road to total and complete societal anarchy.



OUR BEST FRIEND

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

CHAPTER XXIII

Grief of the Heart of Jesus at the
Obduracy of Sinners

"You shall die in your sin"
(Jn. 8:21).

1. Impenitence is the beginning of eternal damnation. It is of faith that no one is converted in hell; if this were not true, the punishment of hell would not be eternal as the Church has defined. In this life, on the other hand, repentance is possible, with the help of grace, for every man who enjoys the use of reason no matter how numerous or heinous his sins may be. Nevertheless, it is true that there are individuals who, in a sense, are even here below in the condition of the eternally damned. They are those who persevere stub-

bornly in sin and have no desire to be converted. To be hardened in sin means to refuse to do penance.

Our Saviour spoke of a sin against the Holy Ghost which cannot be forgiven either in this world or in the next (cf. Mt. 12:32). This sin is final impenitence whereby man lives and dies in sin. God can, of course, in virtue of His omnipotence convert any sinner; but He forces no man, and if *man* does not wish to be converted, God does not coerce him. St. Augustine says of such a man: "Even when God urges him to penance, he merely heaps up anger in his hardness of heart and his impenitence against the day of anger and of

the revelation of the just judgments of God. . . . Such impenitence is not pardoned either in this life or in the next."¹

Examples of such malice are recorded in Holy Scripture. The language of the godless is given in the second book of Wisdom: Our life is short; what is to follow after this life, no man knows. Let us, therefore, use well the short time allotted us. Let us carouse, and drink, and be happy, and leave everywhere the traces of our rioting; let us oppress the weak, and exploit them, and persecute the just with ridicule and violence, nor hesitate even to murder them. This is the substance of that chapter. The Holy Ghost condemns such men in the following words: "These things they thought and were deceived, for their own malice blinded them. And they follow him [the devil] that are of his side" (Wisd. 2:21, 25).

In the New Testament we find such obduracy in evildoing in those opponents of our Lord who would not admit His divine mission at any cost, and when

they could not deny His miracles, boldly declared that He performed them not in the name of God, but by the power of Beelzebub (cf. Mt. 12:24). It was on this occasion that our Lord reminded them that there was a sin against the Holy Ghost which could not be forgiven. The Evangelist writes: "That is why they could not believe, because Isaias said again: 'He has blinded their eyes, and hardened their hearts; lest they should see with their eyes, and understand with their hearts, and be converted, and I should heal them' " (Jn. 12:39, 40). The fault was not God's but their own as St. Paul tells us: "Did God perhaps not cause the truth to be preached to them? Or did they not understand the sermons? The sermons were distinct and intelligible"; but God said to Israel: "All the day long I stretched out My hand to a people unbelieving and contradicting" (cf. Rom. 10:17-21). Hence the condemnation of our Saviour: "In your sin you will die" (Jn. 8:21) and be lost forever; you have preferred in life to serve the devil rather than

1. St. Augustine, *Sermon 71*, c. 12, n. 20.

God; for this reason you were unable to accept My doctrine (cf. Jn. 8:43, 44-47); you will receive the reward for your obduracy with the devil in hell.

We need not go far to find similar turning away from the divine Light and resistance to the moral law in our own day. Unabashed, men declare faith in God and in the Christian revelation to be creations of the human brain, and maintain that the destruction of all religion is necessary for human happiness. Belief in an Incarnate God who will come again to judge the living and the dead, belief in, heaven and hell is calculated to disturb men in the peaceful enjoyment of material blessings; hence, this delusion must be eliminated. The Ten Commandments are plebeian prejudices, sin is a word without meaning. The other logical consequences of such doctrines need not be imagined; they are being worked out right around us. The proponents of such tenets have advanced far beyond the pernicious doctrines of even the obdurate Pharisees of our Lord's day.

