the CORD

A FRANCISCAN SPIRITUAL REVIEW

VOL. VII., NO. 1, JANUARY, 1957

the CORD

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RENOVATIO ACCOMMODATA

(RENEWAL AND ACCOMMODATIONS)

Sermon given by Very Rev. PIUS J. BARTH, O.F.M., Minister Provincial of the Province of the Sacred Heart, St. Louis, Mo. at the High Mass opening the Fifth National Meeting of Franciscan Sisterhoods at the Cathedral of St. Raymond Nonnatus, Joliet, Ill. November 23-24, 1956.

"Let us begin now, brethren, for as yet we have done nothing" (St. Francis).

At the direction of His Eminence Valerio Cardinal Valeri, the major Religious Superiors of the United States met in Washington, D. C. on September 27, 1956 and set up a permanent organization. While there are many obvious advantages to such an organization, it seemed to your participant that the major purpose of the new organization is to exchange ideas and practices on the renewal of the spirit of our Holy Founder and to determine areas and levels of accommodating that spirit to modern times. As Pope Pius XII told us, "You must serve the cause of Jesus Christ and His Church as the world today requires." But charting the "renewal" of our spirit and determining "accomodation" to modern conditions is not enough. Above all there must be renewed motivation.

Saint Francis adopted the Gospel! ! ! Then only did he adapt the Gospel (vetera) to his own day (nova). In his day of knighthood and chivalry he thus gave the Gospel an original freshness. [illegible] study Franciscan history, we also find that the history of Franciscan reforms was one of adaptation of perennial spirit of the Gospel to new conditions. Thus from the very day of Saint Bonaventure who organized a loosely-knit body of men into an Order which he called the "Ordo Studens" until the present day, the Franciscans have been able to adapt themselves to changing demands of Mother Church as true minutemen of Christ. There is no special [illegible] work that Mother Church [illegible] followers of [illegible]

The Holy Father wants us to be "healthily modern". A reasonable authoritative adaptation of our manner of life and living in these United States is in no way a compromise of our religious principles, nor a compromise of our Franciscan spirit. Rather it is a progressive development and intensive application of those principles and that spirit to the contemporary scene. Let us listen to our Supreme Pontiff. On December 8, 1950 Pope Pius XII clearly and emphatically admonished the religious assembled in Rome as follows:

"When young people hear such expressions as 'We should be modern' and 'Our labors should be adapted to the times', they begin to be on fire with unusual enthusiasm and fervor, and if they are worthy fighters in the ranks of the religious state, because of this fervor they desire most intensely to transform the great endeavors of their future religious work. In a certain sense this is indeed reasonable. For it has generally happened that the founding fathers of each religious institute have thought out their own new system in order that they might come to grips with those pressing obligations and needs of the Church which admit of no delay; thus their undertakings were in accord with their times. If you wish to follow their example, as they have done so do you also. Study the trends of thought, the decisions, the conduct of your contemporaries with whom you live and whatever you find good and profitable make use of as something precious; otherwise you will not be able to enlighten and help, to life up and lead on your fellowmen."

Personally, I was amazed at this startling exhortation of the Holy Father and I made doubly sure it was authoritative (Acta Apost. Sedis, 42, pp 26-36: Transl. by Grail Press p. 22).

Father Connell reminds us that historical facts confirm this admonition of the Vicar of Christ. "When a religious institute is excessively conservative, when accidental elements of rule and custom are treated as equally important with the basic principles on which the Order or Congregation was founded, the organization will decline either in spirit or in numbers, but most probably in both. It is most undesirable to have ordinances and rules which are only theoretically binding, yet are out of touch with reality so that they cannot be observed and perhaps become an object of ridicule to the members. Customs, rules and ordinances should be observed, or modified, yes, even abrogated lest all regulation and each provision for order be held in low esteems and of no moment."

As promising as a new day and as hopeful as a second Spring is the spirituality of our Holy Father Saint Francis. Not only in nature but also in the supernatural realm our Founder sought renewal of

t spiritual freedom which places responsibility squarely upon the ividual religious.

Our Franciscan theological synthesis teaches us that the greatest otivation to use freedom of the spirit responsibly is the love of God, oth the love of God for Himself and the love of friendship whereby e love God for what He has done for us. Who loves God will wish at God be loved by others. Motivation for spiritual renewal is well pressed by Saint Paul, "The love of Christ impels us" (2 Cor. 5, 14).

Discussions at Rome, Notre Dame, Washington and Santa Barbara ay arouse headlines stressing external adaptation in dress, modern uipment and buildings, use of modern means of transportation and mmunication, academic and professional degrees, but more important and fundamental is the provident free renewal of the religious irit. The Holy Father wants us to be healthily modern. That means, the mind of Montalembert, that we should meditate on the spirit our Founder to determine how his spirit would have influenced entieth century living. We cannot be Saint Francis, we cannot live his time, but we can practicalize, reduce to action and particularize r our second half of the twentieth century the spirit and ideals of ur Seraphic Father.

The history of religious orders through the centuries reveals odification of primitive and reformed rules, adaptations to meet arying conditions in diverse nations, cultures and geographic regions. The secret of lasting success is the permanence of the original ideal but flexibility in the application of that religious ideal. The Franciscan spirit breathes universal and immortal life but worship of form and letter under changing conditions may lead to externalism, hypocrisy, inactivity and even decadence.

The primary purpose of the movement called "Renewal and Accommodation" must be to deepen the religious life. It is no mitigation of mmunity discipline; it is a corporate movement led by duly authored superiors. Doing what our Founder would do if we were alive today eans that we must be contemporary in our poverty and in our lives sacrifice. The spirit of the world must never be confused with accommodating religious spirit to modern times. They are directly opposed to e another. Our religious must be well-balanced in intellectual piety d in love with the beauty of God's truth. Spiritual formation, professional and technical preparation must dovetail to produce the complete religious person whose sense of values is developed and power of oice sufficiently mature to stand the pace of modern active life. The stolate today requires depth in spirituality but also height in the ning light of professional leadership.

Religious life in the supernatural order enables the generous person to attain complete self-realization through genuine growth in maturity, wisdom and balance. Holiness is its fruit and develops through character improvement as the soul is inspired by grace as it aspires to spiritual perfection.

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FRANCIS IN ECSTASY

"My God and my All!"
Earth falls away along a comet's path,
He kneels on air, on mist,
His heart locked in Thy Hands,
Divinely being kissed.
"My God and my All!
Who art Thou—there—my Lord?
Who am I—here?"
His angel wonders what is love
And what is flaming fear.
"My God and my All!"
It is not night nor day,
(Was there ever a sun or moon?)
There is only a fiery urgency,
A sigh, half-mute, half-importune:
"My God and my All!"
He would return Thy kiss,
And dwindle in Thy arms, lost
In his All, whelmed in such bliss
He must lean back, so great
The sweet ethereal weight
Of all Thy joy!
And that loud cry mounts up
Among the Sanctuses of Heaven:
"My God and my All!"

Sister Anthony Marie, O.S.F.

MONTHLY CONFERENCE

THE TWO FINAL BEATITUDES

Fr. Allan B. Wolter, O.F.M.

We centered our series of conferences about those words of John, "God is love and he who abides in love abides in God and God in him" (I Jn. 4:16). As a human being and still more as a child of God and intimate friend or religious bride of Christ, you are the product of love's creativity and your very need to love in return betrays both the mark of your maker and the nature of your destiny. Through sin, creative love is scorned and we catalogued the consequences of this refusal to abide in love. For the individual it spells misery and death in this life and creates hell and purgatory in the next. Socially this selfishness crucifies both God and man, and its ravages present us with a continual challenge to change our world for the better. It was Christ's redemptive love that first met this challenge of sin. He died that we might live, or better, that He might be reborn in each of us through sanctifying grace and habitual charity. But if this new Christ-life is seeded in our soul at baptism, only our cooperation will permit it to mature "to perfect manhood, to the measure of the fullness of Christ" (Eph. 4: 15). As Paul puts it, "We are to practice the truth in love and so grow in all things in Him who is the head, Christ" (ibid, 13). The basic truths which if practiced in love can effect this transformation are given in the beatitudes. In the poverty of our spirit lies our only real claim to His merciful love. Through the meekness it engenders we shall possess the promised land. If the sight of our sinfulness makes us mourn, Christ Himself will be our comfort. And the warmth of His love will thaw our cold hearts and stir up in us a fierce hunger and thirst for holiness. Purity of heart which is nothing else than the interior life of love, enables us to see God in everything we do and to live for Him alone.

The two final beatitudes remain to be considered. The seventh reflects the external fruit of the soul's hidden love life. "Blessed are the peacemakers for they shall be called the children of God" (Mtt. 5:9). Francis, we know, considered peacemaking his special mission, for he lived in a day when province warred against province, city feuded against city, the nobility with the townsfolk, the *majores* with the *minores*, the Church with civil authorities. Bishop Felder describes his crusade as "the greatest peace movement ever launched" (Ideals of St. Francis, ch. 14).

We too must be peacemakers if we would be called the children of God and Francis. From its very beginnings, however, the Franciscan peace crusade has always been a natural consequence of seraphic charity. The little poor man of Assisi dates his own conversion from the day he kissed the leper and discovered the real meaning of those words of Christ: "And all you are brothers!" (Mtt. 23:8). "Brothers," *fratres minores,* was the official name he gave his first order, for he wished it to recapture in a signal way the charity Christ made the characteristic mark of His own. "By this will all men know that you are my disciples, if you have love for one another" (Jo. 13: 35). The peace Francis desired them to bring to the world was simply the Christ in their midst, for as Paul told the Ephesians, "He Himself is our peace" (2:14). And what is the Franciscan apostolate but to make peace in the sense of that apostle, "to re-establish all things in Christ" (Eph. 1:10), to restore the bonds of love between man and his fellowman, between mankind and God, which sin's selfishness had severed? That is why we can identify the task of peacemaking with the practice of fraternal charity.

Much more could and should be said on this impportant topic. But since this is the last conference of this series and we have yet to consider the final beatitude, we shall content ourselves with these few observations. Earlier (April issue) we indicated that our destiny as a Franciscan community is to love one another "even more earnestly than a mother nourishes and loves her child in the flesh" (Regula O.F.M., ch. 6). Now we become peacemakers precisely to the extent we extend this charity towards our religious confreres to all our brothers in Christ. "Let no one be roused to wrath or insult on your account," says Francis. "Everyone should rather be moved to peace, goodwill and mercy as a result of your gentleness. For we have been called for this purpose, to heal the wounded, to bind the bruised, to recall those gone astray" (Tres socii, n. 58).

We are counseled by our Holy Founder to approach all with the "greeting of peace" (Rule). Even more important perhaps than any fixed formula or verbal salutation is that wordless greeting of peace we should have for everyone we meet—a warm and friendly attitude born of genuine interest and Christ-like concern for their welfare.

If our peace greeting, especially in this last form, is to ring true, however, we must carry Christ's peace in our own heart. "Even as you proclaim peace with your lips," cautions Francis, "be careful to have it more fully in your heart" (Tres socii, n. 58).

And this brings us to the last beatitude: "Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heav-

en" (Mtt. 5:10). For "they are truly peacemakers," explains the Povello, "who amidst all they suffer in this world maintain peace in soul and body for the love of our Lord Jesus Christ" (Admonitions, n. 15).

One of the effects of sin, we said, was to make the practice of virtue difficult. In striving for the justice or sanctity that is perfect love, we shall invariably meet with opposition, resistance, persecution, both from the selfishness of our own nature as from that of others. Heaven is not won without a struggle. As Christ tells us, "From the days of John the Baptist until now, the kingdom of heaven has been enduring violent assault, and the violent have been seizing it by force" (Mtt. 11, 12).

Indeed, can we ever claim to have truly loved Christ until we have embraced Him on the cross and felt the nails pierce our own flesh? Of the just Scripture says: "God tried them and found them worthy of Himself, as gold in the furnace, He proved them, and as sacrificial victims He took them to Himself" (Wisdom 3, 5-6). In truth this beatitude represents the culmination or perfection of the love we have been studying. "Greater love than this no one has that one lays down his life for his friends" (Jn. 15:13). Seraphic charity, we know, reaches its perfection in the desire for martyrdom. This is the significance of that final chapter of the First Order Rule. Having traced successively the steps of spiritual growth from the moment one first wished "by divine inspiration to embrace this manner of life", to the stage where he has "the spirit of the Lord and his holy operation, praying to Him always with a pure heart, with humility and patience amid persecution and infirmity," Francis speaks of those who "wish by Divine inspiration to go among the Saracens and other infidels." We know in his own case it was much the desire for martyrdom as zeal for souls that prompted Francis to visit the Sultan. It is often easier to die for Christ, however, than to live for Him. And if we are not all called to a martyrdom of blood, we are invited to that white martyrdom that is inseparable from the perfect service of God. "Unto this, indeed, you have been called, because Christ also suffered for you, leaving you an example that you may follow in His steps" (I Peter 2: 21). This was the truth Christ longed to share with His apostles that night before He died. "Many things yet I have to say to you, but you cannot bear them now. But when He, the Spirit of Truth, has come, He will teach you all the truth" (Jo. 16:13).

We can almost detect a note of wistfulness in Christ's voice. He wanted to open His heart to them. He wanted to show them what they would really have to go through because they were His friends,

His apostles. Yet until they would receive the gift of fortitude on Pentecost day they could not bear the full truth. I wonder if Jesus did not long for a real man among them at that moment, one who would stick with Him through thick or thin. Someone more courageous than the twelve who would barricade themselves in the Cenacle when He was gone, blanching every time a group of Jewish merchants began a brawl in the street below for fear His crucifiers had come to seize them also.

There was such a man,—among His enemies! A young Pharisee, hotblooded, zealous for the law. Saul of Tarsus! True, he hated the very name of Jesus, but only because he never knew Christ, or felt the radiance of His divine personality. Yet even in his hatred, he was so open, and courageous that he won the manly heart of Christ.

And so Christ arranged a meeting. At noon, on the road to Damascus! There was a blinding light. The young Pharisee was hurled to the ground. And when he picked himself up from the dust, he found himself face to face with Jesus. In that moment he realized his mistake and did what only a courageous man could do. He admitted it, to the whole world.

If you think that was easy, put yourself for a moment in Paul's place. Were there not times when you saw with the clarity of a light from heaven that there was but one proper, decent thing to do so far as God was concerned, and then came the paralyzing thought, What will others say? think? How could I bear the ridicule? For Paul too human respect talked loud and fast. If not at that precise moment, then certainly in those hours that followed while he awaited the baptism of Ananias. Paul, remember, was a respected Pharisee. Unlike the many who were hypocrites, he was sincere. He took his religious obligations seriously, serving God the hard way (Gal. 1:14). He fasted twice a week, gave ten percent of his income to support the temple, and carried out the law letter perfect. Even the old men who sat about the city gates criticizing the younger generation could find no fault with Saul. The high-priest praised him openly. His friends were many and influential, like the learned Rabbi Gamaliel. He was, in short, a young man with a future.

Yet Christ asks him to turn his back on all this, to become a fool. And Saul, better than anyone, knew what it meant to be a Christian. To be driven from the synagogue, to be flogged, publically disgraced and excommunicated, forbidden to communicate with his former friends,—this was the reward for choosing Christ. There are some things more bitter than death, and for a man of his temperament, disgrace was one of them. Yet Christ knew His man. He didn't ease the

conflict in Saul's soul, but only reminded him that if to follow Him was hard, it is still harder to "kick against the goad" (Acts 9:6). And Saul's courage conquered human respect. "Lord, what wilt thou have me to do?" (ibid.).

From that moment on, those words became the theme of his life. He asked no handicap, begged for no quarter. He did not plead to be dealt with gently, to be spared hardship. No, it was always: "Lord, what wilt thou have me to do?"

Christ took the man at his word. He never babied him as He had done with the others. From the very start, he let Saul feel the full brunt of the Jewish hatred for Christ. His former friends snubbed him, he was booed in the streets, called a traitor to his country, a disgrace to his race. For one of his natural sensitivity it must have cut cruelly. But matters became even more serious. When Saul preached Christ, we read in the Acts of the Apostles (9:23-24), "the Jews made a plot to kill him. But their plot became known to Saul. They were even guarding the gates both day and night in order to kill him." Only by being lowered over the walls of Damascus by night did he manage to escape from the city. Truly the neophyte needed a friend. We might think, the apostles and Christians of Jerusalem at least would welcome him to their midst and throw open their homes to him. But did they? Even three years later, "on his arrival in Jerusalem he tried to join the disciples," says the Acts, "and they were all afraid of him, not believing that he was a disciple" (9:26). If he was popuplar, it was like "typhoid Mary." Of course, we cannot blame Peter and the others completely. They suspected a clever ruse. Saul might merely be pretending to be one of them until he could discover their hiding places and ferret out their leaders to betray them to the highpriest.

Only after some time did Barnabas succeed in convincing them Paul was sincere. But even then, his troubles were only beginning. Because his fighting courage made him dispute "boldly in the name of the Lord" with even the most learned of the Jews, "they sought to kill him" and he had to be spirited away to Tarsus for his own safety.

It was that same courage that caused him to be singled out for the great missionary project of the Church at Antioch. For otherwise, Paul had not much to commend him. His constitution was not too strong. He had none of the elegance of the great Christian orator Apollo. He lacked many of the talents of the other Apostles. But he had one thing that made up for it all. His soul was on fire for Christ, and nothing could stop him, neither sickness, threats of death, ridicule, imprisonment, scourging, shipwreck, the devil himself.

His greatest cross, however, were the "Judaizers." These were the Jewish converts who considered their racial pride at stake. They demanded that Christians first become Jews before being admitted to baptism. They tried to shackle the new converts with all the obligations of the Mosaic law. They were so powerful a group that even Peter feared to oppose them openly (Gal. 2, 11). But Paul, courageous for the truth, insisted boldly: "Here there is not 'Gentile and Jew,' 'circumcised and uncircumcised,' 'Barbarian and Scythian,' 'slave and freeman'; but Christ is all things in all" (Col. 3: 11; also Gal. 3:28). As a result, his life was in constant danger. These Judaizers followed Paul from city to city, poisoning the minds of his new converts against him (Acts 13ff).

Recall, for instance, that incident at Lystra. Paul's preaching left the populace agog with admiration. "The gods have come down to us in the likeness of men!", they cried (Acts 14:10). Converts to Christianity began to pour in. But then one evening before the city gates were closed a group of Jewish agitators arrived from Antioch and Iconium. That night they rounded up their friends and their friends' friends, filling their minds with vicious propaganda against Paul. Next day, when the apostle rose to preach, he was pulled down by the angry mob, dragged through the city streets and out beyond the walls where the lynching party stoned him and left him for dead. At least they thought he was dead. But hardly had they returned to the city, than Paul dazed and dirty picked himself up. Did he flee Lystra as one of the other apostles might have done? Not Paul, the fighter. In what might almost be considered a masterpiece of understatement, we read in the Acts: "He got up and re-entered the city" (14:19).

What could you do to stop a man like that. Three times he was beaten with rods. Five times that we know of, he was scourged until his back was a mass of bloody ribbons. He went hungry, shivering, naked. Thrice shipwrecked, he once was a night and a day adrift on the sea (2 Cor. 11, 24vs). Time and again he was imprisoned, lied about, his motives misunderstood. Day after day he would force himself to face a crowd that he knew might be calling for his blood a few moments later, for Lystra was but part of a pattern. There was the persecution in Antioch in Pisidia, the plot of the Jews and Gentiles of Iconium to have the public authorities "insult and stone them," the uprising of the silversmiths of Ephesus. Truly in Paul, Christ had found a real man.

If we tried to sum up Paul's character in a single word, we might be tempted to say he was fearless. But we would be very, very wrong.

At least if we understand fearless as Webster defines it: "free from fear." If Paul had felt no fear, he would have been stupid, not strong. By his own confession, he declared: "Our flesh had no rest; we had troubles on every side, conflicts without and anxieties within" (2 Cor. 7:5).

What were some of these fears and anxieties? One undoubtedly was human respect, as we have indicated, for Paul was sensitive by nature as we discover if we but read between the lines of his epistles. But he faced this fear as he will face all others. "If I were still trying to please men, I should not be the servant of Christ!" (Gal. 1: 10). If religious let what others think or say or do, keep them from doing what they know to be right, can they be called a servant, or still less a friend or bride of Christ? Have they not already divorced Him in their heart.

Then there was the fear of obstacles. Naturally speaking, Paul could not have failed to fear the future. How often he must have been tempted to wonder where all this would end! Day after day to confront a crowd that might try to lynch him before he was through was enough to give the man ulcers. Yet it was Timothy rather than Paul who got them. What was Paul's secret. For one thing he lived from day to day, firm in the conviction that "I can do all things in Him who strengthens me" (Phil. 4:13).

There was the fear of weakness. We might be tempted to think, Paul after all was a saint. He never experienced the weakness of human nature like ourselves. But was he a saint, or did he become one? No one ever felt the weakness of will, the strength of passion, perhaps, as acutely as Paul. "I am carnal—sold into the slavery of sin. The good that I will I do not and the evil that I will not, that I do. Unhappy man that I am—who will deliver me from the body of this death" (Rom. 7, 14-24). But where Paul differed from so many others was in this. Despite his weakness, and the sense of futility, he kept struggling on. Poverty of spirit or the sense of one's profound spiritual need is not the same as cowardice; neither is it incompaptible with courage. Like all the poor in spirit, Paul had God's assurance: "My grace is sufficient for thee, for strength is made perfect in weakness." Consequently he could say: "Wherefore I am satisfied for Christ sake, with infirmities, with insults, with hardships, with persecutions, with distresses. For when I am weak, then I am strong" (2 Cor. 12, 8-10).

But you might object that Paul was spared that most depressing fear, the fear of failure, for on the testimony of the Holy Spirit he could say: "In fact I have labored more than any of them [the Apostles], yet not I, put the grace of God with me" (1 Cor. 15:10). He never

saw the work of weeks, months, years tumbling down about him. He never sweated and slaved for others to have them turn against him. Here, at least, is one cross he did not have to bear. If we think thus, how little we know Paul. How little we realize the anguish that tore his heart to shreds. His appearance and speech was ridiculed, his epistles criticized, the sincerity of his motives doubted (Cf. 2 Cor. 10:10). And this, not by the Jews or pagans, but by his own Christians! Even his converts turned against him. Take the church in Asia Minor to which he had given twenty five of the best years of his life, sparing himself no effort to be all things to all men. And then broken in health from his very labors among them, he finds these men and women he would gladly have died for calling him a hypocrite, a traitor to Christ, a spreader of false doctrines. Surely there were tears in his eyes as he wrote to Timothy from his Roman prison: "This thou knowest that all in the province of Asis have turned away from me" (2 Tim. 1:15). Can we believe that bitterness did not flood his soul when he himself confesses to the Corinthians of "the affliction which came upon us in Asia" that "we were crushed beyond measure—beyond our strength, so that we were weary even of life" (2 Cor. 1:8). Was the great apostle finally broken? No, for almost in the same breath he goes on to write: "We do not lose heart. On the contrary, even though our outer man is decaying, yet our inner man is being renewed day by day. For our present light affliction, which is for the moment, prepares us for an eternal weight of glory that is beyond all measure" (ibid. 4:16-17). Here we see what it means to be a man after the heart of Christ.

The secret of such strength is either a great hatred or a great love. Paul's hatred of Christ had made him the terrible persecutor that he was. It was his love for his new found Lord that made him the irrestible Apostle. In this scientific age of analysis we like to take a saint apart "to see what makes him tick." But we should remember that while we may at times speak of the "science of the saints", sanctity is not a science but an art. It is not something that can be dissected and preserved any more than one can cut up a painting and discover from a minute analysis of the bits that remain what made it a masterpiece. Every great work of art is the genial expression of one great idea. And a saint is a saint because he or she has just one overpowering idea that works its way out in every phase of life. That one great obsession of a saint is the love of God, the complete and unconditional surrender of himself to his creator. Reduced to its simplest mechanics, fortitude like that of Paul is the fruit of love, a great love, a tremendous love whose attraction is so compelling that no obstacle on earth or in

heaven can resist it. No wonder Paul could write: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or hunger, or nakedness, or danger or the sword?. . .In all these things we overcome because of Him who has loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love which is in Christ Jesus our Lord" (Rom. 8: 35-39).

To be a true religious requires courage. As we read in the Imitation: "It is no small thing to live in a monastery." And the same can be said of a convent. It is no place for one who wants to be "babied". Christ said something about becoming childlike, it is true, but nothing about becoming a baby. Even the Little Flower, that most childlike of the saints, learned this from the start. Recall how she told our Lord at the outset she would not bother Him with her troubles or come weeping on His shoulder, but would always cheer Him with her smile, even if He banged her about as a baby does a rattle. In her own way, Teresa had learned the lesson of Paul. If she was a "flower", it was certainly not the hothouse variety.

Did we but dare like Teresa or Paul to seek out suffering with somethings of Christ's own impatience (Lk. 12:50), or search for martyrdom like Francis among the Saracens, how quickly the likeness of our Love would appear in us! "O Lord Jesus Christ." Francis prayed, "two graces do I ask of Thee before I die; the first, that in my lifetime I may feel as far as possible both in my soul and body, that pain which Thou, sweet Lord, didst endure in the hour of The most bitter passion; the second, that I may feel in my heart as much as possible that excess of love by which Thou, O Son of God, wast inflamed to suffer so cruelly for us sinners" (Fioretti. "On the Stigmata," 3). Indeed, can these two graces be separated? Or can we ever hope to say with Paul: "It is now no longer I that live but Christ lives in me," if we cannot add his preface to those words: "With Christ I am nailed to the cross" (Gal. 2: 19-20).

FRANCIS, APOSTLE AND CATHOLIC

Fr. Barnabas M. Kannenburg, O.F.M.Conv.

The liturgy acclaims St. Francis of Assisi as a "vir apostolicus et totus catholicus". (1) The Franciscan heritage of evangelical preaching is tangible evidence of his zealous seeking after souls. His capacity for recognizing truth and beauty everywhere, in the flight of a lark and even in the incoherence of a Brother Juniper, has stamped him as the "wholly Catholic man".

Like all the better representatives of medieval thought, St. Francis was an eclectic. Rather than lessen our esteem for the Seraphic Father it makes us more appreciative of his wide interests to recognize that he often borrowed his ideas and ideals from others. Ability to grasp truth and to employ it beneficially is a far rarer gift than a hit-or-miss type of originality. Sensitive to the counsels of Christ's Vicars, Francis found a storehouse of valuable preaching-hints in an opusculum of Guibert, Abbot of Nogent (1053-1124). This small work, a preface to the abbot's *Commentary on Genesis,* was recommended to all preachers by Pope Alexander III in 1172 so that it became the vademecum of many a twelfth and thirteenth century missionary. The title, *Liber quo ordine sermo fieri debet,* is disportionate to the length of the work which fills only six, two-column pages in Migne's *Patrologia Latina.* Brief though it is Guibert's libellus is the source of many of St. Francis' admonitions on preaching. P. A. Beecher writing about the work in the Catholic Encyclopedia says that "St. Francis gave to his friars the same directions as are herein contained." (2)

Since the *Commentary on Genesis* is intended as a source of preaching material the *Libellus* is a logical companion to it. Although the work is not divided into topical headings, we can see a continuous development throughout. Before entering into a discussion of methods, the author enumerates those motives which are unworthy of a preacher of the Gospel, such as envy of anothers success or ambition. There follows at this point a condemnation of those who neglect the duty of preaching attached to their office.

By way of contrast he next proposes quite masterfully the exemplor of the ideal preacher and the esteemed place his preaching holds in the life of the Church. "If anything", he tells us, "is vital to pastoral preaching it is to speak only of God, for he commits a sacrilege who speaks of divine things to gain personal acclaim." (3)

In the following pages where Guibert discusses the characteristics of effective preaching we find striking parallels between the *Libellus* and the Rule. One is amazed to find here an anticipation of Francis' recommendations for brevity, of accomodating one's thought to one's audience, of stressing vice and virtue, of prayer before preaching. Allegorism, so delighting to the medieval auditor and so vexing to the modern, is treated with admirable restraint. There is, by the way, a mention of the four wheels supporting the chariot of Holy Scripture used by St. Anthony of Padua in his *Sermones.* Canonist and Franciscan that Anthony was, it is legitimate to surmise that he must have been acquainted with the Abbot of Nogent's monograph.

Guibert then closes his work by exhorting preachers to penetrate the hearts of their listeners and not be content with mere words. "For what is more futile than to train a soldier in the use of arms if he has not the heart to withstand the enemy?" (4)

The Rule is of necessity brief. It *outlines* the Franciscan ideal; it is not meant to be a specialized treatise on anything except the Gospel life as envisioned by St. Francis. So if we see in the Rule abridgments and recensations of Canon Law we should not be surprised. Francis was a man of his times, loyal to the Church and to the Holy See.

If, having read this little work, we compare the Rule of 1209 with that of 1223 we come upon a most startling fact. In both rules there are the well known passages with their timely insistence on preachers seeking approbation of the Minister General and the Holy See—the latter as directed by Innocent III. (5)

But the Rule of 1209 lacks the famous description of the Franciscan sermon which reads, "I further warn and exhort these same brothers that in the preaching they do, their words be fire-tried and refined, to serve for the benefit and edification of the people, telling them about the vices and virtues, the punishment and glory in few words, for a speedy word did our Lord make on earth." (6)

St. Francis' deep personal devotion to the Holy See would of itself readily lend weight to an incorporation of Guibert's suggestions. And in addition to this well known loyalty which Francis so perfectly exemplified and so diligently strove to impress on his followers, we must also take into account the part played by Cardinal Hugolino, Francis' advisor. The Cardinal was well versed in papal policy and he was already in orders when the Libellus was given quasi-official status.

In Chapter Nine quoted above the friars are urged "that their words be fire-tried and refined." Guibert says similarly, "Let prayer

(which perceives God and tells us of him) precede a sermon. Thus the soul aflame with divine love will as it burns enkindle the hearts of its hearers." (7) That a sermon "serve for the benefit and edification of the people" is one of Francis' cardinal principles. Was this not his way of reiterating the complaint that "some preachers have less interest in urging their listeners to do good than in boastfully displaying their own talents." (8) And certainly Guibert's plea for a delivery "so clear and clever that what is being said be understood even by the uneducated and the simple," (9), could not have been overlooked by the Saint.

The moral awakening which Francis envisioned is mirrored in his urging the friars to tell the faithful "about virtues and vices." This is in keeping with the *Libellus*' insistence on not stressing "the source and observance of the virtues in preference to the dissonance and avoidance of the vices." (10) Finally regarding the admonition to preach briefly we find several paragraphs which show us that the temper of Sunday morning audiences has changed little from the fourth to the twelfth to the twentieth century. For the Abbot complains with St. Ambrose that "a full sermon arouses anger." (11)

The better we know the mind of our Seraphic Father, the more we should be inclined to admire him, though we may be disappointed to discover that he was not an originator, this should be more than compensated for by the fact that whatever be borrowed was so well adapted to his apostolate. Few still entertain the pious belief that the Rule was dictated verbatim by Christ. But all can be edified by the fact that in the instance it is based largely upon the recommendations of Alexander III, Christ's Vicar. The friar of today can see in these directions to preachers not the personal innovations of a carping Waldensian but rather an insistence on tradition so dear to the heart of every loyal son of the Church.

(1) Romano-Seraphic Breviary O.F.M. Conv., Rome: Marietti, 1951, p. 104; (2) Catholic Encyclopedia 1910 VII p. 446; (3) PL 156, 22; (4) ibid, 32; (5) Scudder, V.D., *The Franciscan Adventure*. New York: E. P. Dutton & Co. Inc. 1931, p. 48; (6) Meyer, James O.F.M., *The Words of St. Francis*, Chicago: Franciscan Herald Press, 1952, p. 292; (7) PL 156, 24; (8) ibid, 21; (9) ibid, 25; (10) ibid, 26; (11) ibid, 24.

A GENERAL SYNTHESIS OF THE THEOLOGY OF JOHN DUNS SCOTUS

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The central truth around which a man forms his view of the universe, his outlook on life, in his concept of God. Each distinct notion of God gives rise to a corresponding concept of the world and of life; but the man who denies God shapes for himself, in a kind of self-assumed autonomy, a universe without God. Now the idea of God that was born of Franciscan life and thought attained its highest and most perfect development in Scotus's theology of love. Consequently, a general synthesis of Scotistic thought is at the same time a general view of Franciscan thought.

To recognize the distinctly Franciscan coloring of the Scotistic synthesis, we need but turn to Saint Francis himself and examine his idea of the Creator. It is generally recognized that Scotus's concept of God—the immediate point of departure in his theological synthesis —is in general a scientific formulation, realization, and presentation of the more direct, almost lyrical concept of Francis himself. Once we realize that from every individual mode of life there springs a corresponding culture and science, we have *a priori* grounds for accepting the essential harmony between Scotistic theology and the Franciscan ideal in general.

I. OUR SERAPHIC FATHER'S CONCEPT OF GOD

Saint Francis's concept of God sprang from a Pauline-Augustinian spirit. He thought of the Deity as Wisdom, the Light of Creation, the Giver of Knowledge—and consequently the Teacher of Man. It is well known that this Platonic-Augustinian idea was accepted by the early Franciscan theologians, including Scotus, and has always characterized Franciscan thought.

But for Francis, God was also the Great King, the Omnipotent King, the King of Heaven and Earth, and Mary was the Daughter and Handmaid of the Most High King. Franciscan hagiographers tell us that after Francis had so nobly renounced his possessions before the Bishop of Assisi, he left the court clothed in a tunic adorned with a white cross, singing the praises of the Lord and declaring to all who sought to restrain him: "I am the herald of the Great King."[1]

Francis was truly the Ambassador of Christ, the Herald of the King of Love Who revealed His love through His Sacred Heart, His

*This article, presented here with slight adaptions, first appeared in *Wissenschaft und Weisheit*, 1 (1934) 110-140.

sufferings and death on the cross, and His gift of the Eucharist. In this ideal we also find the historical and religious character of those many saints, martyrs, and mystics who trod in the fiery footsteps of our Seraphic Father. But above all, this affective and effective veneration of Christ called into play the obeisance of the intellect and lent a distinctive coloring to Franciscan metaphysical thought. So it came about that in the course of the thirteenth century the Franciscan masters of Paris and Oxford erected to Christ the King a theological monument of vast proportions.

But for Francis, God was not only Creator, Teacher, and King; He was above all Love—love in His deepest being, love that inflames His creatures. "Thou are charity, love. . .inflaming to love, because Thou, Lord, art love."[2] God's deepest being is loving Kindness, highest Goodness, the essence of all Good. "Thou art the triune and one Lord, God, all good. Thou art good, all good, highest good."[3] It was to this God Who is all goodness that Francis preferred to pray, for he felt indebted above all to the *good* God Who, with love's characteristic impulse, had given Himself to men that they might participate in His own bliss of love: "*Our Father* most holy, our Creator, our Redeemer, and Saviour, our Comforter. *Who art in Heaven*: in the angels and the saints, giving them light to know Thee, since Thou, O Lord, art Light; setting them afire to love Thee, since Thou, O Lord, art Love; abiding in them and filling them for their bliss, for Thou, O Lord, art the sovereign Good, the eternal Good, from Whom everything good has its being and without Whom there is nothing good."[4] Francis looked upon God as a liberal Benefactor to Whom we, as children of poverty, should return endless thanks for His unspeakable gifts to us. It is to grateful recognition and praise of the divine goodness that Francis urges when he writes to his brethren: "And whatever is good let us refer to the most high and sovereign Lord God, and let us acknowledge everything good to be His, and for it all let us give thanks to Him from Whom all good things come."[5] In these words we find the expressed the vital principle, the soul and the heart, of the Scotistic theological synthesis.

II. DUNS SCOTUS'S CONCEPT OF GOD

We now turn to Scotus's concept of God. This is the heart of his synthesis and without an understanding of it his system is incomprehensible. It is not our purpose here, however, to present in full Scotus's teaching on God and the Trinity, but rather to select the specific aspects of his concept that pertain to our present study. These aspects concern God's absolute independence, selflessness, and generosity.

Therefore we shall lay strongest emphasis on the Scotistic doctrine that God is the highest Love, that He is selfless, overflowing Goodness.

1. The Person of the Father

Goodness in giving is all the more excellent the more selflessly it acts. Scotus, therefore, feeling it necessary to exclude from God everything that could in any way impair the disinterestedness and independence of the divine endowing Goodness, emphasizes in the most striking manner this selflessness and independence even within the Blessed Trinity. He begins first of all with the Person of God the Father. He denies everything that could render the Father in His life of infinite happiness dependent upon the other two Persons of the Trinity as persons. He seeks to exclude from the concept of the Father any increase in bliss and glory not emanating from the divine Essence. For only by such exclusion can the Father's absolute selflessness and disinterestedness be maintained in regard to all that is not His divine Essence. God the Father is selfless and independent, and that absolutely, only if His life of bliss experiences its fulness and completion in the possession and enjoyment of His own Being, and if this Being is in itself sufficient for Him.

Logically then, Scotus is opposed to the thought that anything other than the divine Essence Itself can be the source of the bliss of the divine Persons. He hold the divine Essence to be the root and fundament of every divine perfection. In the last analysis, therefore, it is only this divine Essence, and not any formal perfection of God —and certainly not of any creature—that is the source of God's life of bliss: "For what primarily makes the divine intellect and will happy is not some perfection which is only rooted, so to speak, in the divine essence, but rather the divine essence itself as such, that is, the divine essence in so far as it is the basis for every divine perfection."[6] This divine Essence is the ultimate source of all amiability, and is, accordingly, worthy of love for Its own sake, and not for the sake of something else. Thus It is the original object of all love; indeed, It is the very first object, even of divine love, and of the divine bliss of love.

In this love of His divine Essence God is perfectly happy: "God . . .first wills the end, and in this His act is perfect, and His intellect is perfect and His will is happy."[7] The fact that God is perfectly happy in the knowledge and enjoyment of His divine Essence and therefore perfectly happy in the enjoyment of Himself and that consequently He needs no one else for His happiness and sufficiency, is the point of departure in the Scotistic theological system. Klein has correctly observed this fact. Interpreting Scotus, he writes: "God wills first

of all Himself, His Essence, the proper Good, the End, and the Goal of all things. The perfect act of love consists in this willing and loving. By this act, the divine will is infinitely perfect and happy."[8] Here we are speaking of the Person of the Father with regard to that knowledge and love of the divine Essence which precedes the Son. "The Father," says Scotus, "precedes the Son and the begetting of the Son by priority of origin. He is happy in this existence in Himself and not solely in consequence of begetting the Son. He is happy, as it were, even before begetting of the Son. But He is happy in knowing and loving His own Essence: consequently He wills and desires His Essence even before He wills and desires the generation of the Son,"[9] and in this knowing and loving He is happy. This strong emphasis on the independence of the Father even within the Blessed Trinity has as its end to bring out the selflessness of His living as well as the perfection of His personality. The Father is a perfect person and is perfectly happy in Himself even before He begets the Logos. The begetting of the Son means for Him as a person no increase of perfection. It is true that the Father begets the Son necessarily, but even if He were not to have begotten the Son—a case purely hypothetical because impossible—nevertheless as a person He would be already perfect in knowledge and love, and therefore perfectly happy. This teaching avoids all danger of misconception and clearly delineates the Person of the Father, to Whom all personal consciousness belongs.

2. *The Generation of the Son*

In spite of the perfection and bliss that He enjoys in Himself, the Father does not content Himself with a blissful repose in the enjoyment of His Essence, but rather begets the Logos and together with the Logos breathes forth the Holy Spirit, and through the Son in the Holy Spirit produces innumerable creatures. So we come to ask the meaning and motive of this communicative activity of God both within and without Himself. Were God to have begotten the Son, breathed forth the Holy Spirit, and even produced creatures out of some need of further perfecting Himself or of rendering Himself still happier, then the "purpose" (*ratio*) of the Son and of the Holy Spirit and of creatures would be to augment God's perfection and bliss; and this new increase in perfection and bliss would be the motive for begetting the Son as well as for breathing forth the Holy Spirit and for producing all creatures. But with such a postulate we should completely destroy that concept of God which is the point of departure for the whole Scotistic theological sythesis. This concept holds the divine Essence as the object of God's perfect bliss, and thus maintains God's absolute independence and selflessness. Accordingly, an increase of God's perfection and bliss to be derived from the existence of the Son, the Holy Spirit, and creation cannot be the motive for their respective begetting, breathing forth, and creation; for the divine Essence alone is the first, only, and adequate motive and object of all divine knowing, willing, loving, and activity: "Only the divine essence can be primary reason why God knows and loves for if anything else could be the primary reason for these operations, it would detract from the perfection of His intellect and will."[10]

God the Father has an exhaustive knowledge of His Essence and wills it in every respect. Accordingly, He knows and wills it as to be communicated to the Son (*communicando Filio*). "Before the generation of the Son, [the Father] knows and wills His Essence, but not only in so far as it is His Essence, but also in so far as it is to be communicated to the Son."[11] This urge to communicate Himself is rooted in the Essence of God and pertains to the concept of God. Here we have the doctrine which makes the begetting of the Son understandable. For knowing and willing the divine Essence as an essence to be communicated to the Son means simply to know and will the begetting of the Son, since the begetting of the Son is nothing else than the communication of the divine Essence by the Father to the Son by way of the intellect.[12] Since the reason for this desire to impart Himself is founded in the being of God, the Father is directed in everything by the divine Essence, and accordingly follows all the motives and urges rooted therein; and the Father's knowing and willing of the divine Essence, as it were, becomes productive. This first knowledge (*intelligere*) is perfected in pronouncing a Person, in speaking a word, (*dicere*) and the Word so spoken is the *Verbum Divinum*, the Divine Word, the eternally begotten Son of God. It is in the Son that the tendency of the divine Essence to communication, to the imparting of self, is fulfilled by the Father by way of knowledge (*intelligere*). The Father freely and selflessly gives over to the Son His whole being.

3. *The Procession of the Holy Spirit*

A relation similar to that existing between the Father and the Son exists also between the Father and Son and Holy Spirit. The divine Essence is ordained not only to be expressed in the Son as the Eternal Word but also to be expressed in the Holy Spirit. This 'Speaking the Word', as it were, is followed by a gasp of love, the breathing forth or "spiration" of the Holy Spirit. Just as the Father's knowledge *intelligere* which preceded, as it were, the begetting of the Son, in being spoken (*dicere*) become the generation of the Son, so also the mutual

love (*diligere*) between the First and Second Persons which precedes, as it were, the breathing forth of the Holy Spirit is completed through the act of 'spiration', which produces the Breath of Love as the Third Person of the Trinity. The Father and Son already possess in their divine Essence all perfection and bliss before they breathe forth the Holy Spirit. Consequently, the breathing forth of the Holy Spirit means no increase of personal bliss either for the Father or for the Son; because this breathing forth likewise takes place only out of liberality. In order rightly to emphasize the proper subsistence and the highest possible independence in the divine Persons, and at the same time not to intellectualize[13] unduly the breathing forth of the Holy Spirit, Scotus, differing from Thomas Aquinas,[14] teaches that the Holy Spirit does not come forth from the mutual love of the Father and the Son as persons, but from that love with which both, as a single source of the 'spiration' love the divine Essence.[15]

4. *The Relation of the Divine Persons to One Another*

The communication of the divine Essence to the Son and to the Holy Spirit is effected with complete selflessness, since the Persons communicating in the production of the new Person receive no new perfection. On the contrary, they communicate to the new Person their entire being and their essential perfection. Still, it would be false to draw the conclusion that the Father is not happy in the Holy Spirit or that the Father and the Son are not happy in the Holy Spirit because they are already perfectly happy in Themselves. Rather, the Father is perfectly happy in the Son and the Father and Son are perfectly happy in the Holy Spirit. To say that the Father is perfectly happy in the Son means that He is happy in His own Essence in that He has communicated it to the Son and now recognizes and loves His own Essence in the Son. Likewise, the Father and the Son are happy in the Holy Spirit not only in the sense that They love and enjoy Their own Essence inasmuch as they bear it within Themselves, but also inasmuch as in the Holy Trinity there is preserved integrally the principle that God and each divine Person is perfect and happy in the possession and enjoyment of the divine Essence.

5. *The Divine Essence as the Center of Charity*

From what has been said thus far, it can be concluded that the infinite intradeistic communication, the Father's giving of self to the Son and the joint surrender of both to the Holy Spirit, is founded in the divine Essence Itself as an essence to be communicated (*essentia communicanda*). God knows nothing and wills nothing other than His divine Essence and all things for Its sake alone. It is the *ratio* and the

motive of all divine activity, especially of this communicative activity, both within and without the divine Being. The divine Essence tends to the communicating of Itself, and because God consents to all the tendencies rooted in His Essence, the divine Essence Itself becomes the motive for the Father's communication to the Son and Their joint communication to the Holy Spirit. The divine Essence of its very self is the cause of the divine movement, and this property belongs to it simply because it is formal Goodness, the highest Goodness. It is the property of goodness lovingly to communicate itself. Every goodness wishes to give in a manner and measure befitting its own richness and fulness. Accordingly, in the divine Being as infinite Goodness there is that striving to communicate itself infinitely because "summe activum est summe diffusivum sui."[16] The Father, therefore, by reason of His Essence, is moved to communicate Himself infinitely to the Son, and by reason of their Essence Father and Son are directed to impart themselves infinitely to the Holy Ghost. Scotus thus gives his synthesis a characteristically Franciscan coloring by asserting that the essence of the Godhead is love: "God is formally love and formally charity, and not only effectively so."[17] God, therefore, finds love immediately in His Essence and has no need of another person to experience what love is. His divine Essence, goodness itself, urges Him to impart Himself disinterestedly; and He does well to impart Himself, not to supply any deficiency in His own perfection nor to obtain full and ultimate happiness for Himself, but simply to have others participate in His overflowing riches of perfection and bliss. He wills to give for the sake of giving, not for the sake of receiving anything in return. Hence in communicating Himself, God is ruled by His Essence which is formally love. Love is the motivating force in the Godhead. It is the final reason and deepest meaning of all divine activity. Therefore, in living according to His divine Essence, God loves in the highest degree.

Scotus characterizes the divine Essence as the center of love, not only of divine love but also of creature love. Divine love adheres most perfectly to this center of all love. Hence it is utterly impossible for it to deviate from this highest object of its love, and in this sense it is a necessary love. This necessity, however, does not mean a lack of freedom, and therefore does not imply any imperfection. On the contrary, it is the highest freedom and consequently the highest perfection. God remains so faithful and firm in loving Himself as the highest and most lovable Good that this love can never be perverted into its opposite. Every perfect lover must love above all the highest Good which, as the highest value, is objectively the most lovable Good. Every perversion of this right order of loving is disorder and sin, for perversion

means that a lesser good binds and chains the loving will more than the highest Good. The possibility of such perversion is not formally a prerogative of liberty. Rather, it is a lack of freedom which yields to a lesser good and thus becomes its slave. The very possibility of such a deviation from the right order of loving is lacking in God. And in this sense His first and absolute intention of love is necessarily directed to the center of charity, the divine Essence. Precisely because of this necessity, it is in the highest measure free. "The divine will of necessity wills its own good, and nevertheless in willing it, it is free."[18]

Since the Scotistic concept of God so emphatically stresses the correct ordering of values and love in God, as we intend to show later, it is especially fitted to give rise to a view of the world and of life in which the ruling factor is a right evaluation of all things. Karl Adam asserts that the free will of Western man "has never more consciously, ever more energetically and completely withdrawn itself from the supernatural goal, with the consequence that its whole striving tends to a deification of natural ends and of values far removed from the final values, so that at last it has invaded the Holy of Holies and begun to blaspheme Christ."[19] If he is correct, we shall do well to turn to John Duns Scotus for a means of coping with this perverted idea of values.

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(To be continued)

REFERENCES: [1]S.Bonaventure, *Legenda S. Francisci*, cap. 2, n. 5, *Opera Omnia*, VIII, 509; [2]*Opuscula*, 124 and 119; [3]*Ibid.* 124; [4]*Ibid.* 119; [5]*I Regula*, 17; [6]*Oxon.* 1, d. 13, qu. un. n. 23 (9, 907a); [7]*Oxon.* 3, d. 32, q. un. n.6, (15, 433a); [8]Klein, J., *Der Gottesbegriff des Johannes Duns Skotus* (Paderborn: 1913), p. 136; [9]*Rep.* 1, d. 6, q.2, n.5 (22, 142); [10]*Oxon.* 3, d.32, q. un., n.5 (15, 432a); [11]*Rep.* 1, d. 6, q. 2, n. 5 (22, 142a); [12]*Loc.cit.*; [13]*Oxon.* 1, d. 12, q. 1, n. 10 (9, 860). Longpre emphasizes in general the fact that Scotus has stressed the sovereignty of love over all much more energetically than other theologians, and that he has defended it to the farthest possible limits and defended it against the pretensions of the intellect and the intellectualism which is found not only in Aristotle but also in Saint Anselm and Saint Bernard. cf. *La Philosophie du B. Duns Scot*, (Paris: 1924), p. 139; [14]*Summa theol.* P. 1, q. 37, art. 2; [15]*Oxon.* 1, d. 12, q. 1, n. 17 (9, 869a); [16]*Ibid.*, d. 2, q. 7, n. 8 (8, 528); [17]*Ibid.*, d. 17, q. 3, n. 31 (10, 93a); [18]*Quodl.*, q. 16, n 8 (26, 194a).

HOW LOVE BEARS US TO GOD, AS TO OUR CENTRE

DIEGO DE ESTELLA (1524—1578)

Diego de Estella, a pure ascetic in his *Book of the Vanity of the World* (1562), belongs to the history of mysticism by virtue of his *Devout Meditations on the love of God* (1576), which immediately after publication went into three more editions and is still being republished today. The *Mediations* are essentially a 'Book of the Lover and the Beloved'. Their author has 'fallen in love with God'; they have the formlessness and prolixity, as well as the sincerity and ardour, of lover's outpourings, and it is by that lover that they will be most read. The following text is taken from *Devout Meditations on the Love of God*, Chapter IX.

Very true is it, Lord, and very clearly proved by experience, that, as Thou art the Good of men, so by its nature the force of love inclines and bears man to Thee, as to its source and centre, though oftentimes he is borne against his nature towards other things contrarily to his true welfare and honour. For, as our nature ever leads us to one thing, though through our power of free choice which we have it is capable of following many, and can turn, by its own power, in whatever direction it desires. For there is no constraint in the will as there is in nature—would that there were, my God, would that we were bound by constraint to Thee, so that even if we willed otherwise we could not help ourselves, and so might be united with Thee, even as, by Thy great mercy, we shall be united with Thee, even as by Thy great mercy, we shall be united with Thee after this life!

Alas for the great miracle that I see among men—a disatrous miracle, sorely to be lamented. Wouldst thou not perchance think it a very great miracle if thou wert to see a huge cliff suspended in the air, or supported by a force and a scrap of paper were seen to be sufficient to impede it? Who could look upon such a thing without crossing himself for fear? Who would not be amazed and astonished? Then how can I be other than amazed at seeing men whom trivial things suffice to hinder, my Lord, from attaining to Thee? Strange is indeed, my God, that a man whose nature there is so great a force of gravity bearing him to Thee should be weighted down by such frivolities as those of earth!

We are pilgrims in this world, for so the Holy Scriptures call us, and we journey toward Thee, O Lord, as toward our own country, and to our souls' true native land, wherein, as the Apostle says, we

live and move and have our being. And, whenever we sin, we are hindered and halt on the way; the great marvel, and the great wonder, is that such trivial things can hinder us. My love is the force that moves me. By love I am borne whithersoever I go. Wheresoever my love rests, thither goes my soul; and even as Thou, O Lord, hast given a stone such force that, as it falls, it will go toward its centre and natural place, even so hast Thou given the same force to our souls—namely, a desire for the highest Good, to the end that it may the more readily be drawn to Thee by this attraction. If this be so then, O my good God, how can it be that every soul that Thou has created doth not go toward Thee with great speed? And yet we see souls hanging and suspended from a breath of wind, bereft of all good thereby, yet laughing and content and at rest.

How is it possible that any creature capable of union with Thee should not go toward Thee with all its strength, O infinite Center infinitely good, and hence of infinite attraction? What can detain a creature capable of reaching so great a Good? O great weight of sin which, laid upon the neck of mankind, weighs it down and causes it to sink to the ground, that it may not rise to its rightful sphere for which it was created!

Of a truth, it is a greater miracle that souls should not mount up to their God by love, than that rocks should be raised up and suspended by a breath of wind that they may not fall to their Centre, or than that a mere slip of paper should impede the course of a rapid torrent rushing toward the sea. Who, indeed, could endure his life patiently if he knew clearly and distinctly of what great good he is being deprived and how much good he is losing? O most ungrateful veil of my flesh, of how much joy dost thou deprive me! Who can hinder me from tearing and rending thee with my own hands so that I may go and behold my God, and enjoy Him, and find my rest in Him? Oh, of how many pleasures and of what great happiness am I bereft because of thee! And, what is worse, how do I suffer thee, how do I laugh and remain at ease, well knowing, and seeing and perceiving all this, and do not rather weep and groan, for days and nights, as would be just, over this my exile and blindness and pitiable plight?

How can I practise so evil and ungrateful a form of patience but that the veil is set between me and God, and that a fleshly cloud obstructs the sun's brightness from shining in my soul? Remove this veil which hinders me, and thou shalt see with what force my soul will travel toward its centre. Consider the souls of the saints, that

are already loosed from this veil and are free: with what swiftness and lightness do they journey toward their God! Who can hinder them? Who can keep them back? Who can exile them from their rightful place? For therein is full and perfect rest; therein is eternal satisfaction for all the soul's restless desires.

E. Allison Peers: THE MYSTICS OF SPAIN, London 1951, pp. 91-93

DISCUSSION

Fr. Joseph Montalverne, O.F.M.

Question: *Nesta de Robeck's monograph on the history of the Christmas crib, starting with a chapter entitled "In search of the Pre-Franciscan crib", seems to deny the popular tradition that St. Francis of Assisi and his Friars introduced the custom of the Christmas crib in the Western World.—Would "The Chord", please, tell us who's right?*

Nesta de Robeck's research on the Pre-Franciscan Christmas crib is too superficial to enable anyone to decide the controversy (cf. N. de Robeck, *The Christmas crib,* London, n.d., Copyright 1937, chapter 1, p. 1-44). Other tracts on the matter, more recent and based on better historical information, have proved that the Poverello of Assisi did revive the devotion to the Mystery of Nativity, in such a popular and pious way, that he deserves being honored as the effective "introducer" of the popular Christmas crib in the Western World (cf. Van Hulst C., *Creche* in *Dict. Spiritualite,* col. 2520-2526, who presents also a selected bibliography on the subject until 1953; Lavagnino E., *Presepe* in *Enciclopedia cattolica* IX col. 1972; Stefanucci A., *Storia del presepio,* Roma 1944, p. 65-67, often prejudiced however by his lack of historical sense in the interpretation of facts; etc.).

Nevertheless, even Nesta de Robeck suspected the historical importance of St. Francis of Assisi, when at the end of that shallow chapter on the "Pre-Franciscan crib" she seems bound by external evidence to the following statement: "With the mention of St. Francis we come to a turning point in the history of the Christmas crib; the originality of St. Francis was at once lesser and greater than is sometimes realised, for it lay not in inventing these things but in being able to take the old customs and the old traditions, and hand them on to an expectant world, renewed and for ever bearing the stamp of his own irresistible genius" (cf. above, p. 44). She did not, however, discover the secret of Francis' genial touch: the Eucharistic symbolism of the Christmas crib.

All historians of Christian spirituality in the Middle Ages admit the fact that on Christmas eve 1223 Francis of Assisi assisted as deacon at the solemn Mass celebrated at the grotto of Greccio, with a realistic representation of the crib below the altar, including the ox and the ass, "thus inaugurating a custom which very quickly became general" (Pourrat P., *Christian Spirituality*, II, transl. by S. P. Jacques, Westminster Md., 1953, p. 168). Not all, however, stress sufficiently the Eucharistic approach, which constitutes a pious innovation in the Franciscan revival of the hindred devotion to the Mystery of the Nativity symbolized by the crib, and which is sufficiently testified by the early biographers of the Saint.

The first biographer of Francis of Assisi, Thomas of Celano, describes us the dramatic celebration of Christmas 1223 at Greccio as something *new* in awakening a forgotten devotion. May it suffice to quote expressions such as: "the people came and rejoiced with a new delight about the new mystery"; "Nor was this performance unbecoming, because the Child Jesus had been forgotten in the hearts of many"; "and thus, by means of Francis, Jesus was risen from the dead and printed in the memory of those who love Him" (Thomas de Celano, *Vita prima S. Francisci*, pars 1 c.30, Quaracchi 1926, p. 90-91, n. 85-86). No one has ever doubted about Celano's testimony, which confirms the tradition that Francis had in his mind the Eucharistic symbolism of the mystery of Bethlehem, and had the midnight Mass celebrated on an improvised altar above the crib in the grotto of Greccio. In the early fourteenth century a permanent altar, and two frescoes of an unknown Umbrian painter perpetuated the living representation of the crib in the grotto of Greccio during the Christmas Mass of 1223 (cf. Joergensen J., *Il libro del pellegrino francescano*, Siena 1910, p. 67; Bernarreggi A., *Le fonti del Presepio di Greccio*, in *Scuola Cattolica*, 1924, p. 7ff.—The primitive sanctuary was recently restored by Architect Prof. C. A. Carpiceci, at the expenses of H. Exc. M. Rev. Bishop Terzi, OFM, and his friends).

Celano's testimony is confirmed by the Apostolic privileges granted to the sanctuary of Greccio (cf. *Bullarium Franciscanum* I, Roma 1759, n. 17. 19, p. 20-21), and by the official life of St. Francis written by St. Bonaventure, who besides the description of the fact tells us that Francis had desired this peculiar Christmas celebration "to increase the devotion of the people", and gave us a very precious detail: "That his (Francis') plan might not be considered revolutionary, he requested and obtained permission from the Holy Father" (St. Bonaventure, *Vie de St. Francois d'Assise*, trad. par D. Vorreux, Paris n.d., around 1951, p. 178). This second item, cautiously quoted by

Bonaventure, who against the misleading interpretations of the "Fraticelli", constantly reminds us that Francis was most obedient toward the Holy See in the extraordinary orginality of his way of living, may explain us why Celano calls the crib of Greccio an innovation. The Nativity representations were no novelty for Francis, even before he had been in Holy Land. Brought up in a country-place of shepherds, the traditional iconography of the Nativity, as well as the Christmas rhymes based on the announcement of the Angels to the shepherds of Bethlehem, must have been familiar to him. Besides this folkloric knowledge of the crib, he must have visited in Rome the marvelous chapel of "Sancta Maria ad Praesepe," newly restored by his friends and protectors, Pope Innocent III and Pope Honorius. And yet, if we consider that the crib of Greccio was only realized in the latter years of Francis, and that he had to request the permission of Pope Honorius "not to be considered a revolutionary", as Bonaventure attests, we may understand that the Christmas crib was something unheard-of in the Liturgy of the time; Francis of Assisi did start a practice which became universal in the time of the Renaissance, and which has greatly contributed to give the people a better understanding of the mystery of Bethlehem constantly renewed in the Holy Sacrifice of the Altar in view of the rebirth of Jesus in our souls.

Other historical sources confirm the importance of the innovation of Greccio. For over a century, before Francis of Assisi, Bishops and Preachers of the West had fought the dramatic performances of the mysteries of the Lord in the churches, of which the earliest and most popular were the "Passion" around Easter, and the "Nativity" between Christmas and New Year. An example of these reformatory views is given us in the excessive zeal of the Austin canon Gerhoh, at the time provost of the monastery of Reichersberg, in Bavaria, who in 1160 denounced the license of the liturgical dramas imported from the East by the Crusaders. A letter of Pope Innocent III, addressed in 1207 to the Archbishop of Gniessen, forbade such performances in the churches and excommunicated whoever took part in them. No wonder therefore if Francis, after begging permission from the Pope, carefully laid out the performance with a spirit of reverence and of Eucharistic devotion, which were really an innovation at the time.

The celebration of the midnight Mass at Christmas with the crib became a privilege of the Franciscan Churches still in the time of St. Clare (cf. *Legenda S. Clarae Virginis* n. 29, ed. Pennachi, Assisi 1910, p. 40-42); before long the Friars had carried the story of Greccio all over Europe and in their missions (cf. Bullarium, quoted above). The

later Franciscan writers did not often care to claim the success of th Order in the revival of the devotion to the crib, and in instilling i the mind of the people its Eucharistic symbolism. But the timidit of the Franciscan historians is largely set off by the world sprea iconography of the mystery of Greccio and by the many historian who cannot be suspected of partiality toward the Franciscans, as fo instance the learned Jesuit Raynaud in the seventeenth century (Th ophilus Raynaud, *Gradaria spiritualia,* Lugduni 1624, p. 130).

We may therefore conclude that the Christmas crib in the Wester popular devotion was efficiently revived by the innovation of th Liturgical "Presepio" of Greccio. In the mind of Francis of Assi and his Friars it was not only an authorized revival of the dramati Middle Age performance of the Mystery of the Nativity, but also picture of the rebirth of Jesus either on the altar or in our souls. Bot the revival of the devotion to the crib, and its Eucharistic symbolis are an historic legacy which we owe to the seraphic piety of Franc of Assisi, and which mark a *turning point,* as Nesta de Robeck h admitted (cf. above, p. 44), in the history of Christian devotion.

PARCHED LAND

Pray as the parched land prays for rain,
Wait as the land waits, thirsting.
Strike no rock;
Throw no hail:
Pray as the land prays, thirsting.

Robert Lax

FIFTH NATIONAL MEETING OF FRANCISCAN TEACHING SISTERS

Over a thousand Franciscan educators om all over the United States met dur- g the Thanksgiving weekend to discuss Franciscan Life Today." The fifth na- onal meeting of Franciscan Teaching sterhoods was held at the College of St. ancis, Joliet, on November 23 and vember 24, under the auspices of the anciscan Educational Conference.

The two-day session was opened at e Cathedral of St. Raymond Nonnatus ith High Mass celebrated by the Very ev. Pius *Barth,* OFM, Minister Provin- al of the Sacred Heart Province, St. ouis, Missouri. In his sermon Father arth underlined the need for a renewal f Franciscan spirit and the necessity of ccomodating this spirit to meet the de- ands of modern times. Like Christ and ike Francis the modern Franciscan must first adopt the Gospel and then adapt it. Father Barth told the assembled Francis- an educators, "The Holy Father wants s to be 'healthily modern'. A reasonable authoritative adaptation of our manner of life and living in these United States is n no way a compromise of our religious principles, nor a compromise of our Franciscan spirit. Rather, it is a progres- ive development and an intensive appli- ation of those principles and that spirit o the contemporary scene."

Other sessions of the convention were eld at St. Francis Academy, Larkin and ngalls, Joliet. Reverend Mother M. *Bor- meo,* OSF, Superior General of the Sis- rs of St. Francis of Mary Immaculate, tended a welcome to the delegates. Pres- ent of the Franciscan Educational Con- rence, the Rev. Father Maurice *Grajew- i,* OFM, Christ the King Seminary, est Chicago, keynoted the general tenor the program for this conference. "As St. Francis met the challenge of his time, so too, we must meet the challenge of the twentieth century in the spirit of St. Francis."

The Rev. Gabriel *Buescher,* OFM, Holy Family Seminary, Oldenburg, Indiana, defined the terms of renovation and accommodation. "Renovation implies a renewal and deepening of the interior life and an adaptation of external observances to the need and demands of the present time." Following Father Gabriel's presentation a discussion was led by Sisters of the Third Order of St. Francis, Oldenburg, Indiana.

Primacy of Contemplation in the Franciscan Life was treated by the Rev. Aidan *Carr,* OFM.Conv., St. Anthony-on-the-Hudson Friary, Rennselaer, N. Y. He stated that "the work of Franciscans is to remind the world that the most important element of human living is the love of God. Even though engaged in many and varied fields of labor, the Franciscan must ever be a person of prayer." Sisters of the Congregation of School Sisters of St. Francis, Milwaukee, served as discussion leaders.

A Capuchin friar from Brooklyn, the Rev. Anselm *Leahy,* O.F.M.Cap., presented a paper on the adjustment of religious to the active life. He described haste in sending young religious out into today's demanding apostolate and stressed the need for solid training in ascetism and Franciscan spirituality during a Sister's formative years. The subsequent discussion was led by Sisters of St. Francis of Penance and Christian Charity, Stella Niagara, New York.

Saturday's sessions were opened with High Mass and sermon by the Rev. Cyril *Shircel,* OFM, Chaplain of the College

of St. Francis. Father stressed the need for Franciscan theology, philosophy "as an armor in defense against the contingent reality of our day." The Rev. Myles *Schmitz*, O.F.M.Cap., of the Capuchin College Washington, D.C., analyzed the place of the religious state in the Church. He contended that "public worship is implied in the performance of all the acts of a religious with public vows." Discussion leaders were Sisters of Mercy of the Holy Cross from Merrill, Wisconsin. "The vow of obedience perfects personality," stated the Rev. Nathaniel *Sonnte*, O.F.M.Cap., of St. Felix Friary, Huntington, Indiana. Following Father's paper the floor was opened to the discussion.

Final paper of the conference was given by the Rev. Valerius *Messerich*, OFM, of Our Lady of the Angels Seminary, Cleveland, Ohio. He spoke on the value of the Common Life, pointing out that "by living together as one family and acting as one family, Franciscans preserve their spirit and ideals." The subsequent discussion was led by Sisters of St. Francis of Mary Immaculate, Joliet. Sister *Muriel*, OSF, from St. Francis Academy, Joliet, summarized the two-day meeting.

In connection with the two-day convention Franciscan librarians met to discuss problems and projects in their particular field.

The Executive Board of the Franciscan Educational Conference met to plan time, place, and theme for next year's conference. It was decided to hold next year's meeting at Queen of Angels Retreat House, Saginaw, Michigan on August 20 through August 22, 1957. Discussion will center around Franciscan doctrinal synthesis.

The closing Benediction was given by the Most Rev. Martin D. *McNamara*, D.D., Bishop of Joliet. Bishop McNamara told the delegates that theirs was an important work.

TRIOLET

I walk the woodlands in the spring.
And hear Love sing in every tree.
Sure of God in everything.
I walk the woodlands in the spring.
Though May holds much nostalgic sting
Yet Eden is such a part of me.
I walk the woodlands in the spring
And hear Love sing in every tree.

[illegible] O.S.F.

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Let Us Sing the Praises of 'Brother Book'!

Welcome Address by *MOTHER M. BORROMEO, O.S.F.*, Superior General of the Sisters of St. Francis of Mary Immaculate, at the Fifth National Meeting of Franciscan Sisterhoods, Joliet, November 23-27, 1956.

There is a popular song—or at least a song that was popular not too long ago—entitled, "You'll Never Walk Alone." I am reminded of that song now as I welcome you to this conference of Christian, Franciscan Educators. Just a glance about us, a counting of heads, will give us the assurance, if we ever needed it, that in this work to which we are committed we "never walk alone." In fact, it is to achieve an even greater solidarity of purpose that we have convened during this brief breathing space of a Thanksgiving holiday.

I need not tell you that you are welcome here at St. Francis, and that we are honored to have you with us. The facilities of St. Francis Convent, of the College of St. Francis, and of St. Francis Academy are at your disposal. The sisters of the Motherhouse and of the College and Academy faculties have but one ambition during the days of this conference: to make you visit a pleasant and memorable experience, to make the days of the Conference warm with Franciscan hospitality. Please let us achieve that ambition by letting us know how we may serve you.

I am sure that among other things you will want to tour our new St. Francis Academy. You can have seen only a portion of it in the short time that you have been here. A more extended tour will be possible before the close of the Conference. The Academy Sisters will be on hand to show you around and to answer your questions.

As to the Conference itself, it will prove to be both a stimulation and a challenge, I am sure. It will be a stimulation, a refresher course, as it were, the exhilarating experience of meeting others dedicated like ourselves to a common ideal and enkindling our light from the spark of another's fire. It will provide a challenge, an honest appraisal of the work we are doing and the further work that still must be done.

And I think we will all agree that there is much, much work for Franciscans to do in this frenzied world our twentieth century has spawned. There has never been a time since its 13th century beginnings when there was not a need for the gospel of Francis. Certainly, our streamlined age cannot repudiate it, anachronistic as it may appear under the garish neon lights of Big Business Superimposed Today. The need for Franciscanism cannot be outdated until the world returns to God, and since that possibility is extremely remote, there

will always be a place for the practical romantic Troubadour w
happened also to be a saint.

The children of Abraham must do the works of Abraham, a
the progeny of the Poverello down the ages must, in very truth, p
sonalize Franciscanism. A Franciscan must do more than point w
pride to the Umbrian hills; the larks of Umbria must sing anew
his own life. He cannot content himself with pious reflections
Greccio and Alverna; the swaddled Christ and the crucified G
must be for him compelling realities. That was the way of Franc
it must be the way of the Franciscan if the world is to be better
because of him.

Christ gave the universal command when he said, "Going the
fore teach." In a certain sense, then, every Christian must be a teach
even those who are not professional educators. For the latter th
is the double obligation of personal and professional excellence
Christ's work in the Church is to be carried on. Our present H
Father only recently commented upon the necessity of religious ke
ing abreast of the times educationally. We must not make Cath
education an inferior product by inadequate preparation for or shall
interest in our teaching profession.

Some commentators on the life of Francis give the impressi
that the Poverello, although perhaps not of a foe to learning, at le
took a dim view of it, tolerating it when found in an Anthony
Padua, for instance, but giving it only backhanded encouragem
and certainly never singing the praises of "Brother Book."

I think that such a conclusion is a definite misreading of
character of Francis. I cannot believe his poetic soul was oblivi
of any avenue of beauty. I believe that his saintly vision percie
the God of Knowledge as well as of Love. I do not believe that in
ference to learning is a part of the Franciscan heritage.

True, Francis recognized that learning is a fertile soil for pri
But where ideals are true, when one works in the shadow of the E
nal, seeking always to *be* as well as to *do*—when, in short, one
ramentalizes his work, his time, his talents—learning will not b
stranger to be suspected, but a friend to be ambraced and shared.

Under the leadership of Our Holy Father, then, with him in
midst, let us spend the days of this Conference, confident that
efforts will know his smiling approval. For we are going to conc
ourselves with our Franciscan heritage. We hope to deepen our ap
ciation of our spiritual birthright and to see more clearly the p
that Franciscans must play in the atomic age which rumbles unea
about us.

I believe our age offers us a challenge that Francis himself would
hastened to accept. He would be the first to snatch up the gaunt-
of our weary, war-torn world. He would meet its challenge as he
the challenge of his own troubled times and with the same weapons.
Since the Poverello cannot personally enter the 20th century
a, we, the children of Francis, must do battle in his stead. It is
quip ourselves better for the combat that we are gathered here
y. May the happy warrior of Assisi be with us as we plan our
de.

✠

I MAY NOT SAY HIS LOVE IS THRUSHES

I may not say His love
Is thrushes to the ear,
Or days draining off the hills
In red processions. I fear
To say again that He is joy
In the counting of stars on the fingers
Of the soul. Rather, He is a wall—
He is a wall where lingers
Thought that could not surmount
The height of Love,
For the heart is fashioned as broad as Calvary
And swept with thorns and shaped with eternity.
I will not say His love is the high
Sweet things I thought before.
As Judas knows and Mary knows and I begin to know
It is—
His love is
Eternities more.

Sister Florian Eggleston, O.S.F.

The Liturgy of the Sacraments

Fr. Martin Wolter, O.F.

The International Liturgical Congress in 1956 took place in Assi the birthplace of our Seraphic Father St. Francis. This fact shou serve to draw our attention once more to the great love that St. Fran had for the liturgy of the Church as well as to the important role th he and his Order played in developing and promoting this sacred litu gy. This role can be explained adequately only by the historian and t liturgist. In this conference we intend to point out merely some of t reasons why the sacraments in general are important in the Francisc way of life. In subsequent conferences we hope to consider Francisca ism and the individual sacraments.

"In the Church of God there is nothing more holy, nothing mo useful and nothing more excellent or more divine than the sacramen instituted by Christ the Lord for the salvation of the human race." Th does the Roman Ritual briefly but eloquently eulogize the role of t seven sacraments in our Christian life. St. Francis had the same hi regard for the sacraments, especially the Holy Eucharist. Thus, for i stance, he says in his Letter to All the Friars: "I exhort you to show reverence and all honor possible to the most holy Body and Blood of o Lord Jesus Christ, in whom the things that are in heaven and the thin that are on earth are pacified and reconciled to Almighty God."

But let us now consider some of the reasons why the seven sacr ments are so holy and so useful—and why St. Francis was so strong his devotion to them. For the sake of clarity we may consider the natu and value of the sacraments under three headings: (1) Christ, (2) t Church, (3) creation. Christ is the one who instituted the sacramen The Church is the custodian and administrator of them. Creation, better, creatures are the components and instruments of the sac ments.

Christ

The sacraments are most intimately bound up with the person our Savior, Jesus Christ. All of the sacraments were in some way—th is either in detail or in general—instituted by our Lord. Says the Cou cil of Trent: "If anyone says that the sacraments of the New Law we not instituted by Jesus Christ our Lord; or that there are more tha seven or fewer than seven. . .let him be anathema (condemned)." Th

craments therefore come to us as a personal gift from our Savior, an heritance that he left us before ascending into heaven. It was this thought that made St. Francis, the ardent lover of Christ, so full of gratitude for the gift of the sacraments.

