



# **Secular Franciscan Order** **St. Felix of Cantalice Fraternity** **Little Flowers Newsletter** **Fall 2020**



YESMIL'S PROFESSION— October 4, 2020  
 L-R, Teodora La Madrid, Sandra Arcieri, Les Alberti, Clelia Malerba, Yesmil de Nunez,  
 Br. Alan Gaebel,, Gerry Elises, Conchita Llacer, Br. Joseph Lourdasamy, Guadalupe Lugo Estok

***Stay Safe***  
***Wear Mask and Keep Safe Distance***

*Compiled and Printed, November, 2020*  
*Gerry Elises, ofs*

## **Officers: 2018 — 2021**

**Minister — Gerry Elises, ofs**  
**Vice Minister — Conchita Llacer, ofs**  
**Secretary—Guadalupe Lugo-Estok, ofs**  
**Treasurer — Yesmil de Pena, ofs**  
**Formation Director — Teodora LaMadrid, ofs**  
**Spiritual Assistant — Alan Gaebel, ofm, cap.**



### *Updates on St. Felix of Cantalice Fraternity*

Masses were offered for the intention of the health of :  
Bros. David Connolly, Stephen Van Massenhoven and  
Louis Mousseau.

Bro. Stephen Van Massenhoven is now back home at St. Philip  
Friary.

Welcome to Br. Paul Ellis a Transferee from St. Eliza-  
beth of Hungary Fraternity, Edmonton Alberta

#### Zoom Meetings:

Council 2nd Monday @ 6:00 p.m. to 7:30 p.m.  
Fraternity 4th Monday @ 6:00 p.m. to 7:30 p.m.

#### Birthday Celebrants:

November : 9 - Sr. Teodora La Madrid  
13- Sr. Ruth Patterson  
29 - Sr. Iluminada Aguilar  
29 - Sr. Virginia Kiflit

#### Prayers for the health of:

Sr. Elizabeth Williams, Sr/Virginia Kiflit

St. Felix of Cantalice Fraternity will attend Mass on  
December 13th 2020 as a Eucharistic Gathering at St.  
Philip  
Neri Parish (to be confirmed).

Remember in our prayers departed members and associ-  
ates of the Fraternity:

Sr. Mildred Heffernan, Br. Walter Glynn, Br. Fr. Joseph  
MacDonald, Diana McIlhaney, Betty Ann Kuehn, Marcel  
& Simone Vien, Mario & Jeanette Segal, Muriel Wil-  
liams, Br. Guglielmo Corbo, Richard Juneau, Grant &  
Lela Gaebel, Francis La Madrid

St. Felix of Cantalice Fraternity will plant flowers in front  
of the statue of St. Francis of Assisi on the Courtyard.

### PICTORIAL



SFC Halloween Party, Nov. 9,



vestments which adorn us have been given to us by God, in exchange for the coarse tunic we wore with so much patience in religion; and the glorious light which shines upon us has been given in reward for the humility, the holy poverty, the obedience, and chastity that we observed to the end of our lives. Now, my son, do not find the robe of religion too rough to wear; for if, clothed in the sackcloth of St Francis, and out of love to Christ, thou dost despise the world, mortifying thy flesh, and fighting valiantly against the devil, thou too shalt receive these splendid vestments, and shine with this glorious light." On hearing these words the young man came to his senses, and feeling himself much strengthened, he put far from him all temptation to leave the Order, confessed his sin to the guardian and to the brethren, and from that moment dearly loved the course vestment of St Francis and the severity of penance, and at length ended his life in the Order in a state of great sanctity.

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## St. Felix of Cantalice in Virtual Action

In Philippines  
(Sept. 2020)



## Message

Gerry Elises, Minister

*"We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed." [Corinthians 4:8-9](#)*



Today, as we near the close of the traditional fall season, we celebrate, YOU and I, the coming of advent. We are all leaning into a new wave of abnormality, but it will give us more time to pause and reflect on what is important like family, helping others, sense of community and more importantly, FAITH IN THE LORD.

We are presently going through a worldwide life changing event. This life is very draining on people, devastating lives and economies; it is not an easy life. We all have to go through struggles and trials. That is why everyone needs an abundance of resilience and patience. These are the qualities we seem to lose so easily. Sometimes, in the midst of problems, we say and do things that we're sorry for the rest of our lives. We sometimes have to go through experiences that are uncomfortable, and ultimately, feel like giving up. It is time to lean to our Lord for our everyday need, time to get ready, time to unite with each other. It is never too late to lose constant companionship with the Holy Spirit and develop closer relationship and conversation with our Lord.

With the novel coronavirus prompting quarantine and restrictions across the globe, mankind should strengthen their faith, spend more time in reading the Bible, spend more time in prayer, and communicate with God in humility and sincerity.