Any man who accepts such principles, by that very fact destroys the possibility of again opening his eyes to the light, and of making his heart once more susceptible to the promptings of grace. Such willful blindness of intellect and deliberate perversion of the will is precisely the condition of the devils in hell and of their human companions. The obduracy of the wicked during life is the inception in time of a condition which will become permanent in hell. We may hope, of course, that some of those who are loudest in their outcry against God, revelation, religion, the moral law, and the Church, are simply trying to drown the voice of conscience which has not ceased to reproach them. As long as this voice continues to upbraid them, there is hope that they may return to reason and faith. Unfortunately, however, too many succeed in completely drugging conscience by their constant opposition to all its dictates. And once this has happened there is interior peace — the *peace of death*, from which these unfortunates will only be roused in hell. They would not listen to the voice of God, therefore He lets them go according to the desires of their heart (cf. Ps. 80:12, 13). This is

the most terrible punishment which God inflicts on man in this life.

2. The obduracy of so many men is a source of great grief to the heart of our Saviour. When our Saviour underwent His terrible anguish of soul in the Garden of Olives, the thought that so many would die in their sins and would remain His enemies for all eternity was one of the most potent causes of His agony and bloody sweat. It is true that every sin lay heavily on His soul, and that His bitter suffering and death was an unutterably painful satisfaction for each. But when He saw men who after a long and sinful life were, nevertheless, converted and saved, His grief was changed to joy. For He had come "to seek and to save what was lost" (Lk. 19: 10); and He accomplishes this, His heart's desire, in all those who die in His grace. If there is joy in heaven over one sinner doing penance (cf. Lk. 15:10), where will this joy be greater than in the heart of Jesus, who has made such sacrifice to save the souls of sinners?

But commensurate with the greatness of His joy at the happy death of a converted sinner is the

greatness of His sorrow at the unhappy death of one who dies impenitent. Our Saviour loved him no less than the other; He became man for him, suffered the agonies of death for him in the Garden of Olives; died for him on Calvary after enduring bitter pain. Perhaps He had even made him a child of God through baptism, come to him frequently in Holy Communion, heard from his lips, hundreds or even thousands of times, the vow of eternal fidelity and rewarded it with the tenderest manifestations of His love. And now, despite all these benefactions, the end of all this is hell.

Our Saviour sees all those who will one day die in their sins; He sees the whole journey from the first sin to the horrible fall into eternal misery. In order to form some idea of the grief of the heart of Jesus at the loss of such souls, let us consider a human parallel. Let us take a mother who has frequently warned her little son not to walk along a certain path because it is very dangerous. One day she sees that the thoughtless child has violated her command. She sees him all unconscious of the danger, walking on the forbidden path to a point whence he

must inevitably fall over a precipice and be crushed. She calls out to him and commands him to stand still until she can reach him. But the child merely laughs and begins to dance and gambol in his newly found freedom. Then suddenly a scream and the child disappears into the depth before the eyes of its mother. Would not the grief of that mother almost drive her to insanity? But the love our Saviour entertains for each soul is far greater than the love of even the best of mothers for her only child. Yet He sees how thousands are wandering along forbidden ways, paying no heed to His admonitions to stop and turn back; He sees how they stumble on with laughter on their lips and fall into the abyss of hell, lose life everlasting and not merely temporal life. He hears their shriek of despair followed by blasphemies and imprecations which will not cease for all eternity. Then He can repeat those words which He had once uttered by the mouth of the prophet: "I desired not your death, but that you be converted and live. Why would you die?" (Cf. Ezech. 18:31, 32.)

This long, sad procession with its frightful end is always present to

our Saviour. Day after day, hour after hour it passes before Him, a procession of joy and jubilation or of anger and rage; but from the vanguard of this procession, always the same gruesome screams of despair reach His ear. We would all be overcome with horror and rendered incapable of enjoying again a single happy moment if we saw even once this staggering tragedy in all its awfulness. But whether we see it or not, it is continually enacted and will be to the end of the world, and the loving heart of our Saviour must endure this painful spectacle. In the light of this fact the Garden of Olives where the most valiant hero of earth endured sorrow, fear, loathing, extreme weakness, and helplessness becomes intelligible. "Heart of Jesus, bruised for our offenses, have mercy on us." Grant us the grace to understand Thy grief, to sympathize with Thee, and to do everything in our power to console Thee.