But Christ is not only the efficient cause or institutor of the sacraments. He is also the meritorious cause, since the value of the sacraments lies in the grace that they confer. And this grace is a result of the redeeming death of Christ on the cross. That is one of the reasons why the Church employs the sign of the cross so frequently in the administration of the seven sacraments. She wishes to remind us that we are receiving the fruits of Christ's sacrificial death on the cross. Perhaps we could best express the attitude of the Church in administering to us the sacraments by paraphrasing the words St. Francis used when he entered a church: "We adore thee, most holy Lord Jesus Christ, (in this and in all thy sacraments), and we bless thee, because *by the holy cross* thou hast redeemed the world." Yes, the Church realizes full well that the sacraments owe all their value and power to the grace of Christ that flows from Calvary. The Church tries to teach us that each time we receive one of the sacraments we are, as it were, plucking a ripe fruit from the tree of the cross. St. Francis had learned well that Catholic doctrine concerning the sacraments. That is why he, the lover of the cross, he who wept so bitterly over the sufferings of the Savior, loved also the sacraments and sorrowed at the manner in which they were despised and neglected by so many of his fellow Christians. "There are few who wish to receive him and be saved by him," he laments in his Letter to All the Faithful, and then he goes on to say, "We ought indeed to confess our sins to a priest and receive from him the body and blood of our Lord Jesus Christ." And so the Franciscan soul, following the lead of the Founder, has always been devoted not only to the holy cross, but also to the sacraments of the Church which are the fruits of the cross.

The sacraments confer upon us the grace of Christ and thereby bring us into intimate contact with him. St. Thomas Aquinas points out that the sacraments are "commemorative signs" that remind us of the historical Christ and of his suffering and death because the grace conferred upon us flows from his cross. The sacraments are "demonstrative signs" which give outward manifestation of the interior holiness they confer, and thus they link us in intimate union with Christ our Savior and his holy Church. The sacraments are "prophetic signs" in that they point out our eternal destiny; a "pledge of future glory" is thus given us and we are destined for eternal union with the glorified Christ and the Church triumphant in heaven.

We have said that Christ is connected with the sacraments becaus he instituted them. We have noted the manifold connection of Chri with the sacraments in so far as they confer upon us his divine grac and indicate our relationship to him past, present and future. But th sacraments are also related to Christ in so far as he is in some myste ious way present in the minister of the sacrament. It is true that human being, usually a priest but occasionally a layman, actually a ministers the sacrament by pouring the water, for example, or anoin ing with oil. But the sacrament is administered by the authority of an in the name of Christ. Thus we baptize "in the name of the Fathe and of the Son, and of the Holy Spirit." St. Augustine therefore tells that it is not Peter or Paul or Apollo or Judas who does the baptizin but it is "Christ who baptizes." In absolving from sins the Catholi priest uses the words "by the authority of Jesus Christ I absolve thee. And St. James says that the priests of the Church should give the sic man Extreme Unction by "anointing him with oil in the name of th Lord." St. Francis expresses his belief in Christ present in the minist of the sacraments when in his Testament he says of the priests: "i them I see the Son of God. . ."

Church

This brings us to the second reason why the sacraments are impor ant for the Franciscan spirit and tradition. It is the intimate connectio that exists between the sacraments and the Church. The sacraments ar visible, tangible signs by which Christ wishes to confer grace to the sou of men. The Catholic Church is the visible organization commissione by the same Savior to carry on this work of administering the sacra ments. Thus he told his Apostles: "Make disciples of all nations, ba tizing them in the name of the Father, and of the Son, and of the Hol Spirit" (Mt. 28, 19)—"Whose sins you shall forgive, they are forgive them" (Jo. 20, 22)—"Do this in remembrance of me" (Lk. 22, 19)

The Church herself has seen fit to define solemnly this dependen of the sacraments upon the ministry of the official Church and i properly authorized ministers. The Council of Trent declared that "th Church has always had the power to determine or to change things i the administration of the sacraments when it judges that such a pr cedure would be more useful for those who receive the sacraments o would contribute more to the honor of the sacraments themselves. . . This same council also condemns the opposite error. "If anyone say that all Christians have power over the formula and administration o all the sacraments: let him be anathema." The Church has also clearl pointed out that this official administration of the sacraments on he

point is authoritative, objective and definite, not subjective, vague and therefore uncontrollable. Wycliff and Hus in the late Middle Ages revived the old heresy of Donatism in so far as they made the efficacy of the sacraments depend upon the personal sanctity of the one who administered them. The Council of Constance bluntly replied than "an evil priest who has the correct matter and form and the intention of doing what the Church does, truly effects the Sacrifice, truly absolves, truly baptizes, truly confers the other sacraments."

Of course we do not like to speak about such an unedifying topic as "an evil priest." The Church certainly does not want her priests, who are doing the baptizing and absolving, to be evil persons. But she does want it clear that if there should be such priests administering the holy sacraments, these latter will lose none of their essential efficacy because of the sin in the priest. This is an important point for at least two reasons. One, it sets at ease the minds of the faithful, who might otherwise at times doubt the validity of the sacraments they receive. Two, it counteracts carelessness or even stubborn rebellion on the part of those who might otherwise claim, either justly or arbitrarily, that they need not obey their spiritual shepherds or receive the sacraments from them because of some alleged sin or fault in these priests. History and experience have proven only too well that reception of the sacraments is often the dividing line between believers and heretics.

In regard to this administration of the sacraments, as in so many other things, St. Francis showed himself truly a "Catholic man." In his Testament our holy Father speaks to his friars on the question of being Catholic in connection with the Divine Office. In his Letter to All the Faithful he exhorts the laity "to be Catholics. . .to reverence clergy not only for themselves, if they are sinners, but on account of their office and administration of the most holy body and blood of our Lord Jesus Christ." When a village priest was accused by the local heretics of being a sinful man unworthy to be their spiritual shepherd, Francis dramatically portrayed the true Catholic doctrine, emphasizing that the sacraments of Christ come to us through the Church of Christ. "These hands have touched my Lord, and no matter what they be e, they could not soil Him or lessen His virtue. To honor the Lord, or his minister. He can be bad for himself, but for me he is good."

If our attitude the Church and the sacraments is a truly Catholic Franciscan attitude, then we will be practicing many virtues as receive them day after day. Our *Faith* in the Church is developed we see Christ present in the minister of the sacraments. Our *dience* to the Church is exercised when we accept her decisions rding the time, place and manner of receiving the sacraments. For

instance we must receive Holy Communion at least one a year; we ma not receive it more than once a day. *Charity* is fostered when we ass ciate ourselves with our fellow Christians publicly receiving the sam sacraments.

Creation

Our Divine Savior was very good to us in giving us his supe natural grace through the visible channels of the seven sacrament He as God had formed man out of the slime of the earth. As the Secon Person of the Blessed Trinity he had himself assumed a true huma nature. Hence he was fully aware of the intimate connection betwee the body and soul of man; he knew that we are taught and influence through sense perceptions. So it was that Christ came to give us hi grace in a visible garment, as it were, that serves as identification The water of Baptism tells us that our sins are being washed awa and we are being immersed into Christ. The absolution of the confe sor indicates that we have been judged and acquitted. The white ho spells spiritual nourishment for our soul. In all these things we se the merciful goodness of God conforming his operations of grace t the condition of our human nature.

St. Francis of Assisi, ever the lover of nature, was quick to pe ceive this aspect also of the sacraments of the Church. He was fille with wonder and gratitude that God had thus condescended to showe his graces upon us through sacramental forms. Particularily Franci was impressed by the fact that Christ himself used material elements t enshrine his own bodily presence. "I see nothing bodily of the mos high Son of God himself except his most holy body and blood," h says in his Testament. Certainly the fact that God himself had made us of created things in instituting the sacraments tended to draw Franci into even closer comradeship with nature and to feel justified in burst ing into songs such as his "Canticle of the Creatures."

But we must not overlook a certain element of punishment an ironic revenge, if we may use the term, on the part of God when h selected material creation as a means by which man must be saved Recall how God had placed Adam and Eve in the most beautifu garden of paradise. Here everything was theirs; all creatures serve the good pleasure of man. Only one tree was forbidden to our firs parents. But Satan tempted them saying, "Disobey God and eat o that tree; then you will become like gods knowing good and evil." I their pride and ambition our first parents took up the challenge—an were properly punished. Now they had to struggle with earth and it elements, fighting an endless battle to survive and to dominate nature.

Now when Christ came to undo the work of Adam and—instead of making us gods knowing good and evil—to give us the "power of becoming sons of God" (Jo. 1, 12), he resolved to humble man and to make him realize that "dust thou art and unto dust thou shalt return." If anyone wishes to share in Christ's redemption he must *obey* the conditions set down by Christ and receive the grace of redemption through visible forms. "Unless a man be born again of *water* and the Spirit, he cannot enter into the kingdom of God" (Jo. 3, 5). "He who believes and is *baptized* shall be saved" (Mk. 16, 16). The Garden of Eden was to be a prelude to heaven. In the Christian law heaven can be entered only if we dwell in the garden of the sacraments where we learn over again to humble ourselves and to use material things as the Lord commands. Then these things truly serve us, not merely for temporal welfare, but for eternal happiness as well.

On this point too, St. Francis gives us an excellent reminder. In his Admonitions (No. 5) he recalls that humiliating fall by which the "king of creation" (man) lowered himself by his proud disobedience to the Creator. "Consider, o man, how great the excellence in which the Lord has placed you because he has created and formed you to the image of his beloved Son according to the body and to his own likeness according to the spirit. And all the creatures that are under heaven serve and know and obey their Creator in their own way better than you." Yes, and in the sacraments especially the elements of the earth, bread, wine, oil and water willingly serve the Lord as the instruments of his grace. And if we are equally willing to obey the Lord we shall be the recipients of his grace. How well does the Sacred Liturgy teach us not only the value of material creation, but also the necessity of always using it according to the will of God and not as though we were the absolute lords and masters of his creation.

Let us conclude with a few words about the ceremonies with which the Church surrounds the administration of the sacraments. The Roman Catechism informs us that these ceremonies have a double purpose: to teach and to edify. "They express more clearly and, as it were, ermit us to *see* with our eyes what is effected by the sacraments. . . y *impress* more deeply upon the hearts of the faithful the sanctity these things. Besides, they elevate the minds of those who behold observe them carefully, to the consideration of heavenly things and se in them faith and love." How like an echo of the earlier words t. Francis: "I want to observe the memory of that Child who was at Bethlehem, and in some way see before my bodily eyes the dis- orts of his baby needs, how he was laid there in the manger, and with the ox and the ass standing by, he was placed there on the

hay." (*I Cel.* 84) And again in his Letter to All the Friars our hol Father tells us that we ought "in order to *impress* upon ourselves th greatness of the Creator and our subjection to him, to watch the vessel and other objects which contain his holy words." If the sacrament and their accompanying ceremonies are intended to instruct an edify us, then let us like our holy Father Francis show ourselves eage to be instructed and to be impressed by these holy sacraments.

Christ, Church, creation—we have considered the nature and valu of the sacraments from these three aspects. And in all of them we hav found St. Francis vitally interested. We cannot be a Catholic unless w participate in the sacraments of the Church. We can hardly call ou selves good Franciscans unless we share something of the Seraph Saint's understanding and appreciation of these sacraments of Chri and his Church.

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BLESSED SACRAMENT EXPOSED

Not simply blazing gold
Diamonded by light,
Not clouds of incense only
Nor ritual, nor rite. . .
Not these alone to me:
He is a Living Love,
My Tender Cruelty,
My Goldsmith of the Monstrance
Who heats and hammers me
Into a vessel polished
For His Divinity.
He is the Fire that burns me
Into a holocaust
Until I drift—a cloud to Him—

Till in Him, I am lost.
Not simply blazing gold to me.
The Love is sweetly Real
Who knows me from a CRUCIFIX. . .
And I know Him. . .
and kneel. . .

Sister Florian Eggleston, O.S.F.

The Great Bequest

Fr. Thomas Plassmann, O.F.M.

"Now there were standing by the cross of Jesus his mother and his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother and the disciple standing by, whom he loved, he said to his mother, "Woman, behold thy son." Then he said to the disciple, "Behold thy mother." And from that hour the disciple took her into his home." (Jn. 19:25-27)

The scene before us is deeply moving and has tremendous signifcance for all mankind, especially for those who believe in Christ and His divine message. In order fully to understand the meaning of the Saviour's Third Word in its true significance and far-reaching effects, it is necessary to grasp the momentous import of the occasion.

The Divine Master had completed His journey. Only moments were left before He would return to His Father. The incomprehensibly tremendous work of redemption was coming to a close and only a few moments hence the parched lips of the dying Saviour would close and seal the work He had done by exclaiming, "It is consummated"—a cry that was to ring through the immense spaces of the universe and resound at the Throne of the Almighty.

The three hours on Calvary were precious and each of the Seven Words had a special significance. They were not of the routine or casual type: each one had a definite bearing on the drama before us. The First was a word of mercy for the executioners; the Second, an invitation to the Good Thief. The Third Word, however, applies to mankind in its entirety. It is the great bequest of the Saviour to man. On the Feast of the Immaculate Heart of Mary, we read in the lessons of St. Bernardine of Siena that on this occasion the heart of St. John became a depository of two loves: the love of the Saviour for His Mother, and the Mother's love for her Divine Son. No more appropriate place could be found in all the world for these two loves than the heart of the "disciple whom Jesus loved." Surely, the Saviour on the Cross felt a natural sympathy for His Mother, but all natural considerations seemed to be submerged by the supernatural atmosphere that prevailed on Calvary's heights during the Saviour's last moments on earth.

Our translation renders "Woman, behold thy son." This sounds somewhat harsh in our language, and surely it did not have the same sense in the original. It was the way that dutiful sons addressed their mothers. The usual name was "Martha" which means Mistress or Lady. At the same time this designation may have been chosen by the Lord because from now on His Mother stepped forth as the rep-

resentative of all womankind. In reality, as the Fathers tell us, sh was the Second Eve, "the Mother of all the living."

We must remember that in this twentieth century we have learne far more about the Blessed Mother than the early Christians kne explicitly. They believed Mary to be immaculate virgin, assumed in heaven, mediatrix of all graces. Now we know these truths mo clearly for they have been so declared by infallible authority.

The scene on Calvary brings home to us a most significant even As the Fathers and Doctors of the Church tell us, when the bloo flowed from the Saviour's side, our Church was born. The Churc however, according to explicit teaching of sacred scripture, is th Mystical Body of Christ. And even as Mary was the natural Mother the Saviour in the flesh, so she remained the Mother of the Savio in the Church of which He is the invisible Head. Mary, therefor became by every right title the Mother of the Whole Christ, that the Mystical Body.

To the all-knowing mind of Christ on the cross all this was cle and His words should be interpreted in the light of these truth Therefore when on the cross He said to His Mother, "Woman, behol thy Son," He spoke to her not merely in her natural motherhood, b also in her mystical motherhood. He did not resign for a moment H Sonship. No, it was His delight to remain the Son of Mary for a eternity, but His Sonship was broadened out into a larger sonshi for it was to embrace all the brethren, that is, all the sons and daug ters of God by divine grace.

In this sense we must understand our Saviour's Word to Joh He does not address Him as son, but simply "Behold thy mother. Saint John plays a significant part in the gospel story and in the ear Church. When all the apostles had departed this life, Saint John alon remained as the venerable prelate of Ephesus. Saint John wrote th magnificent prophetic work, the Apocalypse, which tells the sto of the Church of Christ. He wrote the Last Gospel which places th seal of divinity on the fundamental truths of our religion, namely th Divinity of Christ. No wonder Our Lord said to Peter, "If I will hav Him remain until I come, what is it to thee?" Yes, Jesus wante Saint John to remain until the Church had arrived at full growt He was the pillar and mainstay of His promises and His love for th Church. From the cross the Saviour saw prophetically the Son wh would raise the entire Church and who would foster, nourish, an fulfill all her aspirations. In this way Saint John would stand b Mary's natural Son and become His apostle and champion. In th sense he became Mary's son in two ways, first as her support an

lper in her natural life, and secondly as her friend and promoter in r mystical motherhood of Christ's Mystical Body, the Church.

It should be ramarked, incidentally, that the Blessed Virgin fully new and filled her role. She stayed in the home of the disciple whom sus loved, but in her larger role she remained with the apostles the Cenacle until the day of the Ascension. During this time, so int Bonaventure tells us, she instructed the apostles in the many ings that her divine Son had said and done and which are not corded on the pages of sacred scripture. In this way Mary may be garded as the primary source of apostolic tradition, which is one the two sources of our holy Faith.

It is also to be noted that the new son who was given to her under e cross, Saint John, the Apostle, set his new Mother a glorious mon- ment when in the Apocalypse he describes her as "a woman clothed with the sun, the moon at her feet, and twelve stars around her brow."

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Love
is
the light air and
emanation
of
power
and
wisdom
at
play.

Robert Lax

When The Spirit And Flesh Meet

Fr. Manfred Schexnayder, O.F.

Amidst the turbulence of seventeenth century Europe, one c was clearly heard. "Il santo is coming." Nations stopped in mid-stri to turn and look. A little man clothed in the brown of the Capuchi appeared. But only seventy-five years ago this call was repeated. T vaults of St. Peter's resounded with its echos. This time "Il santo" w uttered, not only as an exclamation of enthusiasm, but also as an ficial and canonical statement. For in 1881, December 8, Lawrence Brindisi was declared a Saint. Saint he was, a man of the spirit, man of God. And such a man the seventeenth century needed.

Gray and muggy that century dawned. Goblin-like, the Reform tion had grown, devouring Europe. Over and above this, the spi of nationalism and independence permeated the very fibers of t continent. Look at Spain. Externally a picture of health, but internal Philip II and Philip III were as autocratic and self-sufficient as a European prince. And France, a country once Catholic in every sen of the word, now was cut asunder by Huguenots and Catholics. the same time, all was not well in the Holy Roman Empire. Such wa the conditions that at any moment open war could flare. Catholic a Lutheran princes held matches to a powder keg. Meanwhile, furth east in the slavic states, more trouble loomed. The Moslem Tur seeking revenge for their former defeats again marched on Christi Europe.

Against these forces of the flesh St. Lawrence of Brindisi co stantly fought. First quelling his own wordly tendencies, he set o to turn men back to God. To those who sought the things of the spir St. Lawrence was a herald of Truth and Life. And to those who thoug only of their own selfish interests, this saint was a stumbling bloc Prophet-like St. Lawrence condemned these men. But, immersed smugness, they only smiled their cynicism.

In 1599 St. Lawrence of Brindisi set out from Venice for Vienn Arriving in the Austrian capitol he and his companions walked in a hornet's nest. The Catholics looked askance at these barefoot, brow robed Capuchins. As for the Protestant reformers, they seldom allow an occasion to pass without mocking and ridiculing them. On one o casion they attempted to throw St. Lawrence into a river, but we thwarted by the timely arrival of soldiers. Hearing of this incide the Duke of Bavaria suggested that a guard of soldiers accompany th friars. To this favor St. Lawrence replied, "My lord Duke, the clas of arms and a pure faith do not well agree."

Until better times St. Lawrence and his companions had to endure the Catholics' indifference and the Protestants' jibes. Soon however, these men of the flesh would change.

Two years later, in 1601, the Moslem Turks began their march on Europe. Even then they were battering at the frontier doors. Seeking means of defense, Catholic and Protestant princes hastily called councils of war. With one purpose in mind, stop the Turks, they laid aside their bigotry to take up arms. An army of 18,000 assembled. And right in its midst four Capuchins worked. Zealously and untiringly St. Lawrence of Brindisi and three confreres heard confessions, offered Masses, distributed communion, counseled and consoled the worried and troubled.

Watching these friars work, the Protestants were silent. Occasionally one of them made a wise-crack. It was not long before they expressed their disdain. With a note of derision they coined a name for St. Lawrence—Wolf-priest. Little did they know how well the name fitted. For he saw in life one purpose, the dominance of the spirit over the flesh. Like the wolf seeking its prey, St. Lawrence never deviated from this one aim. Clearly he perceived the necessity of real, true Christians. For in a war against any anti-Christian only sincere followers of Truth could emerge victorious.

Finally in October, 1601, the christian army faced the Turks. Trembling and fearful, 18,000 Christians stood before 80,000 well-entrenched Turks. Outnumbered five to one, the Christians hurled themselves at the enemy. Once, twice, the armies clashed. And twice the Christians were beated back. To the christian commanders this was a useless and costly affair. No army could rout those Turks. With that, they decided to give up and withdraw.

Quickly the news of the proposed retreat spread throughout the camp. Hearing it, St. Lawrence was dismayed. Was Europe finally to succumb to these invaders? A Turkish victory would mean the destruction of Europe; and for the Church, another dark age. Without hesitating St. Lawrence barged into the conference. But arguing meant nothing. These men were too practical for further useless fighting. Only deeds would now convince them.

Exasperated at the leaders' reluctance, St. Lawrence acted. "I myself will lead this army. Holding this crucifix high, I will lead you to the very midst of the enemy. And with the help of Christ, we will emerge victorious."

The generals were taken aback by this show of folly. They grumbled and argued. At long last they agreed to one more fight as long as the "wolf-priest" would keep his word.

For four days St. Lawrence ranged over the battle-field. Unarme save for his crucifix, he passed from one fray to another. No skirm ish was too fierce. He seemed to lead a charmed life. In fact, the so diers noticed something strange. Wherever St. Lawrence rode, th enemies weapons were useless. Cannonballs fell harmlessly to th ground while swords and lances cut only the air. Marveling, the Chri tians took courage and redoubled their efforts, assured of victor Fighting like possessed men, they made short work of the entrenche Turks.

Every Catholic and Protestant triumphantly cheered their ne general, St. Lawrence of Brindisi, the "wolf-priest." In addition crushing the Turks, the man of God overthrew a more subtle enem —indifference and bigotry. Hitherto lax Catholics became ferven many of the Protestants renounced their heresy and embraced Cath licism. Over and above this, some followed their "general" into th cloister to become his confreres.

Against these men of the flesh, the man in the street, St. Lawren was invincible. He could give them what they consciously or unco sciously sought, Truth and the promise of Salvation. Even so, whe St. Lawrence faced the hardened conceit of the court, it was somethin different. He preached of conversion and the court replied, "Uh' Ye but. . . Come again another time." And to miracles it cried out, "Th is the work of the devil."

Before meeting this new adversary, St. Lawrence returned t Italy. There, he wished to lead only the life of an ordinary fria However, Pope Paul V thought differently. In 1605 he commissione the saint to return and evangelize Germany. Obediently this litt Italian Capuchin recrossed the Alps.

By this time Germany had developed into a patch-work of Cath olic and Lutheran provinces. Slowly it had evolved into a confuse mosaic. Austria and Bavaria, on the other hand, although Catholi often favored the Protestants. Beneath their Catholic surface ran strong protestant undercurrent. And now with the Turkish thre eliminated, mutual respect and tolerance were laid aside, like any w measure. And in their place bigotry arose. Still, what had happene to the once fearless German defenders of the Faith? What were th Catholic princes doing? Simply this. They had switched interest They had laid aside religion. As it receded, the princes dreamed o power and thrones, which were already tottering within their grasp

In the meantime, the Protestants, seeing the confused mass o Catholic princes, grasped the chance of a lifetime. Openly they flouted

he Peace of Augsburg (1551) which guaranteed the freedom of re-gious worship. And no one rose to defend his rights.

Upon this scene of brow-beaten Catholics and cocky reformers, St. Lawrence of Brindisi walked in 1605. To him the first step in vangelizing Germany was obvious—stir the Catholic princes from heir lethargy. Not with general principles only did he assail them, but also he flung into their faces a particular incident, one clearly howing the violation of the Catholics' rights.

In southern Germany at Donauworth, midway between Augsburg and Nuremburg, Catholic and Protestant openly clashed. The Pro-estants had refused to allow the Benedictines to hold their annual Rogation Day procession through the fields. Instead, they had limited the celebration to a small back lane adjoining the monastery. At first the Abbot condescended but soon tired of this unjust treatment. In 1606 he announced that the procession would take place as in the old days. Yet, when the procession did form, the Protestants streamed out of the town and dispersed the people and monks.

At this show of violence, the abbot appealed to the princes for redress. His rights and those of every German Catholic had been vi-olated. Nevertheless, to his demands a deaf ear listened. No one but St. Lawrence of Brindisi lifted a voice against the Protestants. De-manding action, he walked from one prince to another. He even ap-peared before the emperor, Rudolph II. Mounting the pulpit, he pre-sented the case to the people. Yet in each instance he met the same blank expression. And Donauworth returned to its obscurity.

The drowsy Catholic princes, however, did awake. Neither mir-acle nor sermon worked this marvel. It was the Protestants them-selves. For in 1608 the Catholic princes were forced from their leth-argy to stare into the face of the Protestant Union bent on the con-trol of the Holy Roman Empire. Fearing for their tottering thrones, the Catholic rulers aimlessly cast about for a counter-measure. A year later, 1609, they formed the Catholic League. Nevertheless, it was oo weak to withstand the Protestant Union. To shift the weight of wer from the Protestant to the Catholic side, an appeal to Spain was eded.

Who was to fulfill this mission? Who could safely journey through Protestant provinces and jealous France? Looking about, the Cath-c League saw one man. He alone possessed sufficient knowledge of conditions in the Holy Roman Empire to present adequately the ds of the Catholic League. Furthermore, the chances of detection e decreased. In that same year, 1609, St. Lawrence of Brindisi

journeyed to Spain. Arriving there, he presented himself to Philip I At first the king refused any assistance, but he was no match for th Capuchin. With fingers crossed Philip III promised aid if and wh needed.

As soon as St. Lawrence returned to the Catholic League a told of the promised aid, the Protestant Union calmed down. It d cided to wait for a better opportunity to seize the government.

Now the Catholics in Germany, Austria and Bavaria had aris This did not make St. Lawrence of Brindisi any younger. Nor did reclaim his body from the ravages of international travel. Presenti these reasons, he asked to be releived of his post. Permission w granted, and for the last time he crossed the Alps into Italy, but n for rest.

Wherever he went people flocked to see and hear him. So gre was their desire that on several occasions St. Lawrence had to be smu gled out of the towns lest he be mobbed. However, he had no chan to lay aside his role as diplomat. Twice more before his death h journeyed to Spain. Certain complaints between Spain and her po sessions in Italy needed ironing out. In both instances, St. Lawren of Brindisi obtained a just and equitable settlement. Even so, whi on his last journey to Spain in 1619, he died at Lisbon during his r turn home.

Now this man of te spirit could rest. Finally, he could reap th eternal reward for his victory over the flesh. And some two-hundre years afterwards, in 1881, the Church having examined his life an having found him a man of the spirit, a man of God, declared La rence of Brindisi, that small Italian Capuchin, a Saint.

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A General Synthesis of the Theology of John Duns Scotus

Fr. Marianus Mueller, O.F.M.

III. LOVE AS THE MOTIVE AND PRINCIPLE OF ORDER

As we have said, it is love, according to Scotus, that moves God to communicate Himself; for in His deepest Essence He is love. He therefore continuously realizes the concept of love: in His life He brings it to its fullest development; in His activity He gives it its most perfect presentation. Everything that love implies—all its being and activity—is realized in God; He completely exhausts the concept of love. The inner life of the Trinity completes itself in the most exalted love, in the breathing forth of the Holy Spirit Who is personal love become the Person, Love.[1] God—the Divine Essence—is consequently the ultimate foundation of all love, and as such He presents Himself as the highest value and as totally lovable. Right order, consequently, demands that God be also the final goal of all love, and that His first intention of love must be directed toward Himself and His own Essence: "*Primo diligit se*—first He loves Himself."[2] According to the beautiful physchology of Richard of Saint Victor, which Scotus adopts here, every perfect, generous, and unselfish love desires co-lovers (*condiligentes*).[3] Nothing of the narrowness and exclusiveness of created love is proper to entirely pure and selfless love; there is nothing in it of that tendency to possess the beloved for oneself alone and to permit no co-lovers. On the contrary, perfect love seeks co-lovers in order that the beloved may be loved the more by being loved by many, and that the co-lovers may also participate in the bliss of that love. "He who loves perfectly wills the beloved to be loved. . .and to have him held dear and cherished by another."[4] Since God's love for Himself—that is, for His Essence is most perfect, He neither can nor will remain entirely alone. Accordingly, in the Son and the Holy Ghost, the Father associates Himself with infinite and consequently perfect co-lovers. Thus in His plurality of persons, the Triune God first loves Himself, that is, His divine Essence, but He wills to draw into His love persons outside Himself. In the second place, then, He desires the elect. He wills them for their own sake and in order that they might love with Him the same object

of love, the divine Essence. "In the second place, as Scotus puts it, "I wills the elect. . .and that as it were reflexively, by wishing others love with Him the same object. . .Therefore He first loves Himse and secondly He wills to have other co-lovers."[5] It is out of love th God directly desires Himself as the goal of all things; and that desires other beings who in turn shall join Him in loving. Herein the final *ratio* of all predestination.[6] At the very beginning of all ways that proceed from the Holy Trinity, at the beginning of all p destination, we find love which desires to give gratuitously and se lessly.[7] "Thou are boundlessly good and with overflowing generos Thou communicatest the rays of Thy goodness."[8] Thus Scotus prai God. It is because of His love that God created all things: "God creat the universe because of Himself, whence God, loving Himself, ma it for Himself."[9]

Here again we emphasize that the point that God creates eve thing from the motive of purest liberality, and that the overflowi fulness of His gifts has its ultimate foundation in the riches of t divinity: "It is fitting for God to give great rewards as He pleases, f to do this is to act according to His state."[10]

Being most perfect, divine love seeks to attain the objects of p destination in the most orderly and rational manner, because the divi will and love always follow the most reasonable course possible: "Wh ever God causes outside Himself He causes in the most orderly mann out of the greatest love."[11] This principle of order corresponding the demands of the intellect runs as follows: "First the end, then th which stands nearest or is immediate to the end, and finally that whi stands in mediate relation to the end." "Everyone who wills rational wills, first the end, and second that which attains immediately to th end, and third, those things which are more remotely ordered to th attaining of the end."[12] The goal of the divine operation both withi and without the Trinity is the glorification of the divine Essen through love. Now the greater the creature's contribution to this en and the more perfect its glorification through love, the closer it li to this goal—and is therefore preferred by God and predestined Him in that precise degree and order. But the greater and the high the value of the creature—which of course depends again on the fr will of God[13]—the more it contributes to the end and the greater pre edence it enjoys in the plan of predestination. That is why Christ, f example, must be the first predestined of all creatures, because He without doubt the highest and the most perfect creature and give God the highest adoration, honor, and love.

IV. PREDESTINATION AND FOREKNOWLEDGE IN GOD

God wills the greater or lesser proximity of a thing to the final . This principle—that proximity determines divine volition and destination—shows itself precisely in the supernatural order. God ires most graciously to give Himself to creatures. Hence, as befits s desire, He wishes to give men the means to possess Him most im- diately. It is through glory that we possess God immediately. Conse- ently, God wills for all creatures—even for Christ—glory first, and n that grace corresponding to glory, by which grace the creature sesses and recognizes God mediately: "After God wills Himself to neone. . .He wills to that person the act of glory by which he im- diately attains to Him, and thus thirdly the grace disposing to ory."[14] From this it is evident that the predestination of Christ as ell as that of other creatures was already determined even before Adam's fall and was only modified by the fall. Scotus establishes this position in accordance with his view of love, by maintaining that no one should draw profit from the fall of another and have reason to rejoice over the fall of another. "We can therefore say, "writes Scotus, "that prior to all knowledge of sinners, sin, and punishment, God pre- ordained the nature of all men and angels, so that no one was preor- dained solely with reference to the foreseen fall of another. Accordingly, no one has been put in the position of being able to rejoice over the fall of another."[15] Preelection as well as non-preelection is determined absolutely according to the free choice of grace.

True to his position that emphasizes the greatest possible inde- pendence of the freely-giving divine love, Scotus also makes the fore- knowledge of God concerning contingent things and events dependent not on the state of the creature but on the decrees of God's will. He considers it possible that the divine intellect knows the determinations of the divine will ("intellectus divinus videt determinationem volun- tatis divinae")[16] and from this draws knowledge of contingent things. And even if Scotus notes that this view drags into the divine intellect sort of discursive thinking, neverthless, as Lychetus rightly points in his commentary on Scotus, our teacher does not disapprove of manner of speaking: "Non tamen Doctor improbat hunc modum endi."[17] In our own time, Schwamm[18] has convincingly shown that ncis De Mayronis, O.F.M. (died 1325), a disciple of Scotus, desig- ed the teaching of the divine foreknowledge derived from the de- s of the divine will ("Praevisio in decretis pradeterminantibus") e "teaching of our Doctor." John de Ripa, William Ockham—who his point opposes Scotus—Peter de Candia, John de Basile, and

many other authors of the fourteenth century, assert the same thin so that there remains but little doubt as to the Scotistic origin of t doctrine. Minges[19] believes that in this question Scotus took a mid course between Thomism and Molinism, since on the one hand affirms the good points of the Thomistic teaching, and on the oth hand energetically emphasizes man's freedom of will and responsibili

V. ORDER AND SEQUENCE IN PREDESTINATION

In the doctrine of Duns Scotus all the purposes of divine will and predestination are arranged in sequence according to their grea or lesser proximity to the final end of love which the Trinity wi In the matter of predestination, God's will is founded in His ve Essence, so that God is the "Selbstmacht des Seins," as Karl Adam h expressed it. In His activity of love and knowledge, therefore, God not determined by external objects in any way. Further, this pred tination-volition of God is a single act; and consequently there is in G but one single act of knowledge and love in which He knows and lov all things.[20] The object of this act is the divine Essence itself. Sco writes: "We have but one single act to consider in all the varying grees of predestination. The content of this act is an incomparable lo for all things." The inequality of this love is not to be taken as absolu but to be taken as holding only under the aspect of the manner which it reaches out to the various beloved objects. God loves things in differing degrees ("non aequaliter"), each just as it is t more or the less immediately directed to the end. Hence, with resp to the act of love as it reaches out to different objects, God is said to lo things not equally, for His love is not referred in the same manner ("n uniformiter") to all objects.[21] The final *ratio* of degrees of divine lo for creatures lies in this, that God desires a hierarchically graduat order in creation, and therefore imparts a corresponding degree of gra and glory to each. He whom God wishes to take a higher position endowed with a greater grace, and hence also with a greater love, th he who is to take a lower position. "God wishes to endow those who as it were, He has chosen as His familiars with glory that correspon to the varying gradations they will have according to His will in t celestial realm. He wishes to give them the grace that prepares the and renders them worthy to take their various positions in His hous hold.[22]

1. Christ's Primacy in Creation

It does not satisfy the love of our God to have a plurality of lovin persons in the Trinity; in His overflowing goodness He wishes out o

ve and for the purpose of love—to draw still other beings into the liss of His love. Therein lies the motive of creation: "Vult alios habere ondiligentes—He wishes to have other co-lovers."

Since God is infinite, He wishes to give Himself infinitely to at least one being outside the Deity; to make that creature the highest work of creation ("summum opus Dei"); and to grant that being a place at the very peak of all creation as the most perfectly loving being: "God. . .wills Himself to be loved by Him who can love Him in the highest degree, speaking of the love of someone else outside Himself."[23] This creature, first in the order of creation and therefore predestined before all, is Christ: "God wills Himself, and after Himself, immediately so far as it is outside Himself, the soul of Christ; therefore first after willing it intrinsically, He wills this grace to Christ."[24]

It is the goodness of God that effects this highest work of creation, the incarnation of the Logos: "Among all the works of God there was no merely gratuitious work except only the incarnation of the Son of God."[25] Therefore Christ was predestined to the Incarnation absolutely out of the purest divine liberality, without respect to any merit or demerit. Consequently, He would also have become man even if Adam had not sinned. Indeed, even if no other being had been created, the Incarnation of Christ would have taken place. "Even if neither man nor angel had fallen, or if no other man had been created but Christ alone, Christ would still have been thus predestined."[26]

Christ, therefore, is the model of mankind; He is the fulfillment of the purpose of creation and consequently the "primum volitum inter omnia creata volita." And in so far as He, as the *Summum Opus Dei*, is the highest co-loving being with respect to God, there rests upon Him in like measure the Trinity's loving gaze of incomparable complacency: "Christ was most dear and beloved by the entire Trinity; because God gave Him grace without measure."[27] In Christ, the Trinity has deposited the entire fulness of the divinity and of grace.

2. Mary's Position

But God's beneficient love was not yet exhausted. "Vult alios bere condiligentes." It will have yet other co-lovers. God does not nt Christ to exist alone. Rather, it is His will that the God-Man have etinue of created beings so that He may make His rational followers, Himself and through Himself, partakers of the priceless glory of grace; and that He might pour out on them the ineffable treasures hem, His heart and might have them, as His members, share those sures.

Among these created beings, the creature that follows Christ im diately in the plan of creation is the one who is most closely bound Him and who stands nearest to Him, is Mary. She therefore occupies second place in the world-plan. Like Christ, she was created out of l and for the purpose of love.

When Scotus, as faithful disciple and spiritual imitator of Seraphic Father, sounds the praises of Christ the King, he foll principle: "In praising Christ, I would rather over-abound than lacking in the praises that may be due Him."[28] A similar princ guides him when praising the Queen of Heaven: To assert of Mary which contributes more to her honor is the more certain course, vided that it does not contradict the authority of the church and Scripture."[29] Hence he acclaims Mary as the one creature pre-rede ed[30] by Christ, and as such the immaculately conceived mother God.[31] Her title to primacy springs from her election to the div motherhood.

In the Scotistic concept of the universe, therefore, Mary ra above Adam and Eve and receives her place at the side of Christ reason of her dignity as His mother. Christ and Mary are the phototy according to which Adam and Eve and all mankind are modele They are the two most perfect co-loving beings.

3. *Angels and Men*

The beneficient goodness of God demanded still more: *vult al habere condiligentes.* Therefore, God decreed the creation of angels men, and this again out of love and for the purpose of love. "Whate God causes outside Himself, He cause out of the greatest love."[33]

God created angels and men. He gave them being and goodne that with Him they might love the divine Essence and be happy in th love. Furthermore, He created them so that no one is exactly like a ther in every respect. Every angel and every man is individually d ferent. Thus creatures present God's own fulness of being and goodn in the most visible and glorious manner: "Propter bonitatem suam co municandam et propter beatitudinem [communicandam, Deus] plura eadem specie produxit[34] God chose to create angels and men in greatest variety of degrees in rank and excellence so that they might g an exalted testimony to the inexhaustible fulness of the divine art (*divina*). "Deus praeeligit ad illam curiam caelestem omnes quos vol habere angelos et homines, in certis et determinatis gradibus."[35]

Since we have been created out of love and for the purpose of lov the purpose of our being is constantly fulfilled in love. We are here

we are here for love. Love is the bond of unity in the Franciscan ept of the universe as expressed in the theology of Duns Scotus.

4. *Revelation and Grace*

But God is not satisfied with creating angels and men to fulfill, ough love, their purpose in life and reach their highest goal, the ification of the Godhead through love; He wills also to give them is needed for the supernatural realization of this purpose. Indeed, e He always wills according to right order, He wills to give them those means which are more proximate to the goal, the *propinqui- ad finem.* These are glory, grace, and all supernatural gifts: "Deinde collatio gratiae et aliorum supernaturalium, quibus immediate attin- us finem."[36] To these supernatural gifts belong above all revelation d grace.[37]

By this new supernatural endowment, God wishes, as it were, to ore strictly oblige creatures to love, in order that they be led to fulfill their purpose in life—which is to love God—from the additional otive of gratitude. Christ, as the highest work of God, has been imme- diately endowed by the Trinity with the most perfect liberality, since the Incarnation took place without merit, out of pure grace.[38] Therefore Christ, as a creature, is bound by infinite gratitude to love the Trinity. In Christ is contained the Logos, the Eternal Word, into which the Father from all eternity has spoken the fulness of divinity. It is through Christ, as Eternal Word, that revelation is made to us, in as much as He repeats what the Father has spoken into Him. We are then mediately endowed by the Triune God through Christ as Mediator. Moreover, in Christ dwells the fulness of all graces; it is through Him that we are to receive grace upon grace. Accordingly, we are indebted to Christ for race and revelation. Through Christ, therefore, God has obliged us ore strictly to a still greater love of the Trinity, and it is through Christ that we attain to that love.

(To be continued) *Fr. Elias Koppert, O.F.M. (Transl.)*

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se, et ex consequenti illa efficere in me." [7]*Rep.* 1, d. 17, q. 2, n. 17 (22, 21 "Diligens aliquid propter se amore liberalitatis, non amore zelotypiae, diligit o diligentia illud primum diligibile, et omnia quae sunt ratio diligendi illud, inclinandi in amorem ejus; Deus autem sic diligit objectum suum primarium, i Deus diligit omnia potentia dilgere suum primum diligibile, et omnia quae incl in amorem ejus." [8]*De prim. Princ.*, c. 4, n. 36 (4, 786b). [9]*Rep.* 4, d. 49, n. 10 (24, 657b). [10]*Oxon.* 1, d. 41, q. un. n. 14 (10, 699b). [11]*Rep.* 2, d. q. 1, n. 1 (23, 191a). [12]Cf. note 50, *Rep.* 3, d. 32, q. un. n. 10-11 (23, 508 [13]*Oxon.* 3, d. 32, q. un. n. 6 (15, 434a): "Ista inaequalitas dilectionis hoc effectus dilectionis, concedenda est non solum quantum ad grados specificos, etiam in individuis ejusdem speciei; nec ratio hujus est natura in isto et in sed sola voluntas divina." [14]E. Longpre, *op. cit.*, 222. [15]*Oxon.* 3, d. 7, q. 3 4 (14, 355b). [16]*Oxon.* 1, d. 39, q. un. n. 22 (10, 639b). [17]*Op. cit.*, Comm Lycheti, n. 21 (10, 640b). [18]H. Schwamm, "Magistri Joannis de Ripa, O. doctrina de praescientia divina," *Analecta Gregoriana*, fasc. 1, (Romae, 19 147-156. [19] Cf. P. Minges, *op. cit.*, 431-32, 433. [20]*Rep.*, 3, d. 32, q. un. n (23, 507b). [21]*Ibid.*, n. 11 (23, 508ab). [22]E. Longpre, *op. cit.*, 222. [23] 3, d. 7, q. 4, n. 5 (23, 303b), Ms. F. 69 of the Cathedral Chapter library of W cester, in E. Longpre, *op. cit.*, p.38, n. 120. [24]*Ibid.*, n. 122, p. 39. [25]*Oxon.*, 2, q. un. n. 11 (16, 248). [26]*Rep.*, 3, d. 7, q. 4, n. 4 (23, 303a), Ms F. Worchester, *ibid.* 39, n. 122. [27]*Rep.* 4, d. 2, q. 1, n. 7 (23, 570b). [28]*Oxon* d. 13, q. 4, n. 9 (14, 463b). [29]*Ibid.*, 3, d. 3, q. 1, n. 10 (14, 165b). [30] 3, d. 3, q. 1, n. 14 (14, 171b). [31]*Rep.*, 4, d. 16, q. 2, n. 26 (24, 272b). [32] 3, d. 25, q. un. n. 9 (23, 464). [33]*Ibid.*, 2, d. 3, q. 7, n. 10 (12, 269b). [34]*O* 2, d. 3, q. 7, n. 10 (12, 269b). [35]*Oxon.* 3, d. 7, q. 3, n. 4 (14, 355b). [36] 3, d. 32, q. un. n. 11 (23, 508a). [37]*Oxon.* 1, d. 41, q. un. n. 11 (10, 697ab)

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Discussion

Imaginary Obstacles to the De Montfort Consecration

Many people are hesitant about consecrating themselves in total very to Our Blessed Mother. This hesitancy is due, in most cases, one or more false concepts regarding the meaning and obligations the Consecration. That such incorrect ideas are provoked by Satan, her directly or indirectly, we have no doubt. Let us now discuss e more common of these mental blocks.

Why Not Go Directly to God?

This question embodies one of the most powerful and most fective of all Satan's anti-De Monfort snares. It is particularly crafty nd annoying for two reasons: 1) it contains a dangerous half-truth; nd 2) it cannot be satisfactorily refuted with just a few words. Per- ons who for this reason abstain from total slavery have a false devo- tion both to God and to Mary. De Monfort calls them the *Scrupulous Devotees*: "What they say is in a certain sense true, but in the appli- cation they make of it, namely to hinder devotion to our Blessed Lady, very dangerous; and it is, under pretext of a greater good, a subtle snare of the evil one." (*True Devotion*, par. 94).

De Montfort never said that we may not pray directly to God. He simply says that *it is more perfect* to pray through a mediator. "It is more perfect, because it is more humble, not to approach God of our- selves without taking a mediator. Our nature, as I have just shown, is so corrupted that if we rely on our own works, efforts and preparations in order to reach God and please Him, it is certain that our good works will be defiled or be of little weight before God in inducing Him to unit himself to us and to hear us. It is not without reason that God has iven us mediators with His Majesty. He has seen our unworthiness d our incapacity; He has had pity on us; and in order to give us ess to His mercies, He has provided us with powerful intercessors h His Grandeur, so that to neglect these mediators, and to draw near His Holiness directly, and without any recommendation, is to fail umility. It is to fail in respect toward God, so high and so holy. to make less account of that King of Kings than we should make ing or prince of this earth, whom we would not willingly approach ut some friend to speak for us." (*True Devotion*, par. 83). This is med by the practice of the Church. All liturgical prayer to God ected through Jesus.

It is when in the company of Jesus that the creature best proaches God the Father. The whole idea of mediation consists this that the prayers and works performed in union with Jesus accepted by God the Father as the prayers and works of Jesus. one necessary condition is that the soul be really and truly in u with Jesus. This union is best guaranteed by total slavery *to J through Mary* as conceived by St. Louis De Montfort.

Interferes With Devotion to the Sacred Heart?

The exact opposite is true. There is no greater devote of Sacred Heart than the slave of Mary. To bring souls to the Sa Heart of Jesus is the one ambition of Mary and the one purpos her holy slavery. Jesus is the ultimate end of all devotion to M "If we establish solid devotion to our Blessed Lady, it is only to es lish more perfectly devotion to Jesus Christ. . .Devotion to Our L is necessary to us as a means of finding Jesus Christ perfectly, of lo Him tenderly, of serving Him faithfully." The biography of Margaret Mary confirms this elementary principle of Christian a icism. It was her tender devotion to Our Blessed Mother which ope the door to her wondrous mystical union with the Sacred Hear Jesus. She did not receive this extraordinary grace except thro Mary. In several of the apparitions, too, it was Our Lady who expl ed to St. Margaret Mary the ineffable secrets and riches of the Di Heart. It was not St. Louis De Montfort, but God Himself, Who m Mary the bridge between Jesus and mankind. De Montfort was quoting St. Augustine when he wrote: "Our Blessed Lady is the me our Lord made use of to come to us. She is also the means which MUST make use of to go to Him." (*True Devotion*, par. 75).

Can't Pray to the Saints?

Only Satan would have the effrontery to suggest this one. If Louis De Montfort had taught that we should not pray to the Sa and Angels he would have been condemned as a heretic and not onized as a Saint. A true slave of Mary prays to the Saints each in the Sacred Liturgy. Nor would Our Lady be pleased if her sla failed in their private devotions to pray to at least St. Joseph, t Guardian Angel, and their Patron Saints. Total consecration aff our prayers to the Angles and Saints in only two ways: 1. It ma them more meritorious because they come from a slave of Ma 2. It takes their satisfactory and impetratory value out of our han

gives it to Our Blessed Mother. "Our satisfactions, however, we her, to communicate to whom she likes, and for the greatest glory God" (*True Devotion*, par. 122).

Conflicts With Other Marian Devotions?

Unfortunately this unsound attitude is not at all infrequent ong even sincere Catholics. They will tell you that their favorite Our Sorrowful Mother, or Our Lady of Perpetual Help, etc., and t they have no desire to "switch to De Monfort." This can reach a liculous extreme. Our Lady is not a split personality. It is true that tain Religious Order have been given the vocation of emphasizing pecific prerogative of Our Blessed Lady (e.g. the Servites and the rrows of Mary) but this was done only because that particular rerogative was in danger of neglect by the faithful. It did not mean that all the other manifold privileges and glories of Our Lady were to be foreign to that Religious Order. It is likewise true that all saintly souls have a favorite devotion to Mary. This may be due to grace, background, personal taste, or even to the fact that the prerogatives of Our Lady are too multitudinous for the short span of anyone's life. De Monfort's, however, is not a particular devotion to Mary. It is a synthesis of all devotions. It is the elevation of your favorite devotion to the zenith of human perfection.

Clashes With III Order Obligations?

There is no devotion of the Church with which the De Montfort Consecration is in conflict. The first obligation of total slavery is the perfect fulfillment of the duties of one's state of life. Far from clashing with III Order obligations, therefore, the Consecration promotes their more fervent performance. The ideal tertiary is the one whose religious profession is insured by total dependence upon our Blessed Mother.

Masses and Prayers for Parents?

The fourth commandment of God obligates us to pray for our ceased parents. Isn't it ridiculous, therefore, to fear that complete vitude to Our Lady is in conflict with one of God's commandments? ere are four ways in which our Consecration affects our deseased rents: 1. It obligates us to a more generous fulfillment of the nal law of offering Masses and prayers for them. 2. It inspires us address more petitionary prayers to Our Lady for them. 3. It

insures their very special assistance from the Queen of Purgat because they are the parents of one of her slaves. 4. It allows O Lady to apply our prayers elsewhere if she so desires. That our pare will not suffer from the transfer should be obvious even to a ch

Can't Gain Indulgences?

Gaining indulgences is a priceless privilege granted by the Chu to those in the state of grace. There is something deficient about Catholic who would neglect this privilege. Obviously, therefore, Consecration does not put obstacles in the way of gaining indulgen In fact the very opposite is true. One purpose of total slavery is fill Our Lady's hands with works of satisfaction which she will to save souls. How can she use indulgences unless we first gain the It is true, of course, that we slaves may not determine to whom indulgences will be applied.

Spiritual Bouquets?

At first blush this seems an insurmountable difficulty: since have given all our spiritual works to Mary we have none to give to a one else. Nevertheless we may contribute to spiritual bouquets. say the prayers promised, give them to our Lady, petition Her help the beneficiary of the spiritual bouquet, and then leave Her do as she pleases.

No Help in Purgatory?

Do slaves of Mary give up the right to Masses and prayers offer for them after death? Yes. They give to Our Lady everything th may accrue to them in the future. Does this disturb you? Listen to Louis De Montfort: "Someone may perhaps say, If I give to o Blessed Lady all the value of my actions to apply to whom she wil I may have to suffer a long time in purgatory. This objection, whi comes from self-love and ignorance of the generosity of God and holy Mother, refutes itself. A fervent and generous soul who giv God all he has, without reserve, so that he can do nothing more; w lives only for the glory and reign of Jesus Christ, through His Ho Mother, and who makes an entire sacrifice of himself to bring about—will this generous and liberal soul, I say, be more punished the other world because it has been more liberal and more dis terested than others? Far, indeed, will that be from the truth! R ther, it is toward the soul, as we shall see by what follows, that o Lord and His holy Mother are the most liberal in this world and

other, in the orders of nature, grace and glory." (*True Devotion,* r. 133).

Give Up All Luxuries?

Yes. Indulgence in unnecessary luxuries is contrary to the teach-gs of Christ. Therefore it is contrary to the holy will of Mary. When consecrated slave spends money for worldly luxuries he is actually isappropriating Our Lady's money. Circumstances, however, do vary individual cases. Note well: 1. What is a luxury for a Fatima peas-nt may be a social necessity for a U.S. physician. 2. Consecration inds only the slave, not his wife and family. To impose mortifica-ons on others who are not voluntary slaves is a violation of charity nd is contrary to the spirit of consecration. 3. There are degrees of perfection within total slavery. A saint will spontaneously practice rigorous penance while the average slave will not rise to heroic rep-aration.

Let us point out, in conclusion, that there is really only one ob-stacle to the De Montfort Consecration—INDIFFERENCE. A soul "*conceived of the Holy Ghost*" will find no insurmountable obstacles to his being "*born of the Virgin Mary.*"

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QUERIES AND REPLIES

Fr. Joseph Montalverne, O.F.M.

QUESTION: In the public recitation of the "Divine Praises," after low Masses and Benediction of the Blessed Sacrament, **some priests say the invocation of the** Assumption after the one to the name of Mary, while others say it before the latter. I have seen printed altar-cards of the customary prayers with either way of placing these two invocations, and both bear an "Imprimatur." Is there any rule for the order of these invocations?

ANSWER: The CORD (VI, n. 12, Dec. 1956, p. 381 ff.), in returning to St. Leonard of Portmaurice the origin of **the "Divine Praises", did not** warn about the confusion that followed the addition of the invocation of the Assumption in 1952, because this had long since been corrected. The original decree of the S. Congregation of Rites, approving the invocation of the Assumption, stated that it was to be said after "Blessed be the name of Mary Virgin and Mother"; thus it would be the last of the praises honoring the Blessed Virgin (cf. AAS, 45, 1953, 194). A month later, however, a notice from the same Sacred Congregation, with the heading *Errata corrige*—meaning that there had been a printing mistake—stated that the invocation of the Assumption was to be recited after the one which reads, "Blessed be her holy and Immaculate Conception" (cf. AAs. 45, 1953, 251).

No other changes have ever occurred [illegible] order of the "Divine Praises," [illegible] that [illegible] custom of [illegible] Rites, and indulgenced by the Holy Se[illegible] (cf. Beringer, F., *Die Ablässe, ihre We[illegible]sen und Gebrauch*, ed. Steinen, I, Paderborn, 1921, p. 225), is unlawful and must be corrected according to the amendment issued by the S. Congregation of Rites in 1953.

A theological reason may be suggested for the only amendment ever made as to the proper order of the "Divine Praises." The rectification made in 1953 by the Sacred Congregation is evidently in agreement with the teaching expounded by His Holiness, Pope Pius XII, in the solemn definition of the dogma of the Assumption of the Blessed Virgin Mary (*Bull "Munificentissimus Deus,"* Nov. 1, 1950, in AAS 42, 1950, 767-770). The Holy Father repeatedly considers the exemption of Mary's body from the bonds of death as sequel to her absolute immunity of sin, the common penalty of which is the degrading subjection to the corruption following death (cf. Gen. 2, 17; 3, 3-19); this theological conclusion also confirms the traditional argument of the immaculist theologians, who considered the Assumption as a becoming corollary of the Immaculate Conception, a reward for the unsullied purity of the Blessed Virgin. It seems therefore most fitting that, in the recitation of the "Divine Praises," the invocation of the Immaculate Conception should come immediately before the one of the Assumption, to remind the faithful that the latter is a becoming recompense for the former. Although the S. Congregation of Rites does not present any reason for the amendment, we may reasonably presume its [illegible] foundation.

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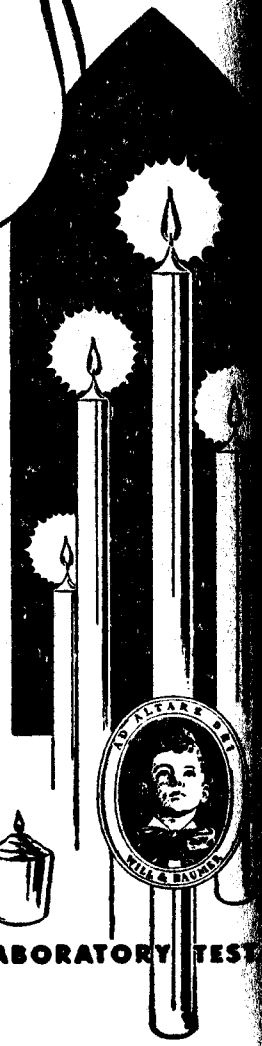

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MONTHLY CONFERENCE

The Liturgy of Baptism

Fr. Martin Wolter, O.F.M.

The Sacred Congregation of Rites in 1954 approved the new *Collectio Rituum* for use in the United States. This enables the American Catholic to hear in English most of the prayers which the Church uses in administering the sacraments and blessings of her ritual. This action on the part of the Holy See marks another milestone in the progress of the "Liturgical Movement", as it is popularly called, and which aims at giving the laity a better understanding of the liturgical rites of the Church and consequently a more fruitful participation in them. But the use of the vernacular should be supplemented with study or instruction regarding the history and meaning of the ceremonies themselves. As Franciscans devoted to the Church and her sacraments we should make every effort to use these means of acquiring a better understanding and appreciation of the seven sacraments.

One might object, however, that a religious has already received the sacrament of Baptism and hence that sacrament at least hardly concerns him or her anymore. Let us for the moment leave aside the fact that some of us are obliged to teach others concerning the sacraments. Even for our own personal religious life a better understanding of the liturgy of the sacrament of Baptism can be of great help to us. For the rites and ceremonies of Baptism reveal the meaning of that sacrament to us. And Baptism is the beginning and foundation of our Christian life. The religious life, finally, is but a higher and more perfect form of the Christian life. Hence we may justly contend that our entire religious life, which aims at practicing Christian virtues and developing our supernatural life, is but erecting a building on the foundations laid in Baptism, wherein we received supernatural life for the first time and were incorporated into Christ.

There is a refreshing simplicity and a rather sobering solidity about the ideas expressed in the Church's ritual for the administration of Baptism. It is good for us religious to go back again in spirit to the occasion of our own Baptism. For thus we come face to face again with the bedrock principles upon which our Christian—and religious—life is built. It will also be interesting to note how our holy Father St. Francis never overlooked these basic truths and constantly used them to guide

and stimulate his own spiritual life and that of his many followers.

The priest meets the person to be baptized at the door of the chu and greets him with the ancient liturgical salute which St. Francis m his own: "Peace be with you." In the *Itinerarium* St. Bonaventure us that the Seraphic Saint sought and found on Alvernia's heights peace of soul which is the fruit of Christian asceticism and mystic here on earth and the eternal possession of the saints in heaven. Church thus promises us at the very beginning that we shall find Christianity the "peace on earth" which the Savior brought to us redemption and grace.

The priest then takes down the name of the person to be tized. The inscribing of one's name in the register of baptisms wa ancient times, and is still today, symbolic of having our names "wri in the book of life" as St. Paul calls it. Then follows the question: what do you ask of the Church of God?" This question, together many of the following ceremonies, should remind us of an impor aspect of Baptism and our becoming a Christian, namely that it invo a bilateral contract. We did not walk into the Church and avail selves of its riches as an explorer might take possession of a new and tile land. No, we humbly asked for admission as does the foreign im grant seeking citizenship in the United States. The Church on the o hand did not simply conscript us into her army as a powerful king m enslave a conquered people. No, she granted us membership in ranks as a favor in response to our voluntary petition, made, it is t through the medium of our godparents.

This idea that the Christian life of grace is a favor received fr God through the Church is a basic thought that runs like a the through all the ceremonies of Baptism. It was a thought that made Francis always humble and grateful to the Church, which he ca "our mother." It is reflected in 23rd chapter of his First Rule when says: "And all we, Friars Minor, useless servants, humbly entreat beseech all those within the holy Catholic and Apostolic Church w ing to serve God, and all ecclesiastical orders, priests, deacons, etc that we may persevere in the true faith and in doing penance, for oth wise no one can be saved." In the final paragraph of the Present Rul the Friar Minor the Poverello concludes that our entire religious must remain where it began in Baptism "submissive and subject alw at the feet of the same holy Church, grounded in the Catholic fai This sense of loyalty to the Church and utter dependence upon her our spiritual life is therefore not only a Franciscan characteristic bu theme of the liturgy inculcated already in the ceremonies of Baptism

The priest continues, after hearing the petitioner's request for aith," by asking: "What does Faith offer you?" The godparents re-ond: "Everlasting life." "If, then," answers the priest, "it is life that u wish to enter, keep the commandments. Love the Lord your God th your whole heart, and with your whole soul, and with your whole ind; and love your neighbor as you love yourself." This makes quite ear that the "Faith" which will bring us to heaven is not a sterile ith but one that "works through charity" (Gal. 5, 6) and proves itself n observing the commandments. "If you love me, keep my command-ents," (Jo. 14, 15) says Christ. After breathing upon the child and ying: "Depart from him (her), unclean spirit, and give place to the Holy Spirit, the Consoler," the Church signs the cross on the fore-head and heart and returns again to the thought of the necessity for both faith and good works if we wish to enter heaven. "Have faith in the teachings of God, and live in such a way that from now on you may be enabled to be a temple of God." ". . .holding fast to the first truths . . .he may, by keeping The commandments, attain to the glory of re-birth."

In the early Church when adult converts from paganism were very numerous it was often customary to make the catechumens wait months and even years before receiving Baptism. During this time they were instructed and taught how to keep the commandments. Their life and morals were carefully scrutinized during this period, for the Church was extremely conscious of the dignity and holiness of the Christian state. The divine life of grace is a precious treasure which as St. Pauls tells us we carry in "vessels of clay" (2 Cor. 4, 7). The Church did not wish to pour this treasure with the waters of Baptism into a soul that would lose it almost immediately through mortal sin—a result of pagan vices not yet overcome. Hence the strict supervision and training of the catechumens. Hence also the references to the im-portance of keeping the commandments, which we hear in the cere-monies before Baptism. Immediately after Baptism the Church again warns the newly baptized that unless the commandments are observed all the fruits of the sacrament will be lost. "Receive this white robe and carry it *unstained* to the judgment seat of our Lord Jesus Christ, so that you may have everlasting life." "Receive this lighted candle, and keep your Baptism above reproach. *Keep the commandments* of God. . ."

St. Francis never lost sight of this basic requirement of the Chris-n life which is so much emphasized by the Church in her treatment Baptism. In his Letter to the Rulers of the People he warns them t to turn aside from His commandments, for all those who forget

Him and decline from His commandments are cursed." In his Lette All the Friars he says: "Keep His commandments with all your h and fulfill his counsels with a perfect mind." The Letter to All Faithful contains a passage that almost echoes the first exhortatio the baptizing priest. It reads in part: "Those. . .not wishing to fu the commandments of God are cursed. . .But O how happy and bl are those who love the Lord, who do as the Lord Himself says in Gospel: 'Thou shalt love the Lord thy God with they whole heart with thy whole soul, and they neighbor as thyself."

It is sometimes necessary, and always useful, for religious to back again to these baptismal thoughts. Through human weakness superficiality our daily religious life can perhaps overemphasize secondary and accidental aspects of the convent life to the detrimen essentials. Solving a question of First or Second Vespers, making that St. Joseph gets his votive light on Wednesday, reading a sti lating new spiritual book—all these do not make a saint. They have a part to play in the process, but keeping the commandment God are just as important and necessary for today's Franciscan they were to the medieval man to whom Francis talked, and to Roman convert from paganism whom the early Church baptized.

Without pausing to consider in detail all the ceremonies of rite of Baptism let us now take up the question of the many exorc performed during the baptismal ceremonies. The Church is mindfu the fact that Satan obtained power over the human race when our parents of their own free will followed his suggestions rather t obey the express command of God. Thus every unbaptized perso a child of the devil and his slave until made free by the saving g of Christ. Our divine Savior gave to his Apostles and the Church power to drive out the devil. It is especially here in the baptismal that the Church now makes use of this power to "break all the net Satan" by means of the sign of the cross and the invocation of the n holy Trinity. Then the Church asks each one either personally through the sponsors to renounce Satan and his works. This formal deliberate renunciation of Satan completes the reversal of the ev in Paradise. There God had created man free, happy, rich and an of heaven. But by sin the first man made himself a slave of the de miserable, impoverished and sentenced to death. Now through Ch and his Church God again wishes to set man free and enrich him w baptismal grace. But through the Church the Lord exacts a pledge fidelity, a solemn declaration that the new Christian rejects Ada treason and forever abandons the army of Satan to enlist in the ar of Christ.

Our holy Father St. Francis plainly realized that the sad story of original sin is often reenacted in the life of Christians and even religious despite their baptismal vows. In his Letter to All the Faithful he warns that those "who give themselves to vices and sins. . .mentally serve the devil, deceived by him whose sons they are and whose works they do." In chapter 22 of his First Rule St. Francis admonishes thus: "Let us be well on our guard against the spite and cunning of Satan, who wants man not to keep his mind and heart directed toward the Lord God, and goes about with the desire of ravishing the heart of a person under the pretext of some compensation or advantage, and of snuffing the word and the commandments of the Lord from his mind, and he wants to make a person's heart blind with worldly affairs and care, and wants to live in it." Like most religious we probably frequently examine ourselves to note our failings in regard to the vows of poverty, chastity and obedience. Are we also as mindful as was St. Francis of our baptismal vows and the obligation imposed of a life-long struggle against the "spite and cunning of Satan"?

But now let us pass on to the ceremony by which the priest leads into the church the catechumen and has him recite the Apostles Creed and the Our Father. In ancient times the ceremony was more solemn and consisted in four deacons handing the books of the four Gospels to the catechumens. Then follows the "Ephphetha" rite in which the priest touches with saliva the ears and nose of the child, saying: "Be opened, so that you may perceive the fragrance of God's sweetness."

These are rites that should be especially instructive and interesting to a Franciscan. They emphasize that the Gospels are first of all a genuine gift, a highly prized gift of the Church to us. And that is just how St. Francis accepted the books of the Gospels from the Church —he reverenced and appreciated every word written in them. The "Ephphetha" ceremony brings out the fact that man cannot understand and profit by a reading or hearing of the Gospel unless he has his ears spiritually opened by divine grace. The story of St. Francis is a striking example of this truth. Many had read and heard the same Gospel texts as did Francis; but how many heard and understood as he did?

The recital of the Our Father teaches us that Baptism makes us child of God and gives us the right to say ("audemus dicere") to God—"Our Father." Baptism makes us a child of God, a brother to Christ, a spouse and a temple of the Holy Spirit. All these thoughts are dear to Francis. For instance in his Letter to All the Faithful he says: "O how glorious and holy and great to have a Father in heaven!

O how holy, fair and lovable to have a spouse in heaven! O how ho and how beloved, well pleasing, and humble, peaceful and sweet a desirable above all to have such a brother who has laid down his li for his sheep." St. Francis frequently addressed his prayers to God to the Father and he urges us in this same Letter to the Faithful do the same: "Let us offer Him praises and prayers day and nig saying: "Our Father, who art in heaven." The Seraphic Saint ev composed a "Paraphrase of the Our Father."

In a monthly conference it is impossible to explain in full t history and meaning of each ceremony of the baptismal rite. It hoped, however, that enough has been treated to show the richne and significance of the liturgy of Baptism. These prayers and cer monies of the Church express the mind of the Church and the meani of the sacrament she has conferred upon all of us. That sacrame laid the foundations for our supernatural Christian life. Like St. Fra cis we must build upon these basic principles if we wish to achieve t heights of sanctity.

✠

IL POVERELLO

Replete with flaming Love of God, he knew not need.
Henceforth, from earthly wants and cares was freed.
Joyfully the Gospel Road of Poverty he tread
no script, no cloak, nowhere to lay his head.

Within the bridal arms of Lady Poverty he found
the holy Peace and Freedom of God's Son unbound
by ties of glittering wealth and fame renowned.

While men for earthly fame and worldly honor fight
St. Francis rests quietly content in Heaven's Light.

Fr. Mark Sheehan, O.F.M.Cap.

A Franciscan Meditates on the Priesthood

Fr. Zachary Grant, O.F.M.Cap.

When the tears of children or the anguish of young hearts result from shattered dreams or crushed ideals, older heads silence pity's voice in the understanding that youth must learn to live. A man's thoughts are tested, not by reason alone, but by the uncompromising shock of experience.

The time of childhood is our introduction to life. Everything is strange; everything produces awe. We delight in each discovery that does not hurt. We are dismayed by each new experience of life's annoyances. But there comes a time when nothing is really new and everything life offers leaves us unmoved. We have become men and women of the world. We have matured.

Must we then, since nature seems to demand it, leave behind us all trace of children's way? Does not the saying of Christ apply here too: "Unless you become as little children you shall not enter the Kingdom of Heaven"? Indeed, the words of our Lord refer exactly to the attitudes of children, most especially to sincerity. However, could He not also have implied that we must not neglect the methods of children? Youngsters have a way of going immediately to the solution of any problem, by doing the thing that stirs the heart. The heart is the seat of love and love is the basis of all human activity. Therefore, children's tactics are often more effective than the reasonable calculations of mature men—who deal with minds. Reason is beyond doubt a powerful force, but it is love that rules the world. Although love at times prompts actions which some would call foolish, and although is often childish and unreasonable, in the last analysis it is frequently most practical, for despite the attractiveness of reason, love is the greater reality.

In our Holy Father Saint Francis we find this paradox in all its subtleties. He displayed a very immature attitude, we might say, every circumstance of his life by his calm refusal to be "reasonable" out his peculiar imitation of Christ. He was a man in love and determined to check the excessive fervor which had prompted his youthful change of heart. To the end of his life he continued to take Christ His word and to give no consideration to the impracticability of

a strictly literal interpretation of our Savior's example. Yet in th light of eternity who can say that the Little Poor Man of Assisi wa wrong, that he made a mistake in allowing his love for Christ to of set the lessons of experience? For Francis was a child when it cam to the basic reality of the supernatural.

Where can we find greater evidence of this than in his regard fo Christ's priests? Take as an example his answer to the heretic Lombardy who attempted to disparage the person of a priest. A Francis rose to preach to a concourse of people in a village squar the fanatic pointed out the village pastor and sneered: "Tell us, goo man, how can this shepherd of souls demand faith and reverenc since he is a sinner?" Francis had no immediate reply. He stood for moment contemplating the uncomfortable figure of the accused. fine sermon explaining the distinction between the essential powe and dignity of a priest and his personal life was in order and woul no doubt have silenced the insolent man. But this was not time fo mature deliberation and virile action. Francis made no effort to rem onstrate, but calmly walked over to the priest, knelt down at his fee in the soft mud and, taking his hands, said for the hearing of all: " know not whether these hands are unclean or not, but even if so, th power of the sacraments administered by them is not diminishe thereby. These hands have touched my Lord." And Francis kisse the consecrated palms with much devotion. "Out of reverence for th Lord I honor His vicar; for himself he may be bad; for me he good."

Our Seraphic Father was by no means alone among the saint to see through the human nature of the priest unto the divine reality Many saints gave evidence of their "childishness" in this regard, bu none with the ingenuity and simplicity of Saint Francis. Therese o the Child Jesus in accord with her contemplative vocation made he life one of continual prayers for priests and coupled a saint's realizatio of their dignity with a sinner's understanding of their humanity. Ye as a child she always thought that a priest was in no need of praye He could not possibly commit sin. He was another Christ, whose sou was "pure as crystal."

Therese learned the dismaying truth, however, while on a pilgrimag to Rome as a young girl of fourteen. "I met with many holy priest and yet I saw that even though the sublime dignity of the priesthoo raises them above the angels, they are still but weak and imperfec men." In the light of her intention to become a Carmelite and devot herself particularly to praying for priests, her long journey proved "a

all price to pay for such valuable knowledge." Still the Saint never d get used to the idea, and throughout her life the thought of a riest's soul stained with sin saddened her sensitive spirit.

Everyone learns this lesson too soon, that priests are after all frail man beings. As children we see them as Christ Himself. They are he most holy of men, the kindest of fathers. They seem to be "not f this world." But we soon grow up. A burst of anger, an unbecoming ction, a show of ambitious jealousy, or negligence at the altar, brings bout the sudden realization. To think that a priest should be weak ike other men!

But unfortunately, like the brutality of war, the realization becomes second nature. What first produced shock soon begets indifference. We get used to priests as men. We forget that they are men of God, stamped with Christ's image. And to have reached the stage where their human weaknesses no longer create concern is to have attained "maturity." We have become realists. At this point there is need for the children remedy of a saint, a saint on his knees in the mud.

Since Francis believed in the humanity of Christ, he had no trouble believing in the "divinity" of other Christs. He could know, therefore, that a priest was a sinner and still not entertain and disrespect or hatred for him. His sin did not make him any less a priest, for sin is bound up only with his humanity. Francis could then despise any aversion for the sinful priest, that might arise and without duplicity kiss his hands. A priest is always a priest even in his worst hour. Faith requires that we believe Christ to have been God even when suffering the bitter torment of the Cross; the same faith demands that we know a priest to be a priest even when he has disgraced his manhood. To Francis it was as simple as that.

To the early heretic, Marcion, divinity and humanity were impossible to reconcile in the same person. He concluded that Christ could not have been a real man, that what men thought was a body was in reality only a phantom under the immediate direction and operation of God. But why did not Marcion simply deny Christ's divinity as our modern Protestants have done? It would certainly have been the easier olution. Marcion, however, knew he could not deny a fact so basic to hristianity, one so obvious from Scripture. He did the next best thing; destroyed Christ's humanity.

In the Middle Ages other heretics, the Cathari, found themselves h a similar difficulty. Many priests and bishops were scandalizing Church by lives highly unbecoming their exalted vocation. How, ny wondered, was it possible for such priests to possess Christ's

power of consecration and absolution and at the same time be slaves the devil through sin? This was a very real contradiction. Hence, t conclusion was obvious. The priesthood came and went with sanc fying grace. A priest in mortal sin ceased to be a priest. The sacrame he might administer, the Masses he might celebrate were fruitle meaningless actions. He was to be despised. The heretics could n deny the obvious humanity of a priest in mortal sin, so they depriv him of his "divinity."

This was dangerous doctrine. The apparent consequences we realized; fear to approach the sacraments, lack of due reverence f the clergy, undermining of ecclesiastical authority. Where might end? Providentially, when the heresy was reaching its height, G raised up two men to save His Church. Saint Dominic mustered a army of preachers and scholars to bolster the Faith by subduing t heretics in virile combat with voice and pen. Saint Francis and h friars, on the other hand, renewed the spirit of faith in daily life b displaying an example of living Catholicity by the Childish means kneeling in the mud to kiss the consecrated hands of one such doubtf priest.

One incident was certainly not enough. Nor did the example of on man suffice. Francis was the beginning. The thousands of friars wh took up his life in the following decades, together with the Poor Clar and the men and women of his Third Order of Penance, brought ou Holy Founder's teaching and example to fruition.

Wherever, they went, they displayed their faith with childlike sim plicity. The priesthood was lifted up by their extraordinary humility reverence, and obedience toward those who possessed it. According t the instructions of our Seraphic Father, they even kissed the hoofs o any horse that had carried a priest. No doubt, it was the Friars Mino who drove the heresy from the hearts of the people. Indeed drove th heretics into confusion of mind, but when Christ's example is brough down from the skies and presented in its human overtones by con temporary flesh and blood, there you have the finest argument again disordered reason. The heart has been touched.