Many of us have a hard time understanding the love of God especially when we experience this pandemic and feel more miserable. Life gets busy and sometimes, in the middle of trying to stay afloat, we drift away from loving and serving God. I invite you to find a way to give us His divine grace – talk to Him as often as we can because communication is essential to our relationship with God. Obey and listen to Him – open our ears to hear His counsel and guidance to our prayers. Show God our most sincere gratitude for all our blessings and be gracious with humility for our Father in Heaven has the greatest love we can have throughout our life. Always remember, God's love NEVER ends.

*"May the Lord lead your hearts into a full understanding and expression of the love of God and the patient endurance that comes from Christ."*

[Thessalonians 3.5](#)

*"Love never gives up on people. It never stops trusting, never loses hope and never quits." [Corinthians 13.7](#)*

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## Elizabeth of Hungary

From Wikipedia, the free encyclopedia

Elizabeth of Hungary (German: Heilige Elisabeth von Thüren, Hungarian: Árpád-házi Szent Erzsébet; 7 July 1207 – 17 November 1231),[6] also known as Saint Elizabeth of Thuringia or Saint Elisabeth of Thuringia, was a princess of the Kingdom of Hungary, Landgravine of Thuringia, Germany, and a great venerated Catholic saint who was an early member of the Third Order of St. Francis, by which she is honored as its patroness. Elizabeth was married at the age of 14, and widowed at 20.[8] After her husband's death she sent her children away and regained her dowry, using the money to build a hospital where she herself served the sick. She became a symbol of Christian charity after her death at the age of 24 and was canonized on 25 May 1235.



Elizabeth was the daughter of King Andrew II of Hungary and Gertrude of Merania. Her mother's sister was Hedwig of Andechs, wife of Duke Heinrich I of Silesia.[6] Her ancestry included many notable figures of European royalty, going back as far as Vladimir the Great of the Kievan Rus. According to tradition, she was born in Hungary, possibly in the castle of Sárospatak (discussed below), on 7 July 1207.

A sermon printed in 1497 by the Franciscan friar Osvaldus de Lasco, a church official in Hungary, is the first to name Sárospatak as Elizabeth's birthplace, perhaps building on local tradition. The veracity of this account is not without reproach: Osvaldus also translates the miracle of the roses (see below) to Elizabeth's childhood in Sárospatak and has her leave Hungary at the age of five.

According to a different tradition she was born in Pozsony, Hungary, (present-day Bratislava, Slovakia), where she lived in the Castle of Posonium until the age of four. Elizabeth was brought to the court of the rulers of Thuringia in central Germany, to be betrothed to Louis IV, Landgrave of Thuringia[8] (also known as Ludwig IV), a future union which would reinforce political alliances between the families.[a] She was raised by the Thuringian court and would have been familiar with the local language and culture.

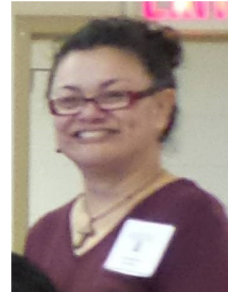
In 1221, at the age of fourteen, Elizabeth married Louis; the same year he was enthroned as Landgrave, and the marriage appears to have been happy.

In 1223, Franciscan friars arrived, and the teenage Elizabeth not only learned about the ideals of Francis of Assisi, but started to live them.

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*"In this pandemic time, there are so many who are suffering, who are hurting, who are ill and dying. I pray this gives hope to our sisters and brothers who read it. Whatever trials we each may endure, does not compare to the glories that await us in heaven prepared for each of us by the Lord."*  
Guadalupe Lugo Estok

### CHAPTER XX OF A BEAUTIFUL VISION WHICH APPEARED TO A YOUNG MAN WHO HATED THE HABIT OF ST FRANCIS SO GREATLY, THAT HE WAS ON THE POINT OF LEAVING THE ORDER