3. *What ought we to do to alleviate the great grief of our Saviour at the impenitence of sinners?* Above all we can do what He demanded of His apostles in the Garden of Ol-

ives when He said: "Watch ye, and pray." May He not say of us: "I have sought one who would grieve with Me, and have found none." Let us prove to the heart of our Saviour our sympathy with His grief at the impenitence of sinners.

But we must not be satisfied with sympathy alone. We must ceaselessly and fervently beg our Saviour to grant sinners the grace of repentance; let us offer Him for this purpose our good works and sufferings. Divine Providence has, as a matter of fact, determined that all must cooperate in the Church of Christ in the accomplishment of the work of Redemption. They must fill up those things that are wanting of the sufferings of Christ for His Mystical Body, the Church, as the Apostle tells us (cf. Col. 1:24). And the things that are wanting are nothing else than that all members of the Church must be made like to their Head in labor, suffering, and combat for the glory of God and the salvation of souls. Christ's work is our work. The salvation of many souls depends on us; they will be saved by our prayers and works, or in default of these, will be lost.

St. Margaret Mary Alacoque writes that our divine Saviour once appeared to her and told her that the divine Justice was about to visit the sins of Christians with severe retribution. "But do you," He continued, "raise your heart and hands to heaven in prayer and good works, and continually present Me to My heavenly Father as a sacrifice of love, slaughtered and immolated for the sins of the whole world; put Me as a rampart and stronghold between God's justice and sinners, to obtain for them My mercy." On another occasion our Lord told her that He was beginning to separate the chaff from the wheat, beginning to abandon sinners to their obduracy. "Then the conscience of the sinner will no longer reproach him, his intellect will not be illumined by grace, his heart will remain devoid of contrition, and he will die finally in his obduracy." The saint besought Him to send her all manner of interior and exterior sufferings rather than permit souls to be lost. The sufferings she had to endure as a result of this prayer were so severe that the cry was forced from her lips: "O sanctity of God, how terrible Thou art toward sinful souls. . . . O

Lord, come to the assistance of my weakness, that I perish not beneath this weight." Our Lord answered: "This is only a little trial which I have given you by way of a foretaste; for the just endure sufferings that sinners may not perish." As a matter of fact, St. Margaret Mary had the happiness of saving a number of sinners from final impenitence. Our Lord promised her that she should always know when He granted grace to a sinner because of her intercession, and that if such a soul persevered she was to share in the joys of that soul in heaven. Here, then, we have a confirmation of the truth that we can save sinners from final impenitence and thus prevent the grief which our Saviour would otherwise experience if they should die impenitent and be condemned to hell.

But we can lessen this grief of our Saviour in another way, one which more vitally affects us, and that is to guard against final impenitence on our own part. As long as we are pilgrims here below, there is always a possibility that we may lose our souls. Since the grace of God is never wanting, it depends on us to guard ourselves against such a calamity. What means ought

we then to adopt? One of the best means is never to commit a sin, either venial or mortal, with full deliberation. One who accustoms himself to disregard small sins loses the hatred of infringing God's law, deadens his conscience, carelessly exposes himself to the danger of one day coming to look on mortal sin as a small matter, and habituates himself to life at enmity with God. This path leads to final impenitence. Hence, let us be on our guard against deliberate sin. We shall sin often enough through weakness, ignorance, or rashness. But let us make it an inviolable rule in all our fully deliberate acts never for any consideration to commit a deliberate sin. O Jesus, grant us the grace to keep this resolution; do not permit that we begin with little sins, so that we may never fall into greater ones. For the sake of the love of Your Divine Heart preserve us from such misfortune, so that You may never have to say of us: "you will die in your sin."