Herein lies the secret of the Seraphic Order. Beyond the mean which are common to all workers in the vineyard of the Lord, it em ploys a tactic peculiar to children, who, ignoring any hostility tha might be present, seek to capture the hearts of their elders by a winsome smile, a loving caress. The bulwark of proud resistance crumbles be fore such an affectionate appeal. In like manner the Friar Minor at tempts to draw the hearts of God's people back to Him by presenting

them what has power to stir their hearts to greater love, namely, rist's own life in its concrete reality, with the Sacred Passion and ath as the central theme—the great act of Redemption. The son of ancis undertakes an imitation of Christ. By his profession he enlists an army of "little ones," who intend to spend the rest of their lives aying a game, a game of make-believe, to always and everywhere ow forth the earthly life of Jesus Christ. Who can resist him?

As in the case of our youngsters who frequently honor their heroes adopting similar dress and mannerisms, the Franciscan imitation of hrist does not disdain externals insofar as they manifest a poor, hum- e, suffering archetype. Imitation of Christ's external life plays a large rt in this Seraphic Game, and because of it the people of the thir- enth century saw the truth. Where argumentation might fail, a child- ish act of sincere reverence by a barefooted mendicant would do the trick.

The priest to whom the honor was shown might be sinner or saint; it was all the same to the early friars. For them it was sufficient that a man was a priest, for that fact alone, apart from his personal qual- ities, made him worthy of reverence. In their simplicity the friars may never have considered the precise relationship between an individual's manhood and his priesthood, and their respect could, so to speak, be split up. For even Christ's humanity is worshiped only because of its relationship to the Divine Person. Be that as it may, to Francis and his followers every priest remained another Christ, and the reason could well be that like Christ he possessed in some mysterious way two distinct "natures" united in one person. Our Holy Father says in his Testament: "And these priests and all others I am resolved to hold in respect, love, and honor as my lords; and I will not consider any sin in them, because I behold in them the Son of God, and they are my lords."

Christ possesses two distinct natures, one divine and one human; and as natures they remain independent of each other. The divinity of the Second Person of the Blessed Trinity did not suffer in being thus united to a human nature. In somewhat like manner, a priest is no more or less a priest due to a weak and even sinful human na- ure. Considered in this way, it is easily seen why sin has no affect on man's priesthood. Our Father Francis saw no problem in recon- ling sinfulness and priesthood in the same person because he accepted ith childlike faith the mystery of the Incarnation. As his own words ave it: "I behold in them the Son of God."

And here we have the greatest mystery of the Franciscan story. or every son of Francis the Incarnation is a daily reality. He would

show forth in his very life the doctrine of Redemption. Yet the ve
man who began this great work of re-living the mystery of God-as-m
never attained the most noble part of that divine arrangement. Jes
Christ was first and foremost a priest, *the* mediator between God a
sinful man because He was both God and man. Yet Francis would n
accept in its fulness the great dignity of being like Christ in all thin
but was content with the less noble portion, His humanity.

Did not the Poverello betray his vocation by such a decisio
Our Father was chosen to imitate the Incarnate Son of God in t
all details of His earthly life and thus bring to the world the example
the Redeemer it had forgotten. Was the priesthood extraneous to th
ideal? While it is true that the Sacrament of Holy Orders makes a m
another Christ primarily according to His divine nature since throu
it he receives the power to offer the same infinite Sacrifice of the Cro
we must not forget that Christ was a priest by reason also of His h
manity. The complete Christ was both divine and human. Therefo
it can be said that Francis was not a perfect imitator of Christ, becau
he did not join to his duplication of Christ's human activity the divi
element—the more essential note of priesthood.

Christ's great work was that of Redemption. A priest participat
in that work by distributing the grace of Christ to the individual me
bers of the Mystical Body through the Mass and the Sacraments. Th
priesthood, by objective merit, is the closest a human being can com
in being transformed into Jesus Christ. And Francis, who desired
emulate Christ so closely, refused to allow such a noble transformatio
in himself. This is indeed a great mystery.

The answer that has been accepted down the years does not sa
isfy. We are told that Francis was too humble to accept the priesth
dignity. This virtue may have been in evidence, but after some con
sideration we can hardly place it as the paramount reason. Is it th
privilege of the individual to refuse the priesthood on his own auth
ority? No doubt, the Poverello considered himself entirely unworthy
such an exalted dignity, and might even have begged off the grac
Still it seems necessary to affirm, in respect for theological truth, th
Christ denied His faithful imitator a participation in His priesthoo
for very special reasons of His own.

What might they have been? Here we have a man who mirrore
the life of the Son of God so perfectly that it might be said withou
undue hesitation that (apart from divinity) Francis needed only
divine commission to have been able to redeem the world. Can w
not point to his glorious privilege of the Sacred Stigmata as the sign o

ine approval on his life and the climax of his sacrifice in imita-
of the Cross—possibly a verification of that bold thought? Yet
strange note refuses to be silent and places discord in this Ser-
hic harmony. Francis lacked the one quality which makes Redemp-
n possible. He was not a priest.

Where shall we turn for the answer? The thought of Francis
ompson provides comfort. In his poem, "Franciscus Christificatus,"
concludes:

> Thou who thoughtest thee too low
> For His priest, thou shalt no so
> 'Scrape Him, and unpriested go!
> In thy hands thou wouldst not hold Him,
> In thy flesh thou shalt enfold Him;
> Bread wouldst not change into Him—ah, see!
> How He doth change Himself to thee!

Whatever might be said for the theological accuracy of the last line
of the piece, its poetic force strikes a willing cord in the Franciscan
soul. Yet such reasoning remains fanciful; it does not suffice. Our
answer must lie in the very purpose of Francis' life, not in any in-
spirational overtones.

Why does the life of our Seraphic Father make sense? Of itself it
certainly does not, because its peculiar character does not stem imme-
diately from the very nature of the spiritual life. Not everyone is
called to live like Francis. What gives merit to his "madness" is the
relationship of his life to that of our Divine Redeemer as portrayed
in the Gospel.

If Francis had been a priest, would he have fulfilled the vocation
that had been appointed him by an all-wise Providence? We have to
say no. Christ chose the son of Peter Bernardone to bring His example
before a distracted world. That example centered around His humanity
His poverty, His obedience, His charity, His humility and His suf-
ring. Strictly speaking, it had nothing to do with Christ's priesthood.
Francis the stress was on the humanity. The divinity has to be
rificed. Christ could not allow anyone to miss the point.

O priested Friar Minor! By your Priesthood you become like
st according to His divinity. By your Franciscan manner of life
are called to portray Christ's humanity. You are twice blessed. You
more blessed than Francis, your Father!

A Modification of the Threefold Way in the Spiritual Life

Fr. Clement Kiraly, O.F

Attaining to sanctity requires a regular and persistent effort acc ing to a more or less definite pattern. Traditionally, theologians sp of the three stages of ways in the spiritual life: the purgative, the illu inative, and the unitive—which classification ultimately derives fo Pseudo-Dionysius. It is our purpose here to offer a slight modificat of this system by dividing the illuminative way into two parts. It see to us that such a division more closely harmonizes both with the tea ing of the Gospel and with the findings of modern psychology.

The essence of human life in time and eternity is love. Saint Jo the Beloved Disciple, made this clear when he told us that "God is lo and he who abides in love abides in God and God in him" (Jn. 1:4-1 Consequently, love is also the essence of sanctity. The degree of sanct reached by every individual is in exact proportion to the degree his love. It stands to reason, then, that we must make every effort live a regular spiritual life. This implies a spirituality that is theolo cally sound and a strong and steadfast will to put into practice, wi both ardor and efficiency, the principles of that spirituality.

Living a life of holiness is a kind of spiritual mountain-climbin Each degree of sanctity is one of the "montes Dei", one of the mou tains of God that we must climb. Grace, of course, is operative all t way; yet every individual soul must make the ascent for himself alon and must put forth the utmost of his own power and energy.

The higher a man ascends on these holy mountains, the clear his vision becomes. New and broader horizons meet his gaze; t beauties of Christian perfection stretch out before him in new splend of breadth and variety, and in new patterns of meaningful beauty a coherence. He peers more deeply into the profound abysses of Go merciful love, and he is encouraged to strive for still greater heigh of sanctity, assured of the help of God's assisting grace.

This ascent to holiness is nevertheless an arduous task. It can b accomplished only step by step, slowly overcoming the countless ob stacles that bar the way. True, God may deal with some of His elec

extraordinary ways, placing them, so it would seem, at the very ummit of the topmost peak without any effort on their part. The con- ersion of Saint Paul apparently would be an illustration of this; and et in the last analysis we do not know what efforts to reach God the mpetuous young pharisee had already been making.

Our division of the illuminative way into two parts enables us to ive a place to heroic love—the kind of love that makes martyrs. In his we are following the doctrine of Fr. Oswald Oslay, O.F.M.;* and his doctrine has stood the test of the last three decades in Hungarian history.

I. HUMAN LOVE

In both human love and divine love there is a tendency to rise toward perfection. Therefore a brief analysis of the different degrees of human love should help us toward a clearer understanding of the corresponding levels of divine love.

a) The lowest degree of human love is that which is aroused by mutual interest or benefit. Such a relationship is usually safeguarded by a contract, legally establishing the services to be rendered and the wages to be paid. Obviously, the flame of true love flickers but weakly in this kind of relationship; it is fed not so much by mutual esteem as by mutual selfishness and perhaps even by fear. The employee does his work as well as he can because he knows that unless he satisfies his employer he will be discharged. The employer, in turn, pays his employee because he knows that without the skilled services of others his business will fail. Such a relationship between employee and employer may be called "servile love," though properly speaking it is hardly love at all but rather expediency.

b) A much higher form of love exists between children and parents. Children do not sign a contract for work and wages with their father. The child is one body and one soul with his parents, and he is also their heir. Whatever they possess is by right of sonship. A good child normally feels a physical and spiritual oneness with his parents, and recognizes them, after God, as the authors of his being. If the parent-child relationship is what it should be, the child will make sacrifices

*Fr. Oswald Oslay, O.F.M., was born in 1879 at Filoc in Hungary. In the year 1895 he entered the Franciscan Order and was ordained to the priesthood in 1901. rom then on he taught Philosophy and Theology in the Clericate of his Province ntil 1928, when he was elected Minister Provincial. After 1931 he devoted his tire strength to the organization of the, so-called, Hungarian Norm, a solution of e begging-problem in collaboration with the State. In connection with this program also founded the Congregation of the Franciscan Sisters of Poor-Relief.

for his father and mother to prove his gratitude and love, and w strive in every way to gain their approval and to make them proud him. He will be watchful of his conduct so as not to bring sha upon the good name of his parents, for their honor and good name his as well as theirs, so close is the bond between them. In truth, " father of the just rejoiceth greatly; he that hath begotten a wise m shall have joy in him" (Prov. 23:24). However, while a good ch naturally loves his parents, tries his best to please them, and is will and even eager to make sacrifices for them, he nevertheless lo forward to receiving the reward of his love—the inheritance of parents' wealth. Thus there is still some element of selfishness in love between children and parents.

c) Besides the love between children and parents, there is anoth kind of love that possesses approximately the same degree of intensi but differs in quality. This is the love of friendship. Here we find love that springs from no natural bond of flesh and blood, no inter in reward or inheritance. The typical example of this kind of love the relationship that so often springs up between soldiers in time war. Two men who have never met before find themselves marchi side by side. A feeling of kinship springs up between them, and befo long they have become one heart and one soul. They share all t terrors and anguish of bloody combat, they suffer discomfort a weariness and misery together, and the strength of their mutual lo bears them up. They laugh together, relax together, face danger a death together, and each is ready to sacrifice himself for the oth This love is of a high degree of nobility. No material consideratio no selfish possessiveness ever sully its purity and disinterestedne Ironically enough, the history of human warfare presents the m striking examples of this heroic, disinterested, self-sacrificing love.

d) The highest type of human love, however, is the love betwe man and woman. When this love is rooted in the soul, when it bla forth in a twin flame that gradually fuses into one, there is no hum love that can compare with it. The intimacy of the union that char terizes such love is beyond our power to describe. We can only recall t ancient ceremonial custom of the Hungarian peasants by way of illu tration. When the bridegroom knocked at the door of the bride's hom she called out to him: "Who are you?" He replied: "I am you." T love between man and woman is precisely that; it forms a union so clo and intimate that in the words of Christ they are no longer two but o flesh.

This brief glance at the various kinds of human love will suffic to show that even in its lowest form of servile love it is still a thin

beauty and graciousness. We can easily discern in it some of the alities that characterize divine love.

II. DIVINE LOVE

a) *Servile Love: Mount Sinai.*

Obviously, there is no relation of love between the sinner who dead through mortal sin and the infinitely holy God. Nevertheless, d's love for His creatures remains, and He always offers the sinner a ance to regain lost friendship.

In the history of man's relations with God, the first love—the love tween our first parents and God—was different from all subsequent ve. The original relationship between Adam and Eve to God was at of children to parent. They broke that relationship, however, by eir sin of disobedience, and fell from the status of children to the atus of servants. Thus men's love of God became servile. They no onger revered Him as their father but feared Him as the terrible venger of every misdeed. God gave them commands amid thunder and ightning, and woe to them if they disobeyed the law.

Thus God became the Lord and master and man became the servant. If a man obeys his master's orders he can rightly expect the promised reward; if he disobeys, he can rightly expect the threatened punishment. So far the analogy between human and divine servile love still holds; but beyond this point there is a difference.

In the sphere of divine servile love it is possible for man to reach a high degree of sanctity by perfecting his status as servant. If the law is observed as a "must" out of fear or out of hope for some reward, the merit gained is not valued as highly as it would be if the law were to be observed in an unselfish, self-sacrificing spirit. The most striking example of this is our Lady herself. She who was "full of grace" and who had "found grace with God" (Lk. 1:28, 30), took her stand in the Old Law and called herself "the handmaid of the Lord" (Lk. 1:28-38). Her dignity as mother of God surpasses the dignity of the angels, yet she regards herself as blessed because the Lord "hath regarded the humility of his handmaid" (Lk. 1:48). In this she follows the example of her divine Son Who "being in the form of God thought not robbery to be equal with God: but emptied himself, taking the form of a servant, being made in the likeness of man, and in habit found as a man" (Philip. 2:6-7).

The second point to be considered is the nature of the service rendered to God. It is not the actual service itself that matters, but rather the way in which the service is performed. The quality of the

work done, not the dignity of the position filled, is what matters in
eyes of God; and God determines the quality of the work accord
to the degrees of fear, egoism, unselfishness, or self-sacrifice that
tivates the work.

Let us repeat once more that fear and selfishness are the b
motives for servile love. However, these motives are not to be despi
for they are the foundation upon which the New Law is built. Ch
made this clear when He said: "Do not think that I am come to dest
the law of the prophets. I am not come to destroy, but to fulfill.
amen I say unto you, till heaven and earth pass, one jot or one tittle sh
not pass of the law, till all be fulfilled" (Mtt. 5: 17-18). And wh
the young man asked Him: "Good Master, what shall I do that I m
have life everlasting?" Jesus answered: "Thou knowest the comma
ments: Do not commit adultery, do not kill, do not steal, bear not fa
witness, do not fraud, honor thy father and thy mother". When
young man replied that he had kept all those precepts from his you
Jesus looked upon him and loved him (Mk. 10:17-21). The fact t
the young man refused the offer of more intimate love and friends
with Christ does not alter the fact that his faithful observance of
law made him desirous of greater perfection and merited the inv
tion to follow Christ. Thus the fulfillment of the Old Law appears
basic to Christian perfection, and the Holy Spirit calls those "blesse
who stand on the firm basis of the Law: "Blessed is the man. . .th
could have transgressed and hath not transgressed; and could do e
things and hath not done them" (Eccli. 31:10).

This is the law of Mount Sinai, the Old Law of servile love. But
"the fear of the Lord is the beginning of wisdom" (Eccli. 1:16), th
fearful love is the first mountain we must climb on the long and
duous ascent to perfection.

For religious, however, who are bound by their state to strive f
perfection, the ascent of Mount Sinai is not enough. But there
many who live their entire religious life in this state of servile love a
never attempt to climb any higher. They are content to do no mo
than keep on the safe side of the law. Jacopone da Todi describ
them well in one of his satires:

> I long for virtue, but I live in sin:
> I am deluding the world and myself as well.
> Sitting at a loaded table, I praise those who fast,
> And lying in bed, those who keep vigil.
> I chatter away all day long, praising the virtues of silence.

While such religious normally have the firm determination to avoi

rious sin, and while they sincerely admire sanctity in others, they are
willing to exert the effort required to rise higher in the spiritual life.
vertheless, servile love, though based on fear and hope of reward,
ill inevitably lead to the higher degrees of perfection if the will re-
ains firmly set against deliberately offending God. "The fear of the
ord is honor and glory, and gladness, and a crown of joy. The fear
the Lord shall delight the heart: and shall give joy and gladness
d length of days. With him that feareth the Lord it shall go well in
e latter end: and an the day of his death he shall be blessed" (Eccli.
:11-13).

b) *The Love of the Children of God: Mount of the Beatitudes.*

With the coming of Christ, a new relation between God and man
was established. Saint John tells us: "As many as received him, he gave
them power to be made the sons of God" (Jn. 1:12). Thus man is
free to pass from the servile state of the Old Law to the freedom of the
New. In the words of Saint Paul: "You have not received a spirit of
bondage so as to be again in fear, but you have received a spirit of
adoption as sons, by virtue of which we cry, 'Abba! Father!'. . .But
if we are sons, we are heirs also: heirs indeed of God and joint heirs
with Christ" (Rom. 8,: 15-17).

This is the spiritual height of the New Testament. It has all the
characteristic duties and rights of the children of God. In this rela-
tionship of man with God, between creature and Creator, there is no
question of fear or selfishness. If we read carefully the Sermon on the
Mount we shall find Christ's own comparison between the Old and
the New Testaments. He passes in review a number of Old Testament
laws, but immediately establishes His own teaching on the same law.
"You have heard that it was said to them of old. . .but I say unto you
. . ." (Mtt. 5: 1-48), and the degree of perfection He lays down for
those who would be His brothers and co-heirs is the perfection of the
heavenly Father Himself. We are to be perfect as our heavenly Father
is perfect.

This degree of spirituality requires the virtues of the ideal child-
rent relationship. As the good child places the interests and welfare
his parents even before his own, so the true child of God places the
essed Trinity upon the altar of his heart and places the honor and
ry of God before any other consideration. The Church is his fam-
; he rejoices with the Church Triumphant, he suffers with the Church
ffering, and he struggles manfully with the Church Militant. It
his consciousness of being a child of God that inspired the trem-
ously powerful spirituality of the Saint Francis of Assisi. Because

God was his Father, he looked upon all God's creatures as his breth
even birds and beasts, stars, winds, and waters. His love embraced
men, and he loved with a tenderness that has rarely been equal
even among the saints. Closer to our own times is Saint Therese
Lisieux, whose spiritual life, like that of Saint Francis, was based
a profound comprehension of the dignity and the duty of the t
child of God.

The spirituality of the Eight Beatitudes marks this third st
in the climb toward the summit of perfection. Its principal characte
tic is the forming of God's kingdom within us. The way, the truth,
the life of sanctity and grace, of justice, love, and peace, mark
pathway we must follow in the course of the ascent. This is the t
spirit of "the brotherhood of man under the fatherhood of God"
that beautiful phrase the modern world has reduced to an ironi
shibboleth.

There is a great difference between the servile spirituality
Sinai and the filial spirituality of the Mount of the Beatitudes. T
former is cold, almost calculating in its relations with God; it is
reasoning mind rather than the spontaneously loving heart that
tivates its activities. The latter, however, is warm and tender, and
self-interest is involved, it is the trusting self-interest of the child w
expects all good things from its parents. It is characterized by a spi
of joy and gratitude, of firm trust and happy expectation. Above a
it is characterized by a deep consciousness of the dignity of man
a child of God and of the brotherhood of all creatures. An atmosphe
of unshakable peace at all times prevails, and its outlook is univers
and all-embracing.

The greater the spirit of self-sacrifice, the more quickly the so
passes from the Mount of the Beatitudes to the greater heights
Calvary.

c) Calvary: The Summit of Self-Sacrificing Love.

The last of the Eight Beatitudes—"blessed are they who suff
persecution for justice's sake for theirs is the kingdom of heaven"—
is the bridge, the transition from the warm and sunny Mount to th
rugged, wind-swept heights of Calvary. The spirituality of Mount Ca
vary is expressed in the words of Christ: "Greater love than this n
man hath, that a man lay down his life for his friends" (Jn. 15:13)

"Blood, only blood, washes away crime," is the immemorial cr
of sinful humanity. Behold the blood, the sacrifice. "Ecce Agnus Dei"—
behold the Lamb of God Who wipes out in His blood the sins of th
world. Thus the manifestation of love on Calvary was not only a self-

ice but also a redeeming. There is a third quality proper to this
the quality of attractiveness. Paradoxically, as it seems, it was the
ted Christ, nailed to the cross of infamy, Who was the great con-
or of evil. "Victor quia victima"—Christ was victor, as Saint Aug-
e put it, because He was victim. And because Christ poured out
love for mankind in the total degradation of His Passion, He made
self the object of man's tenderest, noblest, and most powerful
. He knew that on the cross He would exert His greatest influence
the heart of mankind. "And I, if I be lifted up from the earth,
draw all things to myself" (Jn. 12:32).

The apostles were the first (exclusive of Our Lady herself) to be
d to climb the summit of this mountain. Christ gave them this call
n he addressed them as friends. "I will not now call you servants
but I have called you friends" (Jn. 15:13). At the ordination of
ests, the bishop repeats these words of Christ to the young levites,
minding them that the dignity of being called to intimate friendship
with the Master carries with it the corresponding obligation of imitating
Him in self-sacrificing love, of being good shepherds and life-giving
friends.

This kind of love is by no means austere or forbidding or pain-
ful. There is nothing crushing or depressing about it. Rather it is a
cause of rejoicing to the one who finds himself deemed worthy to
suffer for Christ. The love longs to prove itself by suffering for the
beloved; for love without sacrifice is worthless. The greater the pain
inflicted upon the loving soul, the greater the joy and exultation.

This is the mountain-peak desired by the saints; to reach its sum-
mit is the crown of their holy ambition. They fix their eyes upon
Calvary and long to be nailed to the cross with Christ. It was this pas-
sionate love that burned in Saint Francis when he implored God for
the grace to suffer. "O Lord Jesus Christ, I entreat Thee to give me
two graces before I die: first, that in my lifetime I may feel in body
and soul as far as possible the pain Thou didst endure, dear Lord, in
the hour of Thy most bitter suffering; and second, that I may feel in
y heart as far as possible that excess of love by which Thou, O Son
God, wert inflamed to undertake so cruel a suffering for us sinners."

The characteristic spirituality of the apostolic life is this self-
rificing love of Calvary. The apostle, the missioner, is called in a
cial way to this degree of holiness, and unless he attains it he will
to reach the ultimate goal of his vocation; indeed, he will fail to
ieve success even in the externals of the apostolate.

"The personality of the saints," wrote the Hungarian Bishop

Prohaszka, "towers into the heights because they are able to trate deeply into ultimate realities. Mountains are moved by de bedded forces. Their cradle is fire and the depths of the ocean. souls of the saints are likewise moved by deeply-bedded forces. profundity of their introspection, the unshakable firmness of the votion, the flaming ardor of their love, all serve to build them gantic stature, giving them power to whirl into blessedness h world. Such spiritual giants were Saint Francis of Assisi, Saint Do Saint Clare. They are milestones in the history of the medieval gious spirit."

The spirituality of Calvary is not only sacrificial but also red tive. The man who stands on Calvary's heights sees the Church assa by her enemies, the faithful threatened and seduced on every and he feels that he is somehow responsible. He asks himself more he could have done, what more he could still do—for the of voluntary sin and imperfection is far behind him—and he about for ways "to fill up" in his own flesh "those things that wanting of the sufferings of Christ" (Col. 1:24). "The charity of C presseth him" (II Cor. 5:14); he is driven on by love to seek ever c union with the suffering Christ. Nothing can team him away from love of the Crucified: "Who then shall separate us from the lov Christ? Shall tribulation? Or distress? Or famine? Or nakedness? danger? Or persecution? Or the sword?. . .For I am sure that ther death, nor life, nor angels, nor principalities, nor powers, things present, nor things to come, nor might, nor height, nor de nor any other creature, shall be able to separate us from the lov God which is in Christ Jesus our Lord. (Rom. 8:35-39). He has desire other than that Christ be glorified in his suffering body, to him "to live is Christ and to die is gain" (Philip. 1:20-21). I Saint Ignatius, martyr, he longs to be ground like Christ's pure wh

This is the spirituality of Calvary; the heroic spirituality of Chr apostles and martyrs.

d) *Mount Thabor:The Love of the Betrothed.*

When Our Lord stood transfigured before his apostles on Mo Thabor, the voice of the Father was heard saying: "This is my belo Son in whom I am well pleased" (Mtt. 17:5). Peter, James, and Jo were the first of Christ's followers to experience this mysterious re ation of divinity and its emanation from heaven to earth; they h been followed throughout the centuries by countless others who h been similarly privileged.

Manifestations of special graces are frequently reported in ha

hy. Rapture, miracles, reading of consciences, prophecy, stigmat- on in various forms, and other mystical phenomena are by no ns uncommon in religious history. Even in our own era we have phenomena of Theresa Neumann and Padre Pio—to mention the most widely known; and the authentic apparitions at Lourdes, Salette, and Fatima.

When treating of these extraordinary gifts, it must be stressed hatically that they do not indicate any special degree of sanctity the recipient; they are simply manifestations of God's omnipotence, ness, and beauty. If we are looking for a means to guage a person's ctity—a risky venture at best—the surest is that person's desire for rifice, the self-sacrifice that betokens a pure, ardent, and complete- elfless love of God. Saint Francis, himself the recipient of remark- le graces, asserted time and again that "perfect joy" does not reside these things. In his dialogue with Brother Leo, he explained that nowledge of the secrets of nature, the reading of consciences, the gift of tongues, and the power of converting souls, and the power of miracles—even of raising the dead—do not make for perfect joy, but that perfect joy is to be found rather in the patient enduring of def- amation and abuse for love of Christ. Extraordinary graces are gifts of the Holy Spirit, and we gain nothing for ourselves in receiving them. The patient endurance of sufferings, however, is really our own virtue—as far as anything we possess can be called our own.

This is the reason why from among some 321 stigmatics registered in the course of the centuries, only 62 have been beatified or canonized. Stigmatization in itself is no proof of sanctity. "One single act of gen- uine humility," writes the Jesuit Father Kampf (Die Heiligkeit des XX Jahrhunderts), has more value before God than any rapture or stigmata." This does not imply a denial of the value of such graces. The ly implication is that we are inclined to set too much importance on them as signs of, or evidence of, personal sanctity in the recipient. Actually, these graces are rarely, if ever, intended for the benefit of the rson receiving them; rather, they are diffused through the instru- ntality of the recipient for the common good. No one can merit se graces; no one, in fact, should even desire them. But we can and uld thank God that through such mystical phenomena He grants a glimpse of His consummate sanctity, unspeakable beauty, and inite goodness.

Extraordinary graces have been mentioned here not because they resent the spirituality of Mount Thabor, but because they are com- nly associated with the degree of holiness characteristic of the

unitive state. Essentially, the spirituality of Thabor is the spiritu of the Canticle of Canticles, the love-song of the lover and the bel All the qualities of intimacy and tenderness found in the human between man and woman are found in this final stage of the clim perfection. The ecstatic cry of Saint Francis, "My God and my reflects the spirit of Thabor's love.

The soul who has reached the summit of Mount Thabor is cerned only with the Beloved, only with seeking an ever closer with Him. "I will seek him whom my soul loveth. . .I found him my soul loveth. I held him; and I will not let him go" (Cant. 3 The loving soul seeks to adorn herself with every kind of grace she may find favor in the sight of the divine Bridegroom. There question of sin; there is only the adornment of the soul for the d of the Beloved, in whom the soul finds her only rest, her onl Suffering is also characteristic of the state of perfection, but it mystical suffering of the soul languishing with love. There is no of selfishness in this bridal love; it is free from every motive o interest. It surrenders completely and unreservedly to the Be seeking only His will in all things. "My beloved to me and I to who feedeth among the lilies" (Cant. 2:16). This is the chara tic quality of Thabor's love.

d) *The Prayer Proper to the Four Mounts of Perfection.*

He who is climbing Sinai's heights, who walks the way of love, is guided more by reason than by affection. He tries to avoid sin because he knows the danger of it; he fears the all-Just Go therefore strives to be a just man. But his prayer is somewhat ca ing, lacking in the spontaneity of unselfish love. Duty, a sense of j fear, hope of reward—all these make up the quality of Sinai's p

The man who dwells on the Mount of the Beatitudes is also to avoid serious sin, even deliberate venial sin. Like a good chi longs to be close to the Father. He is loving and trusting, seek please the infinitely good Father in heaven by offering Him devotion.

The man who has reached Calvary is no longer concerned sin, either mortal or venial. His soul is too occupied with the Master to admit any kind of voluntary imperfection; human wea are his only failings. His soul is filled with delight in God's bea is completely enthralled with the joys of the divine friendship. he is the friend of God, he is ever seeking ways of sacrificing for others to prove his love for the Master.

The man who has reached Thabor is concerned only wi Beloved. He rests contentedly in the arms of the divine Bride

ing nothing but the fulfillment of the divine will. His prayer is intimate whispering of the lover to the Beloved.

Thus we climb the various levels of perfection: the servant walking ng, the child running, the friend dashing headlong; and between betrothed and the Bridegroom scarcely any distance at all.

The prayer proper to each level of holiness is something that hardly its of any clear line of demarcation; nevertheless we can gener- e and say that each level has its own characteristic form of prayer. prayer of servile love is primarily vocal prayer, formal worship. ally it is prayer of petition for material and spiritual benefits for self. It is generally a matter of: "God, grant me. . .and God, keep me m. . .;" that is to say, "Be it done to me according to my will." The yer of filial love is a kind of childlike wonderment at the works of Father. It feels at home in creation, and contemplates and prays editatively. It chants the *Te Deum* and the *Magnificat,* praying that od's name be honored and that His kingdom may come. Its character- tic petition is: "Be it done unto me according to my word;" and "Lord, thou wilt, thou canst make me whole." The prayer of friendship is cry from the depths of the soul; it is prayer begging for the grace of self-sacrifice. Filled with gratitude and longing to make reparation, it seeks to suffer together with the Crucified. Its petition is merely a int: "Lord, he whom thou lovest is sick." The prayer of espoused love contemplation. It is a kind of willing together with God, a welding to one with Him, a sacrifice in atonement for the sins of the world, living in God. It arises from love and tends toward such complete ion of the will with the divine will that its prayer is merely an ardent per: "I am you."

This, briefly, is our modification of the threefold way. It is not y a departure from the traditional classification of the three stages spiritual life, but merely an adjustment to what we feel are the of the times. We offer it for what it may be worth to the reader.

✠

The Paradox of a Religious Teache

Sister Marilyn,

This is the paradoxical age of crime at its vilest and virtue highest. The age when Christ's enemies are more cunning and and His friends are more daring and alert. The age when Chri been forced from, and brought into every field of life—education, politics, entertainment.

There is a hidden, influential place for the Religious Teac this world—a place where apparently she is a bit out of step wit modern world but where she actually makes the music the world to. As a teacher, she influences the leaders of this world, for, "A child shall lead them." As a religious moreover, her inner spiritu affects the pulse of the entire mystical body. If her heart beats i love, the whole body walks with a buoyancy. If her union with stagnates, the spiritual steps of all the members lag. She must, be wise as a serpent and simple as a dove. She must know ho use the things of this world as though she used them not." She find herself, then, even while she groans within herself to be from this body of corruption, the happiest person on God's

The following few questions and suggestions for the attainme this happiness are directed to any Religious humble enough to them from one who needs them more than the reader.

1. Would you be a teacher of true worth?
Be first a pupil of the Teacher Divine.

We can only give to others what Christ first gives to us. Onl studying Infinite Perfection can we teach others properly. Onl constantly watching Him can we, like Him, be firm with the for encouraging to the timid, and always, always patient with all.

2. Would you flash His truth to the far corners of the earth?
Step aside then, into the shadow of the Light of the World.

Modern methods? Certainly, as a means to an end, not as a d of faith. We could study all the arts and sciences, and all the diplom tactics of every age, and yet not be able to bring to a budding the simplest of His profound truths. Methods in themselves could p obstructions to His light. The greatest of arts and sciences, the polished protocol possible, is to be able to step gracefully aside make room for the Main Speaker.

Would you give to all men the freedom of the Children of God?
Be then, a voluntary captive to Tabernacled Love.

Only one who knows restraint imposed by love, only one who holds nimal nature in subjection, only one who dies little by little, day day, can barter with Infinite Love to free men from the shackles in, from the barbarism of immorality, from the selfishness of pride injustice to the glorious freedom of the life of Grace.

4. Would you be a friend to each soul He died for?
Let no friendship then dare take preference to yours with Him.

If we succeed in drawing souls only to ourselves, we are a com- te, an absolute failure. Souls are not to be drawn *to* us but *through* . And even as they pass from our tiny narrow hearts to His immense lowing abyss, our glance must be ever on Him, watching, watching until eternity dawns; watching for the approval of our Changeless Friend.

5. Would you build a towering, colossal, eternal monument to His glory?
Bury yourself deep in its foundation, for no monument stands on windblown sands.

Bury our talents? Never, but bury the praise received for loaned wealth. Bury the times wasted in self appraisal and self pity.

Bury that imaginary wonderful self that could be if such and such an opportunity were given it, or if this or that consideration were shown it. Bury the pride that persistently saps one's thoughts. Bury the "old man" away from the lime light of success, beneath the flowing bble of the world's viewpoint, to live hidden with Christ in God.

There is a danger though for one who works seriously and per- tently to attain these heights of perfection. The tendency either to ome discouraged or to become narrow-minded and, consequently, ical of the actions of others. To avoid these pitfalls, the religious t cultivate a keen sense of humor, of religious joy. That happy ble-mindedness which enables one to laugh at her own foibles excuse the faults of others. That saving sense of humor helps the ous to be firm without being rigid, strong without being harsh, t without strain or tension. Such a religious can look at the life fection not as something that must crush the very life out of her ther as a path leading away from this life into that expansion of roduced by a confident gaiety in the service of God.

Three Loves Versus Three Lusts

Fr. Thomas Plassmann, O

Evil came into the world through the Serpent in Paradie forthwith the Saviour appeared, in the Woman's Seed, to crus head. Thence the constant strife between good and evil between and vice. God is mightier than Satan, and where the latter raise head, the "Armour of God" is at hand to slay him.

St. John, the Beloved Disciple, must have looked backward forward and he must have penetrated the very depth of evil whe made the remarkable, inspired statement: "For all that is in the is the lust of the flesh and the lust of the eyes, and the pride of which is not of the Father but is of the world" (I John 2, 16).

It does not require infused knowledge nor very profound wi and understanding to see the truth of this statement. Look arou the world and from everywhere there comes voice to testify that three are the three great forces of evil in this world. But the p of the world met his master in our divine Savior Jesus Christ. not significant that the divine Master should allow Himself t tempted by the evil spirit in regard to these three lusts? Whe devil bade Him to change stones into bread, He answered prom "Not in bread alone does man live, but in every word that pro from the mouth of God." This was the evil of the vice of sensu Again the evil spirit took Him upon the highest pinnacle and our Lord to throw Himself down, for the angels would guard Him He thrust His foot against a stone. "Thou shalt not tempt the Lor God," was the answer to Satan. Here we have the pride of life. L Satan took Him upon a high mountain and showed Him all the doms of the world and the glory thereof, saying "All these things I give thee if falling down thou wilt adore me." Our Lord ans in the words of Sacred Scripture, "The Lord thy God thou shalt and Him alone shalt thou serve." Here was the sin of greed, the of the eyes.

If you study the Savior's life you will realize that from th ginning to the end He fought these three great evils. The Son of could have spent His life in royal palaces amid all the luxury o world; He could have ruled as the King of Glory over all the nat and He could have possessed all the riches and all the wealth of world of ours. Instead He was born in a stable and He spent His

poverty as the carpenter's son. "The birds have their nests," He fessed, "and the foxes have their holes, but the son of man has not ere to rest His head." On His missionary tours He lived on alms, and the cross, as St. Bonaventure puts it, He died bereft of everything: o the soldiers He gave His garments, to His executioners forgiveness, the good thief He gave paradise, to His Mother He gave His beloved ciple, and to the disciple His Mother, finally to His heavenly Father e gave His spirit in death. Thus He conquered greed and avarice and e lust of the eyes with absolute poverty.

Again how did He conquer sensuality? The story of His bitter passion is the answer. Suffering had been His lot in life, and in Gethsemani, in the city of Jerusalem and on Calvary He suffered the most excruciating pains. Only when He rested in the lap of His blessed Mother His sufferings came to an end. There He conquered sensuality, the lust of the flesh.

And how did He combat the pride of life? This battle was waged in the Cenacle when He established the memorial of His death and instituted the sacrament of love. There the King of ages and the Lord of lords determined to hide Himself in the little host and to live in our churches in the tabernacle to the end of time. From the rising of the sun to the going down thereof do we witness the glorious victory of the Son of God over the pride of life. He is the hidden God. He conceals Himself under the little host in our tabernacles to give proof of a humility which is truly divine because it reaches from the high throne in heaven to the little tabernacle on our altars.

It was not accidental that the founders of the great orders made the three vows the rule of those who would follow them. Thus the lust of the eyes or the vice of greed and avarice has its antidote in the holy vow of poverty. The lust of the flesh or sensuality meets its match in the vow of holy chastity, and the pride of life meets a crushing defeat in the holy vow of obedience. Thus all religious from the cradle days of the Church to our own time have bound themselves with three golden chains to Christ their Master and have thus protected themselves against the three great lusts of the world.

In his simple way Sain Francis of Assisi not only borrowed the ree holy vows from the hands of Mother Church, but he gave to ch one a specific meaning and color. We know that Saint Francis ved three holy objects in the realm of the Church and of Revelation. was the crib, the cross, and the altar. He loved the crib because in e saw the little child wrapped in swaddling clothes, a perfect exple of holy poverty. He loved the cross because there his Savior d and shed His blood for the sins of the world, especially the sins

of sensuality over which holy chastity carries away a glorious vic And Saint Francis loved the altar; for hours and hours he spent b it in sublime adoration, for there he saw his Lord and Master i solute humility. And humility, as Saint Francis told the whole w is the only remedy against the pride of life.

What was true in the time of St. John, is true today. Look a yourself and what do you see? You see the great beast rising fro sea and with its three claws, that is, the three lusts, devastating, c ing and devouring all that is good and holy and noble in this w Let us counter the work of the evil spirit not only by the faithfu servance of our three holy vows but by the special devotion tha learn from Saint Francis, the devotion to the crib, the cross, and altar. And thus we shall continue that beautiful and enduring rhy of God's grace and of holy virtue, as the Book of Wisdom admoni us. "She reacheth therefore from end to end mightily and ordereth things sweetly" (Wisdom, 8, 1).

✠

TO HEAVEN'S QUEEN

St. Anthony of Padua

Our holy Lady, glorious Mother of God,
The Queen of Heaven and our struggling race,
Exalted high above angelic choirs,
Fill up the vessel of our heart with grace!

With wisdom's purest gold enrich our hearts,
And make them strong, intrepid with your might;
Bedeck them with your precious virtues all,
Which gleam like shining jewels, dazzling bright.

Blest Olive Tree, endued with fruit by God,
Pour out on us the balm of mercy's oil,
That we may pardon find and reach our goal,
In bliss forever, after trial and toil.

May Jesus Christ, your Son, this favor grant,
For He made you over angel hosts to reign,
And crowned you with a royal diadem,
Enthroned you as the Queen of Heaven's domain.

From the Latin by *Fr. Marion Habig, O.F.M.*

Book Reviews

SSIA WILL BE CONVERTED—n M. Haffert. Washington, N. J.: Maria Institute, 1956. Pp. 254. Pap- $1.00.

John M. Haffert's account of Fatima, *sia Will Be Converted*, has been re- ed in a paper-bound edition. This 4-page book has been called one of most authoritative works on the ap- itions of the Blessed Virgin at Fati- It contains more than 100 photo- phs, including those which show some the most striking cures that the au- or himself witnessed, and phpotos taken October 13, 1917, at the moment of e miracle of the sun. The present edi- ion is a full-sized book, not a conden- ation of the original. In fact it contains more recent facts and more photographs than any of the first five editions.

More than just an account of the hap- penings of Fatima, this book demonstrates the meaning of the apparitions. The read- er is given an understanding of the events that occurred and is shown the means of acting according to the messages given by Our Lady.

The author, John M. Haffert, is Na- tional Commander of the Blue Army of Our Lady of Fatima and editor of its periodical, *Soul*.

MOODS AND TRUTHS. Fulton J. Sheen. New York: Popular Library, 1956. Pp. 128. Paper. 25c

This pocket-sized edition of *Moods nd Truths* is another publication of Pop- ar Library, following the usual format. ypical of Bishop Sheen's books for dern readers with confused outlooks on , this little volume discusses such prob- s as monotony (which is really ex- g—for a well-ordered personality), need of self-conquest and self-control, rightness of auricular confession, ority, dogmas, broadmindedness, and lar topics. The book is directed toward average maladjusted modern who is seeking some kind of ultimate purpose in life and some kind of guidance through its many and complex problems. Religious will probably not find it particularly stimulating, but they will find, as always in Bishop Sheen's books, the keen in- sights, wise observations, and witty turns of phrase that make for pleasant and profitable reading.

THE PAPAL ENCYCLICALS IN THEIR HISTORICAL CONTENT. Ed- ited by Anne Fremantle. New York: The New American Library of World Liter- ature, 1956. Pp. 317. Paper. .50c

This is a book that very well fulfills the purpose for which it was written. Anne Fremantle, recognizing the fact that many thoughtful men outside the Church are eager to know her "official" views, has provided this anthology of doctrine reaching from apostolic to modern times.

Mrs. Fremantle has planned her an- thology for a wide public, keeping in mind especially the non-Catholic reader. She has therefore wisely organized her matter in the form of commentary at- tached to the selections presented. The result is a readable narrative history of papal communications, clarified by a sim- ple history of the background and pur- pose of each document introduced.

The book has an excellent introduc- tion on The Significance of Papal Pro- nouncements by Gustave Weigel, S. J., of Woodstock College. The introduction aids considerably toward the enlighten- ment of the reader. Fr. Weigel addresses his remarks primarily to the non-Catho- lics in an effort to help them toward an understanding of the Catholic attitude toward papal doctrine, but Catholics also will profit much from his concise exposition.

There is appened a complete list of Encyclicals issued from December 5, 1740, to October 11, 1954, together with an adequate biblography and an index.

A RIGHT TO BE MERRY. Sister Mary Francis, P.C. New York: Sheed and Ward, 1956. Pp. 212. $3.00

A Right to be Merry is one of the most delightful books ever written by a nun. Because Sister Mary Francis is a poet as well as a Poor Clare, her writings have a power of expression and a depth of spiritual wisdom rarely found. She has something definitely worthwhile to say, she says it with the conviction born of personal experience, and she expresses it with the exquisite delicacy and penetration of the true poet.

The present book is a kind of apologia for the Poor Clare way of life. It is not autobiography in the sense that Thomas Merton's writings are, but rather exposition in the first person. In other words, it does not treat us to the private life and thoughts of Sister Mary Francis, nor does it take us through the Poor Clare monastery on a kind of literary tour of inspection. It does much more. It lets us see Poor Clare life through the eyes of a gifted and sensitive woman whose spiritual vision penetrates to the very core of the life she so ardently loves. Disarmingly light and humorous in style, it still faces up to the hard realities of life —especially of the spiritual life—with calm, straightforward vigor. Amusing little anecdotes, wise comments, casual but shatteringly candid reflections—all these and many more elements contribute to the book's charm and challenge.

For those misguided Catholics who feel that cloistered religious are useless and selfish parasites feeding on the Mystical Body, this book is an excellent corrective. For those, too, who suspect that cloistered walls conceal women who were too timid to face the grinding demands of nursing or teaching, or who were not sufficiently intelligent or talented to be of any use in the world, will find how sinfully wrong they have been. Actu- [illegible] daily [illegible] routine of [illegible] Clares [illegible] serving as [illegible] apos- [illegible] more [illegible] and intelligence, the best place to look behind a grille.

But *A Right To Be Merry* serves a much higher purpose than that of correcting erroneous notions. It presents an authentic picture of the Franciscan ideal as taught by Saint Clare and preserved intact by her faithful daughters throughout seven long, eventful centuries. All Franciscan religious (even the friars) will undoubtedly draw much spiritual profit for a careful, meditative reading of what Sister Mary Francis has to say. Basically the Franciscan spirit is common to all who wear the cord of our Order, whether they are members of the First, Second, or Third Order. Many of the perplexities that seem to be disturbing the spiritual life of Third Order Sisterhoods can be easily resolved by a thoughtful reading of why Poor Clares have a right to be merry. SM

SAINT FRANCIS AND THE POETS. Edited by Elizabeth B. Patterson. New York: Devin-Adair Company, 1956. Pp. 240. $3.50

Elizabeth Patterson has done a painstaking job of collecting some of two hundred poems relating to Saint Francis. Over a hundred authors are represented, including Saint Francis himself, beginning with thirteenth century poets down to writers of our own day. Since the basis of selection was reference to Saint Francis rather than poetic excellence, the present anthology, as literature, is somewhat uneven. But this does not lessen the usefulness of the collection as such. It remains a handy reference book for poetic tributes to Saint Francis. The only major omission, in the opinion of the present reviewer, is the very fine Franciscan poetry produced in recent years in many European countries. With the exception of Jacopone da Todi, Dante, and such, the poets selected are all English or English-speaking. In justice, however, it must be admitted that a world wide anthology of Franciscan poetry would no doubt fill several volumes. The book is attractively illustrated. G.A.S.

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A FRANCISCAN SPIRITUAL REVIEW

VOL. VII., NO. 4, APRIL, 1957

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MONTHLY CONFERENCE

The Liturgy of Confirmation

Fr. Martin Wolter, O.F.M.

Dogmatic Basis

On September 14, 1946 the Sacred Congregation of the Sacraments, acting on the authority of our Holy Father Pope Pius XII, issued a decree which granted to ordinary priests, who are pastors of souls, the faculty to administer the sacrament of Confirmation. This action on the part of the Holy See has served to focus attention upon the meaning and purpose of this particular sacrament.

This concession on the part of the Church in itself indicates to some extent something about the nature and place of Confirmation in the Christian scheme of life. It is apparently the wish of the Church that if possible no one die without being confirmed. Hence Mother Church allows pastors to confirm infants in danger of death when the bishop is not available. No other sacrament, besides the fundamental one of baptism, is thus made available to a child without the use of reason. Holy Eucharist is for those who have reached the use of reason; Penance and Extreme Unction for those who may have sinned; Matrimony and Holy Orders for those who choose respectively the married or clerical state of life. But Confirmation is something possible and proper for all baptized Christians. In fact it is uniquely related to Baptism as the completion of that first sacrament.

This relation of Confirmation to Baptism is expressly taught in an even earlier decree of the same Sacred Congregation of the Sacraments (1935) which reads in part: "It is indeed opportune and more conformable to the nature and effects of the Sacrament of Confirmation, that the children do not approach the Holy Table before they have received the sacrament of Confirmation, which is as it were the *complement of Baptism*, and in which is given the *fullness of the Holy Spirit*."

A study of the early writings and practices in the Christian Church point to the same connection between Baptism and Confirmation. The Fathers of the Church, such as Clement of Alexandria, considered as significant the descent of the Holy Spirit in the form of a dove at the baptism of Christ in the Jordan. The Apostles by their way of acting showed that Confirmation was a completion of the work of Baptism

Thus we read in the Acts of the Apostles: "Now when the apostl Jerusalem heard that Samaria had received the word of God, sent to them Peter and John. On their arrival they prayed for t that they might receive the Holy Spirit; for as yet he had not upon any of them, but they had *only been baptized* in the nam the Lord Jesus. Then they laid their hands on them and they rece the Holy Spirit" (Acts 8, 14-17).

It was the practice of the early Church to administer the sacra of Confirmation often immediately after Baptism. In many ca deacon or simple priest would perform the rite of baptizing, but a bishop would complete or "perfect the Baptism" as the saying by admistering the sacrament of Confirmation. The Council of E in Spain about the year 305 even passed legislation to this effec ordained that if a catechumen in danger of death had to be bapt then if he should chance to survive, he should be brought to a bi who could "perfect" him by the imposition of hands. In the se century St. Irenaeus compares Baptism with the milk for babes, wh as the reception of the Holy Spirit through the laying-on of hand likens to the strong meat of the adult. Thus we see that the functio Baptism is to regenerate us in the supernatural order, while Confir tion brings us to the state of supernatural maturity.

The work begun in Baptism is "perfected" and the Christian brought to spiritual adulthood when at Confirmation the Holy Sp comes with the fullness of his seven gifts. He has already come into soul at Baptism, as indicated in the liturgy by the anointing with chrism immediately after the pouring of the water. But the activit the Holy Spirit in the soul of one merely baptized is very limite compared with that in one confirmed. It parallels as it were m natural life, where a small child's capabilities cannot equal that an adult.

Before Pentecost the apostles also possessed the state of g and the presence of the Holy Spirit. But they lacked the fullnes his gifts. Our Lord quite frankly pointed out to them the incompl ness of their faith and the weakness of their virtue. "Many things I have to say to you, but you cannot bear them now. But when he, Spirit of truth, has come, he will teach you all the truth" (Jo. 16, "You will all be scandalized this night; for it is written, 'I will s the shepherd, and the sheep will be scattered' " (Mk. 14, 27).

But with the coming of the Holy Spirit in tongues of fire a m vellous change is effected and we see our Lord's prediction fulfill "You shall receive power when the Holy Spirit comes upon you,

shall be witnesses for me in Jerusalem and in all Judea and Sam and even to the very ends of the earth" (Acts 1, 8). Hitherto child of God but still spiritual fledglings, the apostles were not raised to ritual adulthood by the direct and visible coming of the Holy Spirit. similar effect is achieved in the soul of the baptized when the Holy irit comes invisibly through the instrumentality of the sacrament of nfirmation.

Liturgical Ceremonies

The new *Holy Week Ordo* has a special "Chrism Mass" to be cele ated by the Bishop on Holy Thursday morning. The Preface for this ass now contains a section formerly part of the ceremony for the bless g of the chrism. In this Preface the Church asks that God will "con firm this creature of chrism unto a sacrament of *perfect salvation* and *life*" for the baptized. The remainder of the Preface also stresses the general notions of the perfect Christian life, namely the overcoming of our primitive corruption, the state of being a holy temple of God, innocence and holiness of life, the office of king, priest and prophet which the Christian shares with his Master, Christ. In other words, already in confecting the chrism to be used for Confirmation Mother Church clearly shows that it is destined to perfect our spiritual life in all its aspects.

The first words of the confirming bishop (or priest) are reminiscent of those spoken by the angel to Mary. Facing the one to be confirmed the bishop says: "May the Holy Spirit descend upon you and may the power of the Most High *preserve you from sin.* Amen." The second prayer also makes a reference to sin, noting that the baptized has already received the forgiveness of sin. One of the first and most important effects of Confirmation is thus indicated in the liturgy, namely that the holy Spirit will so strengthen the soul as to enable it to keep from falling back again into sin.

The early Church seems to have had in mind the parable of the evil cast out of his house who later returned to occupy it with seven er evil spirits more wicked than himself. Eusebius of Emesa speaks a "house open to wickedness" whereas Clement of Alexandria points how Confirmation shuts the door against the return of the devil. en we have emptied the soul from evils," he writes, "we must fill ith the good God, for it is a chosen vessel. When the empty vessel is , then the seal goes on to preserve this holy thing for God." St. Paul es to this "sealing" when he writes: "In him (Christ) you too, when had heard the word of truth, the good news of your salvation, and ved in it, were sealed with the Holy Spirit of the promise, "who

is the pledge of our inheritance" (Eph. 1, 13-14). St. John encoura his followers in the struggle against sin by reminding them of the po of the Holy Spirit dwelling in them. "You are of God, dear children, have overcome him (Antichrist), because greater is he who is in than he who is in the world" (I Jo. 4, 4).

In the second prayer of the Confirmation rite the Church indic that the work of Baptism—deliverance from sin and incorporation the life of Christ—will be perfected and made permanent through outpouring of the seven gifts of the Holy Spirit. "Almighty and ete God, who in thy kindness hast given to this thy servant a new b through water and the Holy Spirit, and granted him (her) remis of all his (her) sins; send forth from heaven upon him (her) they se fold Spirit, the Holy Paraclete. Amen. The Spirit of Wisdom and un standing. Amen. The Spirit of counsel and fortitude. Amen. The Sp of knowledge and piety. Amen. Mercifully fill him (her) with the Sp of thy fear, and seal him (her) with the sign of the cross of Christ, he (she) may obtain everlasting life."

These words describing the seven gifts are taken from the eleve chapter of Isaias where the great prophet tells of the Messias and work: "The Spirit of the Lord shall rest upon him: the Spirit of wisd etc." Through the Sacrament of Confirmation, therefore, Jesus Ch shares with us his sevenfold Spirit, the fullness of his spiritual manho "For in him dwells all the fullness of the Godhead bodily, and in h . . .you have received of that fullness" (Col. 2, 9-10). The sacramen graces of Confirmation are given us that we may practice the full Ch tian life, imitate our Lord also in his public life, share in the work redeeming souls, and grow "to perfect manhood, to the mature meas of the fullness of Christ" (Eph. 4, 13).

Now the bishop confers the sacrament. History tells us that "form of words" accompanying the laying-on of hands has varied w time and place. The Gelasian Sacramentary (perhaps 600 A.D.) u the formula: "The sign of Christ unto life everlasting." In the Gr Church even today the formula is: "The sign (seal) of the gift of Holy Spirit." Our own Latin rite form reads: "I sign you with the s of the Cross and confirm you with the Chrism of salvation; in name of the Father and of the Son and of the Holy Spirit. Amen." is noteworthy that the earlier formulas are more simple, expressing basic idea that Confirmation seals or perfects the baptized Christ with additional gifts of grace. Our present formula (possibly of Ca ingian origin) seeks to explain what the bishop is doing as he rec the words.

The bishop places his right hand upon the head of the one to be firmed and with his thumb applies the chrism to the forehead in form of a cross. This laying on of the hand signifies the conferring a power from above, just as the tongues of fire came down and tled upon the heads of the disciples. But here the divine power and ace is channeled to us through the ministry of the bishop who holds e position of authority in the Church. By the imposition of hands the hop also shows that he is accepting this person into the ranks of the ldiers of Christ, granting him a new status as a full-fledged Christian, n adult citizen in the kingdom of God.

The matter or material part of the sacrament is the chrism composed of olive oil and balsam. In the Old Testament kings, priests and prophets were anointed with oil to symbolize that they were receiving from God a special power or office. Because Greek and Roman soldiers and athletes used olive oil as a "rubdown" to strengthen and limber up the muscles it also has received the connotation of preparing one for combat. On the other hand balsam, which gives off a sweet odor, symbolizes pleasant relations with one's neighbor. Confirmation brings us to spiritual maturity, which implies an awareness of our social obligations and the ability to fulfill them. St. Peter says: "Behave yourselves honorably among the pagans. . .doing good you should put to silence the ignorance of foolish men" (I Pet. 2, 12, 15). St. Paul writes: "Let your moderation be known to all men" (Phil. 4, 5). This social aspect of a good Christian life is symbolized by the perfumed scent of the balsam of Confirmation and is summed up in the words of St. Paul: "We are the fragrance of Christ for God" (2 Cor. 2, 14).

We mentioned in our first conference on the liturgy of the sacraments that the Church frequently makes use of the sign of the cross while administering them in order to show that the source of all sacramental grace is the meritorious death of Christ on the cross. In addition to this general thought there is a special reason why the bishop makes the sign of the cross on the forehead of the one confirmed. Perhaps the forehead was selected because in ancient times runaway slaves re branded on the forehead so they could not escape recognition. haps, as the scholastics said, it was because shame shows itself by lush on the forehead. At any rate the forehead is an open, public e on the human person. And the cross is the identifying mark or e of Christ. To place this sign on the forehead symbolizes that person publicly belongs to Christ and must publicly acknowledge as Lord and Master. The confirmed person must be ready to t shame and suffering as did his Master. "No servant is greater

than his master" (Jo. 15, 20). "He who does not carry his cross follow me, cannot be my disciple" (Lk. 14, 27).

The slight blow on the cheek with the words: "Peace be to is in reality derived from the kiss of peace with which the bishop missed those confirmed. Nowadays we often explain it as a symb the blows and sufferings which we must be ready to bear for the of Christ.

After some versicles the ceremony of Confirmation concludes this prayer by the bishop: "O God, who hast given the Holy Spir thy apostles, and hast willed that through them and their succe He be given to the rest of the faithful, look with favor upon our hu service, and grant that the Holy Spirit, descending into the heart of man (woman) whose forehead we have anointed with holy chrism signed with the sign of the holy cross, may, by dwelling there, m it a temple of his glory."

Franciscan Aspects

Reflecting upon the liturgy of Confirmation we might find m things reminding us of St. Francis. We could, for instance, cons his great devotion to the Holy Spirit, or his desire to carry the sign the cross (the Tau) publicly on his person while preaching the c to all. Or we might study how the "good odor of Christ" was found the sweetness and charm of his personality. But for brevity's sake let restrict ourselves to the following main points.

We have seen that the early Christians believed in the importa of Confirmation as a sealing in of the treasure of divine grace and sealing out of the attacks of the devil. The opening words of the C firmation liturgy expressed this in the words: ". . .may the power the Most High preserve you from sins." The mocking jibe of the P testant "reformer", Tyndale against the Catholics: "They think th if the bishop butter the child in the forehead, that it is safe," is n quite true. But it is true that the Church considers the life of grace the baptized very unsafe unless Confirmation strengthens it.

St. Francis, too, realized the inherent frailty of our human natu and the constant danger that it might fall victim to the devil. He w extremely conscious of the need for watchfulness and effort on ma part, and of the need for God's powerful grace. "Let us hate our bo with its vices and sins," he says in his First Rule, "because with i carnal way of living it would deprive us of the love of our Lord Jes Christ and of life everlasting, while sending itself and everything el to Hell; because by our own fault we are foul and vile, averse to goo but ready and willing for evil. . .And let us be well on our guar

inst the spite and cunning of Satan. . .as the Lord says: "When an clean spirit has gone out of a man, he wanders about desert and terless places in search of rest, and finding none, he says, I will go ck into my house, which I left. . .So, let us all, brothers, keep a close ard on ourselves."

In Celano's Second Life of St. Francis we read further testimonies the Saint's fear of his own strength, or rather lack of it. "I may have ns and daughters yet! Do not praise me as if I were safe. Nobody ould be praised while his end is uncertain. Whenever it may suit he Giver to take away from me what he has lent me, only body and oul will remain, and even an infidel possesses them." Again, "Nobody ught to flatter himself with undue applause over anything that a sinner can do. A sinner can fast, pray, weep, mortify his flesh. But *this he cannot do*: *remain loyal to his Lord*. . . While serving him faithfully, we (must) ascribe to him whatever he gives us."

While thus acknowledging human nature's helplessness without the power of God (as does the Church in confirming us), St. Francis on the other hand humbly recognized that all the good works that do proceed from a Christian are "fruits of the Spirit" (Gal. 5, 22). In his Admonitions Francis tells us: "The Apostle says: 'Nobody can say, Jesus is the Lord, except in the Holy Spirit' (I Cor. 12, 3) and it says, 'There is no one that does anything good, no, not one' (Ps. 52,4). So it is that whoever envies his brother for the good which the Lord says or does in him, comes close to the sin of blasphemy, because his envy touches the Most High, since it is he who says and does whatever is good." "You can tell by this whether a servant of God has anything of the spirit of God, that, when the Lord does anything good through him, his flesh. . .is not puffed up about it and he rather regards himself the more unworthy in his own eyes."

Pope Pius XI pointed out the connection between the sacrament of Confirmation and Catholic Action. He also appointed St. Francis the patron of Catholic Action. In this day when the "apostolate" is on everyone's tongue it is well to remember what the Church and St. Francis think about the apostolate. It should be well known to all Franciscans how St. Francis insisted upon self-reform before others, how recommended preaching by example rather than by words, how he phasized that the exterior apostolate must flow from interior sanc-y. "A preacher ought first in secret prayer to draw water he intends pour out later in sacred sermon; he ought first to grow warm within he utter cold words without" (II Celano).

From our study of the liturgy of Confirmation it should be appar-

ent that such is also the mind of the Church regarding this sacra of Catholic Action. After all, as the philosophers say, "*agere seq esse,*" which means that all action corresponds to the source or whence it flows. Full-blown Catholic Action can come only from a son who is *fully Catholic.* And that is the precise role of Confirm —to enable us, with the grace of the Holy Spirit, to reach the su of Christian perfection, "the mature measure of the fullness of Ch (Eph. 4, 13).

✠

BENEVOLENT OBJECT

Savior, I would tell them
In pain with the pain of human-ness
The urgent wonder
Of all this royalty that is ourselves:
And the intensely useful suffering of this world
That rends to dust the cautious rock
To which they bind their feet.
You will not mind
That I shall come
Dishevelled into heaven,
Scratched with the thorns of my roses
And breathless with a love
That urged me run
When all the world would walk.
You will not mind
That I come in fool's cap
And lay it at Your feet.

Cleo McMahon

In Memory of His Passion

Fr. Thomas Plassmann, O.F.M.

It is my recollection that many of the Franciscan writers[1] of the past e sought to combine the story of the Passion with the Holy Sacrifice the Mass. This effort has a deep dogmatic and spiritual significance. are apt to forget that the Holy Eucharist was instituted on the eve the Passion, only a few hours before our Savior suffered the agony the Garden. The sacrifice of the altar is the same as the sacrifice of vary except that the former is performed in an unbloody manner, the er in a bloody manner. We may well imagine that when our Savior nounced the words of consecration over the bread and wine, the ises of the rabble who were to crucify Him the next day, rang through e little windows of the cenacle on the hill where our Savior celebrated ith His Apostles the Memorial of His love.

Hence it is that Christian belief has from the earliest days surrounded the altar with memories of the Savior's passion and death. Over every altar stands the cross of Calvary. The priest's vestments symbolize the vestments of our Savior as He went to the ordeal of the great drama that climaxed His redemptive work among us. The alb symbolizes the robe with which Herod clothed Him. The maniple, stole and cincture symbolize the bands wherewith He was tied to the pillar of scourging. The amice reminds us of the crown of thorns and e chasuble represents the cross which He carried and which became e altar of His immolation.

It is not mere fancy to say that the course of the entire Holy Mass, m the first to the last, shows reminiscences of Christ's passion and th. These reminiscences or indications may sometimes be obscure veiled, but the meditative soul may well search for them, for such editation is fraught with special blessings and special spiritual graces. haps there is no better way of attending Holy Mass than by conly bearing in mind the things that happened as the Savior wended way from Gethsemane to Calvary. In this meditation there is no al norm to be followed. The devout soul has full liberty in searchor moments, actions, and words of the sacred Passion in what St. as calls "the memorial of His passion," the Eucharistic sacrifice.

When the priest stands at the foot of the altar to say the opening rs and confess his sins, we may well follow our Savior into the

Garden of Olives where He suffered His bitter agony. Three time
priest says MEA CULPA and three times our Lord raised His han
His heavenly Father in His agonizing pain. Then He rose and with
Apostles proceeded to the gate. Judas met Him and greeted Him
a kiss. Even so the priest kisses the altar, for as the Pontifical says,
altar is Christ". May the priest's kiss and that of the faithful neve
semble the kiss of the traitor.

Then the priest turns to the right to say the Introit of the Ma
Jesus followed the soldiers and the rabble into the city of Jerus
It was His introit to His bitter passion. The priest returns to the mi
of the altar and recites the KYRIE ELEYSON and CHRISTE EL
SON. This may remind us of the clamor in various tongues of the
and foreigners who were gathered in the Holy City to partake of
paschal lamb, a type of the Lamb to be offered on Calvary. Then
priest raises his voice to say or sing the GLORIA IN EXCELSIS D
Jesus was about to give glory to God and to bring peace on earth thro
His glorious passion and death. Meanwhile we may hear the cr
raise their voices in blasphemy because they had taken prisoner
Nazarene.

Whenever the priest turns to the people to say DOMINUS VO
CUM we may well imagine our Savior looking upon us to remind u
the sufferings He bears for us. It is an invitation that we join our he
with His.

There follows the Prayer of the day, the epistle and other pray
and then, passing the middle of the altar, the priest sings the gospe
the day. These actions and movements should bring home to us
appearance of Christ before the Highpriest Annas and before the
ious other authorities. During the reading of the epistle we are thi
ing of the trial of Jesus before the Sanhedrin and the Highpriest C
phas. When the priest crosses the middle of the altar to read the go
we are reminded of the night in the Highpriest's court where He
subject to the insults and mockery of the soldiery until dawn.
should we neglect to think of the denial of St. Peter and of the sad
of Judas.

The CREDO may well serve to put us in mind of the condem
tion of Jesus by the Sanhedrin. Witnessing the sorrow and distress
our Savior makes us all the more aware of the price our holy Fa
(CREDO) has cost Him.

From the Sanhedrin Jesus was led to Pilate, Herod and back
Pilate. The unveiling of the chalice will bring to mind the horrible fl
ellation of Christ at the pillar. The offertory, when the host and t

lice are offered up to our heavenly Father, is reminiscent of Pilate's
tence that Jesus should be crucified. At the LAVABO we recall that
late washed his hands in hypocrisy. The Jews preferred the death of
sus to that of Barrabas. Pilate brings the king of the Jews before the
ople and exclaims: Ecce homo, even as the priest turns around to
e people and says ORATE FRATRES. The recital of the secret prayer
vites us secretly to thank our Savior for His unbounded kindness to
and to ask Him that His sufferings may not be in vain for us and
e world at large.

The passion of Christ was a tremendous drama and its blessings
d effects range from the beginning of the world to the last moment
d far into eternity. Thus it is proper that the priest begins the pre-
ce with the words PER OMNIA SAECULA SAECULORUM. As the
priest raises his voice, Christ takes upon Himself His cross and carries
it through the streets of Jerusalem to the top of Mount Calvary. The
preface is the most beautiful canticle we possess. St. Cyprian calls it
the "canticle of canticles". We may well imagine that while the heavy
burden lay upon the King of heaven and earth, the celestial choirs and
the souls redeemed by Christ joined in this beautiful hymn of praise and
glory. But another chant was heard, which might well be traced to the
portals of the infernal regions whence the voices of the evil spirits ming-
led with the raucous voices of the rabble that led our Savior to the
place of crucifixion. Here we meditate on the three falls of our di-
vine Master, on meeting His holy mother, Simon of Cyrene, Veronica,
and the women of Jerusalem. The priest bends down to say the three-
fold SANCTUS, the ancient hymn of the prophet, to remind us that the
Holy One fell three times under the heavy cross. As He leaves the Holy
City we should imagine that we hear the voices of the holy souls in
Limbo crying out with the Church Militant "Benedictus qui venit—
Blessed is He that comes in the name of the Lord. Hosanna in the high-
est." The echo of this song still lingered in the olive trees around the
Holy City for it was only less than a week ago, on the first Palm Sun-
day, that this song was chanted along this road by the jubilant disciples
nd the people of Jerusalem. The Hosannas of Palm Sunday turned into
asphemies on Good Friday.

The priest now opens the missal at the common of the Mass. The
rge T in the words TE IGITUR has gradually been changed by the
vout hands of artists into a large crucifix which now faces the Canon
all our missals. The Canon of the Mass indicates the ascent to Mount
lvary. These are sacred moments enveloped in mystery. The priest
ns to the altar and his voice is no heard until the PATER NOSTER.

In like manner the devout Christian will now wrap himself up in meditation and contemplation upon the things that happen o altar even as they once took place on Calvary.

It is not necessary to follow a strict order of events. The should be at liberty and seek inspiration where it may and let its tions take a free course. Arrived on the summit of the mount, the cross is taken from the Savior's shoulders. He is deprived of His ments and cruelly thrown upon the cross. The MEMENTO of the and the COMMUNICANTES will remind us that the Blessed M some holy women, and St. John stood near and that this small represented the Church for which Christ was to die. The HANC TUR is the prayer ascending from the hearts of the faithful, bes ing the heavenly Father to accept this holy sacrifice of His Son. A prayer QUAM OBLATIONEM the priest makes three signs ove entire offering and then two more over the chalice and host separ Here we may well think of the three nails which transfixed the and hands of the Savior and of the raising of the cross and letti down into the stony ground.

The words of the Consecration remind us forcibly of the S hanging upon the cross and looking down upon the world which H deemed. It was the most perfect sacrifice ever offered to the Almi A sacrifice means the destruction of the victim in recognition of power and dignity of the Divinity. In the Old Testament the vic on the altar were burned or destroyed and the sweet odor ascende the heavenly throne. Here on the altar the substances of bread wine cease or are converted into the Body and Blood of Christ w like a sweet odor ascend to the throne of the heavenly Father. The secrated host is raised first on high, the consecrated chalice there-a This symbolizes that by the power of the words the blood was arated from the body and that there is a perfect oblation.

The devout soul will not want any special inspiration at this ment but will fly to the feet of the Savior on the altar and with commemorate His bitter passion and death.

This is the time for a devout meditation on the seven last w of our Savior on the cross. The MEMENTO and the prayers of priest for all friends and bystanders will recall our Savior's prayer His executioners, and His kind invitation to the good thief.

Before minor elevation, when the priest makes three crosses w the sacred host over the consecrated chalice, we may pause and th of His words to St. John and His Blessed Mother, when, in fact, He p mitted the secret of the love for His Mother as well as His Mother's l

Him to the heart of the beloved disciple. The disciple stands for the ole Church, and every faithful lives his life for Christ, that is, rough Whom, with Whom and in Whom" honor and glory is given the Triune God.

During the PATER NOSTER we should recall the four last words the Savior, namely His prayer to the heavenly Father, His expres- on of thirst, the commendation of His soul to God, and the words t is consummated."

All these words fit beautifully into the greatest prayer of all, the ur Father. With this the Savior bade farewell to the world because, St. Bonaventure writes, He had surrendered everything: His gar- ents to the soldiers, forgiveness to His executioners, paradise to the od thief, His mother to the disciple and His disciple to His mother, d finally His spirit to His heavenly Father.

The prayer LIBERA NOS may be taken as the last prayer of Christ for His Church, in particular for the small group under the cross. As the priest bends down to strike his breast and invoke three times the Lamb of God, we may well meditate on the Savior's redeeming death for all mankind. With the priest we bend closely upon the con- secrated species and whisper our farewell to the dying Savior.

At holy Communion we are free to think of the Savior's descent into Limbo as well into our hearts. May our hearts prove a worthy rest- ing place for our divine Master who died for us and Whose sacred pas- sion we have followed at this holy Mass.

On several occasions the text of the Mass tells us that this is the memorial of the passion, resurrection and ascension of our divine Lord. The bitter passion is over. The chalice is covered as was the tomb on Good Friday, and as the priest returns from the prayer at the missal o address the people saying DOMINUS VOBISCUM we may well think f Christ's glorious resurrection. There follows the Postcommunion rayer and then the priest turns to give his solemn benediction. In the me manner our Lord blessed His Apostles as He departed from them to the white clouds of heaven.

We now return with Mary and the Apostles to the cenacle, mean- ile recalling the wonderful story of Christ the Savior, from His etern- beginning to His ascent into heaven as it was written down by the pired pen of St. John the Apostle, in whose company and that of ry we shall go to our homes even as Mary went to the disciple's e after the sad tragedy on Calvary.

A General Synthesis of the Theology of John Duns Sco

Fr. Marianus Mueller, O.

a) Christ as the Head of Angels and Men

God did not will to make Christ the head of a formless b Creatures were not to be placed in isolation from each other, wit order or organization. On the contrary, God willed the elect to form organic whole, a vital body, of which Christ was to be the head. Th fore, as Scotus puts it, "anima Christi est primum in Hierarchia su ma."[1] As the highest of all creatures, Christ is to be formally the H the Head of the body of the elect. "Christus est caput electorum."[2] only the Church Militant but also the Church Triumphant is subjec His rule. "Christus. . .praedestinatus est esse caput caelestis curi Further, all grace is contained in Christ. "Christus . . .est caput o gratiae."[4] This grace, which is to be imparted to us as the *gratia Ca* means divine revelation and life. Only the man who is incorporated Christ the Head receives the grace of Christ as participation in Hi vine life. Only the man who through grace partakes of Christ's life really in faith address God as "Father." This grace is charity, and it enables us to love God in a supernatural manner and thus to fulfill meaning of life, which is love. Since, however, we become adopted of God only in the union of brotherhood with Christ, the Only-begot Son of God, we constitute, as the Mystical Body of Christ the Head, one person outside the Trinity, the one community of charity thro which is fulfilled the God-willed meaning of creation—love.

Christ in the Incarnation was immediately endowed by the Trin We are mediately endowed through Christ, our Mediator. He meri the grace in which we participate, and therefore the Head is the ch reason for the grace of the body: "Christus est caput, qui fuit infi meriti."[5] The grace which He gives to angels and men is the sa "Gratia autem animae et angeli est ejusdem specie."[6] Therefore, H the King of angels and of men.

