

## SAINT ROGER, C.

A DISCIPLE of St. Francis of Assisio, who received him into his Order in 1216, and sent him into Spain, though Wading calls him a layman. The spirit of poverty which he professed, he inherited of his holy father in the most perfect degree, and St. Francis commended his charity above all his other disciples. The gifts of prophecy and miracles rendered him illustrious both living and after his death, which happened in 1236. His head is kept at Villa Franca, in the diocess of Asturia, and his body at Todi in Italy, where he is honoured with a particular office ratified by Gregory IX. See Wading's Annals, published by Fonseca, at Rome, in 1732. t. 2. p. 413, 414. also Henschenius, p. 418. Pope Benedict XIV. granted to the Franciscans for his festival the 5th of March.

## MARCH VI.

## ST. CHRODEGANG, BISHOP OF METZ,

## CONFESSOR.

From Paul the Deacon, l. 2. de Gest. Longob. c. 16. Henschenius, p. 453. Mabill. Annal. Ben. l. 22. t. 2. & Act SS. Ord. Ben. t. 4. p. 184. Ceillier, t. 18. p. 176. His life, published by George Von. Eckart, Hist. Francie Orient. t. 1. p. 912. Also Meurisse, Hist. des Evêques de Metz, l. 2.

A.D. 766.

THIS saint, nobly born in Brabant, then called Hasbain, was educated in the abbey of St. Tron, and for his great learning and virtue was made referendary, chancellor of France, and prime minister, by Charles Martel, mayor of the French palace, in 737. He was always meanly clad from his youth; he macerated his body by fasting, watching, and hair-cloths, and allowed his senses no superfluous gratifications of any kind. His charity to all in distress seemed to know no bounds; he supported an incredible number of poor, and was the protector and father of orphans and widows. Soon after the death of Charles Martel, he was chosen bishop of Metz, in 742. Prince Pepin, the son and successor of Charles, uncle to our saint by his mother, Landrada, would not consent to his being ordained, but on the condition that he should still continue at the helm of the state. Chrodegang always

retained the same sweetness, humility, recollection, and simplicity in his behaviour and dress. He constantly wore a rough hair-shirt under his clothes, spent great part of the night in watching, and usually at his devotions watered his cheeks with tears. Pope Stephen III. being oppressed by the Lombards, took refuge in France. Chrodegang went to conduct him over the Alps, and King Pepin was no sooner informed that he had passed these mountains in his way to France, but he sent Charles his eldest son, to accompany him to Pont-yon, in Champagne, where the king was to receive him. The pope being three miles distant from that city, the king came to meet him, and having joined him alighted from his horse, and prostrated himself, as did the queen, his children, and the lords of his court; and the king walked some time by the side of his horse to do him honour. The pope retired to the monastery of St. Denys; and King Pepin, in the year 754, sent St. Chrodegang on an embassy to Astulph, king of the Lombards, praying him out of respect to the holy apostles not to commit any hostilities against Rome, nor to oblige the Romans to superstitions contrary to their laws, and to restore the towns which he had taken from the holy see; but this embassy was without effect. The saint, in 755, converted the chapter of secular canons of his cathedral into a regular community, in which he was imitated by many other churches. He composed for his regular canons a rule, consisting of thirty-four articles. In the first he lays down humility for the foundation of all the rest.(1) He obliged the canons to confess at least twice a year to the bishop, before the beginning of Advent and Lent.(2) But these churches, even that of Metz, have again secularized themselves. The saint built and endowed the monasteries of St. Peter, that of Gorze, and a third in the diocese of Worms, called Lorsh or Laurisham. He died on the 6th of March, in 766, and was buried at Gorze, to which by his will, which is still extant, he demised several estates. He is named in the French, German, and Belgic Martyrologies.

The zeal of St. Chrodegang in restoring the primitive and apostolic spirit in the clergy, particularly their fervour and devotion in the ministry of the altar, is the best proof of his

(1) Ch. 14.

(2) See the other regulations abridged in Fleury, &c. the entire rule published genuine in Le Cointe's *Annales*, t. 5. and in the later editions of the councils.

ardour to advance the divine honour. To pay to Almighty God the public homage of praise and love, in the name of the whole church, is a function truly angelical. Those, who by the divine appointment are honoured with this sublime charge resemble those glorious heavenly spirits who always assist before the throne of God. What ought to be the sanctity of their lives! how pure their affections, how perfectly disengaged from all inordinate attachments to creatures, particularly how free from the least filth of avarice, and every other vice! All Christians have a part in this heavenly function.

### B. COLETTE, VIRGIN AND ABBESS.

From her life, written by her confessor, Peter de Vaux. See Helyot, *Hist. des Ord. Relig.* t. 7. p. 98. Miræus and Barbaza, *Vies des Saints du Tiers Ordre de St. François*, t. 2. p. 51.

A.D. 1447.

COLETTE BOILET, a carpenter's daughter, was born at Corbie, in Picardy, in 1380. Her parents, out of devotion to St. Nicholas, gave her the name of Colette, the diminutive of Nicholas. She was brought up in the love of humiliations and austerities. Her desire to preserve her purity without the least blemish made her avoid as much as possible all company, even of persons of her own sex, unless it was sometimes to draw them from the love of the world by her moving discourses, which were attended with a singular blessing from almighty God. Humility was her darling virtue; and her greatest delight seemed to be in seeing herself contemned. She was so full of confusion at her own miseries and baseness, and was so contemptible in her own eyes, that she was ashamed to appear before any one, placed herself far below the greatest sinners, and studied by all sorts of humiliations to prevent the least motion of secret pride or self-conceit in her heart. She served the poor and the sick with an affection that charmed and comforted them. She lived in strict solitude in a small, poor, abandoned apartment in her father's house, and spent her time there in manual labour and prayer. Being very beautiful, she begged of God to change her complexion, and her face became so pale and thin that she should scarcely be known for the same person. Yet a certain majesty of virtue, shining in her countenance, gave her charms conducive to the