FRANCISCAN SAINTS

MAY 4

THE SERVANTS OF GOD
PAULA AND GABRIELA
MEZZAVACCHI

Virgins, Second Order

The mother of these saintly sisters had from her youth entertained the desire to consecrate her life to God in a convent. Constrained by the wishes of her father to give her hand in marriage to the noble John Baptist Mezzavacchi, a professor of law at the University of Bologna, she went to the church as a bride, cast herself on her knees before the altar and said: "O Lord, since I have not been found worthy to serve Thee in the convent, I now already consecrate to Thee all the children that Thou wilt present to me."

God almighty graciously accepted her sacrifice. She gave birth to two sons and two daughters. The first son entered the Benedictine Order and became an abbot. The second became a Franciscan, was provincial at Bologna, and

died as guardian of Mount Sion convent in Jerusalem; his brother saw how the holy angels bore his soul to heaven. The two daughters, our saintly virgins, entered the convent of the Poor Clares at Ferrara, in which St. Catharine of Bologna was the novice mistress.

When Catharine transferred to Bologna in order to establish a new convent, she took with her Paula, the older of the sisters, whom she appointed mistress of novices because of her outstanding virtue. In this capacity Paula directed the novices with zeal, prudence, and great charity. In a special way she devoted herself to her sick, tempted, and worried fellow sisters. To all she was a model of humility, meekness, and mortification. God adorned her with the gift of

prophecy and revealed to her the secrets of hearts. She died in the odor of sanctity in 1492.

For a period of nine years after Paula's entrance into the convent, her sister Gabriela continued to be the object of love and tenderness in their paternal home. Yet, she felt interiorly impelled to follow the example of her sister. Generously she overcame the difficulties in the way, left all, and at Ferrara asked for the poor garb of the daughters of St. Clare. Her progress in perfection corresponded to the heroic beginning she had made until, rich in merits, she slept blessedly in the Lord in the year 1493.

ON THE POWER OF A MOTHER'S PRAYER

1. Consider what the pious prayer of a mother can do for her children. Obviously it was the result of the sacrifice and prayers of the mother of our saintly virgins that her children became such faithful servants of God. The mother of St. Bernard, who consecrated her six sons

and one daughter to God immediately after their birth and begged that they might remain faithful in His service, experienced a similar effect of prayer. Three of the children are honored as saints, all died most edifying deaths. If Christ our Lord says: "All things whatsoever you ask the Father in my name, that I will do" (John 14:13), must not then above all the prayer of a mother for her children's salvation be heard? Christ Himself before His departure directed this prayer to His heavenly Father for all those who are His: "Sanctify them in truth" (John 17:17).

2. Consider that the prayer of a mother has great power even when children have already begun to tread life's byways. Augustine had delivered himself up to pride and sensuality till his thirty-second year: even St. Ambrose could think of no means to convert him. But when he saw the tears of St. Monica, the mother of Augustine, and heard her pleading prayers, he said: "The child of so many tears and prayers cannot be lost." Augustine served God for

forty-four years in great sanctity. Andrew Corsini was also a wayward young man. When he beheld his mother kneeling before an image of the Mother of God and saw how she wept and pleaded, grace touched his heart; he burst into tears, was converted, and became a saint. Does God almighty not give the assurance (Is. 49:15) that He will be more merciful even than a mother to the son of her womb?

3. Consider that if it is to be effectual, the prayer of a mother for her children must be supported by faithful fulfillment of her duty. From their youth she must rear her children for God and for what is good, must be on the alert to root evil germs out of their hearts, and guard them against the contagion of a bad world; above all she must always give them a good example. — Have you, Christian mother, been wanting in these points? Then you yourself have prepared the cross which you carry because of your children. But, bear it with patience, repent of your faults, do what you can to correct them even now, and beg St. Monica,

whose feast the universal Church celebrates today, for her intercession. Then you may expect that God will still grant your prayer and save your children for eternity.

PRAYER OF THE CHURCH

(Feast of St. Monica)

O God, the comforter of the sorrowful and the salvation of those who put their trust in Thee, who, in bringing about the conversion of her son Augustine didst have merciful regard to the loving tears of Blessed Monica, grant through their united intercession that we may grieve over our sins and win grace and pardon from Thee. Through Christ our Lord. Amen.



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