Christ endows Mary most liberally of all. Consequently she is m enlightened than all angels and men.[7] Next, He endows the angels gives them grace. Indeed, according to the order of nature (*in hierarc naturae*) Christ stands below the angels; but according to the order grace (*in hierarchia gratiae*) He stands above them. And since it is order of grace that is decisive in the ordering of values, Christ is a the King of angels: "Christus habet imperium efficax respectu potest

ngelorum.[8] Finally, man and the entire Church receive revelation and ace through Christ the Head, Who contains not only the *gratia per-nalis* for Himself, but also the *gratia capitis* for the members of His ody, that is, the *gratia Christi capitis ad membra.*"[9]

b) The Message of the Logos and Theology

Christ, therefore, endows the elect, angels and men, and this gift above all a revelation of grace: "The soul of Christ flows into other uls and into angels. . .and this influx is as a revelation according to e order of grace, but not according to the order of nature."[10] Those ings that the Father has spoken from all eternity into the Logos, the ogos, at the behest of the Father, imparted to man on earth. It is not owever, the Logos as mere thinking or intellection, nor a mere Theoria, ut as the Eternal Word, Who at the commission of the Father speaks hrough the Holy Spirit; therefore, it is the Logos united with the living divine Pneuma. The words of the Logos, accordingly, are spirit and life, for they demand not only the understanding but also the will and the love of the man to whom they reveal; they demand the whole man. And when we consider that the words of the Logos endure in the magisterial decisions of the Church in dogma; when we recall that dogma and the process that precedes dogma makes up the most prominent part of theology, it will be evident how great a misfortune an overbalanced stress on speculative theology implies. Such theology loses its contact with daily life; it is no longer suited to this life at all; and vitality de-parts from theology because theology falls short of its goal, which is to stir up life and love and to serve them. If four hundred years ago, at the dawn of modern history, theology had most miserably failed, the guilt, as Karl Adam convincingly asserts, lay in this, that "theology, ured by the Aristotelian concept of knowledge, went all too far out n the thin ice of abstract concepts and lost sympathy with everyday ife."[11] And if again today our theology has become so much a matter f the intellect alone and if interest in it lies almost exclusively within e schools, then we have the responsibility of remedying its sterility d of placing it anew in the Church-life of the present. This demand is complete accord with the attitude and the love of all great theolo-ns toward theology. For, to cite Scotus again, a sterile theology es rise to many evil consequences, among them the danger of ex-ing the faith to ridicule—"ex hoc exponeretur fides derisioni."[12] viously, the efforts of theologians who seek to introduce a change d support and encouragement, and this will come only if the real portance of their endeavors are fully understood and appreciated.

c) The Meaning of Theology

It is again the liberality of God that through Christ has given grace and revelation. And God gives us these gifts that we may le to know and love Him more and become more intimately united w Him. In other words, God is lavish in bestowing His benefits upon so that we may come to understand more thoroughly the meaning purpose of our existence, which is to love Him. Through supernatu grace and revelation Christ obliges the Church to a love of gratitu "Habet ergo (Christus) influere gratiam in totam Ecclesiam; ergo Ecclesia sibi specialius tenetur."[13] Love is the goal to which revelat and theology must lead us, in that they show us God in His amiabil

So it is that theology serves man according to the will of God teaching man his purpose in life. Revelation and theology show God as He exists in the Blessed Trinity, for example, with the purp that our love be directed to the right object. "For. . .the will ignor of the Trinity is likely to err in loving or in desiring its end, by de ing to enjoy one person alone." Revelation and theology further sh us God as the Creator of the world, and again with the purpose of citing to love: "For the will ignorant of God as Creator of the worl likely to err in not returning to so great a love the gratitude it deser for such a communication of its goodness for our welfare." Finally, r elation and theology give us a knowledge of the economy of our demption, and this again with a view to love. "The will ignorant the matters pertaining to our redemption is likely to err by not rep ing the love owed for such a benefit; and likewise for other matt of theology."[14] We are especially indebted to God on account of sufferings undergone by His divine Son for our salvation: "Christus. sua gratia passionem suam ordinavit et obtulit Patri pro nobis, et id multum tenemur ei." Christ voluntarily sacrificed Himself to the Fath in suffering for us; therefore we are greatly indebted to Him. F while the redemption of man could have taken place in some oth way, Christ, of His own free will, wished to redeem us in this mann Therefore we are very much indebted to Him—multum tenemur ei more so, indeed, than if He had had to redeem us necessarily in th way and in no other: "ideo ad alliciendum nos ad amorem suum, credo, hoc praecipue fecit, et quia voluit hominem amplius teneri Deo I believe, therefore, that it was in order to draw us to His love that did all this, and because He wished to bind man more closely to G in love."[15]

The spirit of Scotistic theology, therefore, is love. And Scotus d mands of theology "quod extendatur ad dilectionem finis,"[16] that it le

o love God as its final end. The theology of Scotus conceives this tion between God and man not so much legal relation but rather relation of love. All revelation and theology has the goal of pre- ting to us the amiability of God: "Quaecumque conditiones tradun- de fine, magis natae sunt ostendere appetibilitatem finis."[17] If our ology had always remained conscious of this purpose of making own the lovableness of God Who is our end and goal, there would be need to deplore the lifelessness of theological studies. Raoul Plus tes only too truthfully when he says: "It is a sad fact, but a person study a whole semester "de Verbo Incarnato" without even once oming astounded or excited, without even once experiencing within nself feelings of wonderment and love. All that one seems to hit on is the cold, bare armour of concepts. The theological tracts are en through one after the other, just as the most beautiful flowers taken in botany according to the herbarium; and yet the reality at would render theology comprehensible is so full of life. Why is this e so little lived? How does this remarkable capacity of man to live a ouble life develop constantly to conceive of God with the intellect and yet scarcely in that very act to think of God, hardly to wish to surrender oneself to God? Let us be on our guard against the tawdry attainment of neatly separating life and study; we should live what we think. There is nothing more that study demands. Surely methods and enthusiasm, lectures and sermons, are different things. But even if they are different, they gain nothing if they are to march side by side all oo stubbornly separated. . .By means of meditation on the subjects of tudy, that which is dead shall become living, Christ shall rise. An urge do should be born of a dogmatic text from Denziger, or from a tation from the Fathers. Woe to the science that does not lead to ve. We dare not pass over truth with half a soul, especially when it a case of these truths. We cannot do enough in their regard; we must nprehend them with all our being."[18]

As we have seen, Scotus strongly emphasizes the liberality of God, by reason of this divine liberality we owe God love and gratitude. ordingly, it is fully in harmony with his system to hold the accepta- theory which leaves the work of computing merits to God. In ac- with this bent of mind, Scotus also had to make the attaining of ledge dependent in the greatest possible manner on the liberality od, just as Bonaventure had done in the theory of illumination. here we cannot enter into the question more in detail. Scotus' of knowledge, discussion of which we must forego here, demands e knowing subject: humility, reverence, piety, a kind of congen-

iality with regard to the object, and loving desire—a sort of know
eros. These are the same theoretical prerequisites of knowledge
today are again being strongly emphasized.

5. *Visible Creation*

To man, created out of love and for love, God gave revelatio
all other gifts as immediate means to his destined end (propinq
ad finem) in order to bind man more closely to Himself thro
debt of gratitude. But that was not sufficient; God wished to
man to love even more, and therefore gave him still more. God de
all that is less near the final goal (*remotiora ad finem*), that i
visible world. This stands in the fifth place in the order of values.
willed and created the world that it might serve man and that
should be its immediate end: "Deus. . .vult propter illos (scil.
destinatos) alia quae sunt remotiora, puta hunc mundum sensib
ut serviat eis. . .Igitur quia Deus vult hunc mundum sensibile
ordinem ad hominem praedestinatum. . .Homo erit finis mundi
sibilis."[19]

Love is the prime motive and the ultimate meaning of visible
tion. Thus Scotus in his build-up of the world-picture remains thor
ly consistent in the sense that he has love rule all. God, out of
divine liberality, decided to make the world. "Whatever God c
outside Himself, He causes out of the greatest charity."[20] In orde
reveal His being in the reality of the world, He created things ou
His most liberal goodness as a further revelation of His love for
"Propter bonitatem suam communicandam. . .plura in eadem s
produxit."[21] Entirely in accord with the mind of Scotus, Karl A
writes: "The world from that viewpoint is not a *work* of God, bu
absolute will to communicate, a form of His gracious revelatio
self. . .Empiric things are the seal through which God seeks to
known and contemplated. They are, so to say, though not perfe
transparent, the goal and the culmination points of a special move
of love emanating from God, points become visible to our mortal ey
Because the immeasurable goodness of God cannot show itself s
ciently in *one* created thing, God creates many things in order to re
Himself visible in creation in the most effective way. "His good
one and simple existing in Himself, is manifested many times in m
things at the same time, so that in no one thing can His total good
be manifested, because nothing can attain to the divine perfection."

Accordingly, creation reveals God to man in a new way. Man
know God and praise Him in creation. The world is a new gift of G
to man, for whose use the things of earth have been made. And in

h as man enjoys these gifts as benefits from God, he should loving-
ive thanks, and in this way realize his goal in life, which is love. If
were not to recognize in creation a benefit of God and lovingly to
nk Him for this gift, he should find himself on the wrong path:
or the will ignorant of God as the Creator of the world is likely to
by not returning to so great a love the gratitude it deserves for
h a communication of its goodness for our welfare."[24] Hence, crea-
n has the purpose of leading us to love.

6. *Sin and Redemption*

God sees in the order of intention (in distinction to the order of
ecution)[25] in the sixth place the sin of man: "God. . .foresaw those
o would fall in Adam."[26] He permits the fall into sin.[27] And now the
ct that God in His deepest being is love and not law is made mani-
est again in a new splendor. If He were law, He would have had to
unish sin in full measure. He would have had to damn us all as a
"massa perdita et damnata."[28] But instead of this, His whole being,
His love, took action to help and save. Thus the freely giving love of
God becomes a helping and a saving love.

Finally, in the seventh place, in the order of intention, God sees
Christ coming as a suffering Redeemer instead of as a glorified King:
"From this that God saw that Adam would fall, He saw that Christ
would redeem in this way."[29] If there had been no sin, Christ would
have appeared as a glorified and impassible King from the very first
moment of His Incarnation: "The Christ would not have been a passi-
ble man, nor mortal, nor having such dispositions in the flesh, but His
body would have been glorified at once"[30] "and Christ would have been
wholly glorified immediately."[31] The glory of the flesh of Christ is a
lesser good than the glory of the saved. Therefore it is not against the
principle of order if Christ, for the sake of a higher good, that is, the
glory of the blessed, gives up the glorification of His body and postpones
it until His resurrection: "Glory would have been given to the flesh
of Christ immediately, except that because of a greater good it was
stponed, that the human race might be redeemed from the power of
e devil; for the glory of the blessed to be redeemed through the
ffering of His flesh was a greater good."[32] The King of creation waives
right to the glorification of His body in order to save a sinful and
thless people. "God saw the Mediator coming to suffer, to redeem
people, and He would not have come to suffer and redeem unless
meone had first sinned; nor would the glory of His flesh have been
tponed unless someone had to be redeemed."[33] Scotus' conception of
work of redemption, therefore, does not present the activity of

God's love for man in a dimmed light. One would be more justif
saying that new splendor was given to the concept of His love f
This is surely in harmony with the principle of "it is better to e
in praising the soul of Christ than to be deficient in the praise
to Him."[34] This principle is begotten of love. How well Scotus
it in glorifying Christ the King, Whose absolute and universal
ship he taught, and in glorifying Mary the Queen, for whose ti
the Immaculate Conception he gave the convincing argument.

VI. SUMMARY AND CONCLUSION

If we look back once more over the whole theological syste
Duns Scotus we shall be forced to admit that the Franciscan id
love found its most glorious expression and culmination in his
To recapitulate briefly, the Scotistic theology of love holds the f
ing tenets: Since God is love, He wills to have co-lovers. Therefo
decrees first of all the Incarnation of the Son, so that Christ m
the highest *Ens condiligens* outside the divinity. But that did n
isfy God's love; He willed to have still other co-lovers. Therefo
decreed the creation of Mary as the second highest creature. But
that did not suffice. Accordingly, He created the angels, likewis
of love and for love, that they, like Christ and Mary, might realiz
meaning of their existence by loving. But even with this God's
was not satisfied; He willed to have still other co-lovers. Therefo
created man, again out of love and for love. Thus the meaning o
life is simply this: to love and to perform acts of love for the h
of God. Yet even with this the overflowing love of our God wa
content. He willed to render the fulfillment of our task in life
certain by its very nature. Therefore in Christ He gave us revelati
a new gift, that through it we might become more acquainted
God's love, that we might love Him in return, and thus realize
greater degree the purpose of being. He gave us revelation becaus
willed that man be more closely bound to Him.[35] He gave us re
tion that for the sake of this new gift we might love, be more and
obliged in love and to love, and thus all the more certainly fulfil
purpose of our being, which is to love. But even with revelation
liberality of our God was not exhausted. He willed to oblige man
more in love and hence He created the visible world and created i
man, so that everything in creation is a gift of God to man: "God
because of them (the predestined), this sensible world, that it m
serve them."[36] The visible world as a gift of God to man has again
meaning, as objective glory of God, to lead man to the subjective g
of God, to affections of gratitude and of loving admiration toward G

hat in this way man might realize his purpose in life, which is to

But man, so richly endowed and therefore so bound to gratitude,
ead of showing himself grateful, sinned; and therefore God's love
ne forth in new splendor. He did not reject man but decreed his
emption through the death of His only and well-beloved Son. For
reason and for our sake, Christ waived until after His resurrection
glory due Him from the first moment of His incarnation. Thus the
rld-plan of God was not destroyed, but merely altered, on account
in.

As we have seen, the scientific embodiment of the teaching of the
aph of Assisi, Saint Francis, appears in the theology of John Duns
tus. We might even venture to assert that in Scotus the Franciscan
al of love reaches its culmination, that is was given to Scotus to sing
hymn of divine love in a manner not granted even to the ecstatic
rancis or the seraphic Bonaventure. Scotus is the first of these to give
Christ as King and to Mary as the Immaculate Queen the place due
hem in the world-plan, and thus he adds the final ornament to their
rowns. Scotus' complete system, clearly the product of far-seeing and
constructive genius, offers in view of its unity and completeness in-
umerable motives that bid fair to impart a new orientation to modern
theology.

Fr. Elias Koppert, O.F.M. (Transl.)

(Conclusion)

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Consecrated Virginity

Fr. Philotheus Boehner, O

Franciscan religious life, as we have all heard so often, is ba and fundamentally the imitation of Christ according to the prece the Gospel. In his first Rule, our Seraphic Father quoted the wo the Master to show his followers what would be demanded of them. rule and life of the brothers is this, that they live in obedience, in tity, and without property, and follow the teaching and the foo of our Lord Jesus Christ who says: "If thou wilt be perfect, go sell thou hast and give to the poor and thou shalt have treasure in he and come follow me" (Mtt. 19:21); and "if any man will come me, let him deny himself and take up his cross and follow me" 16:24); likewise, "if any man come to me, and hate not his fathe mother and wife and children and brethren and sisters, yea and hi life also, he cannot be my disciple" (Lk. 14:26); and "every on hath left house or brethren or sisters or father or mother or wi children or lands for my name's sake, shall receive a hundredfol shall possess life everlasting" (Mtt. 19:29).

Obviously, the perfect imitation of Christ entails the sacrifi things that are natural goods, even divinely-ordained goods. To tak vows of poverty, chastity, and obedience leaves the religious with cious little of his own. He sacrifices or makes holy to the Lord (w is the root meaning of the word) all that he is and has and do then becomes his task to grow daily in the likeness of the Cruc "unto the measure of the age of the fulness of Christ" (Eph. 4:13), whom he is nailed to the cross by the vows. If he is true to his voca he will one day be able to say: "With Christ I am nailed to the c And I live, now not I, but Christ liveth in me" (Gal. 2:19). But if vows demand total self-surrender and self-sacrifice, they also pro eternal treasure in return. If the vows mean death to the natural they mean life and joy and glory to the spiritual man.

1. *The Vow and the Ideal*

Although poverty is generally considered the distinguishing c acteristic of Franciscan life, it can be rightfully said that chastity i foundation and center. We are not speaking of the vow of chastity in legal aspects, however, but in its perfection and fulfillment in the i

consecrated virginity. The vow is simply renunciation, negation. It ks boundaries and erects barriers that may not be overstepped with- guilt. For the legal requirements of the vow it is sufficient merely avoid sins of sexual impurity and to live in celibacy. When these uirements are met, the obligation of the vow is satisfied. But the fect fulfillment of the vow extends far beyond this and reaches to ideal of virginity. This ideal, of course, does not bind in conscience t least not directly, but only in so far as religious are obliged to ive after perfection. Obviously, ideals being somewhat intangible and sive of legal definition, it would be difficult to establish boundaries them binding in conscience. The ideal of virginity must always re- in more or less a matter for the individual to realize in the depths of own soul.

Briefly, the ideal of consecrated virginity is not so much abstinence continence, a keeping together, a perfecting, a conserving or con- ntrating of powers and personality so that on a higher level these fac- ties may be released for a more intense activity of love. The denial man's natural and divinely ordained powers entailed in the vow of astity is balanced by a more perfect fulfillment on a supernatural lane in the ideal of virginity, which ideal is rooted in love of God. Thus the perfection of the vow of chastity is abstinence; the perfection the ideal of virginity is love.

2. *Celibacy as an Evangelical Council*

Celibacy is an evangelical counsel. We have the most cogent proof this in the example of Christ Himself who lived a life of celibacy and summate chastity. The example of Mary, the Virgin Mother, and Saint Joseph, who was wedded to her in perfect love and continence, d further proof, as do the chaste lives of Christ's most intimate friends, e celibate John the Baptist and John the Evangelist. Christ made it ar, however, that celibacy is not for all men, but for a chosen few; d that celibacy itself possesses no intrinsic value, but receives extran- us value when it is embraced "for the kingdom of heaven". As we d in the Gospel of Saint Matthew (19:11-12): "Not all men can accept s teaching, but those to whom it is given. For there are eunuchs who re born so from their mother's womb; and there are eunuchs who e made so by men; and there are eunuchs who have made themselves uchs for the kingdom of heaven. He that can take it, let him take it."

It is not necessary here to go into detail concerning the scriptural is for virginal chastity nor to discuss the place of celibacy in the tory of religion. It is sufficient for our present purpose to point out

that the Church has always recognized the state of virginity as of gious value, and has so treasured celibacy "for the kingdom of hea that she has always urged it for her clergy.

3. *Celibacy as a Sacrifice*

Through the vow of chastity the religious binds himself to ob celibacy in its highest form. He makes a solemn and public declar that his body is the property of God, and that he no longer ha right to give his body to another in the marital union. As long a vow binds, the religious sins grievously if he attempts to, or act does, contract marriage. It is not the Church, not the ecclesias authority, but the religious himself who after mature deliberation with free determination responds to the call of God and binds hi under pain of mortal sin to live in chaste celibacy for the rest o life. The vow is a contract between the individual and God; the Ch merely blesses the contract and ecclesiatical authority protects it by

The vow of chastity further obliges the religious to refrain whatever is forbidden by the sixth and ninth commandments. the vow transforms into the virtue of religion the general obligatio all Christians to lead a chaste life. From this it follows that a sin ag chastity is not only a transgression of the divine law, but is an i aimed directly at God himself, to whom and for love of whom the was made. Consequently, for religious a violation of chastity is al sacrilege. On the other hand, if an act of impurity is so much the m base in a religious than in a person not bound by vow, by the same to the purity of a religious is so much the more elevated above the pu of one not bound because it is a continuous act of divine worship. faithful observance of the vow of chastity, even in its negative as of abstinence, is a continuous prayer of the highest value.

The observance of the vow of chastity is a great and often dee painful sacrifice. It is diametrically opposed to the natural man, rather, to the very nature of man. The vow of chastity is of such h value because it means the sacrifice of that which itself ranks am the highest values. Accordingly, the full sublimity of the vow of chas becomes clear only when the natural and supernatural values of m riage is fully understood.

Marriage, as has been stressed so pointedly by contemporary s itual writers, is a kind of reflection of the life of the Blessed Trin Just as the love of the Divine Persons for one another is ever active a productive and unifying, so also is the love between husband and w Of its very nature marriage possess sublime dignity. It was instituted

d primarily as the means for propagating the human race, and in purely natural sphere there is nothing greater than human procre- on. But over and above this, marriage has the further purpose of oviding man and woman with the natural means of leading each other ward perfection, toward mutual fulfillment and completion in the ysical, intellectual, and spiritual spheres. We have only to recall that rist raised marriage to the dignity of a sacrament to realize its value. erefore Saint Paul remarked: "This is a great sacrament; but I eak in Christ and in the church" (Eph. 5:32). The Church herself es the symbolism of marriage to express her most profound mysteries.

Obviously, then, the dignity of marriage is worthy of our deepest spect. Those who have renounced it for love of God would do well to ep in mind that religious celibacy became higher than the married ate only as a consequence of original sin, and it is higher only objec- ively. Subjectively—that is, considering the individuals as such—mar- ried persons can reach a much higher degree of sanctity than religious celibates. A religious, therefore, who would truly understand the sub- limity of the vow of chastity must first convince himself of the sub- limity of the married state. Any religious who despises marriage and embraces continency out of a feeling of superiority is dangerously out of harmony with the mind of the Church. The Synod of Gangra sol- emnly declared: "If anyone lives unmarried or continent and with- draws from marriage out of contempt and not because of the beauty and sanctity of virginity, let him be anathema. If anyone who, for the sake of the Lord remains unmarried, proudly looks down upon married peo- ple, let him be anathema."

The value of the vow of chastity, then, lies in the fact that it entails renunciation of a great good. When a religious gives himself to God in chastity, he offers a sacrifice not only of his physical powers but of his whole personality. For as marriage involves the entire physical, in- tellectual, and spiritual make-up of man and woman, so also does the nunciation of marriage. Religious renounce the natural sweetness and mfort of sharing life with a beloved and trusted partner, together with joys and purifying sacrifices inseparable from parenthood; they up the pleasures of home-making, the stimulation of having child- to provide for, the satisfaction of being masters and mistresses in r own households. All these desires are deeply rooted in the nature man, and all religious, if they are normal, well-balanced human gs, feel the renouncing of marriage as a sacrifice on both the phys- and spiritual level. It is exactly right that they should; for it is when the vow of chastity is recognized and felt as a sacrifice of

the highest value that it can be truly pleasing to God. This is a that should be kept in mind especially by those who are entrusted the training of candidates for the religious life. Any young ma woman who does not possess the qualities required for marriage parenthood can hardly be expected to qualify for the religious life. if fear or contempt of marriage motivates the candidate, there is hope that he will ever become a worthy religious.

For most religious, temptations against chastity will assume form of vague loneliness, of longing for love and attention, of a fe of frustration and barrenness. This is merely a sign that the na man is still alive, even though he is nailed to the cross. The best re against such temptations is the honest facing of the fact that celiba clean contrary to nature, that nature will inevitably rebel, and exactly in this lies the value of the vow of chastity. It hurts; it always hurt, sometimes more, sometimes less; and it will hurt on ligious more than another. But of what value is a painless sacrifice? can we honestly say we are nailed to the cross with Christ if w not feel the stinging pain of the nails? The vows are meant to and they always will. This is the reason why the mere legal observ of the vows, without any attempt to strive for the ideals behind t cause so many spiritual disasters among religious who are appar faithful in keeping their Rule. It is the ideal of consecrated virg that makes the pain of celibacy not only endurable but surpassi sweet and desirable. Without love as the vivifying force behind vows, it is doubtful that any religious can long persevere, much reach the perfection of the religious state.

It is imperative, therefore, to give young religious a clear un standing of the vow of chastity not only in its legal aspects, but and especially in its deeper significance as the ideal of consecrated ginity.

(To be continued)

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adre Serra's Devotion to the Passion of Our Lord

Fr. Eric O'Brien, O.F.M.

How do you estimate the priests that you know? It would be rather oolish to estimate any priest by his ability as an orator, or an organizer f parish activities, or a man of financial wizardry to meet the annual udget. When he stands at the altar, the priest *is* a priest in the fulness f the word. And there, on his vestments, you see the cross. The one afe standard by which to measure any man's priestly stature is the cross. And that is why some of the most important questions that Holy Mother Church asks about any candidate for sainthood are these: "Was he devoted to the Passion of Christ? Did he often meditate upon it? With what fervor and devotion? Did he strive to awaken the same devotion in others?"[1]

For ten years now, in the far west of the United States, the answers to these and many other questions have been sought regarding the priest who was the Apostle of California, Padre Junipero Serra. Suppose we page through the story of his life with those questions in mind. We might summarize them in one: "Did this priest love the Cross?"

Padre Serra lived to be over seventy, and he travelled far and wide, but everywhere we can see mingled with his foot-print, the dragging-mark of the Cross that he followed. You may know what it's like for a young man to leave home, to face danger and possible death on some distant front. You know how, as parting, people fumble and strain to fit into words thoughts that are too big for human language. They want to say something memorable and helpful to the tearful ones whom they are leaving, and to cheer their own hearts. When Padre Serra was a young man, already distinguished as a university professor in learned pain, already in demand for his eloquent sermons, he volunteered for e Indian missions of Mexico, and resolved to stay there till his death. his letter to his grieving parents before his ship sailed from Cadiz, exhorted them to make the Way of the Cross frequently.[2]

On the long and dangerous voyage of ninety-nine days, he wore a cifix on his breast during the day, and held it in his arms when he t at night.

The Franciscan missionaries, you know, were given special train-

ing at colleges like that of San Fernando in Mexico City, where P
Serra was sent. During his five months there, just two centuries
Padre Serra daily joined the novices in their Way of the Cross. In
monastery, a part of the divine office, the priest's daily recitation o
breviary, was held around midnight. Afterwards, while the others
their much-needed sleep, Padre Serra would meditate on the Pa
and death of Our Lord, and the sorrows of His Mother, until time
his morning prayers and Mass.

When he finished his training at San Fernando College, he
with him a cross, which he carried on every one of his many jour
thereafter. He held it in his arms at night, and left it on his bed
he rose. The first appointment was to the isolated mountains of ce
Mexico, in a region still called the Sierra Gorda. There his head
ters was at the town of Jalpan. On a hill overlooking it, he built a ch
of Calvary. Every Friday during Lent he would carry up that hill
his mission church a cross so large and heavy that his younger
stronger priest companions could not carry it. Then, returning to
church below, he would preach on the Passion of Christ. That ch
on the hill is gone now, but the church down there in the town
living monument to the zeal and sweaty labor of Padre Serra. Tho
he hired skilled workmen and artists for the beautiful structure
set his Indians daily an example of doing the most menial of task
assist the workmen.

The most impressive feature of the church is the octagonal ch
halfway down the nave, on the Gospel side, which he adorned
images and reminders of the Passion. There in the Sierra Gorda
had found a thousand Indians who had been baptized, but not on
them had made his Easter duty.

Throughout the year, he was piously ingenious in making Ch
real and lovable for them. But during Holy Week his priestly h
was overflowing with love for the Crucified.

On Holy Thursday he would imitate the humble Christ by kn
ing before twelve old Indian men to wash and kiss their feet. E
ceremony of the Church was carried exactly, and to the ceremonies
processions that you and I know, he would add others inspired by
own devotion. Thus, on Good Friday afternoon, he and his Indi
would re-enact the Descent from the Cross. For this, Padre Serra
obtained a large crucifix, on which hung a life-size body with mova
arms. After his sermon on the redeeming death of Our Lord, he
his Indians would carefully withdraw the nails from the hands a
feet, and tenderly lower the body from the cross, and reverently car

rough the hushed and crowded church, to that side-chapel of the
sion. There, the image would be laid on the altar in a simple coffin,
d left for the veneration of the faithful. That night there would be a
ocession in honor of the heartbroken Mother of Our Savior, and after-
rds Padre Serra would preach on Our Lady of Solitude. At Carmel
ission in California, where Padre Serra lies buried in the sanctuary,
s successor, Father Michael D. O'Connell, still holds that same moving
remony for his parishioners.

The same scarlet thread of the Passion of Christ runs through all
the story of Padre Serra. His one year's work at Mission Loreto in Old
California, now a part of Mexico, lasted from Easter to Easter, and his
biographer, Padre Palou, tells us that the faithful had never seen the
ceremonies of Holy Week performed so devoutly and solemnly. Some
years later, when he was sixty-six, we find that he said Mass on Palm
Sunday for the soldiers in the fort at Monterey in New California, and
then hurried across the hills to his own Carmel Mission, to chant the
Passion for his Indian converts.[3]

When chanting the Passion, or going the Way of the Cross, he was
often weeping, so real for him was the memory of the sufferings and
death of his Lord.

That Mission at Carmel was his headquarters during fifteen labor-
ious years as founder of the Faith along the Pacific shores of what is
now the United States. Nine missions were begun under his leadership,
and always the first step was to raise a great wooden cross which this
Servant of God would bless and venerate. At Mission Carmel, where
he is buried, the old buildings have been restored with loving fidelity
to all that history and tradition can recall. In the central patio, or
garden, the site of the original cross which Padre Serra raised has
been located, and a cross stands there again. Each morning on rising,
he would go there to pray, reading a portion of breviary before saying
Mass. There later he would recite the remainder of his divine office,
and often during the day he would venerate the cross. At night before
retiring he would pay it his evening farewell, then lie down to sleep
with the little cross from San Fernando in his arms. When the pagans
came to visit him at Carmel, he would bless them, then lead them also
venerate the cross. The soldiers and the convert Indians soon learned
follow his example of manly recognition of our immeasurable debt
Christ.

Once, on a journey through the California wilderness, Padre Serra
suddenly surrounded by a howling crowd of pagan Indians who
d lain in ambush. But this holy priest was always hoping and pray-

ing for the crown of martyrdom, and he was far from fear. Wh made the sign of the cross over them and addressed them kindly, became his friends.

Long before that, one time down in San Diego, on the feast Assumption of Our Lady, the pagan Indians attacked the little ish camp. Padre Serra quietly remained in his brushwood hut, ho in one hand the image of the Blessed Virgin, and in the othe course—a crucifix. As he wrote about it afterwards, "With suc fenses, I was sure that either I would not die, or would at any ra well, although I am so great a sinner."[4]

In another letter, where he discusses the difficulties of missi life, he says, "but my Lord Jesus Christ had to pay an immeasu greater price for these poor people".[5] In 1775, when he wrote re ing a small crucifix, he called it "the principal object of our pr ing".[6] In all his Indian missions, in the Sierra Gorda, and later i California, and finally in our New California, he erected the W the Cross in every church, and, hardly more than a week befor died, feeble as he was, he made the Stations of the Cross on F with his people for the last time. On the afternoon of August 28, in his simple little room at Carmel Mission, he lay down on hi of boards and, as always, took the cross in his arms. A few mi later, when his brother priest went in, Padre Serra was, as he w asleep in the Lord.

There are many stirring splendid things that are recorded, or alive in loving tradition, about Padre Serra's spiritual greatness, th that you and I could profit by immeasurably and eternally. I hop have the opportunity of telling you much more about him.

To see Padre Serra crowned as a saint would mean great ins tion for his beloved California, and his native land of Spain, and missionary training-ground of Mexico. His canonization depends upon the learned historians and experts in church law than upon prayers of people like yourselves. For the Glory of God and the of men, please pray for the Cause of Padre Serra.

[1]Rev. A. M. Santarelli, O.F.M., "Codex pro Postulatoribus," (Rome), 1929, p [2]Junipero Serra to Francisco Serra, Cadiz, Aug. 20, 1749. [3]Serra to Lasuen, Mon March 22, 1779. [4]Serra to Juan Andres, San Diego, Feb. 10, 1770. [5]Ser Andres, San Diego, July 3, 1769. [6]Serra, Memorandum, Monterey, July 3, 1775

THE ANNUNCIATION

With spring's damp breeze God fans Her fervid lip;
In oozing balm from last fall's upturned leaves—
Dark, plow-torn, new-exhumed—Her soul perceives
His promise—a unique Blossom meant to slip
In fresh-sprung grass and rival reds that strip
Chalcedony's green field. Over silent eaves
With young Earth's herald bird the rainbow steeves
To merge at dusk in starry Noah's Ship.
Then white-plumed Gabriel's wings brush close. He hails
The gracious Maid, and with Her *Fiat pens* the Tree
That makes of God a man—a clay-wrought key
To a Womb that shrines, in answer to man's wails,
Love's consuming flood of grace, for Three
Abide in one—the Dove, Her Child, and She.

Sister Mary Amandine, C.S.S.F.

A FIGURE OF FRANCIS

On Boston Common
at Christmas time
the stony image
of Poverello
stood like a man
transfixed in grace
and yet he was
most ill at ease,
stone being so
unlike him—
rigid in form
he was not free;
up toward the hill
under the dome
of candied gold
the Christ Child
kingward comes
in jubilant
birth where only
last hot July
the sailors lingered
in languorous heat,
and only the very
weary wept while
the dead drunk fed
on the faded grass
provided by
a benevolent State
and the just tax-
ation of the common
folk—Poverello,
how still you stare
from your granite
cowl toward the
green-cribbed hill
where Jesus lay,
till redwings rush
from your snowy hands
and dance like fire
in your ashen eyes.

Thomas P. McDonnell

Book Review

THE RADIANT CROWN OF GLORY, by Very Rev. Thomas Plassmann, O.F.M., Benziger Brothers, Inc., New York, N. Y. $3.50 258 pages.

In this glorious Marian Age, the volume of Literature on the Mother of God keeps fitting pace with a growing devotion to the "Singular Vessel of Devotion," and it is at once an active source and fortunate sequel of our love for Mary. That too much be written on the subject of God's Mother is not possible. At the same time this exalted theme exacts of an author the very best thoughts of his mind written as masterfully as possible, but only after being purified in love's furnace of prayer; especially when the theme is narrowed down to that glorious prerogative, the Immaculate Conception, Mary's radiant crown of glory.

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Fr. Leonard Perotti, O.F.M

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Apostolic Constitution 'Sedes Sapientiae' of Pope Pius XII

✠

PIUS THE BISHOP
SERVANT OF THE SERVANTS OF GOD
FOR A PERPETUAL MEMORIAL

The most holy Virgin Mary, Seat of Wisdom, Mother of the God and Lord of all knowledge,[1] and Queen of the Apostles,[2] in whose honor We have dedicated an entire holy year, is rightly considered the special Mother and Teacher of all who, embracing the religious state, strive also to carry on the apostolic warfare of Christ the High Priest. For to apply themselves effectively to a preparation and formation for so great and exalted a vocation—religious, and at the same time priestly and apostolic,—they will have special need of her leadership and help. For she is the appointed Mediatrix of all graces pertaining to sanctification, and is rightly called the Mother and Queen of the Catholic priesthood and apostolate. Accordingly We earnestly implore her help, that she who has been a Counselor of heavenly light to Us in prescribing these norms, may assist those who have the duty of putting them into effect.

In this Apostolic Constitution, Pope Pius XII promulgates certain principles and approves some general norms which should govern the training of religious clerics. Although the Constitution is concerned primarily with Religious who are studying [illegible] for all Re[illegible]

I

RELIGIOUS VOCATIONS ALWAYS FLOURISHED IN THE CHURCH

By the greatest kindness of the Provident God, it has alw pened through the course of time that Christ the Redeemer spired specially loved souls with an interior and somewhat voice, inviting them as He invited the young man who aske about eternal life: "come, follow me."[3] And many of these hav this call from God and immediately made their own the pub claration of the holy Apostle: "behold we have left all things a lowed you,"[4] and these our Lord has made "fishers of men,"[5] a ected them His "workers"[6] sending them "into his harvest."

Religious and Priestly Vocation

And this happens today just as in ages past, for every da witness a more frequent and more intense association of the reli state with the priestly dignity and apostolic office. For the mon old were usually not ordained priests; however, a few of them were pelled almost out of necessity to receive the priesthood, so the pe would be converted to the Christian religion, but these monks tically withdrew from religious observance. And afterwards not all Mendicant Friars were obliged by their Rule to become priests, though they were imbued with a wonderful apostolic spirit. Ind the holy Father of Assisi himself was not ordained a priest. On other hand the Canons Regular and especially the Clerics Regu accepted from God the special vocation of receiving and exerci the sacred Orders. And from that time on, innumerable clerical Con gations and Societies have imitated their example, living in comm And now, by the providence of God which provides for the need every age, there are added to these Societies several secular and c ical Institutes.

Furthermore, at present, even among the more ancient Orders the Latin Church which are not formally designated as lay comm ities,[7] all the members, excepting those who are called lay broth or coadjutors, are destined for the priesthood, and it is absolutely quired that those who undertake the government of these Orders priests.

Diocesan and Religious Clergy

Whereupon in our times the Church enjoys a large multitude of ers, who strive to acquire perfection by observing the gospel els, and at the same time undertake the priestly ministry. The ude of these men constitutes the religious clergy, which stands by side with the secular or diocesan clergy, and between them s, in a brotherly way, a holy rivalry, and mutual friendly help. his takes place under the one and same supreme authority of the n Pontiff, while always preserving intact the authority of the ps.

Need of Norms

Nevertheless it is evident to everyone that if this religious clergy attain its twofold end properly and securely, it needs the most norms to regulate and promote the religious, clerical and apostolic truction and formation of its members. The Constitutions or Sta- tes of the individual communities, which regulated the course of ndies and the instruction of the young men, took care of this neces- ity up to now. And in addition, there were prescriptions and recom- endations on this matter given by the Holy See. Nevertheless for a long time now there have not been any general ordinations, properly co- ordinated and complete, supported by the Apostolic Authority, to be observed everywhere by everyone. But such an important work, which is of the highest importance for the good of souls requires these Or- dinations, if the training of religious clerics is to be safely provided for, and happily brought to perfection by the proper effort.

Vigilance of Apostolic See

For such an important work requires the constant vigilance of this Apostolic See; and just as the clerical diocesan schools, as public institutions in the Church, are under the active care and constant con- trol of the Holy See through the Sacred Congregation of Seminaries and Universities,[8] in the same way and for the same reason, schools of the states of perfection, recognized and protected by the Church, are public, and are subject to the authority of the Sacred Congregation of Religious.[9]

Establishment of Special Commission

Because of these many reasons, in the year 1944 We ratified, with- this same Sacred Congregation, "the erection and establishment. . . a special Body or Commission of chosen men, to deal with all ques- ons and matters pertaining in any way to the religious and clerical

education of candidates, novices, and junior members of all rel
congregations and societies living in common without vows, as w
to their training in letters, science and the ministry."[10]

This Commission of skilled men, from various Religious C
gations and nations, inspected all the pertinent documents then in
and everywhere gathered information, in accord with the circular
addressed to all Superiors General.[11] This Commission had alrea
complished outstanding work when the Congress on the States o
fection was summoned in 1950. The opportune suggestions made
Congress were later used in re-examining and revising the draft
they had already prepared. This was then submitted for Our app

Now, therefore, We are publishing a number of Statutes, pre
by some fundamental norms and principles regarding the reli
clerical and apostolic formation of students. From now on, these
ciples and norms are to be observed by all.

II

TWOFOLD ELEMENT IN VOCATIONS

First of all we wish everyone to know that the foundations o
entire religious, priestly and apostolic life, which is called d
vocation, consists of a twofold essential element, one divine, the o
ecclesiastical. The first element, God's call to enter the religiou
priestly state, is so necessary, that if it is lacking, we must say that
very foundation upon which the whole edifice depends is absent

Call by God

He whom God does not call, is not moved or aided by His gr
For a true vocation to any state in life must be called, in a certain se
divine, inasmuch as God himself is the principal Author of all
states, and of all natural and supernatural dispositions and gifts.
all the more must the religious and priestly vocation be called,
actually be, a vocation given by God, for this vocation shines forth
such brilliant eminence, and is gifted with so many and so great hon
as could come only from the "Father of lights,' from Whom "is e
good gift and every perfect gift."[12]

Call by Church

Now let us consider the second element of a religious and pri
vocation, which the Roman catechism describes in these words: "t
are said to be called by God, who are called by the lawful ministers
the Church."[13]

This does not contradict what We have said about divine vocation,
ther it is very closely connected with it. For the divine vocation to
he religious and clerical state, inasmuch as it is something by which
member of the Church, which is a visible and hierarchical society, is
destined to lead a life of sanctification publicly, and to exercise the
hierarchical ministry, this vocation must be guided and accepted by
the hierarchical rulers to whom God has committed the government of
his Church, and confirmed by their authority.

Duties of Vocational Directors

Therefore all should note how much is incumbent upon those selecting and testing vocations of this kind. They must never in any manner force anyone to the priestly or religious state,[14] nor entice or admit anyone who does not show true signs of a divine vocation; likewise they must promote on one to the clerical ministry, who shows that he has received from God only a religious vocation, nor should they confine to or direct to the secular clergy those who have also a religious vocation from God; and finally they should turn no one from the priesthood who by definite signs gives evidence of being called by God to that state.[15]

For it is manifest that those Religious who aspire to carry on their apostolate in the ranks of the clergy, and for whom these norms are laid down, must possess everything which is required to establish firmly this many-sided vocation—religious, priestly and apostolic. Therefore all gifts and qualities, which are considered necessary for fulfilling these exalted offices, must show themselves in the aspirants.

III

VOCATION REQUIRES DEVELOPMENT

Furthermore it is clear to everyone that the beginnings of a divine vocation and the qualities needed for it, when they are present, require education and formation, if they are to develop and mature. For nothing appears perfect at the instant of birth but acquires perfection by advancing gradually. In supervising this development, all circumstances, both of the one divinely called and those of places and times must be considered, so that the determined purpose may be effectively attained. And thus the education and formation of the younger members must be secure in every way, prominent, solid, entire, wisely and courageously accommodated to the needs of the day, be they internal or ex-

ternal; and this formation must be constantly cultivated and te with vigilance. This is expedient not only for the perfection of relig life but also for a priestly and apostolic life.

Qualities Required in Superiors

As we know from experience, these things can be accomplished by approved and carefully chosen men, outstanding for their le ing, prudence, discernment of spirits, and other human qualities. T must have had varied experience with man and events, be truly fil with the Holy Spirit, and they must give the young men an example every virtue. For it is evident that students, in the course of their stru ction, are influenced more by virtues and good deeds, than wor ds.[16]

Teaching of Council of Trent

In carrying out this most serious duty, let the educators' first ru be the one given by our Lord in the Gospel: "I am the good shepher the good shepherd lays down his life for his sheep. . .I am the goo shepherd, and I know mine and mine know me."[17] St. Bernard express this thought in these words: "learn that you should be mothers of su jects, not their lords; strive more to be loved than to be feared."[18] Th Council of Trent itself in its exhortation to Ecclesiastic Superiors "co sider s that they must be warned first of all to remember that they ar shepherds and not slave-drivers, and that they so rule over their sub jects as not to domineer them but to love them as Sons and younge Brothers; they should endeavor to deter them from wrongdoing by exhorting and warning them, lest they be obliged to administer du punishment after faults have been committed. Yet if through huma frailty their subjects do wrong, they must observe the precept of th Apostle, and reprove, entreat, rebuke them in all godliness and pa tience; for kindness is more effective in correcting than harshness exhortation better than threats of punishment, kindness better than in sistence on authority. If in view of the seriousness of the crime there be need of punishment, then they must combine sternness with mildness, judgement with mercy, severity with gentleness, so that disci pline, so salutary and essential to public order, be maintained without harshness and that those who have been punished may amend their ways, or, if they refuse to do so, the others may be deterred from wrongdoing by the salutary example of their punishment."[19]

Methods of Instruction

Moreover, all who in any way have the duty of instructing religious should remember that this type of education and formation must be imparted with organized development and, in as far as possible, suitable methods and means of instruction should be used for all. Instructors should remember that education must include the whole man under all the aspects of his vocation, to form him truly and in every way "a man perfect in Christ."[20] Regarding the resources and methods of instruction, it is obvious that the means which nature itself supplies, and what modern human investigation offers, provided it be good, are not to be rejected, but are to be considered as of great importance and wisely adopted. Nonetheless there is no error worse than this, that in the formation of such chosen pupils one should base his efforts solely or too much on the natural methods of this age, and consider of less importance the means and resources of the supernatural order or neglect them in any way whatsoever. For to attain the religious and clerical perfection filled with apostolic fruits, supernatural resources, as the sacraments, prayer, mortification and other like means are not only necessary, but primary and absolutely essential.

The Natural Foundation

However, when this order of methods and means is observed, nothing should be neglected which is helpful in any way for the cultivation of all the natural virtues and for the manly formation of the whole human person. For supernatural formation, both religious and priestly, is closely connected with the most solid foundation of natural goodness and a refined human nature.[21] For men's way to Christ is made more easy and more secure, insofar as "the goodness and kindness of God our Savior"[22] is more evident to them in the person of the priest.

Primacy of the Spiritual

But although all must consider the human and natural instruction of the religious clergy as a matter of great importance, nevertheless in the overall courses of the formation, the supernatural sanctification of the soul has, without doubt, the first place. For if the Apostle's warning is valid for every Christian: "This is the will of God, your sanctification,"[23] how much more is he held to this who has not only been raised to the priesthood but has publicly professed that he is to acquire evangelic perfection itself? Indeed he is appointed by his office as an instrument in the sanctification of others in such a way, that the

salvation of souls itself and the increase of God's kingdom greatly pends on his own sanctity.

Obligations of Religious Profession

Therefore, let all the members of the states of evangelic perfec remember, and frequently consider before God, that for them to charge the duty of their profession it is not enough to avoid m sins, or even, with God's help, venial sins, nor is it sufficient to only materially the precepts of their Superiors. Neither does it su for them to observe their vows or promises which oblige in conscie or their own constitutions, according to which, as the Church he prescribes in the sacred canons, "each and every religious, superio well as subject, is bound. . . to order his life and thus to tend to perfection of his state."[24] But they must do all these things with c plete devotion and burning love, not only because these duties unavoidable, "but also for conscience sake."[25] For if they are to be to climb to the heights of holiness and offer themselves as vital sou of christian charity to all, they must themselves be aflame with a bu ing love for God and neighbor and be equipped with every virtue.

IV

INTELLECTUAL AND PASTORAL FORMATION

When this sanctification of the soul has been provided for, most effective intellectual and pastoral training of the religious cle must be taken care of. And because of the great importance of t matter and the consciousness of Our supreme office, We wish to p pose and recommend a bit further some more general principles.

A solid and complete intellectual formation and development all the members of these religious societies is of the greatest necessi This necessity can be seen clearly in the threefold dignity—religio priestly and apostolic—which shines forth in the Church of God.

Union with Christ Necessary

Let the religious men to whom this outstanding office has be given remember that, truly seeking God alone and clinging to Hi they should contemplate the things of God and teach them to other Let them remember also, that they cannot perform this most ho duty correctly and fruitfully and bring about a sublime union wit Christ, if they are without that full and profound knowledge of Go and His mysteries, which must be perfected without ceasing and mus be drawn from the sacred doctrines.[26]

Instruction in Ecclesiastical Studies

The priestly dignity which clothes the legate of the Lord of knowledge,[27] and in virtue of which he is called in a special way "the salt of the earth and the light of the world,"[28] demands a full and solid instruction, especially in the ecclesiastical disciplines; for instruction of this kind can nourish and strengthen the spiritual life of the priest himself and keep him immune from every error and devious novelty. This instruction, furthermore, makes him a faithful dispenser of the "mysteries of God"[29] and a perfect man of God "equipped for every good work."[30]

Training Required for Apostolate

Finally, the members of the states of perfection, each according to his own vocation, exercise in the Church an apostolic office, whether in preaching to the people, or the Christian formation of children and young people, or the administration of the sacraments, especially Penance, or in going to the missions, or in the direction of souls in the spiritual life, or in their ordinary association with people in daily life. This office cannot bear abundant and enduring fruit unless, without ever losing their zeal, they have a clear and fully comprehended knowledge of sacred doctrine.

To attain such a solid and complete formation and development of the natural talents of the young men and the scope of the studies, let the Superiors of religious take special care, using all diligence, that the knowledge of letters and doctrine of the future priests "be at least equal to that of laymen who take similar courses of study. In this way, not only will the seriousness of the intellectual training be assured, but the choice of subjects will be more easily made."[31] And let them take care that these same students be prepared and trained in the auxiliary sciences so that they may obtain a greater knowledge of ecclesiastical discipline.

Reverence for Teaching Authority of Church

The office of teaching philosophy or theology should be given nly to those who are suitable and carefully chosen; to those who will bserve most religiously, all that is commanded by the Sacred Canons, y Ourselves and Our Predecessors. Let them, with the greatest fidelity, ow reverence always and everywhere for the Teaching Authority of e Church and instill this reverence into the minds and hearts of their udents. Let them use prudence and caution together with diligence undertaking the very commendable investigation of new questions hich arise in the course of time. And let these teachers hold religiously

to the reasoning, doctrine and principles of the Angelic Doctor w must be followed in the philosophical and theological formation of students.[32]

With Aquinas as leader and teacher, let them teach theolog cording to the positive-scholastic method. In this way, using effe means—under the leadership of the Teaching Authority of the Ch —we will be able to search most accurately the fonts of divine re tion, clearly explain the treasures of truth drawn from these f and efficaciously preserve them. Since the deposit of Revelation been committed solely to the Teaching Authority of the Church authentic interpretation, it must be explained most faithfully acc ing to the sense and mind of that Church and not by merely hu reason and private judgment. Therefore, let the teachers of Chris philosophy and theology understand that they perform their of not in their own right or in their own name, but only in the nam and by the authority of the supreme Teaching Authority. Where preserving a just liberty of opinion in those matters which are subject to discussion, "they must keep in mind that the power of te ing has been given not to propound their own opinions to the stud in their class, but to teach them the most approved doctrines of Church."[33]

(To be continued)

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ONTHLY CONFERENCE

The Liturgy of the Mass

Fr. Martin Wolter, O.F.M.

In our series of conferences on the liturgy of the sacraments we come now to the third sacrament of the Church, which is that of the Holy Eucharist. Most of our catechisms as well as books of dogmatic theology and sacred liturgy treat this subject under three headings: 1) the Eucharistic Sacrifice or Holy Mass, 2) the Sacrament of the Eucharist or Holy Communion, 3) the Real Presence or Eucharistic Devotions. In this month's conference we shall discuss only the first of these, the holy Sacrifice of the Mass.

In that great encyclical on the sacred liturgy, *Mediator Dei*, our Holy Father, Pope Pius XII, admonishes us thus: "It is therefore desirable, Venerable Brethren, that all the faithful should be aware that to participate in the Eucharistic Sacrifice is their chief duty and supreme dignity, and that not in an inert and negligent fashion, giving way to distractions and day-dreaming, but with such earnestness and concentration that they may be united as closely as possible with the High Priest, according to the Apostle, 'Let this mind be in you which was also in Christ Jesus' (Phil. 2, 5). And together with Him and through Him let them make their oblation, and in union with Him let them offer up themselves."

If St. Francis of Assisi were alive today he might well cry out: "Let these words of the Lord Pope be written in flaming fire over the skies above, that all the faithful may read and observe them!" Perhaps we shall be more likely to observe them if we consider the holy sacrifice of the Mass under the guidance of the Church's teaching and liturgy and in the spirit of St. Francis.

The Mass as the Sacrifice of Christ

"The august sacrifice of the altar," says our Holy Father in *Mediator Dei*, "is no mere empty commemoration of the passion and death of Jesus Christ, but a true and proper act of sacrifice, whereby the High Priest by an unbloody immolation offers himself a most acceptable Victim to the Eternal Father, as he did upon the Cross. . . The Priest is the same, Jesus Christ, whose sacred person his minister represents. . . Likewise the Victim is the same, namely our Divine Redeemer in his human nature with his true body and blood." This

teaching of our present Holy Father is in conformity with what t Council of Trent declared in 1562: "In the divine sacrifice that offered in the Mass, the same Christ who offered himself once in bloody manner on the altar of the cross is present and is offered an unbloody manner."

That Christ is the supreme Priest and Victim of the Holy Sa fice is also clear from the very liturgy of the Mass itself. Just bef the consecration the Church prays that the offering presented—"m become for us the body and blood of thy most beloved Son our L Jesus Christ." Immediately after the consecration the Church ag calls attention to the fact that we have Christ as our most holy Vic "We offer to thy most excellent majesty, of thine own gifts bestow upon us, a pure Victim, a holy Victim, a spotless Victim, the Bread eternal life, and the Chalice of everlasting salvation." At the mi elevation the priest makes the sign of the cross with the particle the Host over the chalice while saying: "Through Him and with H and in Him is to Thee God the Father Almighty, in the unity of Holy Spirit, all honor and glory."

The fact that the Mass is the sacrifice of Christ Himself is not so thing unknown to us. But it is a truth on which we can never medit enough, for it is so very basic to an understanding and appreciation the Mass. The ancient saying: "It is the Mass that matters," is rooted this truth that Christ the Son of God is the chief Priest and Victim every holy Mass. It is this truth that brings our well-instructed, lo Catholics thronging to Mass on Sundays and even week days, while p haps the bulk of Protestants remain in their homes. It is this truth—th the Mass is the sacrifice of Christ —which St. Francis would have us n only believe intellectually, but also realize keenly and embrace it wi all our hearts.

"I entreat you all, brothers," writes the Seraph of Assisi in *Letter to All the Friars*,"...to bring all the reverence and all the resp you ever can to bear on the most all body and blood of our Lord Je Christ, through whom whatever there is in heaven and on earth been appeased and reconciled to God Almighty. I likewise beg in Lord, all my brothers who now are and will be and wish to be pri of the Most High, that when they wish to celebrate Mass, they sho be pure and in a pure and reverent manner perform the true sacrif of the most holy body and blood of our Lord Jesus Christ with a cl and holy intention, and not for any earthly return or out of fear or l of any man, as if to please men. But let all their will, so far as the gr of the Almighty favors, be directed toward him, in the desire to plea

ith it the sovereign Lord alone, because in it he alone acts, as it leases him." For, now that he says, 'Do this in remembrance of me,' anybody acts otherwise, he becomes a Judas the traitor, and makes imself guilty of the body and blood of our Lord."

The Poverello in these words emphasizes that the chief priest upon hom the whole efficacy of the Sacrifice of the Mass depends is Christ imself. When St. Francis says, "he alone acts, as it pleases him," he oes not wish to imply that we members of Christ have no part in the acrifice of him who is our head. Plainly enough he says that priests perform the sacrifice" and that their "intention" and "their will" are art of the sacrifice. The priests and faithful have indeed their role o play in the holy Sacrifice, but it must always be in union with and ependent upon Christ. Only Christ, the chief priest, "alone acts, as pleases him." All the rest of us must see to it that our activity in the Mass "be directed toward Him" for "if anybody acts otherwise" he acts the part of the traitor. Pope Pius XII echoes this thought when he says we should be "united as closely as possible with the High Priest."

Thus we see that the official teaching of the Church, the words and ceremonies of the liturgy, and finally the instruction of our holy father St. Francis all seek to impress upon our minds this important fundamental truth about the Eucharistic Sacrifice—it is the sacrifice of Christ himself, the Son of God. Now what are the consequences of this tremendous truth?

First of all it means that in the sight of God nothing more important takes place on earth than the offering of he Holy Sacrifice. The liturgy of the Mass itself has phrases that describe its value in the eyes of God. "The holy Victim" is the "beloved Son" who offers to God all honor and glory." The heavenly Father looks down and speaks again as it were the benevolent words: "This is my beloved Son, in whom am well pleased" (Mt. 17, 5). Yes, this is a most pleasing, a most erfect, an infinitely precious sacrifice offered to God. The praise and doration offered by Christ are most sublime—"I praise Thee, Father, ord of heaven and earth" (Lk. 10, 21). The expressions of gratitude e infinitely tender—"Father, I give thee thanks" (Jo. 11, 41). The paration and satisfaction for sin are most thorough—"Father, forve them" (Lk. 23, 34). The petitions for graces and favors are most icacious—"I pray for them" (Jo. 17, 9).

Secondly, in the sight of man there should be nothing more preus or more important than the Mass. But this implies a deep faith in truth that Christ is really present and acting in the Holy Sacrifice.

St. Louis IX of France was once informed that Jesus in the form o Infant was appearing in the hands of a priest during the elevatio the Mass. But the holy king refused to go to the church where the acle was reportedly seen, saying: "I believe that Christ is really pr in the holy Mass. I do not wish to deprive myself of the merit of by seeing."

This same Saint Louis would try to attend as many holy M in the morning as possible. When his courtiers complained th spent too much time on religious exercises, the wise king replied I would spend these same hours on hunting and games and dances would say nothing. But because I give them to God you begrudg them." Here was indeed a Christian who realized that it was his " duty and supreme dignity. . .to participate in the Eucharistic Sacri Here was a Franciscan who took to heart the words of his Ser Father: "It is a great pity and a pitiable weakness that you sh have him thus present and still be interested in anything else i whole world. Let everything in man halt in awe, let all the w quake, and let Heaven exult when Christ, the Son of the living is there on the altar in the hands of the priest." (*Letter to Al Friars*).

The Mass as the sacrifice of the Church

In *Mediator Dei* our Holy Father goes on to explain that the is also the sacrifice of the faithful collectively, that is of the w Church. "It must also be said that the faithful do offer the D Victim, though in a different sense. . . .We are happy to recall o St. Robert Bellarmine's many statements on this subject. 'The Sacri he says, 'is offered in the person of Christ. Thus the oblation follows the Consecration, is a sort of attestation that *the whole Ch* consents in the oblation made by Christ, and offers it along with Hi

The Holy Father then goes on to show how the sacred litur self teaches us that the Mass is the sacrifice of the Church. "Mor the rites and prayers of the Eucharistic Sacrifice," he says, "signif show no less clearly that the oblation of the Victim is made b priests in company with the people. For not only does the sacred ister, after the oblation of the bread and wine when he turns t people say the significant prayer: "Pray, brethren, that my sac and *yours* may be acceptable to God the Father Almighty;' but, the prayers by which the divine Victim is offered to God are gene expressed in the plural number; and in these it is indicated more once that the people also participate in this august Sacrifice inasm as they offer the same. The following words, for example are u

"For whom we offer, or who offer up to Thee. . .We therefore beseech Thee, O Lord to be appeased and to receive this offering of our bounden duty, as also of thy whole housewhold. . . We thy servants, as also thy whole people. . .do offer unto thy most excellent majesty, of thine own gifts bestowed upon us, a pure victim, a holy victim, a spotless victim."

The Council of Florence (1438-1445) finds also in the liturgy the same truth that the Mass is the sacrifice of the whole Church in union with Christ. This Council quotes Julius, the second Pope after blessed Sylvester as saying: "According to the command of the canons, the Lord's chalice should be offered with wine mixed with water. For we see that the water stands for the people, the wine for the blood of Christ. Thus when wine and water are mixed in the chalice, the people are united with Christ, and the faithful are closely joined to Him in whom they believe."

In *Mediator Dei* our Holy Father explains the manner in which the whole Church joins in the Holy Sacrifice. "Now it is clear that the faithful offer the Sacrifice by the hands of the priest from the fact that the minister at the altar, in offering a Sacrifice in the name of all His members, represents Christ, the Head of the Mystical Body. Hence the *whole Church* can rightly be said to offer up the Victim through Christ. But the conclusion that the people offer the Sacrifice with the priest himself is *not* based on the fact that, being members of the Church no less than the priest himself, they perform a visible liturgical rite; for this is the privilege *only of the minister* who has been divinely appointed for this office: rather, it is based on the fact that the people unite their hearts in praise, impetration, expiation and thanksgiving with the prayers or intention of the priest, even of the High Priest himself, so that in one and the same offering of the Victim and according to a visible sacerdotal rite, they may be presented to God the Father."

St. Francis, too, insists on the truth that the ordained priest is the one divinely appointed to perform the sacrifice. "We must be respectful to the clergy," he writes in his *Letter to All the Faithful*, "for their charge and ministry of the most holy body and blood of our Lord Jesus Christ, which *they sacrifice* on the altar and receive and distribute to others." But like Pope Pius XII the Poverello wishes all the faithful to realize that the Mass is their sacrifice, too, and he advocates also that they participate by uniting their prayers and praises with that of the celebrant. Thus he writes in his *Letter to All the Cus-*

todes, "When the most holy body and blood of our Lord is sacri on the altar by the priest. . . let *all the people* on bended knees re praise, glory and honor to the true and living Lord God."

These words may be taken as typical of St. Francis' apost and that of his Order. He wished everyone to join with him in shipping God through the Eucharistic Sacrifice. Francis of Assisi have been the world's greatest individual, but he certainly was anti-social. To Francis, all men, all creatures even, were brothers sisters. God is the Father in heaven whom all should praise and th Christ is the one Mediator through whom this worship must be complished. The Holy Sacrifice of the Mass is the proper mean which all men should carry out this sublime purpose. Thus we Francis begin his religious life by taking his first follower, Bro Bernard, with him to early Mass, after which they consulted the Go Ever since Franciscans have been zealous in attending Mass an seeking to bring along others with them.

The "Orate Fratres" was introduced into our present Roman sal largely through Franciscan influence. Its words: "Pray, breth that my sacrifice and yours may be acceptable to God the Father mighty," well express the Franciscan spirit of brotherhood in Ch How sorely that spirit is needed in the world today! Men are ind closely bound together now by communications, by economic ties by other material interests, but they are so separated from one anot in the things of the spirit. Nation wars against nation, class is estran from class, homes are broken up, and even within the family ci parents often fail to understand their own children and husbands wives remain a mystery to one another. Within convent walls fell religious often live in a psychological and spiritual world of their o Surely we all need to broaden our mental outlook and open wide hearts to include others in our thoughts and affections. But we sh never really get together unless we learn to come together in God. it is our heavenly Father who has made each one of us and in Him learn to know all and to love all. St. Francis would have us all co together at Holy Mass, which is the sacrifice of the entire Chur and there learn again the meaning of our Lord's words: "One is yo Father. . .all you are brothers" (Mt. 23, 9).

The Mass as the sacrifice of the individual

In *Mediator Dei* Pope Pius XII points out that the Mass is al the sacrifice of the individual. "*Each one's* faith ought to become mo ready to work through charity, his piety more real and fervent, an

ach should consecrate himself to the furthering of the divine glory." t. Francis, too, tried in his day to make each individual realize his personal relationship to the Mass. "Look, brothers," he writes in his *Letter to All the Friars*, "at the humility of God and pour out your hearts before him. Be humbled yourselves, so you can be exalted by him. Do not keep anything back for yourselves, so that he may have you altogether as his own, who puts himself altogether at your disposal."

There are a number of prayers in the liturgy of the Mass—mostly written in the first person—which call our attention to the fact that the Mass is also our personal sacrifice. Concerning these prayers a modern Benedictine author, Dom Bede Lebbe, has this to say: "The Franciscans made final the insertion of certain prayers already in use in certain places—these were private prayers of the priest which reflected the devotion of the youthful Order, such as the priest's prayers before ascending the altar and the three prayers before Communion; and the rapid spread of the Order made this simplified Mass rite general in the entire West. So that we may classify as Romano-Franciscan the liturgy we practice in the Mass of today."[1]

Where formerly in the Roman Missal there were merely silent ceremonies or private prayer the Franciscans placed in their Missal these vocal and beautiful prayers of devotion. Perhaps the friars were afraid of saying Mass or hearing Mass as our own Pope Pius describes it—"in an inert and negligent fashion, giving way to distractions and day-dreaming." Certainly the use of these prayers at the foot of the altar, at the Offertory and at Communion time help one to say or hear Mass with "earnestness and concentration" as our holy Father desires.

The prayers which are generally conceded to have been brought into our present Missal through Franciscan influence are as follows: The Psalm (42) "Judica" and the Confiteor. The prayers at the Offertory: "Suscipe, sancte Pater. . .Deus, qui. . .Offerimus tibi. . . In spiritu humilitatis. . .Veni, sanctificator. . .Suscipe sancta Trinitas . . .Orate Fratres." Lastly the prayers before and during Communion: "Domine, Jesus Christe, qui dixisti. . .Domine, Jesu Christe, Fili Dei . . .Perceptio corporis tui. . .Panem coelestem. . .Domine, non sum dignus. . .Quid retribuam. . .Sanguis Domini nostri. . .Quod ore sumpsimus. . .Corpus tuum." Each one of these prayers could provide a meditation in itself. Even though they may not have been composed by Franciscans they certainly breathe the Franciscan spirit of warm

[1]Dom Bede Lebbe, O.S.B.: *The Mass*. Westminster, Md., Newman Press, 1949, p. 48.

personal devotion to God and our Savior. Let us always endeav use them in the same spirit as did the early Franciscans who br them into general use on our Latin rite Mass.

We have carefully studied the words of the Holy Father. We reflected on the liturgy of the Mass. We have given heed to the and example of St. Francis. With God's grace may we now realize than ever that "to participate in the Eucharistic Sacrifice is chief duty and supreme dignity. . . (and may we) be united as c as possible with the High Priest" our Lord and Savior Jesus Chris

✠

REFLECTIONS

Saint Francis loved the wind and rain
And all the animals that ran,
The birds that flew, the sun and moon,
And, most of all, his fellow man.
Ah, Francis, I, too, love the kiss
Of wind upon my cheek, the clean,
Silk wash of rain, four-footed friends,
And winged ones, the coralline,
The amber glow of God's great globes—
I see His peace in their good cheer;
But contemplating fellow men,
Sometimes I find them less than dear.
And so, Good Saint, with all respect,
I pray you teach me how to see
More likeness of the Lord in men
And less a mirroring of me.

Mary Margaret Milbrath

The Marian Devotion of Expiation

Fr. Leonard Perotti, O.F.M.

On February 2, 1947, Feast of the Blessed Virgin Mary's Purification, the Order of Friars Minor accepted the direction and propagation of the *Pia Praxis Expiatoria Mariana* (The Pious Practice of Expiation to Mary), and thereby added another work to its glorious list of various apostolates. On that date, by a decree of the most Reverend Pacificus M. Perantoni, Minister Generel of the Friars Minor, the *Pious Practice* was officially aggregated to the Seraphic Order, and headquarters were set up at St. Francis Della Vigna, Venice, in the Province of St. Anthony.

If the *Pious Practice* is rather new to us in the United States as a manner of honoring the Mother of God, this is not true of Europe; there it has flourished for the past twenty-five years, especially in Italy where it originated and where it has been introduced into almost every diocese. Besides, eighty religious Orders have adopted it, as have also many Vicariates and Prefectures Apostolic all over the world. A short sketch of the history of this practice is in order before explaining its nature and the place it has in the field of devotion to Mary.

The *Pious Practice* owes its origin to Doctor Luigi Picchini, a fervent Franciscan Tertiary. Doctor Picchini was present at the closing May devotion in the church of St. Mary Formosa, Venice, in 1932. This was a solemn function in honor of our Lady, taking the form of expiation for all the blasphemy and scurrilous speech by which her Immaculate Heart is so offended. Very much inspired by this Marian practice, Dr. Picchini pondered the question, why not propagate over the whole world the reservation of a day during May to express to Mary our deep grief at what she suffers from so many of her children; from their unbelief and denial of her privileges, from their distrust of her intercessory powers, but above all, from blasphemies levelled at her.

Cardinal La Fontaine, the Patriarch of Venice, encouraged Professor Picchini to pursue this objective; and so, in June of 1933, he approached the Bishops of Italy as well as the heads of religious Orders. His plea was that by the following May this Marian devotion of expiation would be practiced in every diocese, and in all the churches of religious institutes. The response was most heartening. The month of May, 1934, witnessed a marvelous propagation of this form of love for the Mother of God. Previous to this, in September of 1933, the

Founder of the *Pious Practice* enjoyed the favor of a private audi with Pope Pius XI. The Holy Father warmly encouraged Dr. Pic in this spiritual enterprise and a few months later spoke public particular approbation of this practice. Then, at the request of dinal La Fontaine the Holy Father, through his Secretary of State dinal Pacelli, issued a document which was to become the M Carta of the *Pious Practice*. The same warm approval has been by Pope Pius XII to the present Patriarch of Venice, Cardinal Pi and also to the new Director of the *Pious Practice*, Father M Micheluzzi, in 1941 and 1952 respectively. In letters to the a mentioned, the Holy Father shows great delight at knowing ho this devotion has spread. He is lavish in his praise and encourage of expiation to the Mother of God and of a special day of repar during May.

World War II had the sad effect of interrupting and retar the growth of Dr. Picchini's spiritual enterprise. Still, at the war's he very patiently brought together the loose ends once more. But his advanced age and failing health were against very much act (he was 91 years of age when he started looking for someone to c on his work!). His one great desire was that after his death the su of the *Pious Practice* would be assured. With this in mind he co ered entrusting it to the Order of Friars Minor. He went to the M ter General of the Franciscans, not only because he was a Terti but because the Seraphic Order had been among the first to rec the *Pious Practice* with enthusiasm, as far back as 1933. The most R erend Pacificus M. Perantoni, O.F.M., wholeheartedly accepted the rection of this devotional practice; and in a letter of April 8, 1948, Patriarch of Venice, Cardinal Piazza, in whose diocese this Mar practice had originated, gladly consented that its propagation be giv over to the Franciscan Order "whose traditions of special devotion the most holy Virgin," as he wrote, "are so old and brilliant." Each y this expiatory practice attracts ever greater numbers of priests, ligious and faithful.

The *Pious Practice* has been called "the most beautiful flo of the month of May that can be offered to the Virgin most hol Father Gabriel Roschini, of the Servants of Mary, one of the great Mariologists of our times, has written: "To me the *Pious Practice Expiation to Mary* is a flower surpassing all others in the luxuri field of Catholic piety by the delicacy of its perfume." The attracti ness of this devotion is explained by Pope Pius XI in its being inspir with the purpose and the spirit of Fatimas's message—reparation

Immaculate Heart of Mary. The *Pious Practice* has no other pro- n or scope than this: to repair the injuries and the offences which den the Heart of our heavenly Mother. Love and reparation, these m the genuine character of this new devotion.

The filial duty of reparation to our Mother's Immaculate Heart ings from faith and love. The fervent child of Mary believes that the s which repeat the Passion of Jesus also renew the painful sword ich pierced the Heart of Mary. These sins form a frightful picture: steadily advancing materialism, lapses from the faith, profanation of Sacraments, the impiety of the baptised, the desecration of mar- ge by sins preceding and following it,—and others. The affectionate ild of Mary desires to repair as much as possible the offense and rrow these sins cause the Hearts of Jesus and Mary, and in a par- ular manner to console the Sorrowful Heart of God's Mother for e blasphemies hurled against her, and for the scornful denial of her blime prerogatives, especially her Immaculate Conception.

In holding a Marian day of expiation during the month of May, the reatest liberty is allowed Pastors and Superiors of religious groups. he faithful also are completely free in doing what their piety sug- ests. There are no prescribed prayers or set functions. It is suggested, however, that this day of expiation be held on the last Sunday of May, or the last day of that month of Mary; and this can be noted in the parish bulletin on the preceding Sunday. In many dioceses this day assumes a definite solemnity: In the morning holy Mass and a general Communion of the people in a spirit of reparation; in the afternoon a Holy Hour of reparation with an appropriate sermon and prayers. Chaplains of hospitals and similar institutions should ask the sick to offer their sufferings and prayers according to the intentions of the *Pious Practice*.

In promoting this day of reparation to the Immaculate Heart of Mary in May, the *Pious Practice* is by no means content to rest there, as though the goal has been reached. This is a beginning; this is the least that Mary may ask of those who love her. The spirit of this holy enterprise goes far beyond any passing act of one day; it instills into loving souls an attitude, a need, a desire of frequent, even daily repara- ion as something demanded in return for Mary's sacrificial love of us.

Our Mother Mary is greatly consoled when her children offer her loving reparation. We will not limit our love for our Mother—and so neither our acts of reparation—to any month or week or day. The Marian day of expiation in the fairest of months will serve as a rally- ng point for many deeds of reparation to Mary during the entire year.

Opportunities for this are innumerable: Frequent acts of si
row for one's sins; willing acceptance of the hardships and
iences that life brings; devout recitation of the Litany of
frequently as possible, alternately with the Litany of the In
Heart of Mary composed by St. John Eudes; attentive sayi
Divine Praises, especially at Benediction; the observance of
First Saturdays; and, above all, fidelity to the daily Rosary.

Sincere and persevering reparation to Mary's Immacul
is the best means of insuring genuine expiation to the Sacred
Jesus. In this, as in all, we go most safely to Jesus when we g
Mary.

A BOON, KING CHRIST!

Because all power is Thine, whether it be
To spin like tops in space the painted planets
Or build a prop of stem beneath a flower,
I challenge Thee to braver ventures yet!
The trobbing engines in my heart sing: power!
Power is Thine, is Thine, all heartbeats tell it.
Thy fan stirs all the breezes of my breath,
Thy patient might still lowers and lifts my breast.
But where is the term of power to purl my motored
Life, when the grey coals smoulder in my soul?
Come like a King! I sue Thee by Thy valor,
My martyred God, to fire the slow, cold furnace
Deep in my love until I blaze my story
Of careful manufacture beneath Thy hands.
I'll raise my eyes' fringed canopy above Thee
In heat. In cold, the secret of my face
Shall fold Thee, hid Thee, warm Thee. See what arm
Of conquering psalms I'll send against Thy foes!
Stoke the slow furnaces in me. Only this boon
I sue from Thee, and then I'll smite the hates
And greeds of generations down before Thee.
All power is mine once power of me is Thine.

Sister Mary Francis, P.C.

Our Lady of a Happy Death

Fr. Titus Cranny, S.A.

To the worldly-minded and the foolish, death is an inconvenient
undesirable thought; it must be dispelled at any cost. At one time
eteries were placed in the hearts of cities so that the living might be
inded of their destiny and to pray for the faithful departed, but
g property values and the sentiment of the people made them un-
rable in a city. The silent and profound lesson was often too elo-
nt and disturbing, so the city of the dead was exiled to the outskirts
owns. Or as Blaise Pascal sagely observed: "Unable to remedy
h, people decided to make themselves happy by not thinking about

As Catholics we should not fear death or worry unduly about it.
our remedy against unnecessary anxiety is not a stoical acceptance
what happens, nor a pagan disregard of the future; nor is it a vain
sumption that death is no concern of ours. Rather our attitude
ard death springs from a deep trust in God and a complete trust in
help of the Mother of God.