A young man, of noble birth, and of delicate habits, who had entered the Order of St Francis, was seized after a few days, through the devil's suggestions, with a violent dislike of the habit that he wore: he hated the shape of the sleeves; he felt a horror for the hood, for the length of the dress, and the coarseness of the material; so that it seemed to him as if he carried about him an insupportable weight; and, disliking the Order more and more, he determined to leave it and return to the world. It was the custom of this young man, at whatever hour he passed before the altar in the convent at which the Blessed Sacrament was reserved, to kneel down with great respect and, covering his head with his hood and crossing his arms on his breast, to prostrate himself, as he had been taught to do by the master of novices. It so happened, that the night when he had made up his mind to leave the convent, he passed before the altar, and, kneeling down as he was wont to do, he prostrated himself to the ground, and, being ravished in spirit, the Lord sent him a most wonderful vision. He saw before him a great multitude of saints ranged in procession, two by two, clothed in vestments made of precious material: their faces and their hands shone like the sun; they sang, as they walked, to the sound of celestial music. Two of them were more nobly and more richly dressed than the rest, and surrounded by such a blaze of light that none could look on them without being dazzled. At the end of the procession was one so gloriously adorned, that he seemed, like a new knight, to be more favoured than the others. Now the young man, seeing such a beautiful procession, was struck with wonder; but although he could not guess the meaning of the vision, he dared not ask, and seemed struck dumb with amazement. When the procession had almost passed away, he took courage, and addressing himself to those who were in the rear, he said: "O beloved, I pray you tell me who are those wonderful beings who form this venerable procession." They answered: "Know, my son, that we are all Friars Minor, who are come from the glories of Paradise; and those two ; who shine forth brighter than the rest, are St Francis and St Anthony and the last one you saw so especially honoured is a holy friar, lately dead, who having fought with courage against temptation and having preserved to the end, we lead in triumph to the glories of Paradise; and these splendid

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The reliquary chalice was subsequently plundered by Swedish troops during the Thirty Years' War and is now on display at The Swedish History Museum in Stockholm. Her skull and some of her bones can be seen at the Viennese convent bearing her name. A portion of her relics were kept in the church of the Carmelites at Brussels; another in the magnificent chapel of La Roche-Guyon, upon the Seine, and a considerable part in a precious shrine is in the electoral treasury of Hanover.

The Elisabethkirche is now a Protestant church, but has spaces set aside for Catholic worship. Marburg became a center of the Teutonic Order, which adopted St. Elizabeth as its secondary patroness. The Order remained in Marburg until its official dissolution by Napoleon in 1803.

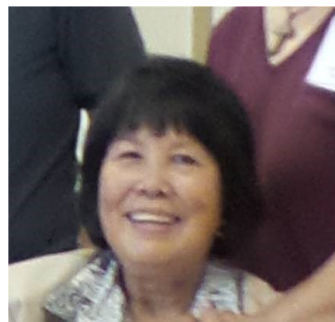
After her death, Elizabeth was commonly associated with the Third Order of Saint Francis, the primarily lay branch of the Franciscan Order, which has helped propagate her cult. Whether she ever actually joined the order, only recently founded in 1221, the year when she married Louis at the age of fourteen, is not proven to everyone's satisfaction.

It must be kept in mind though that the Third Order was such a new development in the Franciscan movement, that no one official ritual had been established at that point. Elizabeth clearly had a ceremony of consecration in which she adopted a Franciscan religious habit in her new way of life, as noted above.

From her support of the friars sent to Thuringia, she was made known to the founder, St Francis of Assisi, who sent her a personal message of blessing shortly before his death in 1226. Upon her canonization she was declared the patron saint of the Third Order of St Francis, an honor she shares with St Louis IX of France.

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*St. Elizabeth of Hungary, pray for us.*  
*St. Louis IX of France, pray for us.*  
*Sts. Francis and Clare, pray for us.*



Contributed by Teodora La Madrid



*St. Elizabeth washing a sick man*

Louis was not upset by his wife's charitable efforts, believing that the distribution of his wealth to the poor would bring eternal reward; he is venerated in Thuringia as a saint, though he was never canonized by the Church.

It was also about this time that the priest and later inquisitor Konrad von Marburg gained considerable influence over Elizabeth when he was appointed as her confessor. In the spring of 1226, when floods, famine, and plague wrought havoc in Thuringia, Louis, a staunch supporter of the Hohenstaufen Frederick II, Holy Roman Emperor, represented Frederick II at the Imperial Diet held in Cremona.

Elizabeth assumed control of affairs at home and distributed alms in all parts of their territory, even giving away state robes and ornaments to the poor. Below Wartburg Castle, she built a hospital with twenty-eight beds and visited the inmates daily to attend to them.



*St. Elizabeth spinning wool for the poor by Marianne Stokes (1895)*

Elizabeth's life changed irrevocably on 11 September 1227 when Louis, en route to join the Sixth Crusade, died of a fever in Otranto, Italy, just a few weeks before the birth of her daughter Gertrude. Upon hearing the news of her husband's death, Elizabeth reportedly said, "He is dead. He is dead. It is to me as if the whole world died today." [16] His remains were returned to Elizabeth in 1228 and

entombed at the Abbey of Reinhardsbrunn.

After Louis' death, his brother, Henry Raspe, assumed the regency during the minority of Elizabeth's eldest child, Hermann (1222–1241). After bitter arguments over the disposal of her dowry — a conflict in which Konrad was appointed as the official Defender of her case by Pope Gregory IX — Elizabeth left the court at Wartburg and moved to Marburg in Hesse.