The Blessed Virgin Mary is our Advocate and Mother during life
earth. Daily we can upon her with the rosary, the Litany of Loretto,
Angelus and with other prayers. We know that all the graces of
ven come to us through her pure hands and from her loving heart.
r love for us never diminishes or grows cold, but continues to guide
inspire us all the days of our life. In the second part of the Hail
y we ask her to be with us at the present moment: "Holy Mary,
ther of God, pray for us sinners *now*" and we have prayed that
yer daily since we were children. Very likely the Hail Mary was
first prayer that we learned from a devoted mother.

As we pray to Our Lady during life, so we turn to her at the time
death. In the Hail Mary we do not ask precisely for health of body
peace of soul, though these are implied and should be sought; we
not ask to remain good Catholics, or to receive the sacraments often,
receive the grace of final perseverance. But we do pray specifically
t Our Lady will aid us "now and at the hour of our death."

The striking example of Our Lady's love for those in their last
ony is illustrated by the following story which took place in a large
y a few years ago. A priest was called to minister to a dying woman
the basement of a tenement house. Dirty-faced urchins met him at

the door and led him to the most abject place. There in the fu room amid the welter of soiled laundry, empty beer bottles an arette stubs, a woman lay, dying. She was wrapped in a man's coat upon a rusty bed. She groaned in intense pain.

The eldest child, a girl of eleven, led the way and called woman: "Here's a priest to see you!" The woman turned an at him. "Get out of here!" she screamed.

Someone dragged over an empty beer case and the priest it beside the cot. He spoke kindly to the woman, reminding he she was dying and that the time had come to make her peace wit Her only reply was to call him the foulest names. Then the priest and began the rosary.

At first it was an odd combination of prayer and obscenity, the Hail Marys continued the woman became silent. Tears fille bloodshot eyes. And she later said, when the priest began this the memories of her youth came back to her. She thought of her in the midwest when her mother and father, her brothers and and she herself knelt around the dining room table saying the before the little May shrine of Our Lady with a white candle bu before it.

She had been so good then; she was so evil now. At the last d she answered the priest in words that were so dramatically true: " Mary, Mother of God pray for us sinners now and at the hour o death." The dying woman went to confession, received Holy Com ion, and died peacefully.

Thus Our Lady won another soul for her Divine Son.

Our Lady is not a stranger to death. She is its special patro There is a special society in the Church known as the Sodality of Lady of a Happy Death to whom Pope Benedict XV addressed a significant address some years ago. "The choice and invocation cisely of the Sorrowful Virgin as the Patron of a happy death is a which marvelously corresponds to Catholic doctrine and to the sense of the Church, and is happily based on sound hope."

The Holy Father went on to show how intimately Mary share the mystery of Calvary. "For she so suffered and almost died togo with her suffering and dying Son, she so renounced her maternal over her Son, for the salvation of men, and as far as in her power together with Christ redeemed the human race."

Then the Pope continued: "But, if clearly for this reason, all varied graces. . .of the Redemption are distributed by the hands, it were, of the Sorrowful Virgin, no one can fail to see that from

e grace of a happy death is to be awaited, since by this gift the work the Redemption is definitely and eternally completed in each of us. is likewise clear that since she, having been constituted by Jesus hrist is the Mother of all men, received them as bequeathed to her y a testament of infinite charity, and since with motherly tenderness e fulfills her office of protecting their spiritual life, the Sorrowful irgin cannot but assist, more zealously then ever, her most dear sons y adoption at that moment when their eternal salvation is at stake."

The name of Mary is a source of consolation and peace, both in fe and at the moment of death. A Franciscan father from France tells this account in the last war. In June, 1940 he assisted at the agony a young soldier. The youth was mortally wounded and the anguish what awaited him tortured his soul. "Mother, Mother!" he kept repeating over and over. The priest bent over and murmured into the boy's ear: "Your mother on earth is thinking of you and praying for you. There is another Mother, even more beautiful and more loving than your own, standing near you, the Blessed Virgin Mary. She is waiting for you, looking down at you. Courage, my son!" The priest kept reciting the Hail Mary softly into his ear. A joyful smile lit up the dying countenance. He died, murmuring: "Mother, Mother Mary. ."

Mary will be near to us in death in proportion to our love for her in life. When the shadows lengthen and the busy world about us is hushed, then she will come to lead us safely to our place of rest and peace, in the next world. She is often called by theologians the companion of Christ (*socia Christi*) because of her intimate role in the mystery of the Incarnation and Redemption by which she became the world's Co-Redemptrix. But Mary is our companion as well. She is constantly with us, praying for us. Closely united with Jesus in His suffering upon the Cross, she will be near to us as well when death comes to bring us to God.

In her ritual for the dying the Church places this prayer upon the lips of the priest: "May the most tender Virgin Mary, Mother of God, the kindest comforter of those that mourn, commend the soul N. her servent to her Son that through her motherly intervention e (she) may not fear the terrors of death, but may with her help, in adness reach the desire of the heart, a dwelling-place in our heaven- country. Amen."

When we pass from this vale of tears into eternal life surely one of e secondary joys will be to see Our Lady. A description attributed to . Epiphanius gives us this: "She was of middle stature; her face val, her eyes brilliant and of an olive tint; her eyebrows arched and

black; her hair was of a pale brown; her complexion as fair as
She spoke little but freely and affably; she was not troubled
speech but grave, courteous, tranquil. Her dress was without
ment, and in her deportment there was nothing lax or feeble."

At any rate we should look forward with a joyful expecta
seeing Our Lady in heaven; we should welcome death, whom St. F
could call Sister, with sentiments of courage and peace. The
of death will be dispelled and its fears taken away, because Our
is present at that hour.

There is another point to be remembered. Our Lady is no
the patroness of our death, but of others as well. We should pr
those who die daily, asking Our Lady to guide them, to interced
them and lead them to paradise. At Fatima she told the children
many souls go to hell because they have no one to pray for
How terrifying it is to realize that souls are lost because of our n
and coldness; how consoling to know that souls are saved throug
charity and our prayers to Our Lady. We should be more con
of the value and importance of prayer to Our Lady for the so
men that pass into eternity every day.

Death opens to us a new life. "Life is changed but not t
away" the holy liturgy reminds us. When we pass from the po
of this existence we expect to see not only Our Blessed Lord, but
Lady as well. A Mother's smile will grace her lips, a Mother's
will fill her heart, a Mother's welcome awaits us. What joy will f
our souls when we experience for the first time the voice of M
speaking to us: "Welcome, my son. . .my daughter. This is your hom

We may conclude by referring to the provocative words of Fa
Faber about Our Lady and death. "There are two things," he wrote
his *Spiritual Conferences,* "which are still more special in the way
preparation for death. The first is an habitual looking to the M
Holy Mother of God as having a very peculiar and distinct juris
tion over death-beds. The Church points this out again and again,
hymns and antiphons, as well as in the Hail Mary. The revelations
the saints, the teaching of devotional writers, and the universal se
of the faithful, unite in proclaiming the power which God has giv
her in this particular respect. Some have spoken of it as the rewa
which Jesus has bestowed upon her for her heroic presence with h
broken heart on Calvary. Others have said it belonged to her as Que
of Mercy, because the hour of death is so wonderfully mercy's hou
All agree that death-beds form a department of the Church—if we ma
speak so familiarly—which belongs to her officially."

Devotion to Mary in life is a guarantee of her help at the time of
th. It is an assurance that she will assist us when we need her most.
to quote Father Faber again: "As the rest of our devotion grows,
also must our dependence on her aid in our last hour grow within
r hearts. We shall pray to her more fervently about it. We shall make
mpacts with her, to which we shall assume by her consent, that either
herself or by her angles she will fortify us by her presence at that
ead moment. We shall entrust our fears to her and leave to the man-
ement of her maternal solicitude every one of those circumstances of
ath, the very least detail of which is to us of such surpassing interest."

Our Lady of a Happy Death, pray for us!

Father Serra's Penitential Practic

Fr. Eric O'Brien, C

Crossing the Atlantic nowadays is almost commonplace. It i ly impossible for us to imagine how difficult that crossing was short time ago, when the New World was still brand-new. O luxury-liners make it regularly in five or six days. Two centuri a group of missionary priests who sailed from Cadiz had nine days at sea. The disease of scurvy, which then often cost the l half the passengers on long voyages, did not attack them. Bu lost miles to adverse winds, and through other days of windles they waited—to a poet's eye—in "a painted ship upon a painted o And they began to live those other lines of Coleridge, "Water, everywhere, and not a drop to drink." During the last two weeks was strictly rationed.

Still, one of them had never a word of complaint. When whether he was not thirsty, he smilingly replied, "I have fou remedy for thirst: eat little, talk less, and save your saliva." He h deed so great a thirst, for holiness, that he welcomed this Go opportunity to pracice penance inconspicuously. —The ship was and crowded. There was no exquisite cuisine, no after-dinner r no deck-games for amusement. Still, boredom could be fled in at night; but this one priest often stayed awake, to hear the co sions of the crew off-duty.

They stopped at San Juan, Puerto Rico. And while the crew busy with the freight, a passenger might reasonably have wished to his land-legs on again and take a look at this new world. But P Serra proposed that a mission be preached to the townspeople. The port, through which so many priests passed on route to convert pagan Indians of the mainland, had not itself been the object of sionary zeal for many years. Padre Serra took the major burden o sermons which, in Spanish style, were strenuous enough. And, o night for those two weeks, he sat in the confessional, hearing the ec of his sermons from the depths of contrite hearts.

Their crossing of the Atlantic had been tedious. Their voy through the Caribbean and the Gulf of Mexico was fraught with sto that caused the crew to mutiny, but they landed at last in Vera C There, Hernando Cortez had started his conquest of pagan Mexico Spain. And there this knight of the true Cross began his own peace

mpaign for Christ the King. Such conquests must always begin within he heart of the priest himself.

Even today by automobile the road up to Mexico City is long and wearisome. The other priests naturally took advantage of the carriages provided for them. But Padre Serra chose to walk those three hundred miles. The rich and charming countryside has also its swamps and deserts, its rivers and high mountain-passes. Fortunately, they had landed in December, during the dry season for Mexico, but it grows very cold in that region during winter, and violent storms sweep in unexpectedly from the Gulf. Nevertheless he started off with no provisions, carrying only his breviary, and that childlike trust in Providence was never disappointed.

How many people, in their 30's, receive some injury or contract some disease that they must bear through life. And so often the divine sense of humor gives us a cross that we think is not *exactly* suited to us. Now this priest, who was so much a Hound of Heaven, forever pursuing the fugitives from God's grace, received a wound in his leg that made his walking difficult, and sometimes downright impossible. For the second half of his life, he was to have it always, and his patience with it was one of many things that made him holy.

At Mexico City, Franciscan volunteers for missionary work were given special training in the College of San Fernando. To condition them for the future frontier hardships of soul and body, they were kept to a strict routine. The change of food, and the city's location a mile and a half above sea-level, make it difficult for the newcomers to have lasting energy. But Padre Serra kept the fasts as though he were a native son and spent long hours at night in prayer or in the confessional.

In that same monastery were also novices, youngsters who still faced years of study before reaching the priesthood. Padre Serra had been a novice when they were born. But he remembered the words of the dying Saint Francis, "Let us begin, for as yet we have done nothing." So he wished to make his novice-year again, and match the generosity of these far younger and stronger men. When this was, of course, denied him, he still conformed his life to theirs, adding their special acts of devotion and self-denial to his own duties as a member of the professed community. And this learned university professor who had come not to be served, but to serve, would often eat more sparingly, in order to replace the student whose turn it was to read to the community. Or he would humbly carry trays, and wait on table with the lay-brothers. Under his clothing he wore a hair-shirt, and a

belt fitted with sharp hooks and, despite his humble precautions, was sometimes seen when he scourged himself to blood.

His first missionary appointment came in June of 1750. Off went, limping gladly along the stone-paved road to Queretaro, and t followed the rocky trails that zigzag up the steep mountains of Sierra Gorda. Even today that region is little visited because of rugged terrain, its wild animals, snakes and troublesome insects. times its rushing rivers can be crossed only on a cable slung betw tall trees.[1] Several of his predessors there had died or failed in he because of the bad climate.

Padre Serra's new charges were Indians who still paid secret ad tion to the goddess of the sun. A church of the Son of God was nee to surpass their secret shrine. He was intensely active in the wo mixing mortar and carrying hod, and running errands for the skil workmen, to set example to his lazy Indians. To save money for t house of God, he was content with very little food, and that of half-rotten. Time and again he did not know where his next p meal was coming from, except the hands of Providence. And of cou it always came.

After eight years in the Sierra Gorda, he was recalled to Mex City. For the next nine years he was sent out on missions to the fai ful all over central and southern Mexico.[2] Before joining the Fr ciscan Order, Blessed Sebastian of Aparicio (1502-1600) had been t engineer that built some of the most important roads in Mexico. Alo them all, and through many places that the skilled Sebastian wou have found impossible, Padre Serra plodded. He always wore che hempen sandals, denying those poor feet of his even the protection the sturdy leather soles the other Padres wore. And despite the roc and thorns, the changing weather and the ever-irritating insects, h never used shoes or even stockings to shield his feet.

To break the hard shell of long, sinful living for his listener when he preached on repentance he would often beat his breast wi a stone, or lash his back with a chain. The fires of hell he made mo real to them by holding a lighted candle against his bare arm. An when the mission, perhaps a month long, was ended, he would hurr back to the College of San Fernando and take up that strict routin again. Men resting from such assignments were not required to confor to it, but Padre Serra never took the easy way.

He was returned to Indian work, this time in Baja California. I meant learning new languages, managing his own mission, and co-ordinating the work of his confreres. In that peninsula of desert heat and

pic languor, he travelled hundreds of miles to face new problems at ch mission that he visited. After a year he was ordered north to start New California. With his usual disregard of self, he started on that 00 mile trip with no more provisions than some bread and cheese.[3] hen his ulcerated leg grew so bad that he could not even stand up, e asked one of his muleteers to give him the same remedy that he sed on the sore leg of a mule. That was literally applying the example f Saint Francis, who called his own body Brother Ass!

New California then was an unglamorous wilderness. Every mile rought a new set of problems, and often every mile was a problem in tself. But in founding and supervising the first nine missions, he ravelled more than 4,000 miles. His last grand tour from San Diego to San Francisco was completed when he was seventy.[4] Even the friendship of the Indians, who would embrace him and call him fondly "El Viejo" ("The Old One") had its penalties, for they were vermin-infested creatures.

On those many trips, he slept on the ground. At Carmel Mission the room where he died has been restored. The pilgrim today can see his bed of planks, covered with a single blanket.[5] Four days before his death, Padre Serra cut his own blanket in two, to share it with an Indian. At Carmel the night winds are very cold, but while his Mission was being built of adobe bricks, for months he lived in a brushwood shelter. The sentinels around the mission compound, who always heard him praying through the night, said they did not know he ever slept. But sunrise found him reading his breviary before saying Mass. On trips or at home, he ate meat very rarely, and fasted almost the whole year 'round, and nobody ever heard him comment whether food was good or bad.

The monks and friars are often represented as roly-poly creatures, and some of them were, and are, indeed. And so were some of the saints! *Girth* and *worth* are not contradictory, nor are they synonymous. Padre Serra was a lean man who ate just enough to keep his energies always at their maximum. Beyond that, he mortified his sense of taste to honor God for whom his whole heart hungered.

Sleep, like all of God's creation, is a thing of beauty, and can be meritorious. Padre Serra used just enough to work for seventy years. And hours of sleep that he could do without, he spent in prayer, a foretaste of the endless Day when we shall never need to close our eyes upon the beauty of our God.

Holiness is not a question of miles travelled, or else Saint Therese

of Lisieux was wrongly cloistered. Padre Serra's zealous miles nearly equalled the distance around the world. They say the longest way 'round is the shortest way home, for those in love. Padre Serra's love made him search the world over for spiritual treasures to take home to God.

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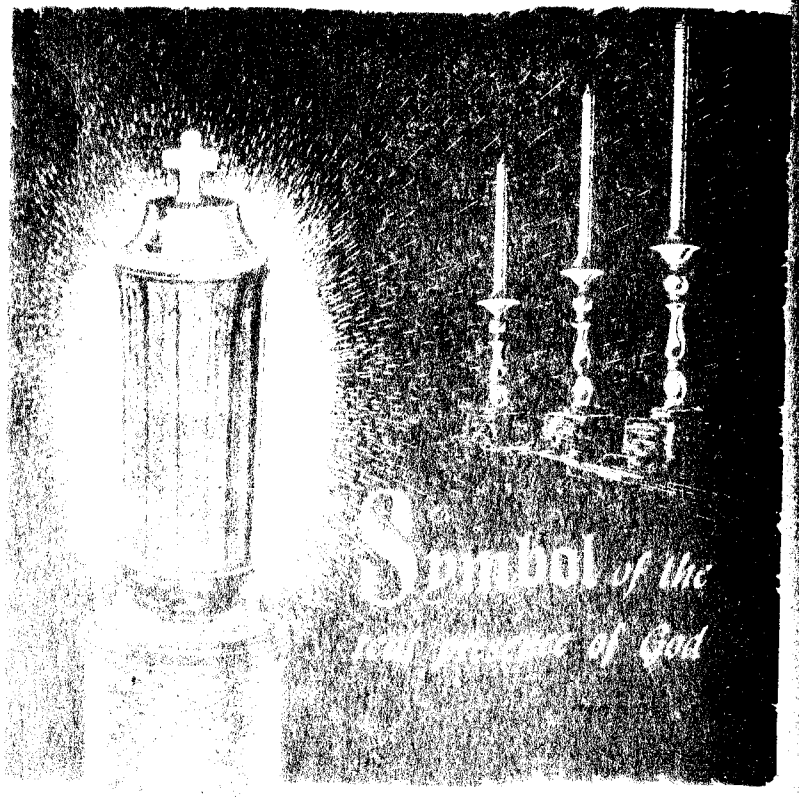
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real presence of God

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The Liturgy of Holy Communion

Fr. Martin Wolter, O.F.M.

On March 19th of this year 1957 Pope Pius XII issued a decree which marks the latest in a series of such decrees mitigating the conditions of the eucharistic fast. This most recent modification of the law is both very simple and very lenient. Our Holy Father has thus endeavored to do by legislation what he has already done by his teaching: to promote frequent communion among the Catholic people.

In his encyclical, *Mediator Dei,* Pope Pius XII encourages all to frequent communion. "Holy Communion," he says, "pertains to the integrity of the Mass and to the partaking of the august Sacrament; but while it is obligatory for the priest who says the Mass, it is only something earnestly recommended to the faithful. . .May God grant that all accept these invitations of the Church freely and with spontaneity. May He grant that they participate even every day, if possible, in the divine Sacrifice, not only in a spiritual manner, but also by reception of the august Sacrament, receiving the Body of Jesus Christ which has been offered for all to the Eternal Father. Arouse, Venerable Brethren, in the hearts of those committed to your care, a great and insatiable hunger for Jesus Christ. . .invite all men of whatever class and 'compel them to come in' (I Cor. 10, 17) ; since this is the Bread of life which all require. The Church of Jesus Christ needs no other bread than this to satisfy fully our souls' wants and desires, and to unite us in the most intimate union with Jesus Christ."

Our own St. Francis of Assisi did everything he could to encourage frequent reception of Holy Communion. In his *Letter To All The Custodes* he writes: "And in any preaching you do, admonish the people concerning repentance, and that nobody can be saved except he who receives the most holy Body and Blood of our Lord." Not satisfied with stressing the necessity of Holy Communion for our salvation, the Seraphic Saint also appeals to our love for Christ and our desire to do his holy will. In the *Letter to All the Faithful* he says: "It is his will that we all should be saved by him and receive him with a pure heart and a chaste body. But there are few who care to receive him and be saved by him, though his yoke is sweet and his burden light."

As Franciscan religious we hardly need to be encouraged to receive Holy Communion frequently. Such has been our practice for years. But

that very fact may have caused us to slip into a certain tepidity casualness in regard to our daily Holy Communion. St. Francis mig ask us: "Do you really 'care to receive him! or does it make much d erence to you?" Pope Pius XII might well add his own question: "I you have a 'great and insatiable hunger' for this Bread of Life?" We a indeed outwardly conforming to the wishes of St. Francis and of o Holy Father the Pope when we receive Holy Communion daily. But a we animated interiorly with the spirit which they wish us to posses The Church wants us to accept her invitations "freely and with spo taneity" and not merely from force of habit or out of human respe

Whether or not our Holy Communions have become tepid an merely habitual we can always work to improve our fervor and devotio in this regard. One of the best ways to do so is to follow the lead the Church herself in this matter. Mother Church knew that all of th Sacraments, including the Eucharist, could easily be undervalued an not properly understood or appreciated because they are so simple an natural in their outward appearance. Pouring water on the head, ru bing with oil, eating bread—these were daily occurrences in the lives the people. So Mother Church surrounded the administration of th Sacraments with various prayers and ceremonies which would serv to instruct and edify the Christian people when they received the Sacraments. If, then, we study and meditate upon the liturgical cer monies which the Church has seen fit to employ in the administratio of Holy Communion, we shall more likely approach this most hol Sacrament with the mind of the Church.

Ancient Communion Service

Just as Our Lord had instituted the Sacrament of the Eucharist a the Last Supper so also the first Christians were accustomed to cele brating the Eucharist in connection with a meal. The Acts of the Apo tles describes it thus: "And breaking bread in their houses, they tool their food with gladness and simplicity of heart" (Acts. 2, 46). S Paul also describes the early Christians at Corinth as taking the "Lord' Supper" together with a community meal (I Cor. 11, 17 ff.), but h admonishes them for their abuses in this regard. The meal taken in con nection with the Holy Eucharist was called the *Agape* or Love Feas because it was to express and promote Christian charity. And in fac when we study St. Paul's correction of the Corinthians in regard to their conduct at the Lord's Supper we find that it is not so much in temperance he is condemning as it is the inequality in eating and drink ing, the divisions and factions that had arisen among them.

An anciet catechetical and ritual book, *The Teaching of the Twelve*

Apostles (80-100 A.D.), describes the celebration of the Eucharist as follows. "On the Lord's Day come together, breaking Bread and cele- brate the Eucharist, after confessing your transgressions, that your Sac- rifice may be pure. But *let none who has a quarrel with his fellow* join in your meeting until they be reconciled, that your Sacrifice be not de- filed." Thus we find that in the teaching of the first followers of Christ there is continued the theme of the Last Supper: Christian charity and fellowship are to accompany the partaking of the Body and Blood of the Lord. In our liturgy of today we no longer have the *Agape*, but in a Solemn High Mass we still have the Kiss of Peace exchanged by the sacred ministers just before Holy Communion. And in the *Secret* for the Mass of the Blessed Sacrament the Church sees in the mingling of the many grains of wheat and the juice of many grapes that are used for the eucharistic forms a symbol of the union of the many members of the Mystical Body of Christ. "Grant, O Lord, to thy Church, we beseech Thee, the gifts of unity and of peace, which are mystically represented by these offered presents."

It is therefore the mind of the Church and of Christ himself that we should correlate our Holy Communion with the practice of Chris- tian charity. Love of neighbor should prepare and dispose us for Com- munion; love of neighbor should be the atmosphere in which we receive Communion; love of neighbor should follow as a fruit of our Commun- ion. This is beautifully expressed in an old hymn which we find listed in our new Holy Week Ordo to be sung at the washing of the feet on Holy Thursday. "Ubi caritas et amor, Deus ibi est. Where charity and love abide, there is God. The love of Christ has gathered us together . . .let us love one another with heart sincere. . .let us take care not to be divided in spirit. Let evil quarrels and contentions cease and in our midst may Christ the Lord abide."

Is not this fraternal spirit of the primitive Christians at their Agape and eucharistic banquet also the spirit of our own St. Francis? He was a veritable apostle of peace and a most zealous promoter of concord amongst men. And this ideal of Christian peace and charity he drew es- pecially from the account of the Last Supper. We see this especially in St. Francis' *Letter to All the Faithful* where he gives us the story of the institution of the Blessed Sacrament and admonishes us to receive Holy Communion worthily. Then he adds: "And let us love our neigh- bors as ourselves, and, if anyone does not wish to love them as him- self or cannot, let him at least do them no harm, but let him do good to them."

It is to be feared that many of us modern Catholics, including

Franciscan religious, have forgotten about this important connecti between Holy Communion and fraternal charity. We look upon our e charistic Lord as our own personal property and not also as the spiritu food common to the whole Church. Yet that is exactly how Pope Pi XII says we should look at it. "The Church of Jesus Christ," he says *Mediator Dei*, "needs no other bread than this. . .to make us 'one body to get us to live together as brothers who, breaking the same bread, down to the same heavenly table to partake of the elixir of immortality

Perhaps our Holy Communions are so cold and apparently fruitless just because we have left fraternal charity out of the euchar tic picture. Holy Communion was intended by Christ not merely promote our own personal love and devotion to Him, but also to fost mutual charity. What did he tell his disciples at the Last Supper? "E who has my commandments and keeps them, he it is who loves me (J 14, 21). This is my commandment, that you love one another as have loved you" (Jo. 15, 12).

It is a good practice occasionally to meditate on this subject pr cisely a the time of receiving Holy Communion. See how the Savi humbles himself and lovingly gives himself under the form of brea to each and every communicant. He comes as wholly to the one as to th other. He dwells in the body and soul of each without distinction. Ado our Lord living and truly present in the heart of each communican They are all his holy tabernacles. They are equally the objects of hi divine and human love. Do we not realize that he wishes us to lov them also just as he does? "The love of Christ has gathered us togethe . . .let us love one another with hearts sincere."

In the first ages of the Church the faithful were accustomed t receive Holy Communion standing. The celebrant would place the con secrated bread in their hand (the right hand) and the deacon woul offer them the chalice of consecrated wine from which to drink. Late on a chalice of unconsecrated wine was used, but a particle of the sacre Host or a few drops of the consecrated wine was mingled with it. At lea in some places the women were obliged to place a white linen veil ove the hand with which they received the consecrated Bread. Before ad ministering Holy Communion the priest would call out: "Sancta sanc tis!" "Holy things to those who are holy!" As the sacred Host wa proffered to the communicant the priest would say simply: "The body of Christ." When administering the chalice the deacon would say: "The blood of Christ." Upon receiving Holy Communion the ancient Christian would touch his eyes and other senses with the sacred species and then consume them. St. Cyril of Jerusalem describes the ceremony very

eautifully in his catechetical instruction written about 348 A.D. Let us quote just a portion of his description.

"Make your left hand serve as a throne for the right hand, which is to receive the King. Then receive the body of Christ in the hollow of your hand, saying: 'Amen.' After you have sanctified your eyes by carefully touching them with the sacred body, receive it and take heed lest any portion be lost. For whatever is lost is as if you had lost a part of your own members. For tell me, if anyone were to give you grains of gold, would you not hold them with the utmost care, anxious not to lose anything? How much more care you ought to exercise that not even a crumb be lost of that which is more valuable than gold and jewels! Then. . .go also to the chalice of the blood; do not stretch out your hands, but bow down in adoration and reverence, saying: 'Amen,' and sanctify yourself by also receiving the blood of Christ. While there is still moisture on your lips touch them with your hands and sanctify your eyes, your forehead and the other senses. Then wait for the prayer and give thanks to God, who has made you worthy of so great mysteries."

From this instruction of the saintly bishop of Jerusalem we can see how the Church endeavored to prepare her children for a worthy and devout Holy Communion. They were to receive Christ as a king, making a throne of their hands. They were to realize that the sacred bread was more precious than gold. They were to realize the great power of sanctification inherent in the sacrament. Even though we today do not use this ancient ceremony, we may still profit by its lessons.

We can, for instance, in spirit re-enact the ancient custom of sanctifying the senses with the body and blood of Christ. In the "*Anima Christi*" we indeed pray, "Body of Christ sanctify me." But do we realize the full import of what we say? While on earth our Savior through the instrumentality of his sacred humanity cured the blind man, opened the ears of the deaf, gave speech to the mute, strengthened the limbs of the lame and cleansed the lepers of their corruption. In a spiritual sense can his eucharistic body not do the same for us now? And on our part should we not strive earnestly to make a right and pure use of our body with its senses—because Christ's holy body has sanctified ours?

Modern Communion Rite

Let us now consider the ritual of administering Holy Communion which we follow today, using the form prescribed for outside of Mass, which is more complete than the similar form used within Mass. This egins with the recitation of the *Confiteor* by the people or server. This a public act of begging forgiveness from God and the Church for sins ommitted. One may (and should) have already confessed mortal sins in

private to a confessor, but this is a public confession. We have al noted how the ancient *Teaching of the Twelve Apostles* presc something of the sort: "On the Lord's Day come together, bre Bread and celebrate the Eucharist, *after confessing your tran sions. . .*"

This need for confession and purification of the soul before Communion was also emphasized by our own Saint Francis even he strove to promote frequent communion. In his *Letter to All the* he warns: "A person despises, soils and tramples on the Lamb of when, as the Apostle says, he does not make a difference and guish between the holy Bread of Christ and other foods and actio when he eats it while unworthy or, if worthy, then in an idle an proper manner." Again in his *Letter To All the Faithful* the Pove states: "We should in particular confess all our sins to the priest an ceive from him the Body and Blood of our Lord Jesus Christ. . him of course eat and drink worthily."

There is a resemblance in the *Confiteor* to St. Francis' more orate appeal to the Church triumphant and militant which we find i First Rule chapter: "We humbly beg our glorious Mother, the blessed Mary ever virgin, the blessed Michael, Gabriel, Raphael, et and all who within the holy Catholic and Apostolic Church wis serve the Lord, etc. . ." It is yet another revelation of the Povere consciousness of his social obligations—an attitude which is embo in the liturgy of administering and receiving Holy Communion.

Immediately after the *Confiteor* the priest pronounces the *M eatur* and *Indulgentiam,* blessing the communicants with his right h as he does so. This is a sacramental by which the Church forgive venial sins for which we are truly sorry. The Church as it were is striving to help us fulfill the injunction of St. Francis when he s "Receive him with a pure heart and a chaste body." (*Letter to All Faithful.*)

Now the priest holds aloft a small white host above the cibor and calls out: "Ecce Agnus Dei, ecce qui tollit peccata mundi!" " hold, the Lamb of God, behold Him who takes away the sins of world!" These are the words which John the Baptist spoke of old to disciples when he pointed out to them the Messias walking along river bank. These words then planted the seed of faith in Christ in hearts of Sts. Andrew and John the Apostles. These same words sho revive in our own hearts our faith in Christ under the appearance bread.

This spirit of faith is extremely important for a fruitful Holy Communion. Without it we are like those whom the Baptist reproved, saying: "In the midst of you there has stood one whom you do not know" (Jo. 1, 26). A lively faith will make us realize who it is that comes into our heart, who it is that wishes to nourish us with his grace. Jesus in the Eucharist speaks to us as he did to the Samaritan woman at Jacob's well: "If thou didst know the gift of God, and who it is who says to thee, 'Give me to drink,' thou, perhaps, wouldst have asked of him, and he would have given thee living water" (Jo. 4, 10). And so the Church stirs up our faith in the eucharistic Christ, saying: "Behold, the Lamb of God."

Following these words come the words of the centurion: "Domine, non sum dignus—Lord, I am not worthy that Thou shoudlst enter under my roof, but say only the word and my soul shall be healed." The priest indeed speaks these words aloud, but the communicants are to repeat them silently in their hearts. Man must humble himself and receive with reverence his Lord and God. Thus St. Francis writes in his *Letter to All the Friars*: "Listen, my brothers: If the Blessed Virgin is honored so much—and rightly so—because she bore him about in her most holy womb; if the blessed Baptist trembled all over and did not dare to touch the holy forehead of his God; if the tomb in which he lay for a while is venerated so much: then how holy, just and worthy ought the person to be who. . .receives him in mouth and heart. . .whom the angles yearn to gaze upon."

After these introductory prayers and ceremonies the priest now places the sacred Host upon the tongue of the communicant with the words: "May the Body of our Lord Jesus Christ be the guardian of your soul into everlasting life. Amen." This prayer not only tells us, as did the ancient formula, that we are receiving he Body of Christ, but it also expresses the prayer of the Church that the Holy Communion may achieve its desired fruit, namely carry us safely into heaven. This was promised by Christ himself when he said: "He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day" (Jo. 6, 55).

If Communion is received outside of Mass then the priest returns to the altar and recites the *O Sacrum Convivium,* which narrates the wonders of the eucharistic banquet, and he prays the oration *Deus, qui nobis* which asks that we may receive the fruits of the eucharist. Finally the priest gives the communicants his priestly blessing. If Communion is received at Mass the *Postcommunion* prayer asks for the fruits, and then follows the blessing.

The fruits of Holy Communion will more likely be ours if we the words of Pope Pius XII in *Mediator Dei*: "The person wh received the Eucharist should recollect himself, and in intimate with the Divine Master hold loving and fruitful converse with ...and do everything in (his) power to cooperate with the acti Christ who is so intimately present." Or in the words of St. Fr "Do not keep anything back for yourselves, so that he may have altogether as his own who puts himself altogether at your disp (*Letter to All the Friars*).

SERMON TO BROTHER BIRDS

A poor little man came walking
down through the sun-lit wood.
Beneath a branch of singing birds
his brown-clad figure stood.
Then holding up his hands in peace,
he bade the birds be still.
"Oh, Brother birds," he gently said,
"you neither sow nor till.
Yet God your Father cares for you
and gives you feathers bright
to warm you in the Winter's cold
and from the chilly night.
Because His hands have made you
He gives you food to eat,
to drink from streams and fountains
to feed in fields of wheat.
Because He really loves you so
He gave you wings to fly
beneath the heat of Brother Sun
way up in His blue sky.
Because He cares so much for you
He shows you where to nest
within the rocks and leafy trees,
upon the roofs you rest.
So all be grateful to your God
Who does so much for you.
And now sing everlasting praise
with thanks and zeal anew!

Fr. Mark Sheehan, O.F.M.Cap.

Saint Peter's Novitiate

Fr. Thomas Plassmann, O.F.M.

Perhaps we are apt to forget that our whole monastic system and all our religious institutions with their manifold rules and constitutions including our holy vows go back directly or indirectly to the words and teachings of our Divine Savior. From His sacred lips a perennial stream came forth which has spread through the centuries and has brought to life gardens and oases of holiness and spirituality. Surely our monastic and religious rules and standards have changed but fundamentally and substantially they fully agree with the divine words that were first spoken on the mountains and in the valleys of Palestine.

We might go further and say that the first religious community was founded by Our Lord and that the Aposolic College was the first religious institution, or shall we say the first seminary or monastery with its novitiate; and though it may sound strange to speak of St. Peter's novitiate, in reality his first years with our Divine Savior were just that. Hence I take the liberty of inroducing my readers to St. Peter as a novice.

Peter's original name was Simon, a name well-known and highly respected among the Jewish people, and we may be sure that Simon's parents had a good reason for imparting this name to their son. Simon's hometown was Bethsaida, a small town of fishermen, which afterwards grew into a larger city under Roman dominion. This new city had a bad reputation as we learn from Our Savior's words, "Woe to thee, Corozain; woe to thee, Bethsaida" etc. This curse however hardly referred to the small suburb of fishermen where Peter's home was located.

Peter's elder brother was Andrew, a Greek name which shows some influence of the Greek world. Andrew and Peter were by no means of the same temperament and character. The former was a congenial and always helpful, rather somewhat inquisitive gentleman. Apparently he was of a livelier type than Peter who we find to be rather stern, self-possessed and, when necessary, frankly outspoken.

One day Andrew came to Peter and said to him: "We have found the Messias." There was no further comment. Peter got up, followed Andrew and without many ceremonies stood before Jesus of Nazareth. It is not in the books but we gather from the circumstances that the Divine Master gave Peter a long and meaningful look and said pointedly: "Thou art called Simon but thy name shall be Peter." Our English translations have lost the full import and significance of this address. The name Peter is taken from the Latin word *petra* which means a stone

or a rock, and in Aramaic, the language which Our Lord evidently
the word for rock is *kepha.* Hence in the original version Our Lord
to Peter: "Thou art called Simon but thou shalt be called *K*
(which is a rock)." Unfortunately, in our Latin and English version
Aramaic word is written Cephas. The *c* should be a *k* and the G
ending *as* should drop the *s*. However, the spelling is insignificant
we consider the full meaning of Simon's new name.

We may well surmise that St. Peter was stunned when all of a
den he heard himself called a rock. Did Our Lord mean that he
stubborn, hardheaded or independent? We do not know, no more
present day novices fully realize the significance of the name that
are given on the day of their reception. Let them remember that a
name is given them to indicate that they must live a new life and
try to imitate their new patron saint in all his virtues. Peter live
to that principle as we shall see later on these pages.

From this day forth Peter must have given much thought to
first meeting and must have discussed it with Andrew and other fri
However, he had not yet made up his mind to follow Jesus consta
This may be good advice for all young men and women, that they sh
think well before they take the important step. As usual, Peter
working at his trade when one bright morning (See Luke, 5) as he w
ed his nets at the seashore, Jesus of Nazareth came along and a
crowd of people followed Him. Jesus turned around to address
crowd but in order that all might hear Him well, he did as any
speaker would do, stepped into one of the boats and asked the boat
to move a little away from the shore so that His voice might carry.
boat was that of Simon Peter. We may gather that Peter was an att
tive listener. The sermon finished, Jesus turned around and said
Simon Peter: "Put out into the deep, and lower your nets for a cat
Peter may have wondered how this young man from Nazareth sho
tell him, the veteran fisherman, how to handle his net. However,
this time he had acquired full confidence in Jesus of Nazareth. He
he said: "Master, the whole night through we have toiled and h
taken nothing; but at thy word I will lower the net." His confidence
rewarded, a great multitude of fishes was caught and Peter fell do
before Jesus saying, "Depart from me, for I am a sinful man, O Lor
This exclamation of Peter indicated that because of his sins he was
worthy to receive the favor of this marvellous man. We gather from t
that while we strive after a life of perfection, we must humiliate o
selves and acknowledge our own unworthiness. Humility is the most i
portant virtue for any novice, or as St. Augustine says, the higher

k to raise our edifice of sanctity the deeper we must dig for the
undation of humility. In his own mind Peter may have wondered what
ould be the next step towards following Jesus. The next grace came
on thereatfer.

Thus, on another bright morning Peter and Andrew and some of
heir colleagues were again sitting at the seashore mending their nets.
By this time Peter's thoughts were constantly divided between the work
before him and the voice and person of the Master Whom he could not
forget. Who knows but while sitting there and one of the threads or
ropes tore in his hands, he might have muttered a mild curse in his
native Aramaic tongue, for he was still very human. Meanwhile all of
a sudden the Master stood behind him and in His melodious and appeal-
ing voice called out to them: "Follow me and I will make you fishers of
men." "What is He saying?" Peter said to Andrew who never missed
a trick. "Come on, He wants to make us fishers of men." "Fishers of
men," Peter mused for a while. Perhaps his Jewish instinct was aroused
in him, for fishers of men might mean men of wealth and influence, and
what Jew would not grasp such an opportunity? Even so the motives of
novices are not always pure and are often beset with secular or mundane
desires and aspirations. Perhaps some young friar might say to himself,
"Wait till I am guardian or procincial"; or some little nun might dream
of the day when she will be mother superior or at least principal of a
school; nor are such desires really sinful as long as they just come and
go, for by and by the motives of novices are purified and are directed
only to the higher and better things. So it was with St. Peter. Forth-
with he rose and left his nets and all things and followed the Master in
humility and docility. The call had come and he answered it boldly and
wholeheartedly. He was now a full-fledged novice.

One of the main issues in a novice's training is the study and analy-
sis of his God-given temperament. There are four of them: the sanguine
and choleric, the melancholic and phlegmatic. Usually two or more of
these are combined in one person. Virtue and vice are intimately as-
sociated with these temperaments; in fact, to some extent they have
their origin in them. Novices are by no means perfect nor are they
supposed to be. Peter had his full share of faults and imperfections.
He had a bit of each of the temperaments but the sanguine tempera-
ment predominated. Temperament, if properly controlled and sancti-
fied, may lead to great heights of holiness; if not controlled, it may lead
to disaster. In Peter's life we see how by the grace of God his greatest
defects turned to the highest perfections; at the time namely, when after

a long struggle the Holy Ghost filled him with the plenitude of graces.

Because of his sanguine temperament, Peter would at times ri the height of enthusiasm and again he would fall to the dept discouragement and lassitude. He was always ready to speak and quently he spoke unwisely. In fact, it might be said that he n opened his mouth but he put his foot in it. We marvel at Peter he rose at Capharnaum to say to Christ: "To whom shall we go thou hast words of life eternal." And again in the plane of Cae Philippi when he openly and frankly and beautifully confessed hi lief in the divinity of Christ and was rewarded with the primacy ove Church. On the eve of the Passion he exclaimed: "And if all will for thee, I shall not forsake thee." And yet he was the first to deny Master. And so he met his ups and downs during the entire course o three years of his novitiate, moving between bursts of enthusiasm moments of discouragement and indifference. Peter had been a fi man all his life. A fisherman's life has its ups and downs, now the c of fishes is big and overwhelming, now the poor man works all night catches nothing. This leads to disappointments, discouragement hours of leisurely waiting and drowsiness.

Peter brought all these infirmities into the apostolate. Hence he ten appears to us fickle and unsteady—a bad habit in novices. novices have the same experiences. Now they can pray with glow fervor and imagine that they are kneeling at the throne of God am the Seraphim and Cherubim. Now they cannot pray at all, the ro glides mechanically through their fingers, they cannot conceive a b thought and they imagine that everything is lost and that they mi just as well say good-bye to these sacred surroundings. What the no needs in these cases is stability of purpose, a strong unbending will inconquerable confidence in the Divine Savior and His Blessed Mot The grace of God will do the rest. As St. Paul says, virtue is acqui through infirmities.

Due to his temperament Peter was impulsive but most of his pulses were good. On one occasion Peter was rowing his boat and John and others were with him. All of a sudden the Master appeared the waves and St. John whispered to St. Peter, "It is the Lord." Pe threw off his tunic and jumped headlong into the sea. The water m have splashed over all the Apostles, but Peter did not care. He wan to get close to the Master, he swam. But all of a sudden he lost heart; fact, his heart would have sunk into his boots if he had worn boots. T

Master smiled, took him by the hand and lifted him up. "Thou of little faith," He said.

Impetuousity is often followed by its opposite, lack of interest if not drowsiness. Hence it is that now and then we find Peter sound asleep when he sould be fully awake. When the Master was in His agony in the Garden, Peter and the other two Apostles were to watch with Him; but instead Peter and the rest began to sleep until the Master returned and woke him up. "Peter, sleepest thou?" He said kindly. Then they proceeded to the gate of the Garden where Judas betrayed the Master with a kiss. Peter was aroused, he drew his sword and aimed it at the head of poor Malchus. But he was a poor fencer and instead of hitting Malchus' head he cut off his ear. When he saw that the matter was getting serious, he withdraw with the other Apostles. It was characteristic of Peter that later on when he was imprisoned, lying between two soldiers, he was sound asleep, so much so that the angel who came to save him had to push him in the ribs to awaken him. And so Peter throughout his novitiate experienced moments of the most wonderful enthusiasm and of complete discouragement if not at times cowardice.

Was Peter ambitious or proud? We cannot say that he was proud although occasionally he showed a sense of superiority and a desire for the better things of life. On Mount Thabor, for instance, he was overjoyed when he saw the Lord in His glory and immediately suggested that three tabernacles or tents be built, one for Jesus, one for Moses, and one for Elias. His secret hope was that he would share the tent with Jesus and that James and John might bunk with Moses and Elias as best they could. When a dispute arose among the Apostles as to who would be the greater in the kingdom of God, Peter immediately stopped the controversy. Did he think that he would be the greatest, who knows. On one occasion he came out boldly and asked the Master: "Lord, we have left all things and have followed thee; what then shall be our reward?" The Master satisfied him with the promise that they would judge the twelve tribes of Israel. Who knows but in this way Peter might have hoped for a chance to get back at his competitors on Lake Genesareth. But perhaps this is judging poor Peter unfairly. When the Master proposed to wash the Apostles' feet at the Last Supper, Peter refused. But when he learned that he would have no part in the Master if he refused, he demanded that not only his feet but his hands and head should be washed. Somehow it appears that our Divine Master was pleased with such outbreaks of enthusiasm and fervor and that they were all put down to Peter's credit. At the same time novices must remember that our life should not consist of fits and starts, but that we

must acquire holiness the hard way. Peter learned this lesson thoroughl under the gentle guidance of the Divine Master.

In all likeliness the most outstanding fault of Peter was his spiri of contradiction. He could not help to say his say if anybody made statement including the Divine Master Himself. The most glaring ex ample of this was the occasion when Jesus turned to His Apostles an told them that they were going up to Jerusalem and that all the thing the prophets had foretold would be fulfilled in Him, that He woul be scourged and spat upon and humiliated and finally crucified. Fort with Peter stepped forward, took the Lord by the side and said to hi emphatically: "Lord, this shall never happen to thee." But the Maste rebuked him in a most positive manner: "Go behind me, Satan, fo thou savorest not the things of God but the things of the world." Pete had never expected to be called Satan. Of course, Satan in the langua of the day meant adversary, whereas devil meant twister and prevar cator. Judas was called a devil, Peter, Satan. And while this name ha no further implication, it taught Peter a lesson which he never forgo Contradiction is a bad habit in any novice who must try to confor himself entirely, interiorly and exteriorly, to the holy Rule and th customs of the Order to which he wishes to dedicate himself.

Thus Peter had many faults and failings but he also possessed man beautiful and redeeming traits and qualities which the Master neve forgot and which eventually led to his high station in the Church. The qualities were his genuine generosity, his unswerving loyalty and hi deep-seated love and affection for the Divine Master. These the Divin Savior cultivated during the entire course of Peter's novitiate. On on occasion He revealed this when He said: "Simon, Simon, Satan ha desired to sift thee as wheat but I have prayed for thee that thy fait fail not. And thou being once converted, confirm thy brethren." Thu in spite of his many faults Peter gradually rose to great heights o sanctity as will be shown in the following chapters.

Peter's love for the Master grew stronger and stronger as the day rolled by and in spite of his many lapses and failures he never gre cold in his inmost heart. Our Lord knew this and He also knew Peter abiding loyalty to Him. This was expressed beautifully in his gloriou confession at Caesarea Philippi. Peter's generosity extended to all, eve and let us emphasize this, to his mother-in-law. Whereas many youn and old men are accustomed to pray for the happy and early death o their mother-in-law, not so Peter. He asked Our Lord to heal her an that was the greatest love of all. And Jesus did heal her and she go up and prepared a bountiful meal for Him and the Apostles. A fin mother-in-law she was.

Padre Serra's Devotion to the Blessed Sacrament

Fr. Eric O'Brien, O.F.M.

Are you, or have you ever been, an acolyte? Then you remember how, as you move about up there, so close to the earthly throne of God, you nearly always feel self-conscious. By one of the mysteries of human nature, your feelings may sometimes be caused by the watching eyes of some old man out in church who is remembering the years long gone when he knelt there in your place. We hear a lot of talk these days about vitamins. Surely there are some special spiritual ones that come to those who work so close to the tabernacled presence of the Light of the World. And one fine day in heaven you will be amazed to see the glory you and that old man have won by simply serving Mass.

In America, in the "wild west" rather a long time ago, there was an old priest who sometimes used to reminisce: "When I first entered the monastery, I was so small and sickly that I could not help my fellow-novices in their daily duties, so the novice-master had me serve the Masses every morning."[1] Even after his vows were taken and he went on in his studies, that youngster never grew really strong and tall. But today his frail body is immortalized in bronze, to represent the vigorous state of California in the National Hall of Fame at Washington. And his spiritual statute is such that now he is a candidate for sainthood. His name is Padre Serra. From boyhood until death he really loved the Blessed Sacrament.

In his middle 30's, when he resigned his work as university professor because he longed to battle for his Lord in pagan lands, he wrote a touching farewell letter to his parents. In it he urged them to attend Mass and receive Communion frequently.[2] On his long and dangerous voyage across the Atlantic, he said Mass whenever wind and wave allowed.

A Spainard, you know, and especially an islander, is very much attached to his native land. But the Mass, besides so many other things it does for us, helps keep a priest from ever finding loneliness too hard to bear.

Landing at Vera Cruz in Mexico, when he walked up to the capital, Padre Serra carried no provision for his bodily needs.[3] He was anxious only to reach some place each night where he could offer Mass next morning. When he reached his new home, the College of San Fernando

in Mexico City, he first went into church to greet his Lord. During his months in the College, where he was trained for missionary work, he would remain in prayer before the Blessed Sacrament from midnight until time for Mass.[4]

You can imagine how he felt when he was sent to work among the Indians of the Sierra Gorda, and found that not one of them ever made his Easter duty! But as he soon saw to it that they became regular communicants.[5] And when the feast of Corpus Christi came around, he had the procession wend its way through his mountain village of Jalpan, to stop for Benediction at the altars he had shown the Indians how to decorate. He called such a procession "an act of faith that fills the land with blessings."[6] At each altar there would be waiting—nervously, no doubt—an Indian boy who would recite a little speech of praise and adoration to the Blessed Sacrament, in Spanish or his native tongue. Padre Serra had written those lines, drawing upon his deep knowledge of theology, and his kindly understanding of the Indian mind, to make the Blessed Sacrament the high romance of their rustic lives. Before any important feast of Our Lord, he called their souls and his own to reverent attention by a novena, and on the day itself his sermon was always full of faith and love.

For a good many years after leaving the Sierra Gorda, he was on the road all over central and southern Mexico, preaching in big cities and out-of-the-way villages.[7] Once he was so effective in cleaning up the local evils that someone poisoned the wine he used at Mass. When he drank the Precious Blood, he collapsed at the altar. They carried him to the sacristy, and someone offered him a glassful of a remedy their own primitive medicine had devised. Padre Serra knew that it contained material that no man would ever drink except perhaps to save his life. Though he had lost the power of speech, he gently pushed the glass away, and waited patiently to see what God would do about his case. He lived. And when he was a little better, he explained that even in such pain and danger, he could not think of drinking such a potion after receiving the Blessed Sacrament.

Due to an injury received soon after landing, Padre Serra was a cripple half his life. That ulcerated leg made his thirty-five years of endless effort in the New World another road to Calvary. But he went on patiently. The only time he ever asked for any remedy was on the road to California, when the inflammation grew so bad that he could not stand long enough to say his daily Mass. And later, even when old and very feeble, he kept on celebrating daily, before the anxious eyes of those who knew how ill he was.

When he began a great new task, like founding a mission in the wilderness, the Mass was always the illuminated capital that headed his new page in the story of his life. When difficult problems arose, he always offered Mass to ask for light to see and strength to do the will of God. When unknown sections of California had been explored, or ships returned from charting the Alaskan coast, he gathered all the men concerned to offer thanks to God in holy Mass.

Like Saint Francis of Assisi, whose follower he was, Padre Serra loved to sing the praise of God, and God had given him a sonorous voice. So his high Masses were very frequent. In the first month after occupying Monterey, he sang five solemn Masses.[8] During the previous year at San Diego, a year of hunger, hardship, and Indian attacks, he had sung even more. And in the very last days of his life, though finally too weak to sing the Mass himself, he insisted on joining his Indians in the choir, to pour forth his adoration in the age-old chants.

From the very beginning of New California, the feast of Corpus Christi was observed by Padre Serra with all possible solemnity. With a humble sort of bragging, he wrote the Inspector General of New Spain that the ceremonies on the beach at Monterey had rivalled those of the capital itself.[9] In 1771 he was delighted when ten new missionaries arrived from Mexico just in time to share that celebration. He could remember how, some thirty years before, he had preached on Corpus Christi in the magnificent cathedral of Mallorca. There the beauty of the vestments and the splendor of the nobility in attendance had come a good bit closer to the unending glories of the court of heaven, than did the weather-beaten uniforms of the few soldiers and the crude coverings of the illiterate Indians who surrounded him now in far-off California. Time and again in his letters, we see expressed his deep desire to make his California the equal of the old-established centers of the Faith. In 1774 we find the governor and his staff attending Padre Serra's Mass on Corpus Christi.[10] Next year he asked to have the soldiers as guards of honor for the Blessed Sacrament on Holy Thursday.[11] And in 1776, that year when in another part of America royal control was being shaken off, he led the soldiers, sailors and his convert Indians in paying special homage to the eucharistic King of Kings.[12]

For the outward sign of the Blessed Sacrament, God chose nothing precious, no sparkling diamond, for instance, that might at least hint at the splendor of the hidden deity. But good men always seek to give the most fragile Host a precious housing. Perhaps you have seen some amorous photographs of the California Mission nowadays. Don't be

misled by them. At their beginnings, those Missions were as cru bare as the stable where Our Lord was born.

But Padre Serra did his best to make those simple she beautiful as the frontier conditions would permit, hanging the wood walls with flags and paintings. He lived and died a ver man, but he was greedy for golden vessels to enshrine the L Glory. Thus he asked the viceroy to donate a monstrance for t mission of San Francisco, saying he would be glad to pay for his own blood.[13] And in acknowledging the gift (which still is ured at old Monterey)[14] the Padre wrote, "When the divine passes in procession across the fields, the very breezes will b as such public proof is given to heaven and earth that the Ch Faith has reached so far."[15]

On sick-calls nowadays, in many countries our priests m unnoticed. In early California the King of Glory came in proc with a canopy, and the priest was dressed in splendid vestments. Serra had worked hard to obtain all that was needed for such monies.[16] But when his own time came, he declined the hon having the Blessed Sacrament brought to him. All his life, he tried with all his might to meet God halfway. So now he rose his deathbed and walked to the church alone. Kneeling in the tuary, he led in singing the "Tantum ergo" before Christ ca him for the last time.[17] Then he returned to his little room and the entire day in silent, prayerful recollection.

In our mechanized age, many priests die suddenly without opportunity for Viaticum. But Padre Serra received his last C munion there in the frontier Mission he had built, before the te eyes of his Indian converts. Surely it was in loving recompense the special care this holy priest had always given to his sacrame Lord.

Whether you are an acolyte or not, you love the Blessed rament, I am sure. Then pray to God to place the crown of s hood on that head that always bowed before Him in such lo adoration. Ask God to make it plain that Padre Serra is a saint.

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FRANCISCI TRANSITUS

When Saint Francis lay dying
how happy and content was he
that the lamp of his Seraphic life
had burned itself out for Thee.
That sorrow and pain had darkened
the Calvary Road he trod,
that thorns of suffering crowned him
as they cruelly crowned his God.
That the Stamp of Divine approval
his pain-wracked body wore,
that nails of love transfixed him
as Thy crucified Body bore.
Oh, our dear Lord Jesus!
How happy we will be
if we live and die like Francis
with a welcome in Heaven by Thee.

Fr. Mark Sheehan, O.F.M.Cap.

Conferences on the Gifts of the Holy Gh

First Conference—*Grace*

1. "We entreat you not to receive the grace of God in vain." Cor. vi, 1) "Grace is poured abroad in thy lips; therefore hath blessed thee forever." (Ps. xliv, 3) Considering the second quot in its context we see that it is directed to Our Lord Jesus Chri the psalm the preceding text is, "Thou are beautiful above the of men" (Ps. xliv, 3); "Thy throne, O God, is forever and ever, (Ps. xliv, 7) follows it. The Psalm, therefore, speaks of Christ is blessed and in whom all the nations of the earth are blessed thy seed shall all the nations of the earth be blessed," (Gen. xxii was said to Abraham. Now since Christ is the Word through W all things are blessed, and because he who is blessed by God th ther is blessed by Christ, therefore, all things are blessed th Christ.

2. Ecclesiastes: "The words of the mouth of a wise ma grace." (Eccl. x, 12) The words of John are true: "The Law given through Moses; grace and truth came through Christ." i, 17) Two things are necessary for salvation, knowledge of the and practice of virtue. Knowledge of the truth is had from the but the practice of virtue comes only with grace. "Virtue is a quality of the mind produced in us by God; by which one le good life; by which one uses things properly." (Augus. II Sen Magistri d. xxvii.) The Law is to grace as the ability of knowi to the ability of doing and as an instrument is to the ability t it. Suppose that a bird should have sight to see the sky, but sh have no strength in his wings; he could no fly and so could not the sky. So, however much a Jew glories in the Law, he is no because he is without grace. An artisan can accomplish nothing w while, if he has an implement, but does not know how to hand Treacherous Jew! you have the Law in your hand, but if you do have the power to practice it, you think in vain that you have Law. Therefore, no one is saved by the Law if he does not also po grace. It is evident, therefore, that the grace of God is much excellent than the Law itself.—I spoke to you elsewhere about Ten Commandments. Now I will speak to you of grace; for we a greater need of grace than the Law. Mother Church and the Ap

Paul exhort us to receive this grace faithfully. In the beginning we will ask the Lord that our words may second the cause of His grace and that the intention of our mind be forcefully expressed, should it find favor with God, that we may say something in praise of God and for the benefit of our souls.

3. "We entreat you etc." In this short sentence the Apostle Paul urges us to receive grace, to guard it after we received it, and to increase this grace while we possess and guard it. He entreats us not to receive "the grace of God in vain," but fruitfully. He wants to say that we should be prompt to receive, guard and increase God's grace. However, in order to comply with his instruction three things present themselves to us for consideration: first, the origin of grace; secondly, its use; and thirdly, its fruit. I wish to speak as clearly as possible so that each and every one may understand.

4. In reference to the first I say that, since we are to consider the origin of grace, the question arises, what is the original source of grace. Certainly grace is "a good gift and a perfect gift from above, coming down from the Father of Lights." (James i, 17) This argument is from the Epistle of St. James. I set down my major affirmative universal thus: "Every good gift and every perfect gift is from above, coming down from the Father of Lights, with whom there is no change, nor shadow of alteration." (Ibid.) But grace, as I will show further on, is a good gift and a perfect gift. (I wish to arrange everything I will say as a proof of this assumption.) But if grace is a good gift and a perfect gift, it is, therefore, from above, coming down from the Father of Lights.

5. But how does grace come down to men? Job asked: "By what way is the light spread, and heat divided upon the earth?" (Job xxxviii, 24) I answer and say that grace descends upon rational minds through the Incarnate Word, the Crucified Word and the Word operating through the Holy Spirit.—The proof. We read in the Epistle of St. James: "Of his own will he has begotten us by the word of truth, that we might be, as it were, the first-fruits of his creatures." (James i, 18) An abundance of grace comes down to us through the Word Incarnate; thus in John, "Of his fullness we have all received, grace for grace." (Jn. i, 16) It is certain that the original principle, God, when he created man to His image and likeness in a state of innocence, created him so close to himself, that through the Uncreated Word man was able to receive grace. However, after man had fallen through sin, divine wisdom prepared a way to come down to him through the Incarnate Word, Which would make man fit for grace.

Since this was accomplished in the womb of the glorious Virgin, was said to her, "Hail, full of grace, the Lord is with thee." (Lk. 28) The Apostle Paul advises those desirous to obtain grace to go the Glorious Virgin, the throne of grace. "Let us therefore dr near," he says, "with confidence to the throne of His grace." (Heb iv, 16)—Immediately, then, the Father of mercy, the Mother of mer and the Son who is the Light of mercy come to us.So, the first sour of grace is evidently the Incarnate Word. O unhappy people! Y who are ignorant of this source, cannot possess grace!

6. Secondly, grace comes down to us through the Crucified Wo We were incapable of receiving grace not only because of our ign ance of the divine precepts, but also because of our infirmity, he lessness, and concupiscence for things of the earth. For this rea God wished to give us support. In order that God might heal our we ness, grace descended upon us through the Crucified Word. Hence Apostle writes to the Ephesians, "God, who is rich in mercy, by r son of his very great love wherewith he has loved us even when were dead by reason of our sins, brought us to life together w Christ; by his grace you have been saved." (Eph. ii, 4-5) We h been given new life with Christ through Christ, because Christ c quered death. Death could not destroy Him; but the Source of L destroyed death according to the saying, "O death, I will be thy deat (Osee xiii, 44) Had it been otherwise, we could not have been cu and saved. As the Apostle writes to the Galatians, "I do no cast aw the grace of God. For if justice is by the Law, then Christ died vain." (Gal. ii, 21) But Christ died to raise up the dead so they co receive life and grace. Therefore, grace flows to us through the carnate Word and through the Crucified Word.—The Blessed Vir received this "Word full of grace." (Jn. i, 14) A river of grace pou fourth from the side of Him who had the means of curing us.

7. Thirdly, grace is produced in us through the Word filled w the Holy Spirit. Although God sent His Son as a man, you will possess grace unless you believe in Him as the Crucified. Thus Apostle writes to Titus: "Not by reason of good works that we ourselves, but according to his mercy, he saved us through the bath regeneration and renewal by the Holy Spirit; whom he has abunda ly poured out upon us through Jesus Christ our Savior." (Tit. 5-7) Dearly beloved! It is the Holy Spirit who is the giver of gra and the Love proceeding from the Father and the Son. Consequen whatever the Father accomplishes and the Son suffers is nothing w out the Holy Spirit. For He unites us to the Father and the Son. A

so the Apostle writes: "The grace of our Lord Jesus Christ," as regards the Second Person, "and the charity of God," as regards the First Person, "and the imparting of the Holy Spirit," as regards the Third, "be with you all. Amen." (II Cor. xiii, 13)

8. Accordingly, if you wish to have the love of the Son and of the First Source and of the Gift which is the Holy Spirit, dispose yourself to receive grace. Where does grace come from? I say that it comes from the Father of Lights through the Incarnate Word, the Crucified Word and the Word operating through the Holy Spirit. O noble influence having its beginning in the Incarnate Word! How closely should this grace be guarded; but you lose it by sin. Would you dare to bring into your home a harlot who would steal everything you possess? You love temporal things; how much more should you love grace! When a man is worthy of eternal life and he commits a sin, he makes himself worthy of eternal death. So terribly must he be punished! The Apostle expresses this in his letter to the Hebrews: "A man making void the Law of Moses dies without any mercy on the word of two or three witnesses; how much worse punishments do you think he deserves who has trodden under foot the Son of God, and has regarded as unclean the blood of the covenant through which he was sanctified, and has insulted the Spirit of grace?" (Hebr. x, 28-29) If a man sins, he trods under foot the Son of God.—Briefly, the grace of God descends to us through the Incarnate Word, the Crucified Word and the Word operating through the Holy Spirit; and man opposes this very noble influence by sin. He should not commit a sin for all the created things of the world. Not without reason did Our Lord will to be tempted. Ecclesiasticus: "Flee from sins as from the face of a serpent." (Eccli. xxi, 2) As the serpent kills by injecting poison, so sin kills the life of grace.—Now it is clear what the source of grace is.

9. Let us reflect on the utility of grace. Understand that the purpose of grace is to lead us to perfection, for this it is necessary to use grace faithfully in regard to God, strictly with ourselves and generously toward our neighbor.—In the first place, I say that we should use grace faithfully in regard to God. Thus the Apostle: "But when I pleased him who from my mother's womb set me apart and called me by his grace, immediately, I did not take consideration of flesh and blood." (Gal. i, 15-16) We are faithful if we do not ruin a gift received for another. But when you seek something in preference to God, you are not faithful. Hence the statement of the Apostle, "I did not take consideration of flesh and blood"; that is, I did not

seek human glory, but only divine. The science of perspective (*sapie tes in perspectiva*) tells us that if a ray of light shine straight dow on a finely polished object, it is always reflected back in the sam path. The influence of grace is like a perpendicular ray of light. speak of that grace which makes man acceptable to God, becau gratuitous grace is like any ray of light that has an angle of incident Therefore, man must necessarily return glory to God if he has truly ceived God's grace. Consequently, there is nothing so disastrous you than to boast of the grace you received. Concerning these wor of Ecclesiastes, "Unto the place from whence the rivers come, they turn," (Eccle. i, 7) Bernard says, "The source of rivers is the sea; t source of virtues and knowledge is Christ." He means, then, " 'Un the place from whence the rivers come'; that is, rivers of grace, 'th return, to flow again'." (Sermo 13 in Cantic. n.1) For just as a spri dries up if it is not continually united with its source, so does lig In like manner the grace of the Holy Spirit cannot be effective in t soul if it is not referred to its Original Source.

10. Humility protects this return and union; whereas pride stroys them. We read in the Epistle of St. James, "God resists t proud, but gives grace to the humble." (James iv, 6) What is t reason for this; and who is humble? Certainly he is humble who tributes everything good in him to their Original Source; while t proud person attributes everything to himself. The humble man united with his Source, but the proud man is separated from It a says, as it were, "I did not receive this from you." Because he turn from his Original Source Lucifer became blind; but Christ, by hum ity, submitted Himself to the Source of His being and so was glo fied.—In Ecclesiasicus, "The greater thou art, the more humble th self in all things." (Eccli. iii, 20) You are an archbishop or bish and you wish to receive grace? Humble yourself! If we do not hu ble ourselves we are thieves. Suppose a king would enrich a man willing to acknowledge that he received his wealth from the ki He certainly would not be truthful and should be stoned. We see so people elevated by God who, despite this fact, rise against God sayi "Our mighty hand, and not the Lord, hath done all these thing (Deut. xxxii, 27) Such people lose forever the grace of the Holy Spi and their right to the land of the living.

11. The second distinct way to use grace is strictly with ourselv Of this the Apostle writes to the Hebrews, "For it is good to ma steadfast the heart by grace." (Hebr. xiii, 9) At other times you ha worked to strengthen your bodies. If a man wants strong arms, h

has to exercise himself at hard work. Likewise, if a person wishes to possess stabilizing grace, he must exercise himself in works of virtue. The Apostle, when he says, "By the grace of God I am what I am," adds, "I have labored more than any of them." Do you praise yourself, Apostle? No, because he adds immediately, "Yet not I, but the grace of God with me." (I Cor. xv, 10) They give us an excellent example who recognize their virtue but do not become proud of it. How virtuously some people live with the grace of the Holy Spirit!—Samson, while his hair was long, was exceedingly strong; his strength surpassed the natural. But why did his strength lie in his seven locks? I say that the seven locks signified the sevenfold grace of the Holy Spirit, Who gave him such powerful strength. But when he lay on the bosom of Dalila and his locks were cut off, he became weak like other men. Give me one man without grace who could undergo what St. Lawrence suffered! Man can do nothing without grace; on the other hand, with grace nothing is too difficult for man to suffer. And so the Apostle says, "I can do all things in him who strengthens me." (Phil. iv, 13)

12. Thirdly, we should use grace generously toward our neighbor. So in Matthew, "Freely you have received, freely give." (Matt. x, 8) O sun, why do you not sell your light? And you, O Seine, why do you not barter away your drops of water? Certainly, they give away freely because they have received freely. Man alone is a miser who sells a gift given to him. When did such a sale first take place? Certainly by Simon Magus to whom the Apostle Peter said, "Thy money go to destruction with thee." (Acts viii, 20) The Prince of the Apostles, Blessed Peter tells us, "According to the gift that each has received, administer it to one another as good stewards of the manifold grace of God." (I Peter, iv, 10) Dionysius describes the use of grace in the angelic and celestial hierarchy; if the higher Angels are selfish and refuse to help the inferior Angels, they obstruct for themselves the path of God's aid. If you see another, poor in worldly needs or in supernatural merit, and you deny him a good which you have received from God, you are unworthy of eternal life and your life is evil and hoggish.—Man has difficulty in using grace faithfully, strictly and liberally; hence many fail in their use of grace.

13. What is the fruit of all these? A man who plants a vine does o for its fruit. The fruit of grace is threefold; and can be reaped only y one in the state of grace. The first is remission of sin; the second, fullness of justice; and the last, a continuously holy life.

14. The first fruit of grace is the remission of sin. The Apostle

writes to the Romans, "Having been justified therefore by faith, l us have peace with God through our Lord Jesus Christ, through who we also have access by faith unto that grace in which we stand, a exult in the hope of the glory of the sons of God." (Romans v, 1 According to the Philosopher, someone does not turn from vice virtue unless he acquires the contrary habit. So a mortal sin is not r mitted except by grace. Can a miser become generous if he does n practice generosity? The Philosopher considers vice as a certain d ordering. When I have knowledge of God, I regard sin as an offen to God; for by a violation of the law you dishonor God, necessari subjecting yourself to the anger of God. It is necessary for man undergo punishment when he has been disordered by sin.—Sin su jects one to divine vengeance; hence, the punishment must be etern because the offense is infinite. An offense is as great as the one fended. But God is without limits and his majesty is infinite. Ther fore, the offense is infinite, and, consequently, the punishment is i finite; not intensively, but progressively, for an active created pow cannot be infinite. It is necessary, therefore, that an eternal pow operate. Now, God is infinite; and so if he would convert a soul, is becoming that he do this through some influence of grace. In th same manner, one is not freed from hell except by grace. Notice ho grace frees us from the slavery of sin and the devil!

(To be continued)

Transl. by Fr. Malcolm Hogan, O.F.M.

✠

Apostolic Constitution 'Sedes Sapientiae' of Pope Pius XII

Goal of Education

Wherefore, let all, both teachers and students, be aware at all times that ecclesiastical studies are aimed not only at intellectual development but also at a complete, solid and apostolic formation, which is both religious and priestly. Therefore the object of these studies is not only to pass examinations, but to imprint, as it were, on the minds of the students a certain form which will never be erased and from which, when occasion arises, they will draw light and strength for their own needs and the needs of others.[34]

Norms for Studies

First of all, to attain this end, intellectual instruction should be closely connected with the pursuit of prayer and contemplation of divine things; secondly, this instruction should be complete, omitting none of the prescribed studies; furthermore, it should be coherent, entire, and arranged in such a way that all the studies conspire to make one system, and that a solid and well-regulated one. Furthermore, education should also be wisely suited to modern needs, and able to refute present-day errors. Likewise, it should take into account recent findings, and at the same time it should be in close agreement with venerable tradition. Finally, this intellectual formation should be effectively ordered for undertaking successfully pastoral duties of every kind, so that those who will be priests, instructed in this way, can easily and accurately defend and teach sound doctrine to the ignorant and the learned alike, both in sermons and catechism instructions. Thus, they will be able to administer the sacraments properly, and energetically promote the good of souls and be helpful to all in work and work.

Pastoral Training Required

Everything which we have mentioned thusfar about the spiritual and intellectual formation of the students is very helpful, and even necessary for the formation of truly apostolic men, so much so that if the priest lacks the required holiness and learning, it is evident that he lacks everything. We must add here, however, in compliance with Our most serious duty, that in addition to suitable holiness and learning, the proper fulfillment of the apostolic ministry absolutely demands in the priest a pastoral preparation which is most accurate and

complete in every way, that is, one which produces and forms tr skill and ability in correctly undertaking the many duties of the Chri tian apostolate.

For if everyone, before taking up his profession, undertakes diligent preparation—a preparation which, whether theoretical, as is called, or technical, or practical, is made secure by a long appre ticeship,—who will deny that the art which is rightly called the art arts demands an equal and even much more accurate and superi formation.

Objectives of Pastoral Training

This pastoral formation must be started when the students beg the curriculum of studies, and should improve gradually as the st dents advance in age. When they have finished the course of studi in theology, their pastoral formation should be brought to perfecti by a special period of apprenticeship, according to the purpose of ea religious institute. This pastoral formation should strive especial that those who will be the ministers and apostles of Christ, be firm and thoroughly skilled in the apostolic virtues, according to the ima of Christ Himself. This apostolic spirit consists in an ardent and m pure endeavor to promote the glory of God, an active and burning lo for the Church and the defense of its rights, and the preservation a promotion of its doctrine, a most intense zeal to obtain the salvati of souls, supernatural prudence in word and work, joined with eva gelical simplicity, a humble abnegation of self and a most obedient su jection to Superiors, a most firm trust in God and an exact sense one's duties, proficiency in undertaking works, and manly resolutene in continuing what had been begun, a careful fidelity in performi one's duties, undertaking works with a magnanimous spirit, and brave endurance of whatever must be suffered, and finally that Chri tian friendliness and human feeling which is attractive to all.

Auxiliary Sciences Are Important

Furthermore, in the pastoral instruction, a serious attempt must made to instruct all the students, in proportion to their scholast progress, in all those studies which can help to form, in every wa "the good soldier of Christ Jesus,"[35] and to equip them with suitab and apostolic tools. Wherefore, beside philosophical and theologic studies, must be directed opportunely, as We have said, to pastor activity, it is absolutely required that the future shepherds of th Lord's flock be instructed by skilled professors in psychology an pedagogy, didactics and catechetics, social doctrine and pastoral prac tice, and similar matters, in accord with the norms set down by this

Apostolic See. This instruction should be in accord with the daily progress made in these studies, and should make the students qualified and prepared for the many necessities of the modern apostolate.

Practical Exercise of the Apostolate

A practical exercise in the apostolate, progressing wisely and gradually, and prudently moderated, should accompany the doctrinal instruction and formation, to strengthen it by practice and experience. We wish this practical exercise of the ministry to be undertaken and perfected after ordination, by a special apprenticeship, which should be directed by the teaching, advice and example of the most capable men. And the pastoral practice should be continually joined to sacred studies, which must never be neglected.

Constitution Obliges All

After We have established these high principles, which must regulate the instruction of the students, and govern both teachers and students, We declare and ordain, after maturely considering everything, with certain knowledge and with the fulness of the Apostolic authority, that all concerned obey, in their entirety, the general norms governing this most serious matter. Furthermore, by Our authority, We grant the Sacred Congregation of Religious the power to make effective the Statutes which We have approved, by ordinations, instructions, declarations, interpretations, and other documents of this kind, and to do everything necessary to bring about the faithful observance of this Constitution, the Statutes and Ordinations.

Anything to the contrary is of no avail, even though worthy of special mention.

Given at Rome, at Saint Peter's, on the thirty-first day of May, in the year of Our Lord 1956, on the feast of the Blessed Virgin Mary, Queen of the world, and the eighteenth year of Our Pontificate.

Transl. by a Group of Clerics in Holy Name College

Queries and Replies

QUESTION: "I have been recently asked to track down, as it were, a prayer, attributed to Saint Bonaventure, in honor of Mary. . . You will find the following on page 261, n. 362 of "The Raccolta or A Manuel of Indulgences", New York 1952: The faithful who recite with devotion the prayers intitled: 'A devout seven days' supplication to the most holy Virgin Mother of God, immaculately conceived, for obtaining the grace of a godly life in Christ, and a happy death in the peace of the Lord, taken from the writings of the Seraphic Doctor, St. Bonaventure', may gain etc.' Unfortunately, our Franciscana section does not have this particular prayer."

ANSWER: The original title of the above quoted booklet is as follows: "Piissima erga SS. Dei Genitricem sine labe originali conceptam hebdomadalis supplicatio ad assequendam gratiam pie in Christo vivendi et in osculo Domini feliciter moriendi ex Seraphico Doctore S. Bonaventura deprompta". The edition which we were able to obtain is that of Quaracchi, 1892. It contains a seven days' Little Office in honor of the Blessed Virgin Mary immaculately conceived. Each day has five Psalms in which certain changes have been made, so that they now apply to the Blessed Mother. Besides the Antiphons which are added to each Psalm, there are other introductory and concluding prayers in imitation of the Divine Office.

For instance, the office of Sunday consists of a preparatory prayer (like the "Aperi" in the ordinary Divine Office), the Ave Maria, and the verses "Illumina oculos meos, ne unquam obdormiam in morte; Ne quando dicat inimicus meus: praevalui adversus eam", and the "Deus, in adiutorium" with the "Gloria Patri". Then, there follows the hymn "Memento rerum Conditor", which is well known from the official Little Office of the Blessed Virgin as we find it in the Roman Breviary. After these preparatory p follow the 1st, 2nd, 3rd, 19th and Psalms of the "Psalterium maius B riae Virginis", attributed to St. Bo ture in the Middle Ages. The Psal Antiphones are followed by some i tions and one Oration, and the fin ses: "Pray for us Holy Mother of and "Requiescamus in pace. Amen" we rest in peace). The entire of concluded by the famous "Te M Dei laudamus", a paraphrase of ou Deum laudamus". The same order served for the other days during the except for Psalms and Oration, wh different each day.

The intention of this devoti clearly expressed in its title, but in tion to this at the beginning of ea we find a more specific intentio Sunday we are instructed to imagin selves on our death-bed; Monday told to pray that we may obtain the dom of heaven; Thursday we in ourselves making our last Confe Wednesday we envisage the mom our last Communion; Thursday w sider ourselves as receiving Extreme tion and gaining the Indulgences; the Recommendation of a departing is placed before our vision; Saturd are to think of our judgment and reward. These preparatory medit refer in each case to the Holy Wou Jesus, while the entire devotion as is directed to the Sorrowful Mother. other prayers are also added in the of an appendix. These are taken fro writings of St. Bernard, St. Franc Assisi, St. Bonaventure and others gr. Memorare, Absorbeat, etc.).

It was Pope Pius IX who first gr Indulgences for the recitation of this fice in his Apostolic Brief of Dece 9, 1856. The Sacred Penitentiary firmed these indulgences on March

1932 in the following way: "The faithful who recite with devotion the prayers intitled: 'A devout seven days' supplication. . .' may gain: An indulgence of 7 years once a day; a plenary indulgence on the usual conditions, on the Feast of the Immaculate Conception of the B.V.M. and on one day during the Octave, on the Feast of St. Joseph, Spouse of the Virgin Mother of God, on the Feast of St. Bonaventure, and once during the month of May, if this devout service is performed daily throughout an entire month immediately preceding the above-mentioned feasts and days" (*The Raccolta* or *Manuel of Indulgences*, New York, Benzinger Bros. 1952, 261 p.).

As to the question of author and sources of the above described devotion, the booklet has on its 2nd page the following remark: "Psalmi desumpti sunt ex St. Bonaventura in Opusculo de Psalterio B. Virginis: et orationes ex opusculo de Compassione B. Virginis eiusdem S. Doctoris." In other words, the Psalms have been taken from St. Bonaventure's writing: "Psalterium B. Virginis," and the prayers from that of "De Compassione B.M.V." of the same Holy Doctor. However, the fact that these two works are not received into the critical edition of the *Opera Omnia* of St. Bonaventure (Quaracchi, 1822 sq.) and are marked as inauthentic in previous editions (C. Oudinus, the Venetian Editors, J. H. Sbaralea, B. Bonelli) indicates that they are not written by St. Bonaventure himself. Modern criticism did not show too much interest in the question of who the author was. All we know about these works is that they appear in the XV century and have a wonderful influence on the Marian devotion of the past centuries and still many prayer books repeat prayers under the name of St. Bonaventure the sources of which may be identified with one or the other of the mentioned writings.

The "Psalterium B. Virginis" is a paraphrase of each of the Psalms of David into a Marian Psalm. That is to say, all the Psalms are transformed into praises of the Holy Mother and thus changing the original text into an ingenious application to the Blessed Virgin. Our Office: "Devout seven days' supplication" has selected from this collection those Psalms which express in the best way the particular intention of this devotion.

The second source, the "De Compassione B. Virginis", is a Little Office divided according to the canonical hours of the Divine Office. Each hour contains a hymn, some verses of the Psalm with the usual Antiphons, a Chapter, Responses and Oration. The Lauds, Vespers and Compline have in addition to these the respective Canticles, namely, Benedictus, Magnificat and Nunc dimittis with corresponding Antiphons.

Both the "Psalterium" and the "De Compassione B.V. "may be found in St. Bonaventure's *Opera Omnia*, ed. Vives, XIV, Paris 1868, pp. 198-231. —*i*—

Book Reviews

BROTHERS OF THE SUN. By Simon Conrad, O.F.M.Cap. Paluch, 50c.

"The various branches of the Franciscans sometimes confused the outsider. The trademark of one branch is the beard. This has attracted attention no end. What branch is it? Who are they? Whence did they come? Fr. Simon answers these questions about the Capuchins." (*The Franciscan Herald and Forum*).

FRANCISCAN PERFECTION. By Cesaire de Tours, O.F.M.Cap., translated by Paul Barret, O.F.M.Cap. Newman Press. 1956. 193 pp. $3.25.

"In this work the Franciscan Founder lives again as he did at the Portiuncula and at Rivo Torto. The Franciscan ideal becomes a real, living application of Christian perfection arising out of all-embracing love for Jesus Christ Crucified." (*Padre*).

LIVING THE GOSPEL. By Fr. Conrad Polzer, O.F.M.Cap. Third Order Bureau. 1956. 15c.

"In sixteen well written pages Fr. C rad, a member of the Central Third O Executive Board, gives an appealing troduction to the Third Order life, outlines the requirements, reviews the tory, and delineates the Spirit of the T Order." (*Franciscan Herald and Forum*)

BE A SAINT IN SPITE OF YOU SELF. By Marie Commins. Bruce. 19 $2.75.

"We meet Dismas, Magdelene, Aug tine, Francis of Assisi, Margaret of C tona. All lead us to the conclusion t sanctity is not restricted to a select few (*Franciscan Herald and Forum*).

BROTHER NICHOLAS. By Geo Lamb. Sheed and Ward. 1955. 191 $2.50

"The last twenty years of his life neither ate nor drank, receiving noth except the Blessed Sacrament. Adults find much to enjoy in the simplicity deep spiritual humility of this little kno man of God." (*Padre*).

Now when He had ceased to speak He said
to Simon: Launch into the deep and let down
your nets for a draught (Luke 5:4).

And this is the cliff of believing
To which I would bring them
To leap through fire and air
And find themselves: caught in fear
Amid olive branches.
Will they start as children awakening.
Surprised to find themselves
Already heart-deep in a long-awaited day
So soon after sleep?
There will be no need of an all-defining sun
But only fish in nets.
Children know there is no need of light
To fling themselves in flowers
Crying "Lord!"

Cleo McMahon

MUST BOOK FOR CLASSROOM and SCHOLAR'S STUDY

HISTORY OF PHILOSOPHY by Carmin Mascia, T.O.R. This important study of the evolution of intellectual research has been done with the needs of present day students in mind. It follows the descending march of philosophy from the Renaissance to the nihilism of Sartre indicating the "golden thread of true philosophical thought" by use of special italics. 520 pp., $5.00

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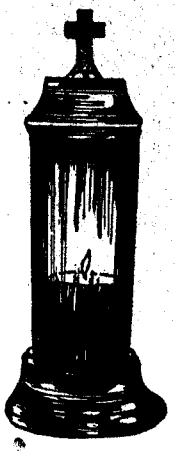

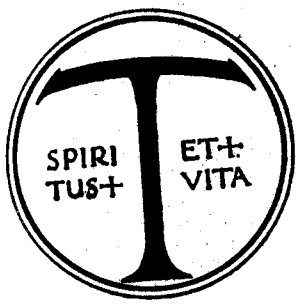

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A FRANCISCAN SPIRITUAL REVIEW

VOL. VII., NO. 7, JULY, 1957

the CORD

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MONTHLY CONFERENCE

The Liturgy of the Blessed Sacrament

Fr. Martin Wolter, O.F.M.

On September 22, 1956 our Holy Father Pope Pius XII delivered an address on "*The Liturgical Movement*" to the International Congress on Pastoral Liturgy. In this address quite a bit of space is devoted to the subject of the Real Presence of Our Lord in the Eucharist and to the Church's devotion to our Lord in the tabernacle. Our Holy Father had already expressed himself on this subject in his encyclical, *Mediator Dei.* In these writings of our present Pope, together with the decrees of the Sacred Councils and the Code of Canon Law, we shall find the true mind of the Church regarding the Blessed Sacrament of the Altar. We shall also see how St. Francis is in full harmony with the liturgical prescriptions and practices of Mother Church.

The Real Presence

In his address on "*The Liturgical Movement*" our Holy Father says: "So now we would like to speak to you about the Lord Himself, and first of all to call your attention to the fact that in the Eucharist the Church possesses the Lord, flesh and blood, body and soul and divinity." The Council of Trent states explicitly: "The other sacraments do not have the power of sanctifying until someone makes use of them, but in the Eucharist the very Author of sanctity is present before the sacrament is received." The same Council adds: "if anyone says that after the consecration the body and blood of our Lord Jesus Christ are not present in the marvelous sacrament of the Eucharist, but are present only in the use of the sacrament while it is being received, and not before or after, and that the true body of the Lord does not remain in the consecrated hosts or particles that are kept or are left over after Communion: let him be anathema." Thus does the Church teach us as an *article of Faith that* Christ is really and substantially present in the Holy Sacrament of the Altar.

St. Francis of Assisi speaks of this same wonderful presence of Christ in the Eucharist and views it as an object for exercising the *virtue of faith.* The Poverello cleverly points out that there is the same problem of faith versus nature involved in the Eucharist as there was

the contemporaries of Christ in respect to His divine nature. Le listen to the words of St. Francis as found in his *Admonitions.*

"Because God is a spirit, therefore he can be seen only by me of the spirit; for it is the spirit that gives life, whereas the flesh is no avail. But since the Son is like the Father, he too is seen by nob otherwise than the Father is seen or otherwise than the Holy Spiri seen. And so it was that those who saw our Lord Jesus Christ only a human way and did not see nor believe that he was the true Son God, as the spirit and his Divine Nature demand—they all stood c demned."

"And so now with all those who see the Blessed Sacrament, sa tified by our Lord's words on the altar, through the hands of priest, in the form of bread and wine: if they do not see and belie as the spirit and the Divine Nature demand, that it is truly the m holy Body and Blood of our Lord Jesus Christ, they stand condemn For it is the Most High who bears witness to it. He says, 'This is Body, and the Blood of the New Testament' (Mk. 14, 22-24), and, ' who eats my flesh and drinks my blood, has life everlasting' (Jo. 55)..."

"And just as he appeared before the holy Apostles in true flesh, now he has us see him in the sacred bread. Looking at him with t eyes of their flesh, they saw only his flesh, but regarding him with t eyes of the spirit, they believed that he was God. In like manner, we see bread and wine with our bodily eyes, let us see and believe firm that it is his most holy Body and Blood, true and living. For in th way our Lord is ever present among those who believe in him, accor ing to what he said: 'Behold, I am with you all days even to the co summation of the world.' "

The whole liturgy of the Church and all the devotional practic of the faithful relative to the Blessed Sacrament must be based on th solid foundation: the Real Presence of Christ, body and blood, soul an divinity under the appearances of bread. Mother Church, with her i fallible, teaching authority, hastens to establish this solid foundatio St. Francis of Assisi, with his God-given wisdom, urges us to build upo this foundation by acts of faith in the Real Presence. It is not enoug to have Christ really present upon the altar; we must "believe firmly that he is there, if it is to do our soul any spiritual good. The fact tha Christ was God walking among men in Palestine, was not a help to some but a stumbling block for them because of their unbelief. So also with Christ in the Eucharist, his Real Presence will only work our condem nation unless we make acts of faith in this Blessed Sacrament.

Adoration of Christ in the Eucharist

Once we have established the Real Presence of Christ it follows that those who believe in his divine nature hid beneath the sacramental emblems must adore him as God. So the Council of Trent states: "There can be no doubt, then, that the faithful of Christ, in accordance with the perpetual custom of the Catholic Church, venerate this most holy Sacrament with the worship of *latria* which is due to the true God. Nor is this Sacrament to be the less adored because it was instituted by Christ to be received. For in this Sacrament we believe that the same God is present whom the eternal Father brought into the world, saying of him: "And let all the angels of God adore him' (Heb. 1, 6). It is the same God whom the Magi fell down and worshipped (cf. Mt. 2, 11) and, finally, the same God whom the apostles adored in Galilee as Scripture says (cf. Mt. 28, 17).

In *Mediator Dei* Pope Pius XII explains the development of the liturgical cult of the Eucharist. "The Church," he writes, "even from the beginning, adored the Body of Christ under the appearance of bread; this is evident from the very rites of the august Sacrifice, which prescribe that the sacred ministers should adore the Most Holy Sacrament by genuflecting or by profoundly bowing their heads. The Sacred Councils teach that it is the Church's tradition right from the beginning, to worship with the same adoration the Word Incarnate as well as his own flesh, and St. Augustine asserts that: 'No one eats that flesh without first adoring it,' while he adds that 'not only do we not commit a sin by adoring it, but that we do sin by not adoring it.' "

"It is on this doctrinal basis," continues the Holy Father, "that the cult of adoring the Eucharist was founded and gradually developed as something distinct from the Sacrifice of the Mass. The reservation of the Sacred Species for the sick and those in danger of death introduced the praiseworthy custom of adoring the Blessed Sacrament which is reserved in our Churches. This practice of adoration, in fact, is based on strong and solid reasons. For the Eucharist is at once a Sacrifice and a Sacrament: but it differs from the other Sacraments in this that it not only produces grace, but contains in a permanent manner the author of grace himself. When, therefore, the Church bids us adore Christ hidden behind the Eucharistic veils and pray to Him for spiritual and temporal favors of which we ever stand in need, she manifests living faith in her divine Spouse Who is present beneath these veils, she professes her gratitude to Him and she enjoys the intimacy of his friendship."

The whole life of St. Francis gives testimony of his truly Catholic

spirit in adoring Christ present on the altar. His intellect exerci itself in acts of faith in the Blessed Sacrament, his will bowed do before the Real Presence in humble adoration, and his heart sp itself in love for the Eucharistic Savior. All this is most beautifu summed up in the "Adoramus Te" prayer found in his *Testament.* "A the Lord gave me so much faith in churches that I prayed and s simply thus: 'We adore Thee, O Lord Jesus Christ, here and at all churches which are in the whole world, and we bless Thee, because the holy cross Thou hast redeemed the world."

Reverence

In the days of St. Francis the Fourth Lateran Council (1215) to steps to insure external reverence and care for the most Blessed Sac ment. In its 19th decree this Council reprobates those, "who not o leave the churches uncared for, but even the vessels of ministry a the vestments of the ministers, and the palls of the altar, nay even t very corporals, which are left so dirty that they are at times and some places a horror. But since the zeal for the house of God consum us, we firmly prohibit such furnishings to be allowed in the church . . . We also command that the aforementioned oratories, vessels, co porals and vestments be preserved clean and bright. For it sure seems absurd to neglect stains in sacred things which are unbecomin even in profane things."

Our modern Code of Canon Law and liturgical decrees seek al to have the Blessed Sacrament reserved reverently amid clean an precious furnishings. The Eucharist is to be reserved on the most bea tiful and well-decorated altar, with a finely constructed tabernacle, lamp burning before it day and night, with clean linens and gold ve sels surrounding it, while the hosts themselves are to be fresh and fr quently renewed.

All this is in accord with the spirit and ideals of our holy fathe St. Francis. In fact if we study his life and his writings we are force to conclude that reverence for the Eucharist and concern for the prope care of the Sacred Species was almost a passion with him. Thus in h *Letter To All The Custodes* the Poverello writes: "I beseech you mor than if it concerned myself, that where it is proper and you find i helpful you may plead humbly with clerics that they ought to vener ate above all else the most holy Body and Blood of our Lord Jesu Christ. . . The chalices, corporals, the ornaments of the altar and everything else pertaining to the sacrifice, they ought to regard as pre cious. And if there is any place where the most holy Body and Blood

of our Lord is lodged very poorly, let it according to the command of the Church be placed by them in a choice place and reserved there."

St. Francis not only tells us to take proper care of the Holy Eucharist but also reminds us that we can use this means to grow in the virtue of religion. In his *Letter To All The Friars* he says: "And since whoever is of God hears the words of God, we who are more particularly set aside for the divine services, ought therefore not only to hear and do what God says: but also the better to impress on us the majesty of our Creator and our subjection to him, we ought to take care of the vessels and other liturgical articles."

But if motives of faith and love are lacking, then the resourceful Francis will adduce the motive of fear. In his *Letter To All The Clergy* he warns: "Now let all who administer mysteries of so very holy a nature, and especially those who administer thoughtlessly, give their careful attention to how wretched are the chalices, corporals, and other linens where the Body and Blood of our Lord Jesus Christ is sacrificed. And many leave it in wretched places, and convey it along the way in regrettable fashion, and receive it unworthily, and administer it to others without due concern. . ."

"And all this does not move us with loving concern, though our Lord is loving enough to entrust himself to our hands, and we handle him and receive him on our lips day after day! Do we not know that we are destined to get into his hands? Well, then, let us be quick and determined to do better in these matters and others like them. Wherever the most holy Body of our Lord Jesus Christ may be put away and kept in a way that is not proper, let it be removed from there, to be put away and reserved in a respectable place. . . We know that we are above all bound to observe all these things according to the teaching of our Lord and the decrees of holy Mother Church. Let whoever does not act in that way, know that he shall have to give an account of it before the judgment seat of our Lord Jesus Christ on the day of judgment."

St. Francis was not satisfied with merely preaching and writing about the proper reverential care of the Blessed Sacrament. He personally would visit poor country churches and taking a broom in hand would sweep out the dirt. With his own hands he helped rebuild three churches near Assisi. And Celano assures us that it was Francis' wish to send the brothers at times throughout the world carrying precious pyxes, that wherever they might find the Blessed Sacrament, "the price of our redemption," as he called it, improperly kept, they might transfer it to a better place.

With such teaching and example coming from our holy Found
surely we Franciscans should never be unconcerned or careless
garding the care of sacristy and altar. Like Francis himself we sho
be model Catholics in conducting ourselves toward the Blessed
crament "according to the command of the Church."

The Tabernacle

The Council of Trent tells us: "The custom of reserving the E
Eucharist in a sacred place is so ancient that it was recognized alre
in the century (325 A.D.) of the Council of Nicaea. That the E
Eucharist should be taken to the sick and that it should be carefu
kept in the churches for this purpose is right and very reasonab
Moreover many councils prescribe this and it is a long standing cust
in the Catholic Church. Consequently, this holy council decrees t
this most salutary and necessary custom be retained."

The history of the reservation of the Blessed Sacrament for the
of the sick and for private Communion reveals quite a variety of pr
tices. In the early centuries priests kept the Sacred Bread in their
vate homes or sometimes even on their person. In the early Mid
Ages the Blessed Sacrament was more commonly kept in the sacri
room adjoining the church. From the 11th century till the Reformati
times it became more customary to reserve the Sacrament in an amb
(box) on the wall of the church or to suspend it from the ceiling
a casket of precious material, often in the form of a dove. Althou
we know that the Archbishop of Paris in 1198, when St. Francis w
in his 'teens, first ordered reservation in a locked tabernacle plac
permanently on the altar, this did not become universally customa
in the West until the post-Reformation centuries.

As we have seen the Church always believed that Christ is pe
manently present in the Eucharist as long as the species of bread
main and hence must be adored therein. The Church has also fr
the very beginning reserved the Holy Eucharist. But there seems
be no evidence until the 13th century of a combination of these t
ideas. Until then the reservation of the Eucharist was in practice
clusively for the benefit of the sick. The faithful did not as a rule vi
the churches there to adore the Eucharistic Lord. St. Francis compla
of this neglect in his writings. But by preaching and example, he
gether with the thousands of friars whom he inspired, promoted—
they did not actually initiate—the practice of visiting Christ in th
tabernacle.

In his recent address on *"The Liturgical Movement"* Pope Pi

XII has warned us not to try to turn back the wheels of time and elim-
inate modern devotion to Christ in the tabernacle in favor of the more
ancient liturgical practices. Some have wished to do this in order to
bring out more the meaning and importance of the Mass. But the Holy
Father says: "One has a perfect right to distinguish between the offer-
ing of the sacrifice of the Mass and the "worship of adoration" offered
to the God-Man hidden in the Eucharist. . . The altar is more important
than the abernacle, because on it is offered the Lord's sacrifice. No
than the tabernacle, because on it is offered the Lord's sacrifice. No
an 'altare permanens,' for the Lord offers himself in sacrifice only on
the altar during the celebration of Holy Mass, not after or outside the
Mass. In the tabernacle, on the other hand, He is present as long as
the consecrated species last, yet is not making a permanent sacrificial
offering."

"Still," says the Holy Father, "an awareness of their *unity is more important* than a realization of their differences. It is one and the
same Lord Who is immolated on the altar and honored in the taber-
nacle, and Who pours out his blessings from the tabernacle. A person
who was thoroughly convinced of this would avoid many difficulties.
He would be wary of exaggerating the significance of the one to the det-
rement of the other, and of opposing decisions of the Holy See. . .
There is question not so much of the material presence of the taber-
nacle on the altar, as of a tendency to which We would like to call
your attention, that of a lessening of esteem for the presence and action
of Christ in the tabernacle. The sacrifice of the altar (by some) is
held sufficient, and the importance of Him who accomplishes it is
reduced. Yet the person of our Lord must hold the central place in
worship, for it is his person that unifies the relations of the altar and the
tabernacle and gives them their meaning."

After listening to these words of our present Holy Father we
should certainly feel stimulated to emulate St. Francis of Assisi in his
devotion to Christ on the altar. We should also look upon the liturgical
regulations of the Church in regard to Christ in the tabernacle as a
means of enriching our own lives spiritually. This can be done, for
example, as follows.

Just as the Church wishes that Christ in the tabernacle should
occupy the central place on the altar so also He should hold a central
place in our lives. The Church wishes the best of artistic skill and
precious materials to be used for the ornamentation of the altar and
tabernacle where Christ desides. So also should we endeavor to give
Christ the best that is in us—our time, energy, talents. The Church

wishes the tabernacle to be closed tightly and guarded against lege from without, while within it is beautifully adorned and free other objects (Canon 1269). As St. Francis says (*First Rule*) "keep a close guard on ourselves. . . And let us always make a hom a dwelling within us for him, the Lord God almighty. . .and adore him with a pure heart." The sanctuary lamp that the C prescribes to be burning day and night (Canon 1271) as a sy of our constant faith and love toward the Eucharistic Lord, may symbolize for us the spirit of unceasing prayer and praise whi Francis desires us to give to God. Thus he writes in his *First* "All over, everywhere, at every hour and at any time, day after day without ceasing let us all believe in him with a true and humble cherish him in our heart, and love, honor, adore, serve, praise and him, glorify, exalt and extol him, and give thanks to him, the high, sovereign, eternal God."

✠

TO THE VIRGIN MOTHER

A Phyrrhic price indeed, (had you not appraised
the pledge when Paradise long planted you
to bring forth Fruit) to pay; value undue
ever to hold in leash the sap upraised
in reveling vein eager for latent tip
of leap and pollened petal of the plum;
to brush of plume never to succumb;
nor rest in outstretched bough where rain's wet lip
and song could charm to ecstasy; ever to steer,
Ulysses-like, with listening waxed, abreast
Chinook intrigue and winds' light anapest
that romp the April viols throughout the year.
You vindicate: the rein of cord, he kiss
on leaf of breviary, and ear to heed
the acclamations leaping from the creed
in cloister choir to stardom synthesis.
At your MAGNIFICAT their voices now
are great with Child—fruitage of a vow.

Sister Mary Honora, O.S.F.

Some Thoughts on Duns Scotus

Fr. Titus Cranny, S.A.

The manuscript tradition of Duns Scotus' works, as well as the fifteenth century partial editions of his works, bear witness that it has always been a fond wish and ardent desire of scholars that a critical edition of the works of John Duns Scotus might be prepared and published so that students of scholasticism and of the Middle Ages might be able to read and evaluate the thought of this luminary of the thirteenth and fourteenth centuries. In 1950 the first two volumes of such a monumental enterprise made their appearance under the careful editorship of a special Commission of the Order of the Friars Minor, headed by Fr. Carolus Balic, O.F.M. At the present time four volumes of this monumental work have appeared. This edition has been proclaimed by experts of all creeds the greatest event in the history of textual critics.[1]

This essay does not attempt to solve the many problems of the life and teaching of John Duns Scotus. It is a simple presentation of some facts about his character and his teaching, a modest tribute to one who has often been misunderstood. It seeks to show that Scotus was not simply a hair-splitting thinker, a constant opponent of what St. Thomas of Aquinas taught; he was not a disgruntled and dissatisfied friar who saw no point of view except his own. He was a bright light of the "golden age" of scholastic thought, who wore the wool of Francis of Assisi most worthily and defended the glory of Mary most ably. As Professor Schwartz has stated, Scotus is not "a kind of renegade in the scholastic tradition, thereby separating schools which should be united, but must be considered in the line of the development of the genuine Thomistic synthesis." Fr. Philip Hughes has written:

It is an erroneous and superficial view that sees in Scotus a conscious reactionary, a turbulent Franciscan set out to vindicate the intellectual superiority of his order against the Dominican rivals. Duns Scotus has calm and modesty and detachment of the theologian who lives the great truths of which he treats. Always it is to the ment of the Church that he submits

[1] *Opera Omnia*, (Vatican City, Press, I-II 1950; III 1954; IV 1956).
[2] Tr. Schwartz, *Analogy in Thomas and Cajetan* in *N. Scholasticism* 28 (1954) 143.

his proffered solutions; the spirit in which he presents his teach-
ing could not be more Catholic, more traditional.[3]

The new critical edition of Duns Scotus' works (Vol. I-IV) h
confirmed the traditional idea that the historical position of Scot
is the "golden mean" between the exaggerated Augustinism of Hen
of Ghent and the pagan Aristotelism of the Averroists.

Scotus' figure in the development of the dogma of the Imma
late Conception always shines brilliantly, and in over six centur
of Scotism not one of his original theses was ever condemned. I
name still calls forth unstinted praise and unmitigated denunciati
After six and one half centuries his banner can still arouse the
tention of the loyal followers of scholastic thought. At times one w
ders why. . .St. Bonaventure was surely a commanding figure: a Ca
inal—indeed a Doctor of the Universal Church—but his name d
not incite men to ridicule or condemnation. But mention the na
of Scotus and the flame of controversy will burn immediately, oft
led by those who know him but little. Others who should know h
display an appalling apathy as a British writer has observed: "Du
Scotus, *doctor subtilissimus*, is one of the greatest of British theol
gians; his chief work is named after the university of Oxford whe
he taught; he was also, as his name Duns, indicates, a Scot; yet
is one of the most neglected of theologians alike in Oxford and
Scotland; neither the theologians nor the philosophers—least of
the philosophers in these days—"are wont to study or expound hi
. . ."[4] Lately, however, outstanding scholars such as Longpre, Bal
Gilson, Wolter, Messner, and many others are flooding the pre
with monographs on Scotus.[5]

John Duns was born on some date between December 23, 12
and March 17, 1266, the son of Ninian Duns, brother of Elias Du
who became the first provincial of the Franciscan order in Scotlan
John was born at Maxton in the county of Roxborough; this is ne
Melrose Abbey on the river Tweed, on the other side of which is t
village of Duns, in the county of Berwick. It seems that the na
Duns was a family name at the time; the word *dun* is Celtic in orig
and means a hill or castle. The little town of Roxborough had at t

[3]Ph. Hughes, *History of the Church*, 3 vol. (New York: Sheed & Ward, 1947
3, 116.

[4]N. Michlem, *Reason and Revelation*, (Edinburgh: Nelson, 1953) iii.

[5]See: Odulfus Schaefer, O.F.M., *Bibliographia de vita operibus et doctrina I. Du
Scoti, Doctoris Subtilis ac Mariani, saec. XIX-XX*, Romae 1955. See also: *Joh
Duns Scotus, a teacher for our times*, by B. de Sr. Maurice, transl. by C. Duffy, OFM
St. Bonaventure, N. Y. 1955.

time a Franciscan Friary, to which the family of the Duns had don-
ated in 1234 a piece of ground for a graveyard.

After receiving elementary training at Haddington, John Duns,
eleven years old, went to the Franciscan friary at Dumfries where
his uncle, Father Elias Duns, was guardian. John joined the Order of
the Friars Minor around the year 1281, perhaps at Newcastle-on-the-
Thyne in Northumberland, only a short distance from Dumfries. Later
he went to Merton College at Oxford University (1282-5) studying
the arts and natural philosophy. According to the custom at the time
he probably lectured for the next two years and began the three year
course in theology in 1287. He was raised to the holy priesthood on
March 17, 1291 in the Church of St. Andrew at Lincoln by Bishop
Oliver Sutton. Then he may have taught for two years in a *studium*
of the Order, or he may have been sent to Paris for higher studies.[6]

In the last part of 1293 Scotus was in Paris to study at the University
(the scholastic year began September 14 and ended June 29) where
he remained for four years. Returning to England in 1297 he lectured
at Oxford and produced his first commentary on the books of the
Sentences, which is known in manuscript tradition as *Lectura Prima*.
In 1302 he returned to Paris where as a S.T.B. he commented on the
I and IV book of the Sentences of Peter the Lombard. In France he
received the nickname "Scotus", by which he was subsequently known;
for, while he was called John Duns in England, in Paris he was called
John of Scotland (Joannes Scotus). In 1303 Scotus was obliged to leave
Paris because he refused to sign the document taking sides of Philip
the Fair in appealing to a General Council against Pope Boniface
VIII.[7] He may have returned to England to teach at Cambridge or
Oxford, for a full year.

In 1304 the Minister General of the Friars Minor, Gonsalvus
Balboa or Hispanus, instructed the guardian of the friary in Paris
that he should propose Fr. John Scotus to the Licentiate's degree at

[6]E. Gilson, *Jean Duns Scot, Introduction a ses positions fondamentales*, Paris 1952,
p. 21 ff.; E. Longpre, *L'ordination sacerdotale de Jean Duns Scot*, in *Arch. Franc.
hist.* 22 (1929) 10; *Le B. J. Duns Scot pour le Sr. Siege et contre le Gallicanisme*,
Quaracchi 1930, p.28-38. The best article of a biographical nature in English, is
that by A. G. Little, "Chronological Notes on the Life of Scotus," *English His-
torical Review*, XLVII (1932) 568-582. See also Maurice Grajewski, O.F.M.
Proceedings of American Catholic Philosophical Association, (Washington, D.C.
Catholic Univ. Press 1942) 170 ff.

[7]See E. Longpre, O.F.M., "Le B. Jean Duns Scot, O.F.M., pour le saint Siege et
contre le Gallicanisme. (Paris 25-28 juin, 1303), *La France Franciscaine*, XI (1928)
137-162. A. Callebaut, *Le B. J. Duns Scot bachelier des Sentences a Paris en* 1302-
1303, in *Fr. Franciscaine* 9 (1926) 293-319

the University. This document is especially noteworthy because it dicates the high reputation that Scotus enjoyed at this early age. reads in part thus:

> And since according to the statutes, both of our order and of our order and of your friary, the Bachelor to be presented at this time belongs to a province other than that of France, I commend to your loving care our beloved brother in Christ, John Scotus, whose laudable life, admirable knowledge, and most subtle genius, in addition to other qualifications of which I have knowledge, partly from personal experience and partly from his reputation, which has been spoken of everywhere. . .[8]

These phrases, "laudable life, admirable knowledge, and most sub genius in addition to other qualifications. . .spoken of everywhe surely confirm the exceptional character of the man, not only in lea ing, but in moral stature as well. Or, as Fr. Hughes has remarked: "Jo Duns Scotus was a holy man, venerated as a saint, and perhaps to officially recognized as such."[9] It may be recalled that Scotus is honor as a *beatus* in the dioceses of Nola (Italy), Cologne, and in some pla in Spain. His immemorial cult was officially ascertained by the Bish of Nola (Italy) in 1710.[10] It is the hope of many, not only Francisca that he may receive the honors of the altar, and be proclaimed a Doct of the Universal Church. Not a few regard him with an appraisal si ilar to these words from Fr. Hughes:

> His theological training was to form the piety of his order for centuries, under the added patronage of many popes and especially was it to be the inspiration of three great saints who revived the Order in the dark days that followed the schism, St. Bernardine of Siena, St. John Capistran, and St. James of the March. The teaching of Scotus on the Incarnation and the spirituality which flowers everywhere in it, are one of the permanent treasures of Catholic thought. Most famously of all, Scotus is the first doctor to set out, as we know it today, the mystery of Our Lady's Immaculate Conception and in one office for the feast Duns Scotus is described as another St. Cyril, raised up to defend this doctrine as St. Cyril

[8]Lucas Wadding, O.F.M. *Annales Minorum, VI,* Quaracchi 1931, *n.* 51, *p.* 5 Letter is dated November 19, 1304 at Ascoli. See also E. Longpre, *Gonzalve Balboa et le B. Duns Scot* in *Et. Franc.* 35 (1924) 540-545.

[9]Ph. Hughes, *Hist. of the Church* III p. 119.

[10]Prosper de Martigne, O.F.M.Cap., *La scolastique et les traditions franciscaines,* Par 1888, p. 305 ff. See also: F. Cayre, A.A. *Manual of Patrology,* 2 vols. (Tournai Desclee, 1940) 2, 644.

was raised up to defend that of the divine maternity.[11]

While in Paris, Scotus is said to have defended the thesis of the Immaculate Conception against a large number of objections before the assembled faculty and student body. It seems an established fact that this *actus sorbonnicus* did take place, at least about the legitimacy of the liturgical feast, but many details are lacking or have been exaggerated.[12] Of this Cardinal Merry del Val wrote some time past: "Franciscan studies have in these last years unearthed so many precious manuscripts which for ages have lain in the depths of libraries that they will be happy enough someday to exhume documents which will give more ample details to this Actus Sorbonnicus."[13] The distinction achieved in this defense of the thesis led to the title *Doctor Subtilis.*

Duns Scotus' teaching on the Immaculate Conception of Our Lady is well known. He taught that (1) preservative redemption is a true form of redemption; (2) that it is a more perfect kind of redemption; and (3) that it would be most fitting that Christ redeem His Mother in this way.[14] As he wrote in the *opus* written in Paris: "The most perfect act of mediation preserves from every sin, because no one perfectly makes peace for someone unless he prevents another from being offended by that person, if he is able to do this. But if for some time sin would be on (Mary's) soul, Christ would not have made peace so perfectly as if He would have by preventing the offense, because one makes peace more perfectly if he *prevents* a person from ever offending, than if after an offense, he effects that the offended person remit the offense."[15] Elsewhere in his mature Commentary on the Sentences of Peter the Lombard, which he called *Ordinatio,* he declared:

> God could bring it about that she never contracted original sin. He could have also brought it about that she should have been in the state of original sin for only one instant; He could also have brought it about that she should have been infected with original sin for some time, and in the last insant of that time have been

[11]Ph. Hughes, *Hist. of the Church* III p. 119

[12]C. Balic, *I Duns Scotus et historia Immaculatal Conceptionis, Romae* 1955, p. 127-128; *I. Duns Scoti Doctoris Mariani Theologiae Marianae elementa,* Sibenici 1933, p. XCVII-CXX. Andrew Egan, O.F.M., "The Venerable John Duns Scotus before the University of Paris," *Tablet,* (London) 104:3365 (Nov. 5, 1904), 725.

[13]A. Egan, ibidem. Taken from *Les Franciscains et l'Immaculee Conception,* 219.

[14]See: C. Balic, *I.D. Scotus et hist. Im. Conc.* p. 16-37.

[15]*Reportatio Parisiensis,* III, d. 3 q. 1 (ed. Balic, Romae 1954, p. 28 line 28 to p. 29 line 3).

purified from it. . . Which of these ways He actually did choos God knows. *But if it does not contravene the authority of th Church and of Holy Scripture, it seems probable to attribute Mary what is more excellent.*[16]

This, it seems, is a true reflection of the spirit of the theologian humbly suggests his opinion, if it does not go against the teac of the Church and of the Scriptures. He does not issue statem just to begin a controversy. Elsewhere we will show too how his ings have included prayers, indicative of the spirit in which he complished his work.

In 1307, during the preliminary process to the Knights of Temple, Duns Scotus received an obedience to leave Paris and to the Studium Generale of the Order in Cologne. Shortly after arrival at Cologne he died, according to a late fifteenth-century taph on the Octave of All Saints, November 8. Death came sudd and at an age when most scholars and doctors are just emergin their careers.[17]

Scotus was buried in the Franciscan church in the chapel of Immaculate Conception at Cologne. Later, when his writings wo new group of adherents, his remains were placed in a grand tomb in front of the high altar. In 1509 the provincial, Wessel brink, erected a new and costly memorial with a great bronze fi of the many lying in repose atop the tomb, his head resting upo book and two lions at his feet—symbols of the adversaries, eit Pantheists or Rationalists, he had overcome. When baroque ar tecture became the style, the remains of Scotus were once again pl a the rear of the high altar and remained there until World War when bombs struck the Franciscan church and friary and sever damaged both interior and exterior. Fortunately the precious rema of the Franciscan were untouched; they were removed to the cathed for safekeeping and were restored once again to the church of Conventual Friars on August 30, 1956 in connection with spe honors and ceremonies extended to St. Francis of Assisi. Amid ringing of bells of the cathedral and those of the nearby churc the procession made its way from the cathedral through the crow lanes to the Franciscan Church. The authentic remains of Sco were escorted by the Knights of the Holy Sepulchre in their wh

[16]*Ordination III* d. 3 q.1 (ed. Balic, Romae 1954, p. 11 line 19 to p. 12 line 3 p. 13 lines 11-14).

[17]*A. Callebaut, La maitrise du B.J.D.Scot en* 1305, *son depart de Paris en* 13 *durant la preparation du proces des Templiers,* in *Arch, Franc. Hist.* 21 (192 206-239. E. Gilson, *J. Duns Scot,* P. 672.

cloaks; they were deposited in a new sarcophagus made by Joseph Hoergensberg. Church and civil officials took part in the happy event, including Cardinal Frings of Cologne, Bishop Joseph Dopfner, a member of the Third Order, and Dr. Konrad Adenauer. It was a glad day of triumph for the Franciscans and for their noble confrere, John Duns Scotus.

It is historically certain that Duns Scotus revised in his lifetime at least two of his Commentaries to the Sentences, the *Lectura Completa* and the *Ordinatio,* but it is unfortunate that Scotus did not edit his works. In fact the changes and corrections which he desired to be incorporated into the texts are found in marginal notes on separate copies of velum. But however he might be censured for the condition of his manuscripts, he must surely be cited for the prodigious activity which resulted in twenty-six volumes of more than 500 pages each, originally edited by the learned Irish friar, Luke Wadding, O.F.M., and which are now being entirely revised with the variant readings of all manuscripts and the earlier editions by the Scotus Commission of Rome.

Some of the saints and other holy persons who have followed Scotus' teaching, particularly on the Incarnation, are St. Francis de Sales, St. Lawrence of Brindisi, St. Bernardine of Siena, St. John Capistran, St. James of the Marches, Bl. Amadeus of Silva, Bl. Raymond Lull, Ven. Maria of Agreda, and Ven. Angelus della Paz. St. Albert the Great, at least in one passage, seems to have preluded Scotus' view on the Incarnation as "more in harmony with the piety of faith."[18] The famous chancellor of he University of Paris, John Gerson, states that Scotus, teaching on this thesis is in now derogatory "to the piety of he faith or to the devotion of the faithful, but in a sense augments it, sets it ablaze, and lends solidity to it."[19]

Many Theologians and Saints, including over twenty Popes, have praised Scotus and his works.[20] Famous among the documents is the letter of Cardinal Merry del Val written in the name of St. Pius X to Fr. Peter Pauwels, O.F.M., Minister General in 1904, the golden jubilee

[18]In Sent. *III* d.20a.4

[19]Ioannes Gersonius, *Opera Omnia,* (Antwerp, 1513) f. 98 v; *Super cantica canticorum,* verse 5.

[20]Benedict XIII, Sixtus IV, Sixtus V. Alexander VI, Clement VII, St. Pius V, Urban VIII, Alexander VII, Innocent X, Innocent XI, Benedict XIV, Pius VII, Pius IV, Paul V, Leo XIII, Pius X, and many others. See Willibrordus Lampen, O.F.M., *B. Ioannes Duns Scotus et Sancta Sedes, Quaracchi* 1929, p. 11-33; *D. Scaramuzzi O.F.M., Il pensiero di Giovanni Duns Scoto nel mezzogiorno d'Italia,* Roma 1927, p.86ff.

of the definition of the dogma of the Immaculate Conception. write the history of these events," he said, "which finally induced IX of immortal memory to proclaim in due time this dogma, so to our hearts, is to place in prominent relief a glory and honor of Franciscan Order. From its beginning, according to the direction St. Francis himself, your Order has been nourished with devotio the Immaculate Virgin; later on, following the writings of the Doctor John Duns Scotus, it propagated this truht with so much zeal enthusiasm that it carried the doctrine of Mary's non-forfeitur grace as on the wave of a crest to its ultimate triumph, gaining the a special title to her protection."[21]

When the dogma of the Immaculate Conception was defined 1854, the Minister Generals of the four large Franciscan Familie the time were received by Pope Pius IX at the end of the solemn monies. The first prelate, Fr. Venantius a Celano, OFM, offered Holy Father a branch of silver lilies, symbol of Mary's purity. Minister General of the Conventuals offered golden roses, symbo Mary's seraphic love. The Minister Generals of the Capuchins an the Third Order Regular offered two statuettes of the Immaculate ception and of blessed John Duns Scotus. Each gift was a sign of devotion of the Friars of Francis to the Mother of God and of the they had taken throughout centuries for the defense of the privileg the Immaculate. The great Pope was overcome with emotion as accepted this tribute in memory of those who had defended this rogative of Mary in the past centuries.[22] On his particular event eminent Dom Gueranger made this comment:

> But whilst mentioning the different nations which have been foremost in their zeal for this article of our holy faith, the Immaculate Conception, it would be unjust to pass over the immense share which the Seraphic Order, the Order of St. Francis of Assisi, had in the earthly triumph of Our Blessed Mother, the Queen of heaven and earth. As often as this feast comes round, is it not just that we should think with reverence and gratitude on him who was the first theologian who showed how closely connected with the divine mystery of the Incarnation is the dogma of the Immaculate Conception.

[21]Willibrord Lampen, O.F.M., *B. Joannes Duns Scotus et Sancta Sedes*, (Quarac 1929) p. 47. The letter is dated July 4, 1904.

[22]C. Balic, O.F.M., *De Ordine Minorum tamquam duce pii fidelium sensus in qu stione de Imm. Conceptione B.V.M.*, Quaracchi 1934 p. 26; V. Sardi, *La solenne finizione del dogma dell 'Immacolato Concepimento di Maria SSma*, II, Roma 19 p. 433.

> First then, all honor to the pious and learned John Duns Scotus! And when at length the great day of the definition of the Immaculate Conception came, how justly merited was that grand audience which the Vicar of Christ granted to the Franciscan Order, which closed the pageant of that assembly. Pius IX received from the hands of the children of St. Francis a tribute of homage and gratitude, which the Scotistic school having fought for four hundred years in defense of Mary's Immaculate Conception now presented to the Pontiff.[23]

In the *Tablet* (London) of October 3, 1953 there was a column entitled, "From Our Notebook" with an item about Scotus as "Doctor Marianus." The writer hopefully stated that since the Church was then about to begin the celebration of the Marian Year "the same year may also see the canonization of Duns Scotus, who was a staunch defender of the dogma in a time when it was not debated." No developments could please the followers of Scotus more than this, and Cardinals and Bishops all over the world have declared not to object to the prosecution of the process of canonization attempted by the Order of Friars Minor.

For his acute defense of the Immaculate Conception Scotus was called *Doctor Subtilis* at the end of the Middle Ages. In modern times he has received a more enviable title—*Doctor Marianus* (Doctor of Mary). He has also been called *Doctor Verbi Incarnati* for his teaching on the Incarnation of the Son of God. Even if the alleged appearance (or appearances) of the Infant Christ to him is not authentic, still such legendary repute does indicate the esteem which he enjoyed in the eyes of the simple faithful. At the C. U. Library his name stands with the names of other intellectual giants as Aristotle, Cicero, Augustine, Aquinas, Bossuet, Shakespeare, and others. In the Roman-Seraphic Breviary Scotus is pictured in the engraving for the Common of Doctors amid the company of St. Anthony, St. Thomas Aquinas, St. Bonaventure, St. Jerome, and St. Augustine, the Doctor of the Church whom he constantly quotes and faithfully follows.

A rather interesting note in the development of the Immaculate Conception is the story told about the famed Cardinal Cajetan. Undoubtedly irritated by some of he writings on the Immaculate Conception, he submitted a statement in which he asked Pope Leo X to make a decision "between fifteen saints and innumerable doctors on one hand; and a timid Scot, a Francis Mairon, a Peter Aureolus, and

[23]Dom Prosper Queranger, OSB, *Liturgical Year*, (Westminister, Md. Newman Press, 1947) 1, 386-7.

the illiterate mob on the other."[24] We know that the Church side with the timid Scot and the illiterate mob. Fr. Garrigou-Lagrang O.P. implies that no one should look askance at the fact that Scot offered the explanation for the Immaculate Conception against ma who were unable to accept his position at the time. Indeed he stat explicitly that "It is Scotus' glory (Thomists should consider it a poi of honor to admit their opponent was right in this matter) to ha shown the supreme fitness of this privilege in answer to the follo ing difficulty which St. Thomas and other theologians put forwar Christ is the universal redeemer of all men with exception."[25]

Duns Scotus, refounder and continuator of the traditional A ustinian school of theology and philosophy within the area of the W tern Church, still calls forth the loyalty of all faihful. An encouragi number of articles and dissertations and books are appearing on t thought; the output is becoming stupendous by all means, in qu ity and quality, what seems to presage new interest in his teachin Strangely enough too, Scotus has the ability to attract diverse m not only Philosophers and Theologians, but also Mystics and Po such as Gerard Manley Hopkins, S.J. (1844-1889) and Thomas Mert (Father Louis of the Trinity, O.S.C.O.). In one poem, "Duns Scot Oxford" Hopkins wrote in part:

Yet ah! this air I gather and I release
He lived on; these weeds and waters, these walls are what
He haunted who of all men most sways my spirits to peace;
Of reality the rarest veined unraveller; a not
Rivalled insight, be rival Italy or Greece;
Who fired France for Mary without spot.[26]

Here the poet reveals his intense admiration for Scotus. In philosop he considers him the greatest thinker of all, greater than Plato Aristotle, or Seneca, or Cicero. Perhaps it was the unusual termi ology of Scotus probing into secrets of nature and into the causes things, reflected perhaps in the vocabulary of Hopkins with his "i sight, inscape," and other words to which he attached a singular mea ing.

Another author of note, though not renowned as chiefly a po as Hopkins was, is the Trappist monk, Fr. Louis, or more widely know

[24]Quoted by Fr. Cyril Bernard, T.O.C.D. *Madonna,* (Manjummel, S. India: Lit Flower Press, 1949) 40.
[25]R. Garrigou-Lagrange, OP. *The Mother of the Saviour and Our Interior Lif* (St. Louis :Herder, 1953) 56.
[26]*edition by Robert Bridges, Poems of Gerard Manley Hopkins,* (Oxford: Oxfor Univ. Press, 1944) 40.

as Thomas Merton. He speaks of Scotus in his autobiography[27] and has written at least two poetical works on the Franciscan: "Hymn for the Feast of Duns Scotus," and "Duns Scotus." In one (Duns Scotus) he declares that:

Striking like lightning to the quick of th real world Scotus has
mined all ranges to their deepest veins: . . .
Language was far too strong for his great theology:
But oh! his thought strode through those words
Bright as the conquering Christ
Between the clouds His enemies:
And in the clearing storm, and Sinai's dying thunder
Scotus comes out.[28]

And in the other work he reflects his admiration in this way:

Because your book, O Scotus, burns me like a branding iron!
If I could only breath I would cry out, if I could cry
To tell someone what Voices robbed me of my being![29]

Surely it is a more charitable view, and I believe a more honest one as well, to see in Scotus a constructive thinker who loved Our Lord and the Church and Our Lady with all the powers of his soul. It is surely a lie to see him as kind of a herald of the Protestant Revolt; it is erroneous to conceive of him as a straining dialectician, bent upon disproving all other systems and opinions, Scotus notwithstanding his premature death does not lack the poise and balance of one who has carefully revised his work and the Church has never accused him of any erroneous teaching. It seems that his true character is mirrored in one of his small but important works, *De primo principio.* At the beginning of the treatise he prays: "Oh Lord our God when Moses, thy servant, asked Thee, the most true teacher about Thy name, so that he might tell it to the children of Israel, Thou, knowing what the intellects of mortals could conceive of Thee, didst answer: "I am who am, thus disclosing Thy Blessed Name. Thou art true Being, Thou art total Being. This, if it be possible to me, I should like to know."[30] Elsewhere in the opusculum there are prayers to God, thus elevating the work, as it were, to the level of a prayer consecrated to the most High.

Scotus is one of the grand figures of the Middle Ages. And like

[27]*Seven Storey Mountain,* (New York: Harcourt, Brace, 1948) 30, 219, 220-1.
[28]*Tears of the Blind Lion,* (Norwalk, Conn. New Directions Press, 1940) 7.
[29]*Figures for an Apocalypse,* (Norwalk, Conn. New Directions Press, 1947) 49
[30]ed. by Evan Roche, O.F.M. (St. Bonaventure, N. Y. Franciscan Institute, 1951). For a tentative critical edition see: *I. Duns Scoti tractatus de Primo Principio,* ed. M. Mueller, Friburgi Br. 1941.

this period of history, he too shares in its timeless character. The taph placed on his tomb is a fitting memorial to him whose pe ality and teaching has become world-wide:

Scotia me genuit, Anglia me accepit;
Gallia me docuit, Colonia me tenuit.

Cardinal Griffin of Westminister acknowledged this universalit the Franciscan theologian when he spoke at the seventh centena the building of the Cathedral of Cologne on August 15, 1948. The ate declared that between Oxford, Paris, and Cologne where he and where his body still lies."[31] But Scotus is more than a lin tween three cities or universities, or countries. His thought is a l from the past, representative of the freedom of thought permitte the Church, and consonant with the divine teaching from which can never depart. Scotus has lent luster to the Bride of Christ in past and the age of his glory is no over. The shining brilliance of c centuries has never dimmed and it shall go forth under the aeg devoted disciples and sincere seekers after truth.

Whatever glory may come to Scotus in succeeding generati whatever honors, may be his, once a critical text of his works is duced; whatever tribute and esteem may bless his name; surely not can supplant the title bestowed by a gracious and grateful peop Doctor Marianus. For Scotus is pre-eminently the *Doctor of M*

[31] *Tablet*, (London) 192: 5648 (Aug. 21, 1948) 125.

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Padre Serra's Devotion to the Saints

Rev. Eric O'Brien, O.F.M.

One day here in Rome, just across the street from the Coliseum, I saw two Italian children waiting for a bus. One was dressed like an American Indian, with feather headdress and long-fringed garments. The other was a cowboy from the wild and wooly west. It reminded me of the games we used to play in our own California neighborhood, re-enacting the exciting episodes of the "blood and thunder" books we read. I suppose those games were good exercise, not only for our bodies—and surely for our voices—but also for our emotions. We did our best to stride and speak as heroes do, and we re-enacted the punishment of evil men with the greatest gusto. One of the liveliest in those feats of "derring-do" told me, years later, that at home he also used to play at saying Mass. And today he is a priest.

California's candidate for sainthood here before the papal court is Padre Serra, the most colorful personality in the whole history of our western United States. Much of the achievements of this learned but fighting gentleman of God must stem from his half-forgotten deeds and dreams of boyhood. And young Michael Joseph Serra was so small and sickly that he must have had more time than most boys do to imagine his great deeds when he would be big and strong.[1]

Spain's conquests in America were current news for two centuries and more when this boy first heard of them. But he must have been impressed with the canonization of Saint Francis Solano, the Apostle of South America.[2] That happened just when Miguel was starting his impressionable teens. And four years later, as a novice in the Franciscan Order,[3] he had definitely formed his hopes of work in foreign missions and martyrdom. His years of study went by, he reached the priesthood, and won renown as a doctor of theology in the University of Mallorca, before at last his youthful hopes revived.

Then he turned in prayer to that same Saint Francis Solano to ask his guidance in the selection of a road that many thought would lead this learned orator into semi-useless obscurity.

Padre Serra must have turned to San Solano because of the common interests that he shared with this other Spanish Franciscan who had gone to do his manly part in winning the New World for the King

of Kings. A familiarity with the stories of the saints, the abil point a parallel between their lives and present problems, was t sult of the loving study he had started as a novice. Througho life, when news arrived that such a one had been beatified o onized, he would talk about it with delight, repeating the life of this person as though he had it memorized. Even forty years his entry into religious life, he wrote to ask about the Cause of Joseph of Cupertino, and whether any other new saints or b were to be given honors.[4] The influence of the saints was very r him, and he strove to extend it by weaving their words and not only into his eloquent sermons, but even into his conver Padre Serra had a matter-of-fact earnestness about how wise it is t the ways and ask the aid of men and women who gained the h of Heaven, but can still sympathize with us and win us ligh strength.

Someday you may get out to California. You'll find that the man-made things that make it still more beautiful is the ch names for God's own holy Mother, and the angels and the saint map of coastal California is a litany. It may come from recolle of boyhood days. Padre Serra, as tiny, toddling Miguel Jose, had gone to the Franciscan church of San Bernardino, just up the from his own home in Petra village in Mallorca.

Today the church is pretty ruinous,[5] but if you walk aroun side you will see how very many of the saints depicted there, in p ings or statues, have given their names to California. Of the fort enshrined there, thirty now are honored also in the land that F Serra won for Christ. Just who gave which name when and wh each locality is a question for some learned man to labor over. many of the several hundred place-names in California were ch by Padre Serra personally, or merely ratified by him with piou thusiasm, is indeed already largely recorded. And it shows how pr fully he went his way, marking his path with the names of those he about at Mass and in his breviary each day.

It is a lovely, lasting tribute to give someone's fine name to a sm valley or a soaring peak. But how much more beautiful and eve ing to confer that name upon some new-born child of the Faith, or soldier of the Cross. The records of baptisms and of the many t sand confirmations Padre Serra was privileged to perform are quent of his truly worldwide, or heaven-wide, devotion to the sa You might have well expected him to lay great or almost exclusive phasis on the names of men and women who won glory by follow

aint Francis of Assisi. But if we look at the confirmation register hich he kept so lovingly, we find that from the very first the Padre howed little preference of that sort. That Joseph and Mary far outumbered all the other names was, of course, to be expected. And if e favored San Miguel, his own Saint Michael, just a bit, and Anthony fter whom his father was named, and Francis whom he strove to follow, ho can blame the choice?

Once he had the landscape and the seascape and the people also edicated to the saints, Padre Serra strove to ornament his frontier mision churches with their holy images.

From his long years of missionary work in California and Mexico, nd from his acquaintance with the church-goods dealers in the capital ity, he was able to request the sort of art he knew would have the best effect upon his humble Indians' mentality. Some of these works that he obtained are treasured still in California Missions.

Out of his familiarity with the saints came, inevitably, an imitation of their deeds. It was the example of Saint Jerome that made him beat his breast with a stone as he urged his hearers to repentance for their sins.[6] To renew the fervor of the city-folk in Mexico, he sometimes preached on hellfire as he held a lighted candle to his flesh. Saint John Capistran had set him that example.[7] Beating himself with a chain as he preached on penance was something he had learned from Saint Francis Solano.[8] Such practices today may seem too spectacular, or downright imprudent, but saints of other bloods in other centuries had used them, and Padre Serra generously followed their example.

The childlike simplicity with which Padre Serra imitated the saints he knew, and went to them in every need, did not diminish the grave Spanish courtesy with which he acknowledged their help. When one of his Indian converts was nearly crushed by a falling tree, perhaps it was the emergency that made the old Padre invoke San Bernardino, the patron of the church of his own boyhood. And when the poor Indian was amazingly saved from harm, Padre Serra requested a painting to commemorate the miracle.[9] Saint Barbara was called on for help when the little shipload of Spanish missionaries faced death in the stormy Gulf of Mexico, and it was Padre Serra who expressed their gratitude in his splendid sermon at their solemn Mass in Vera Cruz.[10]

But it was Saint Joseph especially to whom the Padre was grateful through the years. The saint, who had been his special friend from babyhood, was named by royal authority as patron of the expedition to occupy California.[11]

Loving the splendor of the Mass, the Padre gladly agreed to o his confreres to sing high Mass in honor of Saint Joseph on the of every month. The most decisive of such Masses was on the day w California was to be abandoned by the Spanish forces at San D But that day was the end of his novena to Saint Joseph. In the gathe dusk the long-awaited supply-ship from Mexico was sighted and conquest of California was assured. Until his dying day the Padre that monthly Mass to show his gratitude to San Jose, and whe last he was too weak for more, he joined the Indians in the choir to his voice at least to this most courtly act of gratitude.[12]

This saintly pioneer of California was a very learned theolo but he had the simple devotion to the saints such as we find in instructed children. The learned and pious Father Frederick F writes: "How deeply does the practice of the invocation of saints e into the spiritual life of the saints themselves—this is one of the m illustrations which might be brought forward to show how much of spirit of holiness is concentrated—in what seem the accidental part ornamental practices of the Catholic system."[13]—The old saying, " me who your friends are, and I'll tell you what you are," is especi true regarding our devotion to the saints. Remember what an i ence the lives of saints had upon that invalid soldier who rose u be Saint Ignatius of Loyola!—God grant that when the Church studied Padre Serra well, she will see fit to list his name also am the saints he knew and loved.

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✠

The Seven Gifts of the Holy Ghost

(*First Conference—Grace* Continued)

15. Another effect of grace is fullness of justice, whereby man is just in himself both as regards God and his neighbor; that is, he avoids evil and does good. How? The Apostle tells Titus, "For the grace of God our Savior has appeared to all men, instructing us, in order that, rejecting ungodliness and worldly lusts, we may live temperately and justly and piously in this world; looking for the blessed hope and glorious coming of our great God." (Tit. ii, 11-13)—"The grace of God our Jesus Christ has appeared, etc." This grace drives out all evil and gives all good in return. Therefore the fullness of justice is contained in grace. So in Ecclesiasticus Uncreated Wisdom says, "I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life, and of virtue. Come over to me, all ye that desire me, and be filled with my fruits." (Eccli. xxiv, 24-26) Do you want a full share of grace and virtue? Come over to me, that is, to Christ. But how? To do this we must necessarily be elevated above ourselves. But some things impede us from being elevated above ourselves and so it is necessary to rise against those obstacles. A man is not firmly established in the fullness of grace if he does not rise against himself; if he is not lifted up above himself and love God above all things and his enemy as himself, since we understand every man by the word "neighbor." A man possessing complete justice loves God above all things; and this is to love everyone, both servant and ene- y. But how can man rise against himself and above himself? Cer- nly by grace; I say, "by the grace of the way and of the truth." It difficult for a man to love his enemy without grace. A stone cannot come hot by itself, but placed next to a heated oven it can be heated a short time. "For if you love those who love you," (Matt. v, 46) ere is grace? The power of grace is not necessary to love friends ly.

16. The third fruit of grace is the attainment of eternal h ness. The Apostle to the Romans, "For the wages of sin is death, the gift of God is life everlasting." (Romans vi, 23) You have of life and death. The grace of God is life eternal. But what is Certainly, nothing other than the tree of death. On the one side have the tree of death and, on the other, the tree of life. A man w be foolish to plant a tree of death. You would be a fool to pl tree on which you should be hung. But evil men do plant that of sin.—As I was saying, the fruit of grace is threefold: the firs mission of sin, the second, fullness of justice, and the third, attain of eternal happiness.

17. According to this, grace is threefold; namely, healing, stre ening and perfecting.—Healing grace is given in the seven sacra against the sevenfold disease. It is protected in the just by the exercises of justice dealt with in the seven penitential psalms. without reason are those and no others called the seven penit psalms. They can neither be changed nor increased.) Healing is perfected in the seven works of mercy.—Strengthening grace, how consists in two things. Either it directs by way of correcting a such consists in two sevenfold things; on earth, in the seven tudes dealt with in the Gospel, where we read, "Blessed are the for theirs is the kingdom of heaven, etc." (Matt. v, 3ff.); but in h it consists in seven qualities, three qualities of the soul itself, whic vision, enjoyment and possession. The first corresponds to faith second to hope and the third to charity. It also consists in four ties of the body which overflow from the happiness of the soul an clarity, subtility, agility and impassibility. These correspond t four cardinal virtues.

18. Such are the seven sevenfold items. To speak of the seven ments, of the seven exercises of justice and of the seven works of would be exceedingly long. Likewise, to speak of the seven beati and of the seven qualities would be, at the present, exceedingly cult. And so, we propose to take the middle path and to speak o seven gifts of the Holy Spirit which are the gift of wisdom a understanding, the gift of counsel and of fortitude, the gift of k edge and of piety and the gift of the fear of the Lord. Howeve will not proceed in that manner in which Isaias did; rather, we will with the last gift, namely, the gift of the fear of the Lord. We wi Our Lord that He give to us the gifts of the Holy Spirit, who wit Father and the Holy Spirit liveth and reigneth, etc.

THE GIFT OF THE FEAR OF THE LORD

The Second Conference

1. "Come, children, hearken to me; I will teach you the fear of the Lord." (Ps. xxxiii, 12)—"Hear in silence, and for thy reverence good grace shall come to thee." (Eccli. xxxii, 9) In the latter quotation from Ecclesiasticus the Sage exhorts the attentive audience to hear the word of the Lord in silence and with reverence. For silence and reverence are not useless to a person, because through these good grace will accrue to him. What is good grace? Are there not also bad graces? A good grace renders man noble. But "favor is deceitful, and beauty is vain," as we read in Proverbs. (Prov. xxxi, 30) Gratuitous grace can be had even with mortal sin. Ecclesiasticus values this grace as little, but esteems that grace which makes one acceptable to God.—I have described for you three different aspects of this grace; the origin, the use and the fruit of grace. Concerning the origin of grace, I said that it is nothing else than a "good gift and a perfect gift from above, coming down from the Father of Lights" (James i, 7) through the Incarnate Word, the Crucified Word and the Word operating through the Holy Spirit. I also said that the Word leads us back to our Supreme Source, as Dionysius likewise notes when he treats of the sentence, "Every good gift etc.," and he adds: "By the action of the Father, every radiance springing forth comes upon us copiously and well, as a power welding together, filling us and returning us to the Father of Lights." (De Caelest. Hierarch. C.1, No. 6)—Concerning the use of grace I said that it should be faithful, strict and generous. Therefore, grace which renders one pleasing to God is a perfect gift, by means of which we use well this gift and other graces which we received. Man should use grace in such a way that he be faithful to God, strict with himself and generous toward his neighbor. Thirdly, I mentioned that the fruit of grace heals the wound of sin, strengthens man in virtue, and has its fullness in glory. For these reasons we described grace as a "good gift and a perfect gift from above, coming down from the Father of lights," which dispels evil, strengthens man to do good, and matures into glory. —Healing grace is given in the seven Sacraments, protected by the seven exercises of virtue and perfected by the seven works of mercy. Strengthening grace consists in the seven habits of virtue and in the seven gifts of the Holy Spirit. Perfecting grace consists in the seven beatitudes and the seven qualities.—These are the seven sevenfold gifts which are in the calculation of the jubilee year. We have mentioned all of them, but we can treat only one set of seven gifts; that is, the seven

gifts of the Holy Spirit. We will ask Our Lord, etc.

2. "And the spirit of the Lord shall rest upon him: the spir wisdom, and of understanding, the spirit of counsel, and of forti the spirit of knowledge, and godliness. And he shall be filled with spirit of the fear of the Lord." (Is. xi, 2-3) I would like you to a to these gifts what John in the Apocalypse saw " in the midst of throne and of the four living creatures, a Lamb having seven horns seven eyes, which are the seven spirits of God sent forth into all earth." (Apoc. v, 6) John relates this strange vision, but at the time expresses a truth. He calls the gifts of the Holy Spirit horns eyes. Why? You have to understand that the gifts of the Holy S contain a definite efficacy for attacking all evil. They also posse efficacy which aids man in doing all good. Because horns have stren the gifts, which attack evil, are called horns. And since the eyes a aids, the gifts which help man to live virtuously at all times are c eyes. The seven gifts of the Holy Spirit strike at seven sins. The sin is pride; the second, envy. Next follows anger, while sloth is fourth. The fifth and sixth sins are avarice and gluttony respecti Lust is the last sin.

3. The seven gifts of the Holy Spirit expel these vices and in the seven virtues inculcated by Christ when he set forth the founda of salvation on the Mount. (Mat. v, 3ff.) The first virtue is volu poverty, "Blessed are the poor in spirit"; the second, kindnes meekness, "Blessed are the meek etc." Sorrow is the third vi "Blessed are they who mourn"; and the next, hunger for ju "Blessed are they who hunger and thirst for justice." Then we have virtue of mercy, "Blessed are the merciful." Purity of heart is sixth, "Blessed are the pure of heart," and, finally, peace, "Bl are the peacemakers."—The seven capital sins are driven out and seven virtues led in by the seven gifts of the Holy Spirit, which symbolized by the seven horns. The gift of fear eradicates pride replaces it with beneficial poverty. Envy is driven out and kind or meekness of soul led in by the gift of piety. Anger yields to so by means of knowledge—nothing is so contrary to anger than a quil mind. Fortitude reduces sloth and arouses a hunger for ju Mercy takes the place of avarice, destroyed by the gift of cou Understanding suppresses gluttony and implants purity of heart. ally, the gift of wisdom conquers lust and introduces peace.—Every is vanquished by these seven gifts of the Holy Spirit; while, on other hand, every good is given.

4. The seven gifts of the Holy Spirit are dealt with briefly in

Lord's Prayer. They are obtained only from the Father of Lights. And that is the reason why Christ, who was eager to show us how to obtain them, instructs us to pray for them in the Lord's Prayer. (Matt. vi, 9-13) Fear is sought in the first part by the words, "Our Father, who art in heaven, hallowed by Thy name." When he prays, "Thy kingdom come," he seeks piety. Then knowledge is requested, "Thy will be done on earth as it is in heaven." Fourthly, He prays for the gift of fortitude, "Give us this day our daily bread." "That bread may strengthen man's heart." (Ps. ciii, 15) Next the gift of counsel is sought when he prays, "And forgive us our trespasses as we forgive those who trespass against us." This is followed by a petition for understanding with the words, "And lead us not into temptation." Lastly, there is a petition for the gift of wisdom, "But deliver us from evil. Amen."

5. In he first sentence, Christ prays for our sanctification with the aid of the gift of fear, "Our Father, who art in heaven; hallowed be Thy name." Isaias writes, "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." (Is. viii, 13) Secondly, the attainment of man's salvation is sought; but this is impossible wihout the gift of piety. "For judgment is without mercy to him who has not shown mercy; but mercy triumphs over judgment." (James ii, 13) This gift is considered with the words, "Thy kingdom come." Next He prays for the fulfillment of God's law by means of the gift of knowledge which instructs man to do good and to avoid evil. He mentions this gift when He prays, "Thy will be done, etc." Fourthly, He prays for a renewal of eternal virtue through the gift of strength or fortitude, "Give us this day our daily bread," "That bread may strengthen man's heart." Then Christ requests the remission of sin by virtue of the gift of counsel, "Forgive us our trespasses as we forgive etc." In the sixth petition He asks for a counterattack against the deceits of the devil by means of understanding, "And lead us into temptation." Finally, He prays for victory over the concupiscence of the flesh, "But deliver us from evil. Amen."; and this by means of the gift of wisdom. It is impossible for the soul to control the flesh if it is not filled with wisdom. Of these gifts I would speak at length.

6. "Come, children, etc." By these words the Prophet David invites the children of God's grace and adoption to learn this lesson. He encourages not only the young people, but also the older, including the old men and the decrepid; for here we have one lesson which should be learned as a youth and never forgotten. So in Ecclesiasticus, "Keep his fear, and grow old therein." (Eccli. ii, 6) And we read in the book of Tobias, that Tobias begot a son, whom "from his infancy he taught

to fear God." (Tob. i, 10) Here all have a lesson. Holy Scriptur tainly speaks of and teaches this fear of the Lord. A preacher is man gathering flowers in a field. He cannot gather all of them, does gather some and makes a wreath with them. It says in Ecc ticus, "The fear of the Lord is a crown of wisdom." (Eccli. i, would like to fashion a wreath for you from the flowers which gathered and present it to you now. The fear of God appears to a most beautiful tree planted in the hear of a holy man which God ceases to water. When its fruit has ripened, then man is wort eternal glory. I intend to describe the root, the branches and th of this tree. I intend to speak of these three aspects right now with you I may learn to fear the Lord. My purpose is to give planation of the origin, benefits, and perfection of the fear of Go

7. What is the root of the fear of the Lord? We must go direc the First Source to know how the fear of God arises in us. It orig in us from a consideration of the might of divine power, of th spicacity of divine wisdom, and of the severity of God's anger.— of all, the fear of the Lord arises in us from a consideration of might. As we read in Jeremias, "There is none like to thee, O thou art great, and great is thy name in might. Who shall no thee, O king of nations? for thine is the glory: among all the men of the nations, and in all their kingdoms there is none lik thee." (Jer. x, 6-7) —Jeremias speaks of God's infinite power he says, "There is none like to thee, O Lord etc." The same i expressed in the book of Wisdom, "For the whole world before is as a drop of the morning dew, that falleth down upon the e (Sap. xi, 23) Who, then, will not fear you except the wicked an foolish? Malachy writes, "The son honoureth the father, and th vant his master: if then I be a father, where is my honour? an be a master, where is my fear?" (Mal. i, 6) If a man is evil, he punishment; if he is foolish, he lacks common sense. God told mias that defiance is the height of stupidity: "Hear, of foolish ple, and without understanding: who have eyes, and see not: and and hear not. Will not you then fear me, saith the Lord: and wi not repent at my presence? I have set the sand a bound for th an everlasting ordinance, which it shall not pass over." (Jer. v, 2 Will you not fear me? —This, then, is why I say fear primarily in us from a consideration of God's power.

(To be Continued)

Transl. by Fr. Malcolm Hogan, O.F.M.

THE 38TH ANNUAL MEETING OF THE FRANCISCAN EDUCATIONAL CONFERENCE

The 38th annual meeting of the Franciscan Educational Conference will be held on August 20-22, at Our Lady of the Angels Retreat House, Saginaw, Michigan, according to an announcement made by the Rev. Maurice Grawjewski, OFM, FEC president.

This year's theme will be: "Toward a Franciscan Theological Synthesis," and should be of great interest and value to Franciscan theologians. A cordial invitation is extended also to teachers of dogmatic theology.

The 1957 conference will afford an opportunity to review the direction, problems and scope of the work thus far accomplished by the Commission for Franciscan Doctrinal Synthesis, incorporated under the auspices of the FEC.

The Province of St. Joseph of the Friars Minor Capuchin, celebrating its centennial this year, will be host to the convention, under the direction of the very Rev. Fr. Gerald Walker, OFMCap., Minister Provincial; and the Very Rev. Fr. Cyprian Abler, OFMCap., Superior of the Retreat House at Saginaw, Michigan.

Friars planning to attend the meetings are asked o make reservations as early as possible by writing to the Very Rev. Fr. Cyprian Abler OFMCap., 3400 So. Washington Rd. Saginaw, Mich.

Program

Tuesday, August 20, 7:30 P.M.

Opening of the 38th FEC. Address of the president: Fr. Maurice Grawjewski OFM. Reading of the Minutes. Report of the Secretary. Appointment of Committees. After a brief business meeting the series of scholarly Papers will begin with:

1. *The Concept of Franciscan Theology*, by Fr. Maurice Grawjewski, OFM, Christ the King Seminary, West Chicago, Ill. Discussion: Fr. Alan Wolter, OFM, St. Bonaventure, N. Y.

Wednesday, Aug. 21, 9:00 A.M.

2. *The One and Triune God*, by Fr. Cyril Shircel, OFM, St. Mary's Seminary, Leomot, Ill. Discussion: Fr. Geoffrey Bridges, OFM., San Luis Rey, Calif., and Fr. Aidan Mullaney, TOR, Phila., Pa.

3. *The Final Cause of the Incarnation*, By Fr. Dominic Unger, OFMCap., Capuchin College, Wash., D.C. Discussion: Fr. Noel Moholy, OFM, Santa Barbara, Calif.; and Fr. Joseph Montalvene, OFM, St. Bonaventure, N. Y.