Up to 1888 it was believed, on account of the testimony of one of Elizabeth's servants during the canonization process, that Elizabeth

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was driven from the Wartburg in the winter of 1227 by her brother-in-law, Heinrich Raspe, who acted as regent for her son, then only five years old. About 1888 various investigators (Börner, Mielke, Wenck, E. Michael, etc.) asserted that Elizabeth left the Wartburg voluntarily. She was not able at the castle to follow Konrad's command to eat only food obtained in a way that was certainly right and proper.

Following her husband's death, Elizabeth made solemn vows to Konrad similar to those of a nun. These vows included celibacy, as well as complete obedience to Konrad as her confessor and spiritual director. Konrad's treatment of Elizabeth was extremely harsh, and he held her to standards of behavior which were almost impossible to meet. Among the punishments he is alleged to have ordered were physical beatings; he also ordered her to send away her three children. Her pledge to celibacy proved a hindrance to her family's political ambitions. Elizabeth was more or less held hostage at Pottenstein, the castle of her uncle, Bishop Ekbert of Bamberg, in an effort to force her to remarry. Elizabeth, however, held fast to her vow, even threatening to cut off her own nose so that no man would find her attractive enough to marry.

Elizabeth's second child Sophie of Thuringia (1224–1275) married Henry II, Duke of Brabant, and was the ancestress of the Landgraves of Hesse, since in the War of the Thuringian Succession she won Hesse for her son Heinrich I, called the Child. Elizabeth's third child, Gertrude of Altenberg (1227–1297), was born several weeks after the death of her father; she became abbess of the monastery of Altenberg Abbey, Hesse near Wetzlar.

Elizabeth built a hospital at Marburg for the poor and the sick with the money from her dowry, where she and her companions cared for them.

*A statue showing the miracle of the roses in the rose garden in front of the neo-Gothic church dedicated to her at Roses' Square (Rózsák tere), Budapest.*



Elizabeth is perhaps best known for her miracle of the roses which says that whilst she was taking bread to the poor in secret, she met her husband Ludwig on a hunting party, who, in order to quell suspicions of the gentry that she was stealing treasure from the castle, asked her to reveal what was hidden under her cloak. In that moment, her cloak fell open and a vision of white and red roses could be seen, which proved to Ludwig that God's protecting hand was at work. Her husband, according to

the vitae,

*Continued on page 7*

was never troubled by her charity and always supported it. In some versions of this story, it is her brother in law, Heinrich Raspe, who questions her. Hers is one of many miracles that associate Christian saints with roses.

Another story told of Elizabeth, also found in Dietrich of Apolda's Vita, relates how she laid the leper Helias of Eisenach in the bed she shared with her husband. Her mother-in-law, who was horrified, told this immediately to Ludwig on his return. When Ludwig removed the bedclothes in great indignation, at that instant "Almighty God opened the eyes of his soul, and instead of a leper he saw the figure of Christ crucified stretched upon the bed." [21] This story also appears in Franz Liszt's oratorio about Elizabeth.

In 1231, Elizabeth died in Marburg at the age of twenty-four. Very soon after the death of Elizabeth, miracles were reported that happened at her grave in the church of the hospital, especially those of healing. On the suggestion of Konrad, and by papal command, examinations were held of those who had been healed between August 1232 and January 1235. The results of those examinations was supplemented by a brief vita of the saint-to-be, and together with the testimony of Elizabeth's handmaidens and companions (bound in a booklet called the Libellus de dictis quatuor ancillarum s. Elizabeth confectus), proved sufficient reason for quick canonization. She was canonized by Pope Gregory IX on 24 May 1235.

Elizabeth's shrine became one of the main German center of pilgrimage of the 14th century and early 15th century. During the course of the 15th century, the popularity of the cult of St Elizabeth slowly faded, though to some extent this was mitigated by an aristocratic devotion to St Elizabeth, since through her daughter Sophia she was an ancestor of many leading aristocratic German families.

The papal bull declaring her a saint is on display in the Schatzkammer of the Deutschordenskirche in Vienna, Austria. Her body was laid in a magnificent golden shrine—still to be seen today—in the Marburg church bearing her name. But three hundred years after her death, one of Elizabeth's many descendants the Landgrave Philip I "the Magnanimous" of Hesse, a leader of the Protestant Reformation and one of the most important supporters of Martin Luther, raided the church in Marburg and demanded that the Teutonic Order hand over Elizabeth's bones, in order to disperse her relics and thus put an end to the already declining pilgrimages to Marburg. Philip took away the crowned agate chalice in which her head rested, but returned it after being imprisoned by Charles V, Holy Roman Emperor.

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