Wednesday, 2:00 P.M.

4. *Mariology in Franciscan Thought*, by Fr. Kilian Lynch, OFM, St. Bonaventure Univ., St. Bonaventure, N. Y. Discussion: Fr. Firmin Schmidt, OFM Cap.; Washington, D.C. and Fr. Owen Bennett, OFMConv., Rensselaer, N. Y.

5. *St. Bonaventure's Concept of Original Sin*, by Fr. Berard Marthtaler, O.F.M.Conv., Assumption Seminary, Chaska, Minn. Discussion: Fr. Mark Stier, OFMCap., Marathon, Wisc.

6. *The Infused Virtues—The Sources of Christian Strength*, by Ignatius Butler, TOR., Phila. Penna. Discussion: Fr. Daniel Egan TOR., Steubenville, Ohio; and Fr. Valerius Messerich, OFM., Cleveland, Ohio.

Wednesday, 7:30 P.M.

Special meetings: The Executive Board. Franciscan Library Section. Commission for Theological Synthesis. Resolutions Committee. Public Relations Committee.

Thursday, August 22, 9:00 A.M.

7. *The Franciscan Contribution to the Theology of the Sacraments*, by Fr. Ernest Latko, OFM., Christ the King Seminary, West Chicago, Ill. Discussion: Fr. Matthew Herron, TOR., Steubenville, Ohio.

8. *The Theology of Love—A study in Grace*, by Fr. Juniper Cummings,

OFMConv., Assumption Seminary, Chaska, Minn. Discussion: Fr. Eugene Kubina, TOR., Richfield, Minn.

Thursday, 2:00 P.M.

9. *The Treatment of the Mystical Body*, by Fr. Gregory Grabka, O.F.M. Conv., St. Hyacinth Seminary, Granby, Mass. Discussion: Fr. Edward Hanahoe, S.A., Wash., D.C.

10. *The Last Things: The Return of Man to God*, by Fr. Germain William OFMConv., St. Anthony-on-th-Hu son, Rensselaer, N. Y. Discussion: F Aidan M. Carr, OFMConv., Rens laer, N. Y.

The sessions will close with a Busine Meeting; Reports of various committe Reading of the Resolutions; Discussi of the 1958 Meeting; and Election Officers.

NOVICE

Lord,
This tree
I give to Thee
Even now before it's blooms
Are opened to Thy view,
While yet the spring
Is new.
What storms may blow,
What winds may rage,
What rains may fall
I do not know.
I hear in all
A God-sung call.
I come
To bloom.
The spring is new
And days are long to pace
Across the world
To find their unknown place.
But gold-brown time
Of harvesting will come
And fruit—my fruit—
Will blush before Thy face.

Sister Florian Eggleston, O.S.F.

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MONTHLY CONFERENCE

The Liturgy of Eucharistic Devotions

Fr. Martin Wolter, O.F.M.

In speaking of the "Liturgy of Eucharistic Devotions" we must keep in mind the difference between the so-called non-liturgical devotions directed toward our Lord in the Eucharist and those that are truly liturgical. The liturgy of Eucharistic Devotions is restricted to those solemn acts of worship which are regulated by the official decrees and rubrics of the Church and which are performed by an officially constituted minister of the Church who acts in the name of the Church. Non-liturgical devotions are, for instance, those prayers and hymns which are often used for Holy Hours or for private prayers before the Blessed Sacrament. Quite often we combine both liturgical and non-liturgical devotions to the Eucharist in one and the same service. In this conference we shall deal only with the liturgical Eucharistic Devotions and those the most common ones, namely, the Feast of Corpus Christi, Exposition of the Blessed Sacrament and the Forty Hours Devotion, and finally Benediction.

These Eucharistic Devotions are discussed by Pope Pius XII in his famous encyclical on the liturgy, *Mediator Dei.* He says: "Now, the Church in the course of centuries has introduced various forms of this (eucharistic) worship which are ever increasing in beauty and helpfulness; as, for example, visits of devotion to the Tabernacle, even every day, Benediction of the Blessed Sacrament; solemn processions, especially at the time of Eucharistic Congresses, which pass through cities and villages, and adoration of the Blessed Sacrament publicly exposed. Sometimes these public acts of adoration are of short duration. Sometimes they last for one, several and even for forty hours. In certain places they continue in turn in different churches throughout the year, while elsewhere adoration is perpetual, day and night, under the care of Religious Communities, and the faithful quite often take part in them."

After clearly describing what he has in mind by Eucharistic Devotions the Holy Father goes on to give his whole-hearted approval of them. To understand his words we must remember that some promoters

of the liturgical movement had sought to discredit these forms of eucharistic devotion as being a later development and degeneration of the pristine form of the sacred liturgy. They advanced the claim that such forms of devotion to the Holy Eucharist drew the attention of the faithful away from the sacrificial aspect of Holy Mass and thus hindered rather than helped active and intelligent participation in the liturgical sacrifice. To correct this view of some extremists among liturgical writers our Holy Father points out the value of these Eucharistic Devotions and also their close connection with the sacred liturgy.

"These exercises of piety," he states, "have brought a wonderful increase in faith and supernatural life to the Church militant upon earth and they are re-echoed to a certain extent by the Church triumphant in heaven which sings continually a hymn of praise to God and to the Lamb "Who was slain" (Apos. 5, 12). Wherefore the Church not merely approves these pious practices which in the course of centuries have spread everywhere throughout the world, but makes them her own, as it were, and by her authority commends them. They spring from the inspiration of the Liturgy and if they are performed with due decorum and with faith and piety, as the liturgical rules of the Church require, they are undoubtedly of the very greatest assistance in living the life of the Liturgy."

In our series of conferences on the liturgy of the sacraments we can not well overlook this aspect of the liturgy, namely, Eucharistic Devotions, since Pope Pius XII himself calls it to our attention. As with the other phases of the liturgy of the Blessed Sacrament we shall find here also a rich field for thoughtful meditation and heartfelt devotion. These Eucharistic Devotions are in addition very much a part of the Franciscan spirituality and closely intertwined with the history of the Franciscan Order.

The Feast of Corpus Christi

The origin of the Feast of Corpus Christi is due partly to a gradual development in liturgy and devotion within the Church and partly to a special private revelation. In the early liturgy of the Church Holy Thursday was the special day set aside to commemorate the institution of the Blessed Sacrament. Three Masses were celebrated on this Thursday. One was for the reconciliation of public penitents. A second Mass was for the blessing of the holy oils. The third Mass was for the commemoration of the Last Supper and the Eucharist. (It is interesting to note that the New Holy Week Ordo has given us again a morning Chrism Mass and an evening Last Supper Mass.) But with

the passage of time the medieval celebration of Holy Thursday was reduced to one Mass and special emphasis was placed on the sorrowful aspects of this day in Holy Week. It was therefore not unnatural that Christians should wish to have a day to celebrate only the Blessed Sacrament, and that indeed in a spirit of joy and gratitude.

It was, however, a special revelation made to a young nun that initiated the devotion. At Mont Cornillon near the Belgian town of Liege, an Augustinian nun by the name of Juliana received a vision in which she beheld a radiant moon with a piece broken out. God revealed to her that the moon signified the Church and the break was the lack of a solemnity in honor of the Blessed Sacrament. Eventually her revelation was made known to the local ecclesiastical authorities among whom was the Archdeacon of Liege, James Pantaleon. This man later became Pope Urban IV and in 1264 established for the universal Church the feast which had been celebrated at first only locally in the Belgian area.

In his Bull "Transiturus" Pope Urban IV refers indeed to this revelation which he had learned about in his former office but he advances weighty theological and practical reasons for instituting the feast. He notes that Holy Thursday is of course the anniversary of the institution of the Eucharist but points out that the Church is too occupied with other matters such as he reconciliation of penitents, the confecting of chrism and the washing of feet ceremony and thus sufficient time can not be dovoted to so great a Sacrament. Pope Urban IV also admits that daily in the Mass we celebrate the Eucharist. But he points out that precisely because it is daily there is lacking a certain solemnity, we are hindered by the affairs of the day, and human frailty keeps us from attending to the sublime nature of the Eucharist as we ought. In addition this medieval Pope declares that such a festival in honor of the Eucharist will not only enliven the faith and piety of good Christians but will also condemn and defeat heretics who attack the doctrine of the Eucharist.

Our holy Father St. Francis, who died just a few years before the revelation to Juliana of Mont Cornillon, also held very dear to his heart a proper appreciation of the great mystery of the Eucharist on the part of the faithful. He too seems to have desired some sort of public celebration in honor of the Blessed Sacrament and in thanksgiving for this great gift of God himself. In his *Letter To All The Custodes* he writes: "While (the most sacred Body and Blood of the Lord) is being sacrificed by the priest on the altar and It is being

carried to any place, let all the people on bended knees render praise, honor and glory to the Lord God living and true. And you shall so announce and preach his praise to all peoples that at every hour and when the bells are rung praise and thanks shall always be given to the Almighty God by all the people through the whole earth." In his *Letter To The Rulers Of The People* he tells them: ". . .rceive readily the most holy Body and Blood of our Lord Jesus Christ in holy commemoration of him. And cause so great honor to be rendered the Lord by the people committed to you, that every evening it may be announced by a crier or by another sign to the end that praises and thanks shall resound to the Lord God Almighty from all the people."

If St. Francis was desirous that Christ in the Eucharist should not be forgotten but rather praised and honored, his spiritual children were likewise zealous in furthering the triumph of the Eucharist over heretics and unbelievers. Alexander of Hales, St. Bonaventure and Duns Scotus, for example, labored to make the theology of the Eucharist clear and convincing. St. Anthony converted the heretics at Rimini with what we might term his own private Corpus Christi procession. He solemnly and devoutly carried the Blessed Sacrament into the market place where an unbelieving heretic met him with his beast of burden who had not eaten for three days. The animal fell to its knees and adored the Sacrament before eating the fodder placed before it. We also remember the story of St. Clare having the Holy Eucharist brought out from the chapel to put to flight the army of Saracens who were storming the walls of her convent of San Damiano.

Father Faber in his book, *The Blessed Sacrament,* tells us that the feast of Corpus Christi is truly a feast of triumph. He tells us that the reason for the characteristic spirit of triumph about the feast is the Church's realization that she possesses "Jesus Himself with her, the Living God, in the Blessed Sacrament." It may be worthwhile for us to recall Father Faber's words on "the relation between this feeling of triumph and the spiritual life."

"Almost all the provinces of the spiritual life," writes Father Faber, "are pervaded by what, for want of a better word, I must call a holy discouragement. . .When we look at ourselves, at our defeats, nay, even our victories, we cannot help but be depressed. If we consider the multitude and weight and ubiquity of our temptations, the scene is little less disheartening, especially when we add the consideration of our invisible spiritual foes. . . Yet for all this we must be joyous, gay, confident, secure; and as there are no fountains for these

things either in self or circumstances, we can only find them in our faith; and our faith, as the apostle tells us, is our victory over the world. We must have some cause for triumph, something to supply us with boldness . . .Otherwise we shall become cowardly, languid and mean-spirited. This is more especially true if we are aiming at anything like perfection. St. Theresa used to say that, if humility was to be considered the first grace for ordinary souls, we must consider that for souls aiming at perfection, courage is of more account at starting even than humility. And all this we find in the perpetual spirit of triumph with which faith supplies us."

What Father Faber says here about Christians and religious in general applies all the more forcibly to Franciscans. For cheerful optimism and bold zealousness have always been characteristic of the Franciscan spirit. The Poverello in his shabby garb ventures to see the Lord Pope and ask of him approval of a way of life so daring that the Cardinals oppose it as something impossible. Francis, after a night in prayer before the Blessed Sacrament in the Portiuncula chapel, ventures to ask our Lord and his vicar for a thing hitherto unheard of: a plenary indulgence for all the faithful who might visit this chapel. We also see Francis going unarmed into the camp of the bloodthirsty Saracens. The history of the Franciscan Order with its multitude of martyrs and missionaries is a history of a triumph of faith, a faith nourished like that of Francis on the Blessed Sacrament. Seeing Christ on the cross and Christ in the Eucharist, Franciscans everywhere and at all times have cried out in triumph with St. Paul: "He who has not spared even his own Son but has delivered him for us all, how can he fail to grant us also all things with him? . . .Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8, 32, 38, 39).

This theme of triumph arises in the liturgy of Corpus Christi already in the Invitatorium where the Church sings: "Let us adore Christ the King, who rules the nations: who gives richness of spirit to those who feed upon him." In fact we can say with Dom Gueranger: "The magnificence of these Hymns, and Psalms, and Antiphons, and Responsories,—all of which are teeming with genuine Catholic spirit, —will furnish the faithful with the best materials for contemplation, whereby to enlighten their minds and inflame their hearts."

St. Thomas Aquinas, a Dominican, composed the Office and Mass

for the Feast of Corpus Christi, and it is rich both in doctrine and devotion. Mother Church made use of this great Doctor of the Church in giving us her feast of the Eucharist. Yet she selected a humble, unlearned lay brother, St. Paschal Baylon, as patron of all Eucharistic societies. Is there not a lesson in this? We ought indeed to read and meditate on the beautiful eucharistic writings of St. Thomas found in the liturgy of the Mass and Breviary for the feast of Corpus Christi. But we need not fear that great learning or talent are necessary to understand and profit by the Sacrament of the Altar. The simple faith and ardent devotion of a Franciscan lay brother will be more than enough for our Eucharistic Lord.

Exposition of the Blessed Sacrament

About the beginning of the fourteenth century we find that processions began to accompany the celebration of the feast of Corpus Christi. To carry the Blessed Sacrament in a procession was not precisely something new; it had been done in the eleventh and twelfth centuries to add solemnity to an occasion, as for example on Palm Sunday. But always the Holy Eucharist had been carried in some sort of reliquary or in a chalice as is done in our times on Holy Thursday. But now on the feast of Corpus Christi they began to exhibit the Sacred Host in some sort of glass enclosed monstrance which was carried in the procession. From this practice there gradually evolved our present day Exposition and Benediction of the Blessed Sacrament on other days besides the feast of Corpus Christi.

The desire to look upon the Sacred Host was quite common to the piety of the Middle Ages. Sometimes it became an abuse as when people scurried from church to church in order to see the elevation at various Masses. But the desire itself is a very human one, and none the less good because it is human. St. Francis here as elsewhere reveals his penchant for coming close to God through the medium of nature. In his *Testament* he writes: "I see nothing bodily of the most high Son of God himself except his most holy Body and Blood." In his work, *On Reverence For The Lord's Body,* he states: "We have nothing and we see nothing of the Most High Himself in this world except his Body and Blood." The heart of Francis speaks out again on this matter when in his *Letter To All The Friars* he discusses the awesome nature of the Eucharist and concludes that Christ in the Eucharist is the same "who is now no more to die but to triumph in a glorified eternity; *on whom the angels desire to look.*"

Forty Hours Devotion

This desire to behold Christ in the Eucharist gave rise to the custom of having solemn exposition of the Blessed Sacrament for longer periods of time. The Forty Hours Prayer in its present form is of Franciscan origin. Father Joseph Piantanida of Ferno (a suburb of Milan) was a Capuchin preacher who introduced the ceremony in the city of Milan in 1537, approved by Pope Paul II in 1539 and established in Rome by Pope Clement VIII in 1592. The Liturgy of the Forty Hours Devotion contains within itself also the liturgy of Exposition and Benediction.

The liturgy of the Forty Hours Devotion, while designed to petition God for special blessings and the averting of evils, is certainly at the same time a beautiful picture of what we hope will be our future life in heaven. St. John in the book of the Apocalypse describes his vision of heaven. "There was a throne set in heaven, and upon the throne One was sitting. . .His head and his hair were white as white wool, and as snow, and his eyes were as a flame of fire; his feet were like fine brass. . .and his countenance was like the sun shining in its power. . . And round about the throne are twenty-four seats; and upon the seats twenty-four elders sitting, clothed in white garments, and on their heads crowns of gold. . .and the twenty-four elders fell down before the Lamb, having each a harp and golden bowls full of incense, which are the prayers of the saints." (Apoc. *passim*).

For the Solemn Exposition of the Forty Hours the altar is adorned with a multiutde of candles and flowers. In the midst is placed Our Lord in a monstrance with golden rays like the sun, since he is the Sun of Justice and the Light of the World. Incense, symbolizing our prayer and worship, is offered with a triple swing in honor of the Blessed Trinity and with a double stroke in token of the two natures in Christ. With the Psalmist we pray: "Let my prayer rise like incense before Thee" (Ps. 140). In the Litany of All the Saints the Church brings us into the very company of all our blessed forbears who have gone before us in triumph. Then we ourselves wend our way in solemn procession, a figure both of our present journey through life and also of the never-ending panorama of beautiful sights and sounds that prevail in the courts of heaven. The priest does not bless the incense, because he is in the presence of his superior, Christ himself. Moreover, he veils his hands with the humeral veil when giving Benediction not only out of reverence but also to indicate that it is not the hand of the priest that is doing the blessing but Christ himself.

God is certainly pleased with such outpourings of love and reve ence for the Sacrament of his Love. A striking proof of this is foun for instance, in the authentic story of the miracle of Faverney. At th little town in northern France in the year 1608 a Benedictine Abb conducted an especially solemn exposition of the Blessed Sacrame upon a high wooden altar constructed for the occasion and adorn with rich draperies and candles. The Sacred Host was enclosed in priceless golden monstrance studded with many jewels. Suddenly flash fire destroyed the entire altar and all its furnishings. But mi aculously the beautiful monstrance and its sacred Contents remaine aloft, suspended in the air by nothing but the power of God. Som 10,000 people witnessed the miracle for a period of thirty-three hour Finally the Abbot celebrated a Solemn High Mass on the regular mai altar of the Church. At the words of consecration the miraculously su pended Host came down and rested upon the altar. It is preserve to this day in Faverney. After taking testimony from fifty juridicall processed witnesses the Holy Father approved the miracle as auther tic.

Benediction of the Blessed Sacrament

Let us now conclude with the words of Pope Pius XII on Bene diction of the Blessed Sacrament as we find them in *Mediator Dei* "Excellent and of great benefit is that custom which makes the pries raise aloft the Bread of Angels before congregations with heads bowe down in adoration, and forming with It the sign of the cross implore the Heavenly Father to deign to look upon His Son. . .and be pleased to shower down heavenly favors upon those whom the Immaculate Blood of the Lamb has redeemed."

✠

Luke Wadding

(1588-1657)

On the slopes of the Pincian Hill in Rome, in a church made beautiful by the genius of Bernini and Carlo Maratta, lie the remains of Luke Wadding. It is the Church and College of St. Isidore of the Irish Franciscans and Wadding was its founder.

It was a far cry from the baroque Rome of Bernini to the city of Wadding's birth, to the Waterford of 1588. Waterford is a southern Irish seaport, founded by the Vikings—*Parva Rome,* Little Rome, its inhabitants called it, Wadding tells us, with perhaps rather exaggerated local pride.

In that autumn of 1588 the Atlantic gales were battering the great ships of the Spanish Armada on the uncharted western coasts of Ireland as they made homewards for Spain. The mayor of Limerick told the Mayor of Waterford that he reckoned that 150 ships had been driven on the coast. The loyal and timid mayor of Waterford reported hotfoot to London. A colonist in Galway, George Woodloke, sent his runner to Waterford to tell of Spaniards striding ashore through the breakers "alive" with their chains of gold. The great Ulster leader, Hugh O'Neill, was feeding and sheltering the Spanish refugees—for Ireland now looked to the continent for military aid. The English governor, Bingham, was searching for Spaniards to hang, and hounding the Prince of Breffni, who had aided them, to death on the gallows in London.

It was the time of the savage Tudor aggression in Ireland. West of Waterford the great Munster plains had been desolated in a foretaste of modern, total war. "The lowing of a cow or the voice of a ploughman was not to be heard", said the Irish annalists "from Dingle to the Rock of Cashel"—an area half the size of Belgium. Starvation and famine had wiped out the population.

The Tudor aggression was knitting the Irish into a new unity. The Waddings were descended from English colonists who had come to Ireland hundreds of years before and they had remained loyal to the English crown, even if intermarried with the Irish. But now the Tudors had added religious persecution to conquest. The Irish had remained Catholic, their clergy were outlawed and hunted down, the monasteries and colleges destroyed, education denied to them.

The Irish had always looked to Europe rather than Britain—th had a thousand year-old tradition of cultural intercourse, going ba to the time when Irish saints and scholars had been in every part Europe. Irish monastic foundations of the 11th and 12th centuries, Schottenkloester, still left their mark in Germany and Eastern Euro An Irishman noted for his sanctity, the Blessed Thaddeus McCart had died in Italy the year Columbus discovered America—and McC thy had studied in Paris under a kinsman who had a chair in the u versity of Paris.

The Tudor attack sent the Irish abroad in swarms. Soon every u versity in Europe, Rome, Lisbon, Coimbra, Paris, Louvain, Prag Cologne, Salamanca. . .had Irish students. Wadding went to Lisbon the age of 15. He was not the only Wadding to win fame in Euro His brother Ambrose became Professor of Philosophy at Dillingen Bavaria, a cousin became Professor of Theology at Coimbra, anot Chancellor of the University of Prague, another Consultor of the H Office in Spain, and another Michael Wadding was the great Je missionary to Mexico and author of a famous theological work.

Wadding joined the Franciscan order in Lisbon, with a fri Richard Synott, afterwards killed by the Cromwellians. Wadding's f ily had had many connections with the Franciscans in Waterford. was to play a dominant part in the Irish Franciscan renaissance of seventeenth century, when Irish influence on European learning culture reached its peak.

The Irish Franciscan Tradition

Before or shortly after the death of St. Francis, his followers reached Ireland. The value of the Franciscan teaching was enthusias ally felt in Ireland. Its ideal of tender love gave a fresh impetus to lit ature and art. The close communion which the Franciscans cultiva with nature and man was completely in tune with the traditions Irish learning and religion. "The mysticism of St. Francis was to af profoundly the spiritual life of the Irish", says Vincenzo Berardis *Italy and Ireland.* "They shared his sense of communion with nat they offered the same confident and joyous worship to God, they lo all the animate and inanimate things which He had created. . Columba's writings are the nearest approach to the charm of Fran can lyric poetry." Gaelic versions of devotional works by contine authors became regarded as part of the native literature. The fam *Meditationes Vitae Christi* had innumerable translations—it is an int

esting sidelight that it had a profo influence three hundred years later on Jeremy Taylor, the illustri English Protestant divine who spent many years in Ireland. One o outstanding Irish Franciscans on the continent about the beginnin the 16th century was the theologian Maurice de Portu, whose co entaries on Duns Scotus were well known in Europe.

The Franciscan spirit, as well its influence on Irish religious life, had a profound influence too the creation of a national consciousness. The apostolate of St. Fr satisfied the moral and social cravings of his times when men we weary of feudalism and longed for freedom. The Italian friars had, haps, too, a special understanding of the Irish situation, for the hi y of medieval Italy, like medieval Ireland, had been the history of successive conquerors. St. Francis called for a new form of democr under the sign of the cross, he proclaimed the need for the rule of ice and service to mankind.

The Franciscans were active in position to the attempt at legislative measures by the English col l government in Ireland to institute racial discrimination—in 13 it had been enacted that "no Irishman shall be received into a r ious order among the English" in the conquered part of Ireland. T first attempt of the Irish leaders to make their case an international was probably largely the work of Irish Franciscan scholars—at any e the English blamed the friars for it—'friars mendicant who pre d rebellion.' This attempt was the Remonstrance of the Irish chie ent to Pope John XXII in 1317 and to the chanceries of Europe, w they chose Edward Bruce, brother of the Scottish King as leader d crowned him King of Ireland.

These traditions of the Fran an democratic spirit, of piety, learning and culture, were to find Wadding a great successor.

A Pupil Suarez

In Coimbra he studied under rez, the great Jesuit theologian, who was one of the founders of int ational law. The critical theories of Suarez on Royal sovereignty—he uted the idea of the divine right of kings so popular with James I, n King of England, and drew a bitter complaint from James to the ing of Spain that he should harbour in his dominions a declared ny of the throne and majesty of kings—and his theories of contract obligations in the state, which became later so famous, must have en intensely interesting to Wadding, the young exile from oppressi

A colleague fifty years later re led "his intellectual acumen and

scotistic subtlety in argument, in which. . .by long odds, he surpas the sharpest wits." Then he became professor of Theology in the C lege of St. Francis at Salamanca, at the age of 27, and began his st of Hebrew and his literary work.

Theologian for the Spanish Embassy

In his thirtieth year he was chosen by Philip III of Spain Theologian to the Embassy which the King was sending to Pope P V to promote the doctrine of the Immaculate Conception, a doctr especially upheld by the Franciscans. He continued in Rome as acc ited theological adviser to the Embassy, and has left a succinct objective statement of the proceedings.

Franciscan Historian

At the same time he embarked on the fulfilment of his predo inating idea—to vindicate the name of his order by rescuing fr oblivion the memory of the men who had made it illustrious in ev age. The publication of their writings and the recording of their tions he considered the best answere to those who charged the or and its founder with being opposed to learning. The result of his bours was the publication of monumental works. In 1623 he publis at Antwerp a complete and annotated edition of the *Writings of Francis*, the first complete collection of the writings of the great sa The general of the Franciscan Order, Father Benignus a Genoa, an enthusiastic supporter and this work of Waddings gave a gr fillip to interest in Franciscan literature.

Meantime Wadding had succeeded in having established a printh press with Hebrew type, and issued his essay on the Hebrew langu which he had written in Salamanca. He edited the Hebrew Concordan Hebrew Grammar and Dictionary of Marius a Calasio, which was at time a valuable contribution to Biblical learning. He also edited Gospel Commentaries of Angelo del Paz. He edited the *Promptuari Morale* of an anonymous Irish Franciscan. . .but from this time his erary output was so vast that it is impossible to enumerate in deta though at the same time he was engaged in endless administra work. "Only in the course of night was it possible", he writes i preface "to carry on literary work, the whole day being consu with tiresome cares (die universo per molestas curas distracto)."

Editor of Duns Scotus

Wadding was an ardent admirer of Duns Scotus, who was als Franciscan and in Wadding's time considered by many to be an Iri

man. Scotus died at the beginning of the 14th century and because of his acute reasoning in theological matters, was given the title "The Subtle Doctor." It was Wadding who was responsible for the first complete edition of his works. Wadding, too, worked hard to promote the favourite doctrine of Scotus, that of the Immaculate Conception. His edition of the Works of Scotus, published at Lyons in 1639 comprises 16 volumes. He corrected the text according to the best manuscripts then available, inserting critical notes and scholia, and adding the commentaries of Scotistic scholars—not least the commentaries of many other Irish Franciscans, MacCaughwell, Ponce, Hickey and others. In 1644 appeared his *Life of Duns Scotus.* This was his greatest achievement as a scholar. His greatest literary achievement was the *Annales Ordinis Minorum*, the classical History of the Franciscan Order which appeared between 1625 and 1654 bringing the history down, from the earliest times to 1540. It is recognized as one of the finest works of its kind. In this, and in *Scriptores Ordinis Minorum*—a list of Franciscan writers and their works—he has embodied and faithfully handed down the whole Franciscan tradition, which has so much enriched European culture. There are few Franciscan texts, which the intense study of Franciscan literature and traditions in modern times has brought to light to which is not a reference in Wadding.

Like his study of Duns Scotus it had of course its faults—inevitable at a time when the canons of historical criticism had yet to be formulated. But the achievement was immense.

The College of St. Isidore

Wadding remembered Ireland. He kept up an indefatigable correspondence with Ireland. The old Gaelic society had been destroyed after the last heroic resistance under Hugh O'Neill and Ireland was treated as a colony. The Penal Laws were in full vigour and fierce religious persecution was added to the humiliation of defeat and spoilaation. To face this attack colleges were founded all over Europe to house Irish students. Irish leaders and soldiers found refuge in European armies and Wadding was a constant correspondent with influential people in the European courts to aid resurgence. It was particularly necessary to found colleges for Irish Franciscan students for the manhunt was especially directed to their capture—indeed about a hundred members of the order were martyred during the Penal times. St. Anthony's College in Louvain was founded in 1607. Wadding now founded the Irish College of St. Isidore, to educate contemporaneously with St. Anthony's Louvain—and later the College of the Irish Franciscans in

Prague—successive generations of Irish Franciscans to go back to Ireland as missionaries, to face persecution and man-hunt.

Patron of the Arts

A small unfinished church and convent on the Pincian Hill were secured for the foundation and here rose the present St. Isidore's, dedicated to St. Isidore of Madrid, then recently canonized. The existing buildings were completely transformed and several times enlarged. It was the great period of the baroque and Wadding secured wealthy patrons who could enable him to obtain the services of architects and artists. The unfinished cruciform church and dome were the work of Antonio Casone. Domenico Caselli, the papal architect, seems to have been employed in building the portico and facade—it was subsequently ornamented in stucco in 1700 by Domenico Bizzachieri, who also designed the iron railings.

Wadding showed himself an enlightened patron of the arts, though he did not live to see the completion of the beautiful chapels. The Chapel of the Immaculate Conception lives in the impress of the genius of Bernini. The painting of the Immaculate Conception is by Carlo Maratta—it is interesting that the cornice of portovenere for this work of the pupil of Raphael, who painted like his master in baroque Rome was specially designed by Bernini. The chapel was completed by his son, Paolo Valentino. The puttini in the lunette are attributed to Maratta.

Over the high altar of the Church, a magnificent work of its period, Wadding placed a painting of St. Isidore by Andrea Sacchi—the master of Nicholas Poussin and Maratta.

The chapel of St. Anne was erected by Domenico Castelli, the altar-piece and painting and the whole decoration is by Pietro Baldini. The paintings in the Chapels of St. Joseph and of the Crucifixion were also by Maratta. The altar-piece and frescoes of the Chapel of St. Antony of Padua are the work of Gian Domenico Cerrini.

The portraits of Wadding and his associates in the Aula Maxima are the later work of Fra Emanuele da Como (1686-1762). His Irish portraits are amongst his best work and won the high praise of Benvenuti, the friend of Canova who painted his *Eroina di Betulia* in St. Isidore's during the occupation of Rome by the French.

The whole edifice, with the exception of the Aula Maxima and the Library, had been completed before Wadding's death. He also purchased the adjacent land which today are the spacious gardens of the College.

Wadding also founded a novitiate for Irish students at Capranica in the Province of Viterbo, which still remains, as well as the Ludovisian College for the education of Irish secular clergy.

An Irish Renaissance

The Irish colleges at Louvain and Rome—both of which flourish today—remained the centres of Irish Franciscan effort and centres of Irish culture and learning. They were with the other Irish colleges-in-exile on the Continent the nucleus of an amazing Irish renaissance which brought the fame of Irish scholarship and culture to its greatest peak in Europe for nearly a thousand years. From the Franciscan colleges too was launched the task of preserving the Irish literary and cultural heritage, which the conquerors were making every effort to stamp out. To them we owe the labour of 'the Four Masters', who collected and transcribed Irish manuscripts—some of them going back to ancient times—all over Ireland, to preserve them for an Irish resurgence. Many of the manuscripts saved by the Colleges of Louvain and Rome have now come back to the Franciscan library at Killiney near Dublin, where some of them are now being edited by Irish Franciscans and provide for modern Irish writers models from a time when Irish was a rich literary language.

The zealous labours of Ward, Colgan, Fleming, Wadding and others were known and valued by the Irish leaders at home. When the Irish struck for freedom again in 1640, we find the Irish leader, Ruadhri O'More, writing to the agent of the new Irish government in Flanders: "if we may. . .we will see an Irish school opened, and therefore could heartily wish that those learned and religious fathers in Lovayne did come over in haste with their monuments and an Irish and Latin print." Books in Irish were printed on the continent and smuggled back to Ireland, keeping alive the traditions of Irish literature. The colleges continued to be the guardians of Irish learning, education and Irish influence in European scholarship. They continued also to be the guardians of the tradition of a free Ireland. "The spirit of patriotism originated by Wadding has ever since been retained," says the English Dictionary of National Biography in an article on Wadding, "so that Sir George Errington who was sent by Gladstone to explain the relation of English and Irish politics in Rome reported that the Irish leaders thought most extreme in England, were Conservatives compared with the Collegians of St. Isidore's!"

The spirit of Wadding still quickens the College of St. Isidore's, and his other foundations.

Irish diplomat

Wadding now in 1640 began a new phase of his career. Taking advantage of the troubles brewing between the English king and his parliament, the Irish leaders, Gaelic and Irish-Norman, united and established the first Irish independent Parliament the Confederation of Kilkenny, levied armies, appointed representatives abroad, occupied cities and fortresses and prepared to defend their freedom. By letters patent of December 6th 1642, they appointed Wadding Agent and Procurator for the Confederation in Rome and Italy. In this capacity it became his duty to enlist in the Irish cause the practical sympathy of the Papacy and the European courts. As Ireland's chief Foreign Agent he obtained safe conducts from the European powers for the transport of the arms and war-equipment he purchased.

He had already played a considerable part in the preparations for the fighting—in finding and encouraging Irish officers in Europe armies to return to Ireland to teach the Irish armies. In fact the short English Dictionary of National Biography succinctly, if inaccurately says "instigated the Irish rebellion of 1641". Wadding would have impugned the accuracy but might have chuckled at the implication. Walter Harris, the historian (1686-1761), surprised that such a scholarly Irishman should be interested in the freedom of his country wrote "I wish I could excuse him from the hand he had in fomenting and aiding the Irish rebellion, the only action of his life that hath tarnished his great virtues."

Europe was in the middle of the terrible Thirty Years War and Wadding's task as Irish agent called for the exercise of rare diplomacy. His correspondence was tireless with European courts.

The situation in Ireland was difficult, too, for the Irish government had the weakness inherent to a confederation of recently united elements. The more conservative elements would have been satisfied with an independent Irish parliament recognising the King of England also King of Ireland, or with guarantees for the free profession of religion, while the more radical elements, especially the northern leaders, tended to ideas of political separatism, whether expressly so formulated or not. There were representatives of both among the Franciscans. A letter of one of the friars of St. Isidore's, advocating a separate Irish Kingdom, with an Irish King, sent to Sir Phelim O'Neill was intercepted and published in London. The agent of the Irish confederation in the Netherlands, the Franciscan, Father Hugh Bourke was upset by the tone of the letter and thought Wadding would deem it "not a little seditious." Wadding may not have been so sure.

It was Wadding's influence that had the first envoy appointed to the new Irish government—an envoy sent by Pope Urban VIII. Wadding briefed the envoy, Father Scarampi, very fully and gave him 30,000 Roman crowns for the Confederates.

In Ireland the conservative leaders, especially the heads of the old Norman-Irish nobility, favoured a truce with the English king, now at war with his parliament. The papel envoy urged the confederation not to desist but in spite of this a truce was made.

In 1645, an Apostolic Nuncio, Archbishop Rinuccini, was accredited by the Pope to the Confederation. This action raised the Irish war to a new European level, and it was largely the influence of Wadding that effected it. The Nuncio was a strong supporter of the militant elements at Kilkenny. The Confederation requested the Pope to make Wadding a cardinal but Wadding concealed the request. He continued to send money and arms to Ireland and to urge forceful action. Wadding continued to strive for help all over Europe. Spain was tied to an English alliance and hostile, Richlieu would only countenance 'underhand' succour.

In 1646 came the news of the rout of the Scottish parliamentary forces by the Ulster leader Owen Ruadh O'Neill and a Te Deum was sung in St. Peter's. Wadding was an enthusiastic supporter of O'Neill, whom he recognized as the most forceful and active of the Irish leaders.

The death of O'Neill and the invasion of Cromwell ended the Irish Confederation. Wadding lived to see the Cromwellian Plantation and the apparent utter destruction of Irish hopes of freedom. He had at any rate the knowledge that he was helping to preserve Irish traditions and literature for the future.

St. Patrick's Day a World Feast

It was typical of the immense activity of Wadding that it was he who had St. Patrick's Day made a feast in the whole Catholic Church. The Franciscan order had indeed, as early as 1390, ordered the Festival of St. Patrick to be kept in the whole Order, as a tribute to the great influence of the Irish province even at that early period. Wadding always celebrated the Festival with great solemnity and succeeded in having it put on the Calendar of the Church as a universal festival.

Wadding died in Rome on November 18th, 1657. "He died with no less fame for holiness than for learning."

Rarely has any man done so much for the Irish nation.

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The Annunciation

Fr. Thomas Plassmann, O.F

One of the most lovely scenes on the pages of Sacred Scriptur the Annunciation. Painters, musicians and other artists have portr this scene in numberless masterpieces. Mother Church has assig March 25 to this beautiful festivity. Meanwhile the faithful, follo the example of St. Bonaventure the Seraphic Doctor, have wro the Annunciation into one of our most beautiful prayers, the Ang which itself has a long and colorful history in the annals of the Chu Though fraught with tremendous power and glory, the scene is in the most humble surroundings. Gabriel, the prince of the heave courts, arrayed in celestial splendor, appears in the simple dwellin a humble maiden in Nazareth, a town which up to that time was ha known. Ever since the gates of Paradise had crashed back on t hinges, there had not been heard on earth such a message as it flo gently from the lips of a prince of heaven. It is one instance w the great and mighty God does wonderful things in a simple way. H you ever noticed that the message of the angel is divided into t parts? This is not accidental; as a matter of fact, each of these p refers to one of the divine persons: the first to the Father, the sec to the Son, and the third to the Holy Spirit. The Annunciation i veiled but a significant account of the part which the Blessed Tri took in the glorious work of the Incarnation.

When the angel says, "Hail, full of grace, the Lord is with th Blessed art thou among women," he speaks for the Eternal Fath It is a greeting from the Most High God, and what a wonderful gr ing it was. From time immemorial, Biblical scholars have studied and terpreted in different ways the words "full of grace." Some very culiar if not outlandish interpretations have been offered. Some ren the words: "highly praised," "highly blessed," "singularly favore "child of God," and so forth. However, none of these carry the weight and meaning of the ancient formula *gratia plena*, "full of grac This meaning is found in the original and in the oldest versions. In f the Greek term *kecharitomene* is the perfect participle of the Gr word *charitoo*, which means to endow, to fill with grace or to est lish in grace. It is to be noted that this word is used as a proper nam Hence the greeting of the Eternal Father to Mary was, "Hail, th full of grace." Mary therefore was possessed of the plenitude, the fu

ness of grace—a fullness which indicates the greatest measure of grace that can be received by a human being. Though there remains an infinite distance between her divine Son and Mary, His Mother, yet Mary had all the plenitude of grace that a creature can receive. Here then we see the extraordinary import of the greeting of the heavenly Father to His beloved child Mary of Nazareth.

The following words, "The Lord is with thee," receives its full import from the previous expression. It means that God is the author of the fullness of grace given to Mary. Also the following words, "Blessed art thou among women," partake of the shining brilliance of the previous words, and although they are used of other women in the Old and New Testament, still in regard to Mary they attain a special significance. Even as Eve had been the mother of all living by nature, so Mary was destined to be the mother of all those who live in the grace of God. Therefore she ranks far above all other women and, as St. Bonaventure says, she is the Valiant Woman.

We are not surprised that the humble maid of Nazareth should be troubled in spirit and that she should wonder what manner of greeting this could be. At this point we seem to hear another voice in the angel's answer. It is the voice of the Second Person of the Blessed Trinity Who had chosen Mary as His mother on earth. His words are most intimate and they seem to reveal that the speaker had known this maiden for ages past; in fact, that she was His choice for His future mother. Hence He calls her Mary as if to dispel all her fears and doubts and He continues to say in tender accents that the son she was to bear was to be called Jesus. The Son of God had chosen His own name—a name which was to bring hope and joy and salvation to all mankind. Is it not remarkable that the Son of God should link His own sweet name with the name of His mother in this message from on high? In all Revelation, from the first book of the Bible to the last, we find mother and child, Mary and Jesus, together.

It is also very significant that the divine speaker keeps His words within the family and kinsfolk of the maiden of Nazareth. While He assures her that her son shall be called the Son of the Most High, He also intimates that He shall take possession of the throne of David his father and that He shall be king over the house of Jacob forever. The names of David the great king and of Jacob the Patriarch were well known to Mary as her glorious and noble forbears, and all these promises must have filled her soul with ineffable joy and happiness. Thus her Divine Son uses such terms as are close to His mother's heart, and although He assures her that His kingdom shall have no end, He does not

this moment speak of the world dominion of the King of kings the Lord of lords.

At this point Mary the humble virgin registers the protest. had vowed her virginity to God and dedicated her whole being to Most High and how was this to be done if she was to bear a son. humble protest came from the very depth of her Immaculate H and it raises Mary to the highest degree that womanhood ever att in this world.

Here the Holy Spirit enters the scene. It is remarkable th Revelation we never hear the Holy Ghost speak. He is usually i duced in the third person. And so Gabriel continues, answering the Holy Spirit in these beautiful words: "The Holy Spirit shall c upon thee and the power of the Most High shall overshadow thee." assures her that by the power of the Holy Spirit she will join the of virginity with the rose of motherhood, and her son shall be Son of God. It was not to strengthen her faith, but to increase her that the angel tells Mary of the miracle that the Almighty of he and earth had wrought in Elizabeth, her cousin. "For nothing sha impossible with God."

And now Mary speaks the word for which heaven and earth waited, and which assured Adam's fallen race of its salvation, "Be the handmaid of the Lord, be it done to me according to thy word

Thus ends the beautiful story of the Annunciation which undo edly came from Mary's own lips and was written down by St. L the evangelist.

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Padre Serra And The Holy Family

Rev. Eric O'Brien, O.F.M.

Today, as you know, is dedicated to the birth of the Holy Mother of God.* In this simple series about Padre Serra, the Apostle of California, there has been some discussion of his great love for Mary. But it is always heartening to us, her children, to hear another proof that never was it known that anyone who sought her intercession was left unaided. Across the world in Southern California, the names of Mary and her faithful servent, Padre Serra, are surely being linked in sacred eloquence.

Every letter and official record-book that Padre Serra wrote began with the initials of the holy names of Jesus, Mary and Joseph. Their loving attention, thus besought so reverently, never failed to favor his pious labors. Each of these most holy Three seems to have taken a special interest in the founding of one of Padre Serra's first California Missions.

As you may recall, down at San Diego in 1770, when disease and death, hunger and hostile Indians had made that first Spanish outpost almost untenable, Governor Portola was preparing to retreat. But Padre Serra led the worried men in a novena to Saint Joseph, who had been named the patron of their conquest of California. Days went by discouragingly, and prayers went up like smoke from that heart of his that burned with apostolic fire.

And with the drama that God so often uses, to both test and thrill His faithful ones, His divine hand moved the long-awaited supply-ship into sight on the afternoon of the very last day of the novena—it was the feast-day of Saint Joseph.

This gave the Spaniards new courage to try again another task in which they had been cruelly disappointed. And this time it was Jesus Himself who seemed to intervene and to reward their renewed confidence. Weary months before, they had explored the California coast and reached the bay of Monterey, which the expedition of 1602 had named. But there also the indispensable supply-ship had failed

to meet them, and they were forced to beat a hungry retreat to S Diego. Before leaving they erected a rough-hewn cross on a hill overlooking the beautiful Carmel bay, and buried at its foot a mess for the belated ship. When they returned after the happy outcome the crisis at San Diego, they found a message full of hope at that s cross. For it was surrounded by feather-tipped arrows, thrust into ground, and sticks from which dangled fish and meat. At the foot of cross lay a heap of clams.

When the language barriers had been broken down, the Ind explained that they "dreaded to approach the sacred sign, becaus night they would see it surrounded by brilliant rays. . .that the c appeared to grow larger so as to reach the sky. . .In the daytime. they would approach it and offer meat, fishes and mussels in order enlist its favor; and when they saw the cross did not consume th things, they would offer plumes and arrows in token of their de to be at peace with the people who had planted it there."[1]

So Jesus and Joseph had each favored one of Padre Serra's sions. But San Gabriel was Mary's own. The solemn ceremonies th today recall the lovely truth that, like another Visitation, Mary brought Christ to that region we now call the county of Los Angeles.

When the Franciscan Padres whom Padre Serra sent came th in September of 1771, they were accompanied by a few Spanish diers with a small pack-train of provisions. While they were delibe ing on the choice of a site for their new Mission, a great crowd savage Indians suddenly appeared. With frightful yells and menac gestures, they attempted to drive away the Spaniards. To avoid n less bloodshed, one of the priests was inspired to unroll a canvas pict of Our Lady of Sorrows, and hold it up in view of the savages. Instan overcome by the sight of this beautiful image, the savages threw do their weapons. Their two chiefs ran up to lay at the feet of this mar ous Lady the beads they wore about their necks. Then they sent r ners to all the surrounding rancherias, or Indian villages, and fr them all the natives, young and old, came hurrying to see the image Our Lady.[2]

Padre Serra at the time was far up the coast, building his own m Mission at Carmel. The following year, when he was free to jour south, he was delighted with what he saw and heard at Mission S Gabriel. And down in Mexico City, where he conferred with the vi roy of New Spain about the problems of California, he gave this writt report about San Gabriel: "The place, together with the circumstanc

of soil, timber, firewood and other facilities, is beyond dispute the most excellent of all discovered. Without doubt, this one alone, if well-cultivated, would be sufficient to maintain itself and all the rest of the Missions. The Indians rejoiced so much at our coming that they labored more than the soldiers in constructing the buildings. The Indian women, whom the Fathers showed a beautiful picture of Most Holy Mary in the church, were so charmed that they knew not how to withdraw from its presence. They went to their homes and returned burdened with food, which they would offer to the holy image, and leave it at the altar.

"Though it is easy to infer that they have done this in the vain belief that the Most Holy Virgin would consume the food, nevertheless the sight of their eagerness and demonstrations would cause emotion, and gave every reason to believe that they would be much more devoted to our Blessed Lady when they should know her greatness by the light of Faith."[3]

How divinely appropriate it was that after these Indians had shown such spontaneous reverence for the Mother of God, they should learn that long before, Saint Gabriel, the angel of the Annunciation, had been chosen as the patron of the Mission where they were to learn the mystery of the Incarnation and its shining consequences.

So it is just 180 years ago today that Mission San Gabriel was founded under such special protection of the Mother of God. Padre Serra's bright hopes were realized. Their tireless traveller for the truth of God visited the growing Mission seven times. When he died in 1784, a thousand Indians had been converted there, and he had lovingly administered to 856 of them the sacrament of Confirmation. During his last busy years the city of Los Angels was also founded nearby in 1781. San Gabriel is the name of the Mission which the Blessed Virgin so singularly helped to found, and she has yielded to the angels once again, in the name of the new city. For Los Angeles, "The Angels", is only part of the resounding title "Our Lady the Queen of the Angels of the Portiuncula". That commemorates the fact that the sons of Saint Francis, the followers of Padre Serra, were its spiritual and cultural founders. They gave the city and its first church, which even came to be the pro-cathedral, the name of that tiny mother-church of their Order at Assisi in Italy. Out at Mission San Gabriel and in the first of its many daughter-churches, in the center of Los Angeles, the name of Mary has always been especially beloved by the friars and their successors, the Claretian Fathers, who glory in the name of the Sons of Mary.

Just across the street from that old church of Our Lady the Queen

of the Angels stands the bronze statue of Padre Serra. This city a living monument to his exemplary love of Mary.

It is now almost seven-thirty here in Rome, and with eight ho difference, the anniversary Mass out west in San Gabriel, Califor must have ended. The sermon may have been interrupted by the tr continental trains that go thundering by just across the street. A years ago a tourist told the pastor that, while he had a lovely church had shown poor judgment in building it so close to rail and highw And overhead the airplanes go droning past, like bees homing to hive of industry, the city of Los Angeles. In area that city is the lar in the world, totalling more than 450 square miles.

The county of Los Angeles, whose fertility and climate Pa Serra praised so highly, was the richest in agricultural production entire United States a few years ago.

Last year Archbishop McIntyre and his two auxiliaries, Bis McGucken and Bishop Manning, held sessions of the diocesan co hearings for the Cause of Padre Serra in the chapel of the Ble Sacrament at San Gabriel Mission. Among the distinguished witne who testified regarding Padre Serra's constant reputation for holi and miracles was Right Reverend Monsignor John McCarthy, P.A. came to Los Angeles when the city had only four Catholic churc When he testified, that number had increased to 104, and probably eral have been added since. The Archbishop of Los Angeles has under his jurisdiction more than 800 priests and 800,000 Catho among the four and one-half million living in his archdiocese. S phenomenal growth of the Church in Southern California, in these years since San Gabriel began, has been the result of the wisdom the hierarchy, and the loving labors of thousands of priests and gious, and millions of the pious laity.

And there, in downtown Los Angeles, amid the noisy stream traffic, the statue of Padre Serra holds aloft the cross of Christ. his side there hangs the rosary, his favorite weapon in the conque California. He stands at the beginning of Sunset Boulevard, and is facing west. This city of Our Lady the Queen of the Angels founded in his own last years, when he was looking forward to the s of her who wears the crown of stars and has the moon beneath feet.

*The following constitutes an address broadcast over the Vatican Radio by Fr. O'Brien, O.F.M., Sept. 8, 1951, at 7:15 P.M. Fr. O'Brien is the Vice-Procurato the cause of Ven. Junipero Serra.

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DIALOGUE WITH ELIZABETH

You must wait with me and see.
I could tell you now of all He is:
He is a mountain and a rock,
A fountain shivering in the freedom of the air,
And tears among the olives.
And yet He is
My Son.
He is
My own small face to cup between my hands,
My own small feet to kiss,
My own small world to discover itself,
As your John does,
Smiling at his hands.
He is all of this
And eternity in time.
You must wait with me and see.

Cleo McMahon

SAINT BONAVENTURE:

The Seven Gifts Of The Holy Ghost

The Second Conference Continued

8. Fear of the Lord also arises in us by meditating on God's o niscience. Hence Job says, "He is alone, and no man can turn away thought. And therefore I am troubled at his presence, and when consider him I am made pensive with fear." (Job xxiii, 13, 15) "He alone," that is, He owes His existence to no one, but all other creatu owe their existence to Him. And since all creatures depend on the Fi Being, God is the cause of all. Therefore, if God is the cause of every creature is "open to his eyes," (Hebr. iv, 13) for He sees and serves the thoughts of men. Hence Job in the person of man reflecti on God's wisdom pondering all things said, "When I consider him am made pensive with fear." In reference to this verse of the Psal "He looketh upon the earth, and maketh it tremble," (Ps. ciii, 32) gloss reads, "Then God looked on the earth and made it tremble wh he showed earthly man the beauty of his grace and turned him to First Source through whom all things have their beginning and ruled. And then man trembled with fear." (cfr. Peter Lombard) The fore man ought to weigh very thoroughly all his thoughts, words a actions because God sees all things. Hence Boethius says in his bo "De Consolatione", "There is, if you will not dissemble, a great cessity of doing well imposed upon you, since you live in the sight your Judge, who beholdeth all things."* In the book of Esther read, "I saw thee, my Lord, as an angel of God, and my heart troubled for fear of thy majesty. For thou, my Lord, art very admi ble, and thy face is full of graces." (Esther xv, 16)—"I saw thee, Lord as an angel of God." An angel examines everything; approv good, reproving evil. Moreover, an angel loves good and hates evil.

9. We can also obtain the fear of the Lord by meditating on severity of God's anger. Hence in Habacuc, "O Lord, I have heard hearing, and was afraid. I have heard and my bowels were troubl my lips trembled at the voice. Let rottenness enter into my bones, swarm under me. That I may rest in the day of tribulation." (H iii, 2,16) Habacuc writes, "I have heard thy hearing, and was afrai namely, hearting the words, "Depart, accursed ones, into the everlasti fire." (Matt. xxv, 41) The Prophet adds, "Let rottenness enter into

bones and swarm under me. That I may rest in the day of tribulation." "In the day of tribulation" or severity refers of God since they are many. Of these the Psalmist says, "Pierce thou my flesh with thy fear: for I am afraid of thy judgments." (Ps. cxviii, 120)

10. There are seven judgments of God; six of which take place during life and the seventh at death. This seventh judgment is duplicated.—The first judgment of God is one of bondage; next is blindness, followed by that of obstinacy. The fourth and fifth judgments of God are those of abandonment and uselessness respectively. Despair is the sixth and the last is condemnation.—The first sentence of God is child in the midst of wolves.—The fifth sentence of God is the judgment of uselessness; everything the man does is fruitless. His speech is improper and his actions useless and disordered. Moreover, everything he does is sinful.

11. The third sentence of God is obstinacy. This takes place when man's heart cannot be softened by promises, threats, punishments, or torments. Of such a one we read, "His heart shall be as hard as a stone." (Job xli, 15) Lot's wife was petrified. I would prefer to have my heart turned to stone than have it become obstinate in such a manner.—Abandonment is the next sentence. God deserts man and exposes him to every temptation and sin. The psalm reads, "When my strength shall fail, O Lord, do not thou forsake me." (Ps. lxx, 9) "Depart not from me." (Ps. xxi, 12) It is very dangerous for a father to expose his vessel on every side, you could not flee because the water surrounds you. You could not hide yourself as a man does from lightening; you could not even resist the waves because you would have nothing to set up as a barrier against them. Meditate on these three points. If you found yourself in such straits, you would be terrified. But Job says, "For I have always feared God as waves swelling over me." And why? I cannot flee because of God's infinite strength, for "if I ascend into heaven, thou art there: if I descend into hell, thou art present. If I take my wings early in the morning, and dwell in the uttermost parts of the sea: even there also shall thy hand lead me: and thy right hand shall hold me." (Ps. cxxxviii, 8-10) Furthermore, I cannot hide because the penetrating vision of God sees everything. Nor can I resist because the severity of His anger punishes the sinner with an eternal sentence. So we read in the Gospel, "Do not be afraid of those who kill the body, and after that have nothing more that they can do. But I will show you whom you shall be afraid of; be afraid of him who, after he has killed, has power to cast into hell." (Lk. xii, 4-5) So you see, it is imperative that we fear God. I would rather suffer the most

painful torture of this world for seven thousand years, than undergo t least punishment of hell. The Apostle says, "It is a fearful thing to f into the hands of the living God," (Hebr. x, 31) because God chasti for all eternity.—Behold the origin of the fear of God! So to acqui the fear of God, meditate on God's infinite might, the acuteness of H wisdom and the severity of divine anger.

12. The sentence of despair follows when God withdraws ho and a man believes that he is deprived of eternal glory. We read of su people, "For they have given themselves up in despair to sensuali greedily practising every kind of uncleanness." (Eph. iv, 19) This the most horrible sentence. Judas was subjected to this judgment. T is the greatest of all these judgments since in the present life a grea one cannot be given.—The final sentence takes place at death; t verdict of condemnation. When a man dies in mortal sin he is depriv of eternal glory forever. His soul is condemned to hell-fire for all ete ity and at the end of the world, his body will also suffer. And so Apostle says, "Dreadful is the expectation of judgment." (Hebr. x, 2 Habacuc feared this judgment, but David feared all the judgments God. "For I am afraid of thy judgments." (Ps. cxviii, 120)

13. Consider these three points, the might of divine power, sagacity of God's wisdom and the severity of His anger. Then, there be a man who will not fear? Job says, "For I have always fea God as waves swelling over me, and his weight I was not able to bea (Job xxxi, 23) Should you be in a barque as the water sweeps over t one of bondage. After a person sins, he is robbed of grace and wound in his natural faculties. Because of this, the sinner is bound by t chains, a proneness for evil and a difficulty in doing good. These t chains tie the sinner to the hands of the devil just as Peter was bou to the hands of Herod.—Another judgment follows this one, the ju ment of blindness, symbolized in the book of Judges, where we re that the Philistines, after they had captured Samson, plucked out eyes and made him grind at the mill. Thus man's mind is darke by sin, so that he regards sin as nothing. He thinks that light is da ness and darkness light because his spiritual eyes have been blinde

14. But what are the benefits of fearing God? Tobias says, "F not, my son: we lead indeed a poor life, but we shall have many g things if we fear God." (Tob. iv, 23) The fear of the Lord is eff cious in requesting the influence of divine grace; in gaining the rightness of divine justice; and in obtaining the enlightenment God's wisdom. These three things encompass every good.

15. The first advantage of the fear of God is that it is efficacious in beseeching the influence of divine grace. Thus Isaias, "But to whom shall I have respect, but to him that is poor and little, and of a contrite spirit, and that trembleth at my words?" (Is. lxvi, 2) However powerful, rich, learned and mighty a man may be, he can do nothing if he does not fear God. So the Psalm reads, "He shall not delight in the strength of the horse: nor take pleasure in the legs of a man. The Lord taketh pleasure in them that fear him: and in them that hope in his mercy." (Ps. cxlvi, 10-11) And the Apostle writes to the Philippians, "Work out your salvation with fear and trembling. For it is God who of his good pleasure works in you both the will and the performance." (Phil. ii, 12ff.) We cannot possess the grace of God without the fear of God because "the mercy of the Lord is from eternity and unto eternity upon them that fear him." (Ps. cii, 17) No one receives grace who does not fear God. Bernard writes, "I have truly learned that there is nothing so effective to merit, conserve and increase grace than at all times, to be fearful in the presence of God and not puffed up. Fear, therefore, when grace beautifies your soul; fear, when it is lost; fear when it is regained." (Sermo 54 in Cantic. n.9) The man who does not possess grace should be very fearful for himself. Likewise, if God returns grace to the man who has lost it, he ought to be very fearful of himself, lest he lose it again and become ungrateful and "the last state of that man becomes worse than the first." (Eccli. i, 27,28)—Hence the fear of God is efficacious in beseeching the influence of grace.

16. Secondly, fear of God is beneficial in acquiring the uprightness of divine justice. Ecclesiasticus says, "The fear of the Lord driveth out sin: for he that is without fear, cannot be justified." (Eccli. i, 27-28) The soul regains its lost grace by submission to the Divine Majesty. Once fear has been stifled grace is lost. Because of this we read in Ecclesiasticus, "Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation." (Eccli. ii, 1) Also in Ecclesiasticus, "Unless thou hold thyself diligently in the fear of the Lord, thy house shall quickly be overthrown." (Eccli. xxvii, 4) Recall David who said, "Serve ye the Lord with fear: and rejoice unto him with trembling." (Ps. ii, 11)

17. The fear of God can also obtain the enlightenment of God's wisdom because "the fear of the Lord is the beginning of wisdom." (Prov. ix, 10) The fear of God is the extrinsic and intrinsic source of wisdom and also its complement. Servile fear is the beginning of wisdom, just as a bristle is used to draw thread through, but is not left with the thread; so servile fear evolves into wisdom but does not con-

tinue on with it. We can also have a fear of offending God and of anger. This fear is the intrinsic beginning and root of wisdom. T there is the filial fear of reverence which is the complement of wis because "to fear God is the fulness of wisdom." (Eccli. i, 20)

18. Fear produces these three things in us; for "the fear of Lord is the beginning of wisdom" and "the root of wisdom is to fear Lord" and "to fear God is the fulness of wisdom." Job says, "Be the fear of the Lord is wisdom itself." (Job xxviii, 28) A man wit fear of God knows nothing. Since the fear of the Lord is useful these three, namely, in asking for the influence of wisdom, in gainin uprightness of God's justice and in obtaining the enlightenmen His wisdom, Ecclesiasticus says, "The fear of the Lord is like a p dise of blessing." (Eccli. xl, 28) Hence Solomon says in the boo Proverbs, "The fear of the Lord is a fountain of life, to decline f the ruin of death." (Prov. xiv, 27) Jeremias, "Know thou, and see it is an evil and a bitter thing for thee, to have left the Lord thy and that my fear is not with thee, saith the Lord the God of ho (Jer. ii, 19) If you do not fear God you have lost grace, you have justice and you have lost true wisdom. "See," therefore, "that it i evil and bitter thing for thee, to have left the Lord thy God." W fear is lacking, wisdom, justice and grace are lacking. The Psal says, "There throat is an open sepulchre: with their tongues they a deceitfully; the poison of asps is under their lips. Their mout full of cursing and bitterness; their feet are swift to shed blood. struction and unhappiness in their ways. . .there is no fear of Go fore their eyes." (Ps. xiii, 3) A man who does not have the fear of is inclined to evil and wanders about like the poisonous asp. So written, "Their throat is an open sepulchre; the poison of asps is u their lips." Sinful actions follow, "With their tongues they acted ceitfully; their feet are swift to shed blood." A person does not virtuous who is disordered in his affections, words, and deeds; is nothing good in him. Of this type we read, "Their feet are sw shed blood. Destruction and unhappiness in their ways; and the w peace they have not known," that is, the way of the grace of the Spirit. Why? Because "there is no fear of God before their eye Let us reduce this to the absurd. You determine to obtain grace, ju and wisdom; but you cannot possess these without fear. There you must have the fear of the Lord. On the other hand, when yo not have this fear, you have stupidity, evil and sin, "destruction unhappiness." But you ought to flee these as the most disgusting jects. Therefore. . .—Now that you have studied the origin and ut

of the fear of the Lord.

19. The third consideration is the perfection of the fear of the Lord. The perfection of the fear of God consists in three things, absolute holiness of conscience, or amendment, prompt and perfect obedience, and a thorough and enduring confidence.—Primarily the fear of God consists in an absolute holiness of conscience or amendment. So the Apostle writes to the Corinthians, "Let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting holiness in the fear of God." ((II Cor. vii, 1) But how do we perfect holiness? We read in Ecclesiasticus, "They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls. Saying: if we do not penance, we shall fall into the hands of the Lord, and not into the hands of men." (Eccli. ii, 20, 22) The Apostle writes to the Romans, "Dost thou not know that the goodness of God is mean to lead thee to repentance? But according to thy hardness and unrepentant heart, thou dost treasure up to thyself wrath on the day of wrath and of the revelation of the just judgment of God." (Romans ii, 4-5)—"They that fear the Lord, will prepare their hearts," that is, they will convert and abstain from sin. Therefore, let us begin to purify our conscience. It is astonishing how a man can remain in mortal sin. When a man goes to bed, he goes, as it were, into his coffin. I don't believe a man would go to bed having no hope that God would have mercy on his soul were he to die. I have seen very holy men barely able to sleep when they had committed the least venial sin. If I had a lion tied to me, how could I sleep? But the enemy holds you captive if you are in mortal sin. Arise, therefore, and sanctify your soul. Withhold nothing in your confession; but make it a perfect and integral one. The fear of the Lord will lead you to this.

20. Perfect and prompt obedience is another element of the perfection of the fear of God. So we read in Paralipomenon, "Let the fear of the Lord be with you, and do all things with diligence." (II Paralip. xix, 7) The writer tells you, as it were, that you should be neither sluggish nor negligent because it is written in Ecclesiastes, "For he that feareth God, neglecteth nothing." (Eccle. vii, 9) If I though that a thief would enter my house and steal away my treasure, I would not let the window open. You should always fear God for "whoever keeps the whole law, but offends in one point, has become guilty in all." (James ii, 10) And in Deuteronomy we read, "And now, Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God and keep the commandments of the Lord and walk in his ways." (Deut. x, 12-13) Solomon says, "Fear God, and keep his commandments: for

this is all man" (Eccli. xii, 13); that is, the perfect man. Hence, you want to be perfect, fear God.

21. A third part of the perfection of the fear of the Lord consi in a thorough and strong confidence. For the fear of God is a tow of strength and confidence, making man secure from every other fe A Psalm reads, "His truth shall compass thee with a shield: th shalt not be afraid of the terror of the night. Of the arrow that fli in the day, of the business that walketh about in the dark: of invasi or of the noonday devil." (Ps. xc, 5-6) And in Proverbs, "In the fear the Lord is confidence of strength." (Prov. xiv, 26) The man who d not fear God should fear everything else. And the man who truly fe God possesses something which no man can take from him. The m who fears God cannot lose God. This is not the case with money. I man has money, he is afraid he will lose it, and can be assured t he will. But the man who fears God is unassailable all the time. how great is the multitude of they sweetness, O Lord, which thou hidden for them that fear thee"; and this continues, "which thou wrought for them that hope in thee." (Ps. xxx, 20) Our fear of G should be thorough because "with those that feareth the Lord, it sh go well," (Eccli. i, 13) since they will receive the blessing of glory, which may He lead us who with the Father, etc.

*Trans. from "The Wisdom of Catholicism", ed. by Anton C. Pegis, New Yo Random House, c. 1949, p.202.

Transl. by Fr. Malcolm Hogan, O.F.M.

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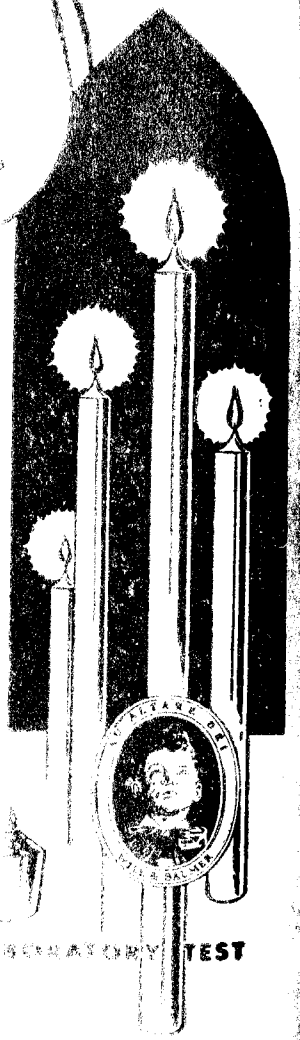

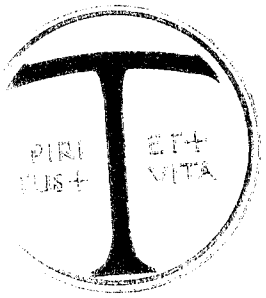

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The Liturgy of the Sacrament of Penance

Fr. Martin Wolter, O.F.M.

"We ought indeed to confess all our sins to a priest and receive from him the Body and Blood of our Lord Jesus Christ." These words of our holy father, St. Francis of Assisi, taken from his *Letter To All The Faithful,* reveal his attitude toward frequent confession as well as toward the Eucharist. After considering the Liturgy of the Eucharist it is well for us to reflect on the Liturgy of the Sacrament of Penance, for this is a sacrament which St. Francis and his followers have done much to promote. And in *Mediator Dei,* the encyclical on the sacred liturgy, Pope Pius XII expressly says: "Do not allow...confession of devotion (to be) discouraged." And in the earlier encyclical on the Mystical Body the same Pope exclaims: "We wish the pious practice of frequent confession to be earnestly advocated. Not without the inspiration of the Holy Ghost was this practice introduced into the Church." The reason for these words of the Holy Father lies in the attempts by some extremists among liturgical enthusiasts to go back again to the ancient discipline of the Church in this matter.

Penance in Antiquity

Frequent confession or confession of devotion as we have it today seems to have been unknown in the early Christian Church. The Sacrament of Penance, of course, existed, having been instituted by Christ and passed down through the Apostles and their successors in the Church. But it seems to have been employed only for the more serious offenses and was accompanied by public penance of a humiliating and severe nature.

The severity of the ancient discipline of the Church in regard to penance is unquestioned, though modern scholars still dispute as to the details. The practice of the Catholic Church, especially at Rome, was more lenient than that of the heretics and schismatics such as the Montanists and the Novatians. Nevertheless it seems that it was not uncommon for the Church to allow reconciliation through penance to be granted only once in the case of serious sin. Tertullian's

famous phrase for the Sacrament of Penance—"a second plank af shipwreck"'—was taken in the very strict sense, *second* but *not th* The sins of apostasy from the faith (sometimes called idolatry), ad tery and murder were especially abhorred by the early Christians, a in some periods and churches were not granted any public or ecc astical absolution.

This strictness of the early Church toward the public sinner see harsh to the modern Catholic. But we must realize that it did seem strange to the Christians of those days. During the catechumen they had been well prepared for the obligations of the Christian co of morals. They were deeply conscious of the dignity of the Christia state of life as a child of God and brother of Christ. Moreover, tho who embraced Christianity during those ages of persecution were ge erally of a more heroic character than the multitude of later Chr tians. They realized that the life of a Christian entails great sacrifi and constant struggle against temptations. By granting forgiveness on once or rarely, and then only after a long and arduous penance, t bishops in the early Church endeavored to maintain the high standar of Christian conduct. For a Christian to fall again and again into gre sins seemed to men of those times a proof of lack of sincerity or earne ness of purpose. To grant them public absolution frequently or light appeared to them an opening of the door to laxity.

While we Catholics of today thank God that we live in an a when the Church deals more mercifully with our human weaknes we ought yet to learn lessons from the past. Sin, especially mortal si still remains a disgrace for a Christian who has been redeemed the Scripture says, "not with perishable things, with silver or gol but with the precious blood of Christ" (I Pet. 1, 18-19). Speaking such fallen Christians, St. Peter writes these terrible words: "If afte escaping the defilements of the world through the knowledge of ou Lord Jesus Christ, they are again entangled therein and overcom their latter state has become worse for them than the former. For were better for them not to have known the way of justice, than havin known it, to turn back from the holy commandment delivered to them (II Pet. 2, 20-21). While we avail ourselves of the modern mercifu attitude of the Church, let us fill ourselves with the ancient Christian shame and sorrow for sin.

Even in the early Church, as Origen testifies, venial sins coul be forgiven over and over again. Gradually the Church, realizing tha too great severity might drive poor sinners to despair and damnation extended forgiveness even to mortal sins as often as the sinner would

do penance. Knowing human weakness as we do, surely we all feel that such a merciful policy will in general lead more souls to God than over-strictness. Yet we might well ask ourselves whether we ourselves follow such a policy of mercy in dealing with our neighbor.

St. Francis gives us a wonderful lesson in this regard when he gives this instruction in his *Letter To A Minister*: "And by this I wish to know if thou lovest God and me his servant and thine, namely: that there be no brother in the world who has sinned, how great soever his sin may be, who after he has seen thy face shall go away without thy mercy, if he seek mercy; and if he seek not mercy, ask thou him if he desires mercy. And if he afterwards appears before thy face a *thousand times*, love him more than me, to the end that thou mayest draw him to the Lord. . ."

In this conference we do not intend to go into the much disputed historical and dogmatic question of private confession in the first ages of the Church. We merely wish to point out that the only known ritual for the Sacrament of Penance in the very earliest times was that for the public confession. There seems no doubt that in the first centuries the Church demanded at times a public confession and public penance for even secret sins. Both Irenaeus and Tertullian discuss the case of public reparation for secret sins. The latter reproves those who hesitate to manifest their sin and publicly do penance. Ironically he says: "Truly you are honorable in your modesty, bearing an open forehead for sinning, but an abashed one for deprecating. . .Is it better to be damned in secret than absolved in public?" Then encouragingly he points to our oneness in Christ: "But among friends and fellow-servants, why do you look upon them as other than yourself. . .When, therefore, you cast yourself at the brethren's knees you are handling Christ, you are entreating Christ."

This public humiliation of the sinner was practiced by the Church because of her social nature, the consciousness that we are all one Mystical Body. The Christian had in the Baptismal ceremony publicly pledged himself to observe the commandments of God. Now, having sinned, he must kneel before the assembled brethren in the church and publicly acknowledge his failure to live up to his pledge. In sinning against God, he had also sinned against the Church. Therefore he must seek forgiveness from God through the medium of the Church as Christ himself had ordained.

Although for good reasons the Church today has mitigated somewhat the public nature of the Sacrament of Penance, there still remain

some elements of public and social character. Our confession always be made to a priest, a public official of the Church. Us it is made in the confessional in a church, situated in a public where all can see the sinners submitting themselves to the power o keys. Then the Church has us make a public though general co sion in the Confiteor at Mass and before Communion. She has als stituted public penances for all of us in the form of Lent and other of fast and abstinence. In religious Orders we have the Chapte Faults wherein members of the community publicly confess their ings against the Rule and Constitutions.

Such things should remind us of the public character of the S ment of Penance. If we enter into the spirit of the Church, both cient and modern, we shall not be ashamed to manifest our sins fr ly to the priest in the privacy of the confessional, while in publi humbly acknowledge that we have sinned before God and men. Our Father St. Francis himself gives us an example of such true humility lack of hypocrisy. He refused to wear a warm lining within his where it would not be seen, but insisted that it be sewn on the out When forced to eat meat in Lent because of ill health, he loudly claimed the fact. And in his *Letter To All the Friars* he writes: "I fess all my sins to God. . .and to the minister general of this ou ligion as to my venerable Lord, and to all the priests of our order to all my blessed brothers. I have offended in many ways through grievous fault, especially because I have not observed the Rule w I have promised the Lord. . ."

While we are thus humble and quick to acknowledge our sins, we should seek to hide the sins of others. St. Francis tells us in his *Letter To A Certain Minister*: "Let all the brothers who k (one) to have sinned, not cause him shame or slander him, but them have mercy on him and keep very secret the sin of their ther. . ."

Medieval Penance

Public confession disappeared in general in the Church about year 500 A.D. in the West (that is, in Europe). The Celtic mon Ireland and Britain promoted the practice of frequent private fession and from them it spread into continental Europe. But on of the monasteries confession was often neglected, so that in the 1215 the Fourth Council of the Lateran made it obligatory on all C olics to receive the Sacrament of Penance at least once a year. Francis and his sons at this time began to make frequent confession

onfession of devotion more popular among the laity. The spread of he Third Order is itself a testimony of the growth in the reception of the sacraments.

While the penance was now more often administered in a private way by the confessor rather than publicly by the bishop it still remained severe by our standards. Thus an early Irish penitential decreed that a priest who was absent from his church on Sunday must do twenty days of penance on bread and water. The penance was also medicinal, that is, selected with a view to curing the cause of the sin, for instance almsgiving and liberality to oppose avariciousness or stealing. Thus one who uttered a falsehood deliberately but without harm, had to keep silence for three days.

From these older and more strict forms of penance we moderns can learn the seriousness of sin and the necessity of doing real penance for them. In his *Letter To All The Faithful* St. Francis pictures the horrible plight of the man who went to confession on his deathbed "without satisfaction—when he could satisfy and did not satisfy—the devil snatches his soul from his body with such violence and anguish as no one can know except him who suffers it." Warned by these words of St. Francis let us not make frequent confession an occasion for a light estimate of sin, but rather let it lead us to greater amendment of life and genuine works of penance and reparation for sin.

Modern Ritual of Confession

The prayers and ceremonies of our modern Sacrament of Penance sum up, as it were, all the teaching and practice of the Catholic Church in this regard. The penitent kneels before the priest in humble supplication and begs for pardon as he frankly confesses his fault. Then the priest assigns the work of penance just as the bishop did in ancient times. However, now the priest does not wait until the time and work of penance is completed, but is satisfied with the promise of the penitent to fulfill his penance. Then the priest prays the "Misereatur. . .", and the "Indulgentiam. . ." just as in ancient times the whole Church joined in prayer that God might forgive the sinner.

Now follows the formal absolution. "May the Lord Jesus Christ absolve thee," says the priest, reminding us again that we are really confessing to Christ and receiving pardon from him. "You are entreating Christ," Tertullian had said. Now the confessor continues: "And I by the authority of the same (Jesus Christ) absolve thee from all chain of excommunication and interdict, in so far as I am able and you have need of it." These words remind us again that sinners even

today may be cut off from the sacraments and even from membership in the Church, and there are still some very great sins which the Church will not absolve without recourse to the bishop or even the Holy See. Then the priest continues with the essential formula for the sacrament: "I absolve thee from thy sins in the name of the Father, and of the Son, and of the Holy Spirit." Just as we were baptized in the name of the Holy Trinity at which time we first received grace and membership in the Church, so now we again are pardoned and received grace in the name of that same Trinity.

There follows now a beautiful prayer which is at the same time an admonition, which unfortunately Catholics do not usually understand since it is spoken in Latin. It runs: "May the Passion of our Lord Jesus Christ, the merits of the Blessed Virgin Mary and of all the Saints, whatsoever thou shalt do good or suffer of evil, be unto thee for a remission of sins, the increase of grace, and the reward of eternal life. Amen." Here again we are reminded that it is only by the saving blood of Jesus that our sins can be forgiven, that the good works of Mary and the Saints are applied to us by the Church, especially by indulgences, and finally that we ourselves must perform good works and accept penance and life's suffering in a spirit of reparation for sins.

Let us conclude our monthly conference with the words of St. Francis in his First Rule: "Let my blessed brothers, both clerics and laics, confess their sins to priests of our Order. And if they cannot do this, let them confess to other discreet and Catholic priests, knowing firmly and hoping that from whatever Catholic priests they may receive penance and absolution, they will undoubtedly be absolved from their sins if they take care to observe humbly and faithfully the penance enjoined them."

✠

KNIGHT OF THE CROSS

(Crucis arma fulgentia*)

Refulgent armor of the Cross
To Francis in a dream is shown;
He hears the Lord assuring him:
This panoply shall be your own.
On him these weapons of the Cross
The power of the Lord bestow;
Arrayed in them as Knight of Christ,
He need not fear the fearsome foe.
The summons to embrace the Cross
Show him the way to win the fray;
The Holy Book he opens thrice—
Its words his rule of life portray.
He learns the lessons of the Cross,
Reflects on them with heart and mind;
In converse with the Crucified
His soul's desires fulfillment find.
The Saviour, burdened with the Cross,
He follows up to Calvary;
And hears again His urgent words:
Deny yourself, come after Me!
This ardent lover of the Cross
Is, through its fruits, to Christ conformed;
And, by the wounds which pierce his flesh,
Into another Christ transformed.
The merits, blessings of the Cross,
As, with this sign, ourselves we bless,
Be our protection in this life,
And lead to Heaven's happiness!

From the Latin, by Fr. Marion A. Habig, O.F.M.

*Hymn for Matins on the feast of the Stigmata of St. Francis of Assisi, September 17.

Mary's Troubador

Fr. Mark Sheehan, O.F.M.C

Our beloved Father St. Francis was the closest follower of Ch that this world has ever seen. Realizing the great love that Christ for His Mother Mary, St. Francis pursued this love with all the po of his poetic heart and chivalrous soul. "With Christ and because Christ, he was devoted to the Blessed Virgin Mary."[1]

Francis, ever trusting in the loving care of his Heavenly Fath could not help but love with a tender devotion the pure and most h Virgin Mary who was chosen by the most holy Father to be the moth of His divine Son.[2] Francis, the Herald of the King of Kings, lov Mary with such ineffable love because she "gave us the Lord of M jesty as our Brother[3]," and writing to all the priests of the Order, Fr cis pointed out, "The Blessed Virgin Mary is rightly honored so grea because she bore the Lord in her most holy womb[4]". Francis, the tem of the Holy Ghost and sanctified by the Holy Spirit, showed every ma of esteem and love to Mary because she was consecrated by the He Spirit, the Paraclete, and by the grace of the Holy Spirit was preserv from all sin.

In the time of St. Francis, the troubadours, poet-musicians of t Middle Ages, were very popular, and Francis himself had always be one of their ardent followers. Although he renounced their life worldliness and gaiety, it was only to become a troubadour and minstr of Christ and Mary. Francis no longer composed poems and songs abo worldly matters, but he still composed poems and songs. Formerly had praised the world and its spirit in poetic verse and lyrical son Now he praised God and heavenly things by his poetry and hymns.

The poetry of the troubadours, in which the praises of womanhoo were sung, was dedicated to earthly beauty and even degenerated in frivolity and licentiousness. Francis opposed such poetry with his hon age and praise of the Blessed Virgin, and together with his Order h spread the popular Marian cult, thus resulting in raising the poetic lov song to a higher and more noble plane. The strong influence of S Francis' Marian poetry and song ripened into the choicest fruits in th works of the Franciscan Tertiary Dante and the incomparable *"Stabat Mater"* of the the thirteenth-century Franciscan, Jacopone da Todi.

According to St. Bonaventure, Saint Francis placed himself and hi

Order under the protection and guidance of Mary for all time.[5] If we were to depict St. Francis' devotion to Mary, we would paint a two-fold scene. On one side we would show Mary in all the poverty of Bethlehem placing the most sweet Son of God upon the rough straw of the manger. In the other half of our painting we would portray Mary, the Immaculate Mother of God and Queen of the Seraphic Order, in the chapel of Mary of the Angels stretching forth her arms in motherly protection over all her Franciscan sons and daughters.

From the earliest days of his youth St. Francis was filled with "an ardent devotion to the Mother all-loving and the Mistress of the world".[6] When Francis forsook the world and the care and protection of his devout mother, Pica Bernardone, he placed himself under the loving care and protection of his heavenly Mother Mary. She was his guide and protectress in his new life of the poverty of her divine Son. Before the Feast of Mary's Assumption Francis fasted for forty days in her honor.[7] After Christ, Francis placed all his confidence in her[8]; to her he confessed all his faults, and through her loving intercession he daily hoped to obtain pardon of his imagined sins. Thomas of Celano tells us, "He dedicated to the Mother of God special hymns of praise, addressed special prayers to her, and breathed so many and such intimate aspirations of love to her, that no tongue is capable of describing it".[9] With the poetic heart of the troubadour and the chivalrous soul of Christ's knight, St. Francis poured forth his burning love for his Heavenly Mother. He gave his heart and soul to Christ through Mary, and Mary gave herself to Francis as his model of poverty and humility.

In his *Praises of the Virtues with which The most holy Virgin was adorned*, St. Francis prayed, "Hail, Lady holy Poverty, God save thee with thy holy sister Humility".[10] In the days of St. Francis, the world had grown cold. The fire of Divine Love had been driven from the hearts of men by greed and avarice. There was much poverty, but most of it was not holy poverty. St. Francis, with the Blessed Virgin as his model and guide, turned men's hearts once again into burning coals of love for God and for their fellow-men. To the poor and down-trodden Francis cried, "live in holy poverty, live and share the humble life and poverty of Christ and Mary".

Since Mary had shared the poverty of her divine Son, St. Francis selected her as the ideal model for the Friars Minor. He praised poverty as "the queen of virtues, because it sparkled with such brightness in the King of Kings and in His queenly Mother".[11] Alms-begging was esteemed so highly by Francis "because Our Lord Jesus Christ was poor

and a stranger and lived on alms, He and the Blessed Virgin".[12] sidered every beggar whom he met as "a reflection of the Lord His poor Mother".[13] It was only with many tears, as St. Bonaventure Thomas of Celano tell us, that Francis could recall the great pri to which the Blessed Virgin and her Divine Child were exposed.[1] at dinner a friar mentioned how poor the Blessed Virgin had b Christmas Day when she gave birth to the Savior. This was eno move Francis most strongly. He rose instantly from the table, himself on the bare floor, and then finished his frugal meal amid tears.[15] The example of Christ and His Blessed Mother was suf to urge him and his Brothers and Sisters to a life of holy poverty. he wrote to St. Clare and her Sisters at San Damiano, "I, your brother, Francis, will follow the life and poverty of Our Lord Christ and of His Blessed Mother and persevere therein till the And I beg and beseech you all to persevere always in this most manner of life and poverty".[16]

Trusting in the most powerful intercession of Mary, St. Fr consecrated himself and his Order to the Mother of God, and Moth the Poor. His life of penance began and ended at the little chap St. Mary of the Angels, the shrine of his dear heavenly Mother. It there he stayed with his first followers; it was there he died[17]. Tho he was willing to give up everything that he and his followers had still did not want to lose this chapel, his shrine to the Blessed Vir In an instruction to his followers, he said: "My sons, see to it that never abandon this place. Should you be driven out on the way, co back another way. For this place is truly God's abode".[18]

Many years after the death of St. Francis, the story was told h Francis and his followers obtained the chapel of the Portiuncula. A vout peasant, standing one day near this chapel, heard the angels singi within, and full of astonishment he ran and told the priest who serv this chapel and ended by asking, "Why do you not ask Brother Fran and the brothers who live at Rivo Torto to come and live here?" T priest did so and brought St. Francis to the little chapel. No soon did Francis enter the chapel than he saw in a vision Christ and H Blessed Mother; and then Francis asked why Our Lord had come this place. Our Lord answered, "to espouse this place to yself". Fra cis, realizing the full meaning of this vision, exclaimed I will neve leave this spot!" Immediately he went to the abbot of the monastery on Mount Subasio, who at once offered him the little chapel. However the Benedictine abbot made one condition: should the number of

Francis' followers increase and grow into a large order, this chapel must always be regarded as the chief place of the order. Francis readily agreed; and to his chivalrous soul it seemed that this condition placed the whole order in perpetual devotion and loyalty to the Mother of God "the head, after her Son, of all the Saints".[19]

Thus the small chapel of Mary of the Angels, or Portiuncula, was and has ever remained the cradle and home of his order. In this sanctuary St. Francis "poured forth", as St. Bonaventure says, "constant prayers to her who had conceived the Word full of grace and truth, that she might vouchsafe to be his advocate. And now by the merits of the Mother of Mercy, he conceived and brought forth the spirit of evangelical truth".[20] To this chapel Francis always led the new members of his order, "that the Order of Friars Minor, which had been born there by the merits of the Mother of God, might there also by her aid receive its increase".[21] This sanctuary of the Virgin Mother of God "became the source and center of the new Order, the soul of his foundation. Here sprang up the fountain, which flowed in many thousand glittering rills of silver, humble and unassuming, through the divine garden of the Church, and changed so much sterile and desert land into green and blossoming fields. Hither Francis always returned after his distant journeys into the Orient and Occident; after he had strengthened and consoled his brothers on his journeys by his presence, founded monasteries, clothed princes and lords, poor and lowly, men and women with the garb of poverty, consoled the sorrowful, reconciled enemies, distributed spiritual and temporal alms—hither he felt always drawn, to the home-like little church, the cradle of the Order ".[22] St. Francis loved this little sanctuary above all other places in the world[23], and on his death-bed he commended it to the care of his brothers[24]. In its shadow he also wished to die, after he had chosen the Blessed Virgin as the Patroness and Advocate of his Order and of his brethren for all times.[25]

St. Francis was not satisfied with praying the Marian prayers which are found in the liturgy, nor with the Office of the Blessed Virgin which he added to these. He spent entire nights in the praise of God and of the Glorious Virgin,[26] and dedicated to the Mother of God special hymns of praise, addressed special prayers to her, and breathed so many and such intimate aspirations of love to her, that no tongue is capable of describing it.[9] Every Hour of his *Office of the Passion* began and ended with the antiphon: "Holy Virgin Mary, there is none

like unto thee born in the world among women, daughter and ha maid of the most high King, the Heavenly Father! Mother of Our m holy Lord Jesus Christ, Spouse of the Holy Ghost, pray for us w St. Michael Archangel, and all the virtues of Heaven, and all the sai to thy most holy Son, Our Lord and Master".[27]

Still more beautiful and devotional is the *Salutation to the Ble Virgin,* composed by Mary's Troubadour, and often recited by Francis.

> Hail, holy Lady! Most holy Queen!
> Mary, Mother of God, yet a virgin
> forever!
> Chosen by the most high holy Father
> in Heaven,
> and by Him, with His most holy Son
> and the Spirit Paraclete, consecrated!
> You in whom there was and there is
> all the fulness of grace and everything good!
> Hail, His palace! Hail, His tabernacle!
> Hail, His home! Hail, His vesture!
> Hail, His handmaid! Hail, His Mother!
> And hail, too, all you holy virtues
> which by the grace and light of the
> Holy Ghost are infused into the hearts
> of the faithful, to make of the faith-
> less faithful children of God!"[28]

Following the tender love and devotion of our beloved Father F cis for Mary, his Mother and his Queen, Franciscans everywhere glory to their Queen and Spiritual Mother. Truly these devoted fa may be called the "Seraphic Stars" in Mary's Heavenly Crown. Th is the friar who introduced the custom of the Angelus bell, the one w began the practice of the Little Rosary of the Immaculate Concep the Franciscan who initiated the recitation of the Little Office of Immaculate Conception, the one who started the devotion to the Se Joys of Mary, the seventeenth-century Capuchin-Franciscan who conducted the May devotion[29], the friar-theologian, St. Lawrenc Brindisi, with his theses on Mary's glories, and the many mission friars who carried her name to pagans in every land. Many Feast Our Lady and Queen have been popularized, and brought into the urgy by the devoted sons of St. Francis. The defense of Mary's rogatives, especially of her Immaculate Conception and of her Assu tion, have brought justifiable renown to Franciscan preachers and ologians, particularly to Duns Scotus and St. Anthony of Padua.

loving and tender has been the bond between Mary and the sons and daughters of St. Francis that the Church has givin the Franciscan Order the unique privilege of adding to Mary's litany the prayer: "Queen of the Seraphic Order, pray for us".

Perhaps we modern-day Franciscans cannot emulate perfectly the tender love and devotion that our holy Father Francis had for Mary, the Mother of God. However, we all can emulate the holy example of our beloved Father's poverty and humility. Then, being rich in grace and truly poor in everything else, we are most pleasing in the sight of our dear Mother Mary. When Sister Death comes to call us home to Heaven, we can say to Mary, "Mother Mary, I am thy poor, humble Franciscan child. Take me by the hand and lead me to the throne of my Eternal Father in Heaven!"

QUEEN OF THE SERAPHIC ORDER, PRAY FOR US!

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Up amid the gloomy grandeurs of the Mount Alvernia
With its deeply-riven gulfs and yawning gapping chasms,
Sang the Troubadour in cries, so plaintive, to all creatures;
He who bade the rocks to melt in tears for Christ, the Victim.

"Crucified, you are, my Lord, and not I, oh my Jesus!
Innocence you are itself yet suffering for the creature.
See, my soul, how priced thou are by Christ thy suffering lover:
Can't you love enough, my soul, to pay what thou dost owe Him?

Sing no more, thou little bird, but sigh in strains of sadness;
Bow your heads, O noble trees, and cross your searching branches
Rocks up on the mountain side, do weep in rushing torrents;
Nature, weep for Christ your Lord; thou mountain, burst afire!

Man, thou sinner, can't you weep for Christ your suffering Saviour
All the other things of earth now chant their lamentations.
Glory not in perfect beauty, knowledge, or in vices—
Glory in the cross of Christ, the price of your salvation."

Gloomy, lonely nights have passed in deepest contemplation:
"Who are Thou, my gracious Lord, and I a worm most vile?"
Silent stand the noble trees all bearded with the darkness;
Nature listens to his cries and glances to the heavens.

"Who are Thou, O sweetest God, and I Thy worthless servant?"
And these words he oft had said, and nothing else would soothe him.
Shadows stalked the darkened groves with dawning expectation;
Creatures scanned the sky above; the silent night didst hover.

Suddenly from outer space appeared a ball of fire—
Rapidly it traced its course with streaking spurts of flashes;
Toward the Saint the Form did speed, unearthly in its splendor,
Marvellous a Form it was—a Seraph from the Highest!

Sky was painted by the red; the earth seemed all afire!
Wings of six the Form did have, the Crucified, the Lover.
Sight so new with joy, amazement, and with grief had filled him—
"Christ, my Lord, just let me feel the pains of Your cruel passion!"

Streams of blazing, glaring flames had pierced his trembling body;
Stiffened were his limbs from pain, so pointed and so biting.
Knight of Christ—His standard-bearer, faithful to the Master—
Loyal, brave enthusiast for Christ, the suffering Saviour!

Fr. Anaclete Yonick, O.F.M.

Consecrated Virginity (II)

Fr. Philotheus Boehner, O.F.M.

In the ideal of consecrated virginity lies the sum and substance, the purpose and ultimate end, of the religious life. Consequently, failure to grasp the essence of this ideal must necessarily result in failure to reach the full perfection of the religious state. Here we are dealing with fundamentals, and it is precisely here that we so often find a lamentable confusion of thought, even among religious themselves. Without a clear concept of the underlying motive for the vow of chastity, without a right understanding of the ideal of religious celibacy and of the obligations it imposes, we run the risk of disaster in our vocation. Misconceptions in this regard may well be the answer to the why of so much spiritual mediocrity among religious, and to the why of so many defections. It may be helpful, therefore, to take first a negative approach to the subject and look briefly into two of the more frequently encountered and more dangerous of these misconceptions.

I. Misconceptions of the Ideal

The first of these misconceptions is the error that equates the perfection of religious chastity with extreme avoidance of anything and everything even remotely connected with the natural functions of the body. An exaggerated sensitivity—real or pretended—to matters of sex is considered evidence of lofty virtue and delicacy of conscience, and the more externalized this sensitivity becomes the more highly it is rated. Whatever is not obviously labeled as "religious" is rejected as worldly and corrupting; impurity is seen lurking at every turn; and even the free candor of innocence is regarded as suspect.

Basically, all this is simply an echo of the ancient heresies of the Gnostics, the Encratites, the Cathari, and all those who throughout the centuries have tried to deny the goodness of matter. Orthodox theologians, from the earliest Christian era to modern times, have had to assert again and again that God's creation is essentially good and not evil, that sexuality is essentially noble and neither corrupt nor corrupting, and that the value of consecrated virginity lies not in any inherent excellence but only in its effectiveness as a remedy for fallen human nature. This should be made quite clear, especially to young religious who are still capable of formation. Unsound attitudes in this regard almost always lead to unpleasant distortions of the religious

personality, and frequently expose the religious life itself to ridicul Certainly in the present day, when the dignity of marriage is bei so eloquently proclaimed—even to the point of dangerous exaggerati —the religious who tends to disparage sex will hardly be effective the apostolate.

The persons most likely to fall victim to this error are those who thinking is superficial and whose experience is limited. Without pro er guidance, they will fail to grasp the broader and deeper significan of religious chastity because the true greatness and profundity of hum life itself escapes their comprehension. Left to themselvs, they will caught in the pattern of vain complacency and shallow attitudinizi that the world so often contemptuously associates with religious. At be they will hardly attain to the full stature of Christian celibacy, but w very likely remain stunted in mediocrity.

The second misconception we shall consider here is the error th regards celibacy as of value primarily, if not solely, in terms of se sacrifice and renunciation. Victims of this error feel that having ma the sacrifice of their natural right to marriage, they have thereby quired the perfection of consecrated virginity and have nothing furth to do. Herein lies the danger. Admittedly, the renunciation of marria is a sacrifice, and a sacrifice that is diametrically opposed to the dee est instincts of man. It leaves an emptiness in the human soul th always clamors to be filled. But the religious who offers God only t void in the soul offers a meaningless gift and halts at a perilous ha way stage on the road to perfection. No man can live with emptine Sooner or later the heroism of the sacrifice will lose its lustre and c ibacy will seem a wearisome and pointless waste. The vow will come be looked upon with natural eyes and natural things will be soug after by way of compensation. Selfishness and egotism will become t motivating forces. Instead of the glowing, headlong intensity of lov the cold and barren calculation of narrowness, indifference, and sp itual torpor will characterize such a soul. This does not mean that t legal obligations of the vow will be flagrantly violated; on the co trary, they may be observed to the letter. It is quite possible for a ligious to remain in this half-way position for the whole time of his l without ever realizing his inadequacy, and without suffering any l of good repute, even among his most critical confreres. But the re gious who never goes beyond the mere observance of the Sixth a Ninth Commandments will hardly find much joy in celibacy, and c tainly he will never fulfill the ultimate purpose of his religious co secration.

II. *The Meaning of the Ideal*

Actually, the ideal of consecrated virginity is concerned neither with sex nor with sacrifice, except as necessary concomitants. The ultimate purpose of religious celibacy is simply this: *to seek the face of the Lord always* (Ps. 104:4). There are other secondary purposes—to offer God a more perfect fulfillment of the law of chastity, for example, or to strengthen the dominion of the spirit over the flesh—but these are only subsidiary to the ultimate purpose. The ideal of consecrated virginity was set forth very clearly by Saint Paul when he wrote: *But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife; and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband* (I Cor. 7:32-34). Here we find stated the whole purpose of celibacy, in fact, of the religious life in general: to be solicitous for the things that belong to the Lord, to be holy in body and in spirit, to belong undividedly to God. Substantially the same idea appears in the account of the temptation of Saint Francis. According to Saint Bonaventure, Francis once overcame the rebellion of his body by leaping naked into a snow-drift. Then, forming figures of snow, he said to himself: "See, this largest heap is your wife, these four are your two sons and your two daughters, the other two are your man and your maid servants, whom you need to wait on you. Now hurry and dress them, for they are dying of the cold. But if that manifold worry over them disturbs you, then be in earnest and serve God alone" (*Legenda Maior*, 5). Here celibacy is understood by clear implication as freedom from solicitude about the things of the world for the purpose of exclusive devotion to God.

Through the vow of chastity, all the natural powers and faculties of the body, mind, and soul are consecrated to God. They may not be put to any profane use. But this does not mean that they are not to be used at all. On the contrary, they must be used in the highest degree, brought to the most perfect fulfillment, but on a supernatural plane.

To be holy means to be consecrated to God, and to be consecrated to God means to be taken away from things profane and purely natural. As our churches are reserved for divine services and used for no other purpose, so religious are separated from the rest of the faithful and

employed exclusively in the service of God. Consequently, to be consecrated to God in chastity means to be separated from marriage, which is the common and natural destiny of man, and to be reserved for the things of the Lord. The consecrated virgin, therefore, is the property of God in a particular and emphatic sense. The dedicated celibate belongs to no creature; no one has any human right over her; he is not bound to anyone by any purely human tie. For this reason he is no longer concerned with mundane affairs, how to please a spouse, how to meet the responsibilities of parenthood. He is concerned solely with *seeking the face of the Lord always.* The place that would naturally be occupied by a partner in marriage and a family is occupied only by God, and in a manner analagous to that of marriage. As a matter of fact, the early Fathers regarded consecrated virginity as simply a more advanced point along the same line as Christian marriage, transcending the earthly state of the *great sacrament*; for the characteristics of marriage—intimate and exclusive union with a beloved partner, self-surrender, desire for fruitfulness, complete absorption in the affairs of the beloved one, an ever-solicitous desire to please—these are also essential characteristics of conscrated virginity, but applying to the spiritual union of the Word with the dedicated soul. The cry of Saint Francis. "My God and my all," expresses perfectly the ideal of religious celibacy. It is the Triune God Himself Who is to the natural emptiness that remains in the heart of the celibate, and is only in this emptying and refilling that the religious finds true joy and satisfaction.

The delight consequent upon this union with God so far surpasses any union on the purely human level that even the most eloquent among the saints who wrote about it could find no words to describe it. We accept their testimony without question, as something entirely self-evident. Surely none of us would deny that the mystical union is supreme to be desired and sought after. Yet the fact remains that comparatively few religious ever experience the full delight of this loving union with the divine Bridegroom. The majority of us seem content to plod along on the level ground of faith and hope, viewing the mountain of charity from afar. This is hardly the ideal. In the last analysis, it would seem that if a religious finds celibacy a joyless burden—presuming, of course, that he possesses the qualities of mind and body essential to the religious vocation—the fault lies squarely with him. He has failed to search into the full meaning of his consecration, he has failed to realize it practically in his daily life. God wills that the celibate's whole power of loving

be turned away from the purely human, the purely natural, and be turned completely to Him. Unless this *metanoia* is effected, the surpassing joy and delight that God has attached to consecrated virginity can hardly be experienced.

"If you wish to know how these things may come about," writes Saint Bonaventure in reference to the union of the soul with God, "ask grace, not learning; desire, not the understanding; the groaning of prayer, not diligence in reading; the Bridegroom, not the teacher; God, not man; darkness, not clarity;not light, but the fire that wholly inflames and carries one into God through transporting unctions and consuming affections. God Himself is this fire, and *His furnace is in Jerusalem*; and it is Christ who enkindles it in the white flame of His most burning Passion. This fire he alone truly perceives who says: *My soul chooseth hanging, and my bones, death.* He who loves this death can see God, for it is absolutely true that Man shall not see me and live.

"Let us, then, die and enter into this darkness. Let us silence all our care, our desires, and our imaginings. With Christ crucified, let us *pass out of the world to the Father,* so that, when the Father is shown to us, we may say with Philip: *It is enough for us.* Let us hear with Paul: *My grace is sufficient for thee,* and rejoice with David, saying: *My flesh and my heart have fainted away: thou art the God of my heart, and the God that is my portion forever.*" (*Itinerarium,* VII, 6).

(*To be continued*)

✠

THREE BROTHERS

Unlike the hapless only child, I have three brothers dear.
But all of them are far from me, and none of them is here.
And though I am a lonely child, my lot is not so bad,
As if I were an only child who n'er three brothers had.
For often in my lonely room, there's solace for my pain:
The memory that I knew them one, the hope I'll know again.

A little babe was brother one; he died right after birth.
They set his body in a box, the coffin in the earth.
A sister was a twin to him. The girl survived the boy.
She has three children of her own; they are her pride and joy.
If he had grown to man's estate, I'm sure that he would be
As beautiful and gentle as my sister, sweet Marie.
But Bernard is in Heaven now, no more a helpless tyke.
And one day I shall meet him there, and tell you what he's like.

Brother two I knew the best. (He treated me so nice.)
But now he is both near and far and brother to me twice.
When we had grown to man-hood's age, we both took leave from mo
I became a Friar cleric; he a Friar brother.
So Frank is now Felician and he works a Friar's farm;
And I bear now the name——, and prayer-books in my arm.

Brother Three is eldest having been born years ago.
His birth-place was a stable, and His crib a manger low.
He did not die in childhood, but He lived till thirty-three.
And then some fellows took Him, and they nailed Him to a tree.
He said that He was dying and was bearing all that shame
So I and both my brothers too for sin would not have blame.
I've never seen this Brother Three, Who took my sins away,
But He speaks to me each morning, in a sacramental way.
In form of bread He comes to me to tell me of His love
And how, one day, we brothers three will meet with Him above.

Frater Pacificus F. Waywood, O.F

St. Leonard of Port Maurice and The Stations of the Cross

Fr. Mark Sheehan, O.F.M.Cap.

As Franciscans we naturally have a great love for the poor crucified Christ. Our Profession of the Franciscan Way of Life obliged us to imitate and to follow the poor crucified Savior along the Calvary Road of suffering. Thus, as we make the Stations of the Cross and walk in spirit with Our suffering Lord, we can say truly with our holy Father Saint Francis, "I determine not to know anything. . .except Jesus Christ and Him crucified (1)".

With these words of our beloved Father Francis we can begin our study of the Stations of the Cross in a real Franciscan frame of mind.

The erection and use of the Stations of the Cross did not become general before the end of the seventeenth century. Now there are fourteen stations, but formerly their number and position differed considerably in various places.

Though we are concerned mainly with the influence of St. Leonard of Port Maurice, we shall go back into earlier times in order to appreciate fully his amazing propagation of the devotion to the Way of the Cross.

Considering the Way of the Cross as a miniature pilgrimage to the Holy Places in Jerusalem, the origin of this devotion may be traced to the Holy Land. The *Via Dolorosa* at Jerusalem was reverently marked out from earliest times and has been the goal of pious pilgrims since the days of Constantine. Tradition tells us that the Blessed Virgin used to visit daily the scenes of Christ's Passion and Saint Jerome speaks of the cosmopolitan crowds of piligrims who frequented the Holy Places in his time.

There is no direct evidence of any set form to the devotion at this early date. In fact, St. Sylvia (circa 380) in her "Peregrinatio ad loca sancta" does not mention this devotion although she describes in detail every other religious exercise she saw practiced there (2).

In the fifth century Saint Petronius, Bishop of Bologna, constructed a group of connected chapels at the monastery of San Stefano in Bologna. His purpose was to represent the more important shrines of Jeru-

salem. These may be the origins from which the Stations develope But certainly nothing we have before the fifteenth century can proper be called a "Way of the Cross", at least as we understand the term toda

Several travellers who visited the Holy Land in the twelfth, thi teenth, and fourteenth centuries mention a *Via Sacra*, i.e., a determin route along which pilgrims were conducted. However, there is nothi in their accounts to identify this with the *Via Crucis* as we know it tod including special stopping-places with indulgences attached, and su indulgenced stations must be considered as the *true* origin of the d votion as it is now practiced.

We cannot be certain of the date when such indulgences began be granted, but certainly a great number of these spiritual favors we due to the efforts of the Franciscans to whom in 1342 the Guardiansh of the Holy Places were entrusted. Lucius Ferraris, the eighteent century Franciscan canonist, mentions the following as Stations which indulgences were attached: "the place where Christ met H Blessed Mother, where He spoke to the women of Jerusalem, where met Simon of Cyrene, where the soldiers cast lots for His garme where He was nailed to the Cross. Pilate's House, and the Holy Se ulchre (3)". Ferrari lists at least four of these indulgences as Ple ary indulgences (4).

The earliest consistent use of the word "Stations" as applied the customary stopping-places of the *Via Sacra* in Jerusalem occurs the narrative of the English pilgrim, William Wey, who visited th Holy Land in 1458 and later in 1462. He describes the usual mann of following the footsteps of Christ in His Sorrowful Journey. Up unt then it had been the common practice to began at Mount Calvary, an proceeding from there to work back to Pilate's House. By the earl sixteenth century, the more reasonable way of beginning at Pilate House and ending at Calvary was regarded as the more correct rou and it became a special exercise of devotion in itself.

During the fifteenth and sixteenth centuries, several reproductio of the Holy Places were set up in different parts of Europe. Bless Alvarez (d. 1420), on his return from the Holy Land, built a seri of little chapels at the Dominican Friary in Cordova, in which, aft the pattern of separate stations, were painted the principal scenes the Passion. About the same time, Blessed Eustochia, a Poor Clare, co structed similar sets in her convent at Messina. Others were erected at Goerlitz by G. Emmerich (circa 1465), and at Nuremberg by Ketz in 1468. Imitations of these were made at Louvain in 1505 by Pete Sterckz; and at Fribourg and Rhodes about the same date.

The set at Nuremberg consisted of *seven* stations popularly called *The Seven Falls* of Christ. A famous set was erected in 1515 by Romanet Bouffin at Romans in Dauphine, and a similar set had been erected in 1491 at Varallo by the Franciscans, whose Guardian, Blessed Bernardino Caimi, had been Custodian of the Holy Places in Jerusalem.

THE NUMBER OF STATIONS

In regard to the number of the stations, it is not easy to discover how it became fixed at *fourteen* for the number varied considerably at different times and places. Wey's account, which we have already mentioned, gives fourteen stations, but only five of these correspond with our present fourteen stations. The other seven, viz., *The House of Dives, the city gate* through which Christ passed, *the Probatic Pool, the Ecce Homo Arch* (the balcony from which these words were spoken), the *Blessed Virgin's School,* and the houses of *Herod* and *Simon the Pharisee,* are only more or less connected with our Way of the Cross today.

When Romanet Bouffin visited Jerusalem in 1515 to obtain exact details for his set of stations at Romans, two friars there told him that there ought to be thirty-one stations in all. But in the manuals later issued for the use of those visiting these stations, the number is given as nineteen, twenty-five, and thirty-seven, so even in the *same* place the number was not determined very definitely.

EVOLUTION OF THE FOURTEEN STATIONS

The series of our present-day stations was developed in Belgium. The first step in their evolution goes back to the booklet of the Priest, Bethlen. This booklet was written sometime between 1471 and 1517. In 1518 it was printed in Flemish and French, and then translated into Latin and German. Bethlen's booklet mentions the Stations: 1, 2, 3, 4, 5, 6, 7, 12, 13, 14, and combined the tenth with the eleventh station. The Carmelite, John Pascha, in 1568 enumerated in his book *Way of the Cross in Flemish* the Stations 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. According to Pascha's work a few sets of these Stations were erected in the Netherlands. However, the greatest evolution was inaugerated by another Belgian writer, Adrichonius, by birth a Dutchman, Christian Adrian Cucius. He died after being banished by the Calvinists in 1585. A year before he died Adrichonius published in Latin his "Jerusalem sicut Christi tempore floruit". His Latin description of "Jerusalem as it looked in the time of Christ" gives twelve stations which correspond exactly with our first twelve. Five years after his

death the Latin work "Theatrum terrae sanctae" was published Cologne in 1590. This later work contained a description of Palestin then the reprint of his earlier work with the description of Jerusale and as a third part a chronological survey of the history of the O and New Testament. These books of Adrichonius were great success Within ten years, 1590-1600, 5 Latin, 6 Italian, 2 English, one Dut and one Bohemian translations of his works were published. Betwe 1600 and 1700 several Polish and Spanish translations, and one Germ edition appeared. The larger work of 1590 was less popular, yet passed through ten editions up to the year 1722.

Adrichonius never saw Jerusalem. His description of the statio followed those outlined in the works of Bethlen and Pascha. He advis the people to erect Ways of the Cross in one of their rooms or in the gardens. Following his advice these Ways of the Cross were erect everywhere according to his directions and measurements. In son sections of Belgium Ways of the Cross were erected with only seve stations, but in other places Sets were erected with nineteen Statio our present fourteen stations together with the five preliminary Statio of the Way of Imprisonment. The Jesuit, Jodocus Andries (died 165 spread the devotion by his small devotional book on the Passion Our Lord and His Sorrowful Mother. Andries adopted the Stations Adrichonius but inserted the present 13th Station which occasionall had been ommitted in earlier manuals.

By the year 1643 the Fourteen Stations were popular in Belgium Austria, to which Belgium then belonged, and Bavaria. In 1668 th 14 Stations of Adrichonius became known in Poland, and shortly befor the year 1700 the Fourteen Stations gained recognition in Silesia. I 1628 the Fourteen Stations according to the order of Adrichonius wer introduced in Florence, and in Southern Italy the Fourteen Statio were popularized on the Island of Sardinia. The final impetus to th spread of this devotion was given in 1696 when the Franciscan Genera Chapter obliged the Superiors to spread the devotion of the Way the Cross.

Although we must credit the secular priest, Adrichonius, with th development of our present fourteen Stations, nevertheless due cred for the development of this devotion must be given to our Francisca brethren of the fourteenth, fifteenth, sixteenth, and seventeenth ce turies. Such scholarly works as "Elucidatio terrae sanctae" by Qua esmius, the Franciscan Orientalist of the seventeenth century, "Indu gentie de Terra Sancta" of Francesco Suriano, the Franciscan Guardia of Mount Sion, and "Trattato delle Piante et Immagini de'sacri Edifi

di Terra Sancta" of the seventeenth-century Franciscan, Bernardine Amico, may be called the source books of this devotion. Without the support of these later Franciscan authors, the works of Adrichonius, Bethlen, and Pascha would have been unable to sustain their popular and logical formation of the Stations.

INFLUENCE OF SAINT LEONARD OF PORT MAURICE

There are two questions which naturally arise when we discuss the Stations of the Cross. First, what is the origin of this devotion, and how did it happen that the Passion of Christ was represented in this exact form, numbering fourteen mysteries, no more and no less? Second, how did this devotion attain such universal propagation and popularity? The first question has already been answered as well as it can be answered. Now we must turn to St. Leonard of Port Maurice in order to answer the second question.

In 1628, the Franciscan Salvator Vitale, returning from Spain, erected the first Way of the Cross on Italian soil on the road leading up to the Franciscan Monastery of S. Francesco al Monte from the city of Florence. According to Father Vitale, the stations were in use at that time in Spain, Belgium, the East and West Indies, and not only in the cloisters of all the branches of the Franciscan Order, but even in the houses of lay people.

A brief of Innocent XI, dated September 5, 1686, contains the first bestowal of a Stations Indulgence. From this brief stemmed the concept that the erection of *Vias* and the promotion of the devotion is a responsibility and privilege of the Franciscans. Only the Stations erected in their churches enjoyed the Indulgence, only the faithful in any way subject to the Minister General of this Order could share in them. Such was the situation in 1700 when Saint Leonard appeared in the scene. We shall see that in the propagation and popularization of this devotion, St. Leonard's forty years of ceaseless labors played a very considerable part.

1704-1709

St. Leonard spent this period in his native town, Port Maurice, convalescing from a serious lung disease. At that time he was a young priest, 28 years old, belonging to the "Ritiro" as the cloistered Franciscans were called. About 1706, he promised the Mother of God, if he were cured of this disease which had grown steadily worse, he would devote his whole life to the salvation of sinners by means of public missions. A few days later he was completely cured. Now he became

anxious to begin his Apostolic labors. He could not give popular m sions right away since he was not prepared for this work. Nor co he hear confessions since he was not yet thirty years of age.

He decided therefore to arouse enthusiasm among the people the devotion to the Stations of the Cross. His fellow-townsmen not know of this practice since there was no set of Stations even in Franciscan convent at Port Maurice. Begging sufficient alms from relatives and friends, he erected two sets of stations, one outside in square before the convent, and the other was erected within the con church itself.

Following the ideals of our holy Father St. Francis, St. Leon considered the Cross of Jesus Christ as the compendium of all holin the key, the door, the way, and the splendor of truth. Realizing f his theological study of the Seraphic Doctor, St. Bonaventure, that m itation on the Passion of Christ is "the shortest and surest way to u with Christ (5)", St. Leonard regarded the devotion to the Station the Cross as an efficacious means to ensure the salvation of souls. T his decision to promote the propagation of the Stations was base two motives: first, if men can be drawn, by the Stations, to med on what the Godman suffered for them, their salvation is assu second, the gaining of the indulgences. St. Leonard often referre "the Way of the Cross", both in his sermons and in his writing "*the hidden treasure* (6)". That he had chosen well, he discovere his experiences at Port Maurice and his native diocese of Albe where he remained until the end of 1709.

THE CRUCIAL TEST

Transferred towards the end of 1709 to the Retreat of San I cesco near the gates of Florence, St. Leonard began his spiritual a ties on the Fridays of the following March. His particular bran the Order was disliked by most of the people there. He conducte Stations, giving a short talk at each station so that the whole cere lasted about two hours. The result was overwhelming with the h attitude changed to one of respect and gratitude to the new fria the end of the services, the people returned to their homes in a lected and contrite mood.

Soon afterwards his Stations' Apostolate entered a new and si cant stage. Until 1709 he had kept within the limits of the prev tradition of the Order—spreading the devotion only in places u the jurisdiction of the Franciscan Father General. Now St. Leo wanted to break these boundaries and carry the blessings of this

tion into the churches of all parishes and all other religious Orders.

According to the general opinion of the Order, at least in Italy, the rich indulgences attached to the Way of the Cross devotion could only be gained in those churches which were Franciscan. Leonard, after careful study believed that this tradition was incorrect and that all Vias, wherever located, shared the indulgences if they were properly erected by a Franciscan. Thus, from about the year 1712, he began to erect sets of stations in all parishes and cloisters where opportunity offered, and he taught further that the indulgences could be gained at these places. In 1717 he set down his views on this question in a small booklet and carried it to Florence for the Imprimatur of the General Inquistor there. The censor of the booklet, Father Hippolytus of Florence, a champion of the prevailing tradition of the Order, declared himself against the granting of the Imprimatur. St. Leonard then went to Lucca and there received the desired approbation. Father Hippolytus appealed to the General Curia at Rome, and in October, 1717, a circular letter was issued which took a strong stand against St. Leonard's view.

In the face of this new development, Leonard continued to erect sets of Stations, without however teaching that they were indulgenced. As early as 1720, he sought Papal approval of his interpretation. At his request his friend, Archbishop Frosini of Pisa, sent a letter to the Prefect of the Sacred Congregation of Indulgences, asking him to petition the Pope to extend the indulgences to all Vias, and not just those located in Franciscan churches. In March, 1727, a Brief of Pope Benedict XIII appeared which seemed to place Leonard in an unfavorable position since it limited the application of indulgences to Vias that might in any way come under the jurisdiction of the Franciscan Minister General. However, this Papal document also opposed the interpretation of those who restricted the gaining of these indulgences to members of the Seraphic Order and organizations connected with it. Due to his efforts together with the strong recommendation and kind interest of the Crown Princess Violante of Tuscany, St. Leonard obtained an answer to his request for unlimited erection of indulgenced sets of Stations by himself and his companions as well as for the Spanish Alcanterins near Florence. In November, 1729, a Papal grant was issued which also conveyed the indulgences to all sets of Stations erected by the brethren of these groups, i.e., the Tuscan Ritiro and the Spanish Alcanterins of Florence.

On July 12, 1730, the Florentine Cardinal Corsini was elected Pope

(Clement XII). Once again Princess Violante, who used her influen to cause the Emperor's withdrawal of opposition to Corsini's candi ture, interested herself in St. Leonard's behalf. Provided with a let from the Crown Princess, St. Leonard set out for Rome towards end of September of 1730. Early in October he had an audience w the Pope and delivered her letter to him. Leonard did not speak the Way of the Cross to the Holy Father although he had already beg work on it through some Cardinals.

Due to the wonderful success of his popular missions at Sa Galla and the Church of the Florentines at Rome, the Pope summon St. Leonard to an audience and in fact to several successive ones. Le ard now spoke to the Holy Father about the Way of the Cross, scribing the immeasurable blessings that would result from the pro gation of this devotion among all Christian people. The Pope was p ticularly impressed by the fact that this devotion would draw the fa ful, almost imperceptibly, to practice mental prayer. He granted Leonard's position and in the Papal Brief of January 16, 1731 attach to all the Ways of the Cross erected by the Friars Minor, even th outside their own churches, all the indulgences then granted fo Way of the Cross.

Though most of his confreres showed their whole-hearted acce ance of the new Papal document and enthusiastically took up the wo the majority of the higher Superiors took St. Leonard's success rat poorly. Now they attempted to put limitations on the interpretat of this Brief. In May, 1731, the Commissary General Krisper sent a circular letter with directions that were restrictions rather than interpretation of the Papal document. St. Leonard was not pleased w these limitations and he obtained directly from the Pope a dispen tion from these restrictions for himself and his companions which granted on June 19, 1731.

For the time being Leonard was satisfied and he awaited a be opportunity for the complete fulfillment of his wishes. This presen itself under the successor of Clement XII, Pope Benedict XIV, Le ard's friend and admirer. St. Leonard asked him to confirm the Clem tine Brief, and to add to the Congregation's nine points of instruction a tenth, the statement that it was the Holy Father's wish to have W of the Cross erected in all parish churches and all pious places, that the distance of the individual Ways of the Cross, one from a ther, held no significance. Yet, wherever a Franciscan house was lo ed, a new Way of the Cross should be erected only when it was diffic to visit the Franciscan Church. Publication of this Brief took pl

on August 30, 1741; that of the tenth poi on May 10, 1742.

Nothing more remained that St. Leon d could desire in this matter. His zeal increased, if possible, even re. This ardor is shown by the records of the missions he gave in the summer of 1744, in the extremely difficult territory of Corsica. During the first six missions, he and his companions erected 100 sets of Stations which were "wonderfully frequented" by the Corsicans. From 1731 until his death in 1751, St. Leonard personally blessed 572 Ways of the Cross and erected more than 1,000 pious Confraternities to aid the spread of this devotion (7).

On June 30, 1748, a decree of the Congregation of Indulgences declared that for the proper erection of a new Way of the Cross, a threefold permission was required: that of the local Bishop, the pastor of the church concerned, and the Superior of the nearest Franciscan monastery. Since these conditions seriously hampered St. Leonard on his mission trips, he obtained from the Pope in May, 1749, the faculty to erect sets of Stations without a particular permission from the Superiors.

In 1749, there was still some opposition to these hard-won concessions for the Stations, and so St. Leonard did not slacken his vigilance. In February of 1750 he made arrangements to be present at the General Chapter at Rome scheduled for Pentecost "so the Fathers would make no regulations against the Stations". At his request, during the Chapter, the Pope addressed the newly-elected General, directing him to make known to the Order these three desires: first, the conscientious observance of the Franciscan Rule, especially poverty; second, the erection of one or more Retreats, houses of stricter observance, in each Province; and third, *the zealous promotion of the Way of the Cross* both inside and outside Franciscan cloisters.

By the year 1749, St. Leonard could say, "there is hardly a parish or cloister in Italy or France, Spain or Portugal, or even in the Indies, without a properly blessed and popularly visited Way of the Cross." The saint could also include Germany in the above-mentioned group.

There would be no danger of exaggeration in placing the number of Ways of the Cross erected through the immediate influence of St. Leonard at several thousand, and the number of times the Stations were made at several million. The most influential factor in their propagation was that through the efforts of St. Leonard the indulgences were extended to *all* Ways of the Cross. Furthermore, the devotion of the Way of the Cross offered an effective antidote to the insidious poi-

son of Quietism. Father Thurston tells us that the greatest develo ment of the Way of the Cross as a popular devotion is owed to S Leonard of Port Maurice "due partly to the immense zeal with whi he propagated this practice of piety, partly to the favour which enjoyed with Popes Clement XII and Benedict XIV (8)". We mu remember that St. Leonard composed exercises of the Way of the Cro which became a practical and popular aid to the spread of this dev tion (9). In order to appreciate fully the influence of St. Leonar published work on the Stations of the Cross, we shall look into th manual of "hidden treasure" as St. Leonard terms it.

THE EXERCISE OF THE WAY OF THE CROSS COMPOSED BY ST. LEONARD

First of all, this work of St. Leonard's is a typical example of th simple, heart-moving mode of Franciscan preaching. St. Leonard wish to move the wills of his hearers to acts of true love for the sufferi Godman. His success was due to the fact that his exercises real touched the hearts of the people and moved them to repentance short, practical meditations on each station or mystery of the Passio

"First Station, Jesus is condemned to Death: My Jesus, I ado that divine patience with which You received the most unjust se tence of death from the iniquitous tribunal of Pilate, and through good power, I beg You to cancel out at Your dread Tribunal the mo just sentence of eternal death that my sins have so many times deserve and to name me among Your elect in Heaven (10)".

'Fourth Stations, Jesus meets His most Sorrowful Mother: I co sider, my Jesus, the bitter moment in which weighed down with immeasurable burden You met Your most Sorrowful Mother; an with the tears of my compassion I beg You to let me meet You every moment of my life, and especially at the moment of my death (11

"Sixth Station, the Face of Jesus is wiped by Veronica: I admir my Jesus, the generous compassion of Veronica in advancing witho fear among the insolent crowd to wipe from Your face every drop blood and sweat; and by the merits of this truly courageous action beg You to give me the grace to conquer all human respect, and alwa to advance more in Your holy Service (12)".

"Tenth Station, Jesus is stripped of His garments: I pity, my Jesu the ignominy that You suffered in coming with such publicity and th insulting divesting of Your clothes; and through the merits of th holy embarrassment that You underwent, I beg You to give me the grac

of divesting myself of the follies of the world, and of my own follies, and of meeting willingly through love for You derision and contempt (13)".

"Twelfth Station, Jesus dies on the Cross: On the hill of bloody Calvary I contemplate You crucified and dead, O my Adorable Redeemer; and at the sight the heavens, the earth, nature, the universe darkens, trembles and weeps at such a mighty death. I beseech You to give me lively contrition for my sins, so that, my heart being pierced by intense sorrow, I may not be made known to all the world as being harder than the stones, which were split by such a mighty spectacle (14)".

"Fourteenth Station, Jesus is placed in the Sepulchre: I kiss with trembling lips Your adorable tomb, O my Jesus, and with devout tears I wash it, I entreat You to bury there all my sinfulness, so that I can one day rise gloriously with You and enter into the possession of that Glory which You purchased for me by such a painful Passion and Death (15)".

Each meditation composed by St. Leonard is a lesson that remained in the minds and hearts of the people long after the Service of the Way of the Cross was finished. The lessons were simple, though heart-rending ones. Each one said, "by your sins you crucified Jesus Who loves you; by your wicked lives you made Him sweat blood in the Garden, you scourged Him at the Pillar, you crowned Him with Thorns, you goaded and pushed Him, crushed by the weight of the Cross, up the steep, rocky road to Golgatha, you nailed Him to the Cross, and mocked and laughed at Him while He slowly and with agonizing pain died for love of you". No heart could resist this gentle Franciscan message calling it to repentance and love of God.

The work of propagation and popularization of the devotion to the Way of the Cross is still zealously fostered by St. Leonard's present-day brethren. The aim and scope of his Apostolate is now continued in the *Franciscan Apostolate of the Way of the Cross.* This modern movement of eighteenth-century origin has the purpose of "teaching people mental prayer through the stations". In accordance with this aim, and following the example of St. Leonard of Port Maurice, the Franciscans of the Holy Name Province conduct parish missions lasting through five successive evenings.

The traditional Franciscan devotion, the Way of the Cross, is a simple and practical means of uniting oneself with the poor crucified Christ. With its fourteen representations, it aids our imagination and easily moves our will to acts of love for our poor suffering Savior. Truly we owe a debt of gratitude to St. Leonard for having helped to

bring to all Franciscans and to all the world the devotion that lets us walk in a very real sense with Our Suffering Lord along the road to Calvary.

FOOT NOTES

1) Gal. 2:20; and I Cor. 2:2. 2) Translation of SILVIAE VEL POTIUS AETHERIAE PEREGRINATIO AD LOCA SANCTA, a Thesis by Sister Mary Arthur Hamann, O.S.F., College of St. Francis, Joliet, Illinois, 1945, 86 pp. 3) *Bibliotheca Canonica Juridica Moralis Theologica nec non Ascetica Polemica Rubricistica Historica*, Romae, 1888, Tomus Quartus, p. 262-3, Ferraris, Lucii, O.F.M. 4) Ibid. op. cit. p. 262. 5) Opera Sanctae Bonaventurae: De regimine animae, no. 10; De perfectione vitae IV; Itinerarium IV; Soliloquium I, iv, 29. 6) "San Leonardo da Porto Maurizio", *I Nostri Sancti*, Bonomo, Umberto, page 219, 1946, New York. 7) Ibid. qua supra, p. 219. 8) *The Stations of the Cross*, Thurston, Herbert, S.J., Burns & Oates, London, 1906, pp. 173-4. 9) *Esercizio della Via Crucis composto da San Leonardo*, Vatican City Religious Book Co., Inc. N. Y., 12, N. Y. 10) *Il Libro del'anima mia*, due Padri Franciscani, O.F.M., Bologna, Oct., (or Ott.), 1952, page 444. 11) Ibid, op. Ital., page 447. 12) Ibid. op., page 449. 13) Ibid., page 453. 14) Ibid., page 455. 15) Ibid., page 457.

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The Editorial staff of THE CORD dedicates this issue to St. Bonaventure University, which commemorates the Centennial of the Foundation of the School.

* * *

In 1854 Bishop Timon of Buffalo and Mr. Nicholas Devereux of Utica, N.Y., petitioned the Holy See for Missionaries to minister to the needs of the faithful in Southwestern New York. The idea of a university in that area was their dream. Pope Pius IX referred the petitioners to the successor of Saint Francis in Rome. In 1855 three Franciscan Priests and one Brother landed in New York and settled in Ellicottville, in Cattaraugus County. The planning and erection of a college at Allegany, N.Y., was forthwith undertaken. Nicholas Devereux donated the property as well as the sum of $5,000 to the project. The cornerstone of the building was laid on August 20, 1856. Two years later, on the Feast of Saint Francis, October 4, the College was inaugurated, dedicated, and placed under the patronage of St. Bonaventure.

Thus came to fruition another Franciscan institution of higher learning, observing the *Sanctitas* of Saint Francis and the *Doctrina* of Saint Bonaventure. The long tradition of Franciscan education, which was first recognized at the Universities of Paris and Oxford in the Thirteenth Century, had brought forth a new child into the world.

The child under the patronage of Saint Bonaventure and the protection of Saint Francis, has prospered and has now completed one hundred years.

The first buiding raised on the campus by the four Friars from Italy has long since crumbled into dust, but from its hallowed ashes has sprung a campus dotted with fourteen buildings, religious shrines, and athletic fields. Two disastrous fires, in 1930 and in 1933, merely proved to be stepping stones to greater development and incentives to progress.

The original Liberal Arts College has now become a separate entity in the new university structure. During the years have been added a School of Business, a School of Education, the School of Theology (Christ the King Seminary), a Graduate School, the Franciscan Institute, St. Elizabeth's Teachers' College, and the Evening Session.

By act of the Regents of the University of the State of New York, St. Bonaventure College was elevated to the status of a university on [illegible]

A year-long [illegible] of events [illegible] October [illegible] will commemorate the Centennial.

The Liturgy of Of Extreme Unction

Fr. Martin Wolter, O.F.M

The Sacrament of Extreme Unction is so called because it is th extreme or last of aniontings bestowed by the Church. The earlie anointings with holy oils take place in connection with the administer ing of Baptism, Confirmation and Holy Orders. But the name, "Extrem Unction," does not imply that this sacrament must be deferred until th extreme or final moment of life. For, contrary to the belief and practic of many Catholics, this sacrament is not intended only for those who a actually dying, but also for those who are seriously ill and in danger o death. In fact the Church for many centuries did not employ the term "Extreme Unction," to describe this sacrament, but rather called "The Anointing of the Sick." If we study and reflect on the Liturgy o the Sacrament of Extreme Unction we shall readily see that it aims a the physical health of the body as well as the spiritual health of th soul.

Physical Health of the Body

To understand properly the liturgy of this sacrament it will be wel to review briefly our theology of sickness. Sickness as such is not th work of God, but rather that of the devil. In Sacred Scripture the Boo of Genesis tells us that God created man with a sound and health body. He also turned over to man the whole earth with its fruits, grain and medicinal herbs to maintain that body in its pristine integrity an vigor. It was Satan who seduced our first parents and through the sin brought sickness and death into the world. It seems as though th fallen angels, proud spirits that they are, have a special contempt an hatred of man's flesh. They like to see man suffer physical pains an maladies. They strive with satanic cunning and malice to bring abo man's spiritual downfall through the weaknes of his flesh. Though Sat appealed to Eve's curiosity and pride, he did so through the medium the beauty and tastiness of the forbidden fruit. In the book of Job w

read how Satan speaks to God: "Skin for skin, and all that a man hath he will give for his life: but put forth thy hand, and *touch his bone and his flesh,* and then thou shalt see . . . !" (Job 2fi 4-5). Not only does the devil take a special satanic pleasure in striking at man's poor body, but he also hopes to turn us away from God through our bodily senses. What a sense of chagrin and defeat Satan feels when we voluntarily chastise and subject our body with its concupiscences! That is why the most ascetic and rigorously penitential of the saints are often the ones who endure the most violent attacks of he devil.

Adam and Eve were given sickness and death in punishment for their sin. Job suffered because the Lord wished to test his virtue and give him an opportunity for greater merit. Yet in both cases the sickness is represented as something in itself evil and coming from the work of the devil. So also in the holy Gospel we read of a "woman who for eighteen years had had a sickness caused by an unclean spirit" (Lk. 13, 11), and Christ speaks of her as one "whom Satan has bound" (Lk. 13, 16). And the evangelists repeatedly narrate, as it were in one breath, how Christ would cast out devils and heal sickness.

Such are the thoughts that lie behind the liturgy of the Sacrament of Extreme Unction. Sickness is the result of Satan's cunning malice and man's unfortunate fall into the snare of sin. Christ and the Church come with divine power and mercy to liberate man from the power of Satan and the sad effects of human frailty. There is no trace of vindictive justice or harshness in these prayers of the Church; no attitude like: "I told you so, now will you be good?" Rather the Church resembles the wise but compassionate mother who has indeed warned her children again sin and Satan, but now that they have been hurt she has nothing but love and concern for their wounds. The conduct of the Church in this sacrament, "The Anointing of the Sick," reflects the spirit of Christ, who when he heard of the centurion's sick servant, said quite simply: "I will come and cure him" (Mt. 7, 8).

Yes, we should realize that the Sacrament of Extreme Unction does aim at recovery from sickness. In the entire liturgy of this sacrament there is not a single word about the last agony of a Christian, not even a hint of death. The Church has indeed a ritual for the dying, the "Com*mendatio Animae*" or "*Commending of the Soul* unto God. ..*There* the Church says nothing about recovery of health, and visualizes only the safe departure of the soul from this world to the next. But let us remember that the ritual for the dying is not the same as the ceremony of Extreme Unction, even though at times they may be administerd conjointly.

The Liturgy of Extreme Unction begins, in a way, with the Chrism Mass on Holy Thursday. During this Mass the Bishop of the diocese consecrates all the holy oils including the Oil of the Sick. Hence the Epistle of this Mass contains the scriptural description of Extreme Unction. "Is any one among you sick? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick man, and the Lord will raise him up, and if he be in sins, they shall be forgiven him" (Jas. 5, 14-15). The Gospel of this same Mass tells how Christ sent out his Apostles: " . . . and they cast out many devils, and anointed with oil many sick people, and healed them" (Mk. 6, 13). The actual prayer for the blessing of the oil reads in part: " . . . by thy holy benediction may it be to all who are anointed with this ointment of heavenly medicine, a safeguard of mind and body to drive out all pains, all infirmities and all sickness of mind and body." Thus already in the preparation of this Oil of the Sick the Church indicates quite clearly that it is to be used for bodily cures.

The actual rite of administering the Sacrament of Extreme Unction continues along the same vein. The first main prayer, for instance, reads thus: "O Lord Jesus Christ, as we, thy lowly servants, enter this house, may our coming bring with it everlasting happiness, divine riches, unclouded joy, fruitful charity, *enduring health.* Let no demons have access here; let the angels of peace be present." Then follows another beautiful prayer: "Let us pray and beg our Lord Jesus Christ to bless this house and all who live in it. May He keep them in this dwelling *safe* and *sound.*" So likewise do the official Latin prayers after the anointings speak only of a cure, not of dying: " . . . cure, O Redeemer, we implore Thee, by the grace of the Holy Spirit, the illness of this sick man . . . give him his health, inward and outward, so that he may once more be able to take up his work . . . purified and made whole by his suffereings, may he find himself restored by thy healing. . . . Free thy servant from sickness, restore to him his health, raise him up by thy right hand, strengthen him by thy power, protect him by thy might, and give him back to thy holy Church."

We have stated that in the liturgy of Extreme Unction the Church speaks only of curing the sick Christian and makes no mention of his death. Yet we all know that sometimes the patients lives and sometimes he dies. The Council of Trent explains this fact as follows: "At times when it is expedient for the welfare of the soul (this sacrament) restores bodily health." The new *Collectio Rituum* issued for use in this country now seems to recognize this practical eventuality and also the fact that

sometimes the patient is at death's door when the priest is called. Hence a short prayer has new been added for these circumstances ("si ex adjunctis suadetur") which asks God for the grace of a happy death. It is beautiful and practical for such cases. But it is in the vernacular and not part of the original liturgy, so that it resembles a modern footnote to an ancient Latin document.

A distinctive mark about the liturgy of Extreme Unction is the fact that all of the prayers (at least in the Latin original) are either in the third person subjunctive (may the Lord) or in the first person plural (we pray). There is nothing like the "I baptize thee," "I confirm thee," or "I absolve thee" of the other sacraments. The reason for this probably lies in the historical fact that in the early middle ages several priests would come to anoint the sick person in solemn style. The prayer at the imposition of hands, when the Holy Trinity is invoked together with all the angels and saints, very strikingly indicates that the whole Mystical Body of Christ is gathering around to come to the aid of the afflicted member.

In the liturgy of Extreme Unction we see the Church thus manifesting the same concern for the sick as Jesus himself reveals in the Gospel. This spirit of compassion is likewise mirrored in the life of St. Francis. The Seraphic Father even cites it as a mark of his conversion. "When I was in sin it seemed to me very bitter to see lepers, and the Lord himself led me amongst them and I showed mercy to them" (Testament). In the fourth chapter of the Rule of the Friars Minor St. Francis commands the superiors of the Order to "take watchful care of the sick . . . " And again in the sixth chapter of that same Rule he admonishes all his followers: "If any one of them should fall into illness the other brothers must serve him as they would wish to be served themselves." It is according to the spirit of Christ, of the Church, and of St. Francis, therefore, to have genuine solicitude for the sick and the suffering. There is something suspect in our spirituality if it begins to make us inhuman.

Spiritual Health of the Soul

On the other hand we ought not to descend to the plane of the merely natural and thus become sentimental humanitarians. Sickness is permitted by almighty God for a supernatural purpose, and this purpose must not be lost sight of. Sickness derives from man's sin, and sin cannot be ignored. And so we find both the liturgy of Extreme Unction and the teaching of St. Francis reminding us that, while looking after the physical health of the body, we should not neglect the spiritual health of the soul.

For it does often happen that critical illness in the body brings with it a spiritual danger for the soul. When the dynamo of the body has a power failure, the lights of the soul grow dim. As the flame of fever rages through the house of the brain, the spiritual faculties which dwell there are thrown into confusion and panic. An attack on the citadel of the flesh brings anxiety to the spirit entrenched there. And so the sick person finds it hard to concentrate his mind and heart on prayer. To meditate, to examine the conscience, to elicit heartfelt acts of faith, hope, love and contrition — all this is difficult indeed. For all the energy of the human spirit seems bent on seeking bodily relief. The pressure of present pain seems more important than speculation on the future life. If the thought of possible death and judgment does loom up before the patient's mind, it only serves to make him more worried and miserable. So it is that the devil, who sought to make Job's illness the occasion of sin, now hopes to ensnare the Christian by means of this sickness.

St. Francis has warned us of these things. "If for years on end," he said, "(the Devil) is not able to down the person he has been tempting, he does not haggle over the delay so long as the person gives in to him in the end. That is his business. He thinks of nothing else day and night" (II Celano, no. 113). And in chapter ten of his *First Rule* the Poverello writes: "If (the sick brother) be disquieted and angry, either against God or against the brothers, or perhaps eagerly ask for remedies, desiring too much to deliver his body which is soon to die, which is an enemy of the soul, this comes to him from evil and he is fleshly, and seems not to be of the brothers, because he loves his body more than his soul."

Mindful of all these spiritual difficulties in time of physical illness the Church comes to our aid with the beautiful Sacrament of the Last Anointing. The prayers of the ritual for the Anointing of the Sick breathe a soothing calm and a reassuring confidence: " . . . may our coming bring with it everlasting happiness, divine riches, unclouded joy . . . May (the Lord) turn away from them all the powers of the enemy, rescue them from all dread and bewilderment." No wonder the Council of Trent declares that this holy anointing "raises up and strengthens the soul of the sick person by exciting in him great confidence in the divine mercy, supported by which the sick man bears more lightly the miseries and pains of his illness and resists more easily the temptations of the devil."

But the Church does more than simply aid the sick Christian in his present difficulties with bodily weakness and the temptations of the devil. Through the Sacrament of Extreme Unction the Church heals the wounds of past sins and prepares the soul for future glory. For the priest dips his thumb in the Oil of the Sick and makes with it the sign of the cross on the patient's eyes, ears, nose, mouth, hands and feet. At the same time he prays: "Through his holy anointing and his most loving mercy may the Lord forgive you whatever wrong you have done by seeing . . . by hearing, etc." St. Thomas Aquinas thus comments: "All our knowledge arises from the senses; and because it is there that sin has its first beginning in us, it is there that the medicine should be applied."

The Council of Trent tells us that this "anointing takes away sins if there be any still to be expiated, and also the remains of sin . . ." This of course presupposes that the sick person is truly sorry for his sins, at least with the motives of imperfect contrition. Venial sins are thus forgiven and even mortal sins if the person is unable to confess. Moreover, it is possible that not only some but even *all the temporal punishment* due to sin can be remitted through the efficacy of this sacrament if one receives it properly. Here the grace of the sacrament coincides and cooperates with the providential role of sickness in human life.

Our Lord pointed out that this role of sickness includes both atoning for past sins and deterring us from future sins. Christ taught this when he cured the man paralyzed for thirty-eight years and then admonished him: "Behold, thou art cured. Sin no more, lest something worse befall thee" (Jo. 5, 14). The Church continues this teaching in her rite of Extreme Unction when she prays that the sick person may be "purified and made whole by his sufferings." Now if all sickness throughout life aims at detaching us from sin and the effects of sin, then surely with the aid of the powerful and special graces of the Sacrament of Extreme Unction our critical and especially our final illness may well achieve a final cleansing of the soul, preparing it for heavenly glory.

Our holy father St. Francis exhorts us to take this view of bodily sickness and to make the best possible use of it. In chapter ten of his *First Rule* he writes: "I ask the sick brother to give thanks to the Creator for all things, and that he desire to be as God wills him to be, whether sick or well; for all whom the Lord has predestined to eternal life are disciplined by the rod of affliction and infirmities, and the spirit of compunction; as the Lord says: 'Those whom I love I rebuke and chastise' (Apoc. 3, 9)."

Thus we see that the Liturgy of Extreme Unction fully satisfies all

the needs of man in serious illness. It cures him physically at time when such is the will of God. It grants him spiritual courage an strength in the hour of bodily weakness. It infuses special graces th enable him to profit by this illness. It wipes away the last stains of sinful life so that if the Angel of Death should call, he is prepared for speedy and glorious entry into eternal life.

The Sacrament of Extreme Unction thus concurs with St. Franci own solicitude for the physical and spiritual well-being of the sick. L us beg our holy Father Francis to obtain for us from God the blessing receiving this Last Anointing. Then purified and strengthened by th help of its graces we may be able to join our Seraphic Father in joyfull singing:

Praised be my Lord for our sister, the bodily death,
From which no living man can flee.
Woe to them who die in mortal sin;
Blessed are those who shall find themselves in Thy most holy will.
For the second death shall do them no ill.

✠

CHORUS FROM ASSISI

We are the fractions of fire,
The syllabled spectrum of song,
We who eat bread soaked in waiting,
Whose white chains of longing are strong.

Our winter was empty as ashes
And we had not a penny for bread,
But the eyes of our Mother sang riches
And we dined on heaven instead.

Then on a day filled with summer
Our Mother set fire to the skies
While she and the Poor Man were talking—
And heaven burned in their eyes.

We are the fractions of fire,
The syllabled spectrum of song
We who eat bread soaked in waiting.
Whose white chains of longing are strong.

Sister Florian Eggleston, O.S.F.

Bonaventure Of Bagnorea

Sr. M. Frances, S.M.I.C

Among the illustrious men and women whose brilliant careers — for good or evil — made the thirteenth century so remarkable in so many ways, there stands somewhat in the background the retiring figure of Giovanni di Fidanza, better known to us as Saint Bonaventure, the Seraphic Doctor. Although one of the outstanding personalities of his century, Bonaventure's fame became gradually obscured as the Middle Ages waned and passed over into the Renaissance, and today he is little more than a name even to Franciscans. It is difficult to introduce him. A few facts, several disputed dates, a good number of plausible conjectures — this is about all the help history can give us. There is no contemporary or near contemporary life of Saint Bonaventure, only a few quick sketches and passing remarks, most of them from men who were unreliable or inaccurate or biased in their judgment. Because he was never a popular saint, there is not even the usual accumulation of pious legends for us to draw upon. Yet, despite the meagerness of the facts of his life, Bonaventure still emerges from the pages of history a compelling and attractive figure, speaking intimately to us and revealing the full charm of his personality in his many extant writings. He is a man well worth knowing.

I. The Student

Giovanni or John di Fidanza was born in Bagnorea, in the vicinity of Viterbo, in 1221. His father was also Giovanni di Fidanza; his mother, Maria Ritella. We do not know how many children were born to them, but it is fairly certain that there was another boy who took orders, referred to in the old documents as Canon Fidanza of the Cathedral of Bagnorea. The family's station in life is a matter of conjecture, but it would seem likely, from what we know of Saint Bonaventure himself (obviously neither prince nor peasant) that they belonged to the comfortable and powerful Italian bourgeoisie.

Nothing is known of Bonaventure's early years except the incident of his cure by Saint Francis. He describes it himself in the Introduction to his life of Saint Francis (*Legenda Maior*, Prol., 3), recounting how "through his invocation and merits, I was snatched from the jaws of death while yet a child, as I remember with fresh and vivid memory."

In his shorter life (*Legenda Minor, VIII*), Bonaventure again refer to this: "God does not cease," he writes, "to glorify His servant by num berless miracles wrought in various parts of the world, as I myself ca vouch from personal experience. For as I lay dangerously ill as a chil I was snatched from the very jaws of death and restored to a health life owing to a vow my mother made to the blessed Father Francis Around this incident grew the legend that Saint Francis himself ga the name Bonaventure to the little Giovanni — exclaiming prophetically "*O buona ventura!*" It seems fairly certain, however, that the cure to place after the death of Saint Francis; and although Bonaventure the name by which John Fidanza was more commonly known to h contemporaries, how he obtained it we do not know.

Very little can be said of Bonaventure's early education. In th brief, *Etsi sedes,* of October 4, 1482, Sixtus IV asserts that he receiv his education at the convent in Bagnorea. This is plausible only if refers to his earliest education, for it is an established fact that he we to Paris at an early age (about fifteen) where he pursued his studies the Faculty of Arts during the years 1236-1242.

The Paris Bonaventure knew was colorful, turbulent, excitin Students from every corner of Europe were flocking to the halls Mount Ste. Genevieve, "the oven," as Odo of Chateauroux called "where the intellectual bread of the whole world was baking." Aristot had just been introduced into the Christian schools of the West, a through the efforts of Alexander of Hales and William of Auvergne, t suspicions of ecclesiastical authorities regarding the Stagyrite and h Arabian commentators were being gradually allayed. Philosophy w about to become the handmaid of theology. Alexander of Hales, t "Irrefragable Doctor," the "Father of Scholastic Theology," the "Mo arch of Theologians," was himself something of an innovator both in h use of the *Sentences* of Peter Lombard as a theology textbook and in h propounding of the idea of goodness as the foundation of his theodic This was the man who, around 1240, had startled the intellectual wo by becoming a Friar Minor. When the poor and humble friars fi came to Paris, bringing with them the dove-like simplicity that inspi the *Canticle of the Creatures,* Alexander, who had shown by sub reasoning the beauty of all things and the source of all things in Beau experienced the joy of a thinker, as Gemelli observes, who sees philosophy personified in living men. So he became one of them, we ing the Franciscan habit over the masters' gown. When Bonaventu came to Paris, Alexander was in full ascendancy at the University. original and profound thinker, a brilliant teacher, Alexander was a

a man of lofty spirituality. John of Garland called him "a pearl of purity," and the genial Salimbene considered him "the best cleric in all the world."

The sanctity and genius of Alexander of Hales, however, was hardly representative of the University as a whole. Many of the most gifted masters were worldly, arrogant, and quarrelsome; while the students, though eager for learning, were generally erratic and unruly. If students' morals were ever free, they were perhaps never quite so free as at Paris during the years Bonaventure spent there. Yet he seems to have remained serenely untouched by that gay and rowdy throng (though we can glimpse from casual remarks in his writings how closely and with what tolerant affection he observed them), for there was apparently never a question about the purity of his student life. In fact, Alexander of Hale was later to say that it seemed to him Adam had not sinned in Bonaventure. Such a statement, coming from a man accustomed to weigh the full meaning of words, bespeaks a cleanness of soul and mind that had no interest even in temptation.

As an arts student Bonaventure would have followed the ordinary course of the *trivium* (grammar, rhetoric, and dialectic) and *quadrivium* (arithmetic, geometry, music, and astronomy); and he would seem to have given more than ordinary attention to rhetoric and dialectic, for he became a powerful and persuasive orator, a graceful writer, and a subtle dialectitian.

Having completed his studies in the Faculty of Arts, Bonaventure entered the Franciscan Order. It is difficult to determine the place and date of his entrance, but the most recent and acceptable opinion considers Paris the place and 1243-44 the date. Several motives seem to have inspired Bonaventure to become a Friar Minor: the memory of the grace he had received from Saint Francis; the example of famous teachers, such as Alexander of Hales and Haymo of Faversham, who were entering the Order; the personal influence of Alexander himself, whom Bonaventure loved and admired as a father; and the likeness he saw between the Order and the early Church. Writing in later years, he described the trend of his thoughts during this early period. "Do not take offense," he pleaded, "that in the beginning the Brethren were simple and unlettered. This ought rather to raise the Order in your esteem. For my part, I acknowledge as before God that what chiefly drew me to love the life-work of Blessed Francis was that it bore so close a resemblance to the beginning and growth of the Church. As the Church began with simple fishermen and afterwards numbered renowned

and skilled doctors, so too it happened in the Order of Blessed Franci In this way God makes it evident that the Institute was founded not b the prudence of men but by Christ" (*Epist. de III Questionibus, VII* 336).

During his novitiate, Bonaventure continued his studies under Ale ander of Hales. Between the young friar who was seeking a philosop for the Franciscan ideal he loved and the master who had found t realization of his philosophy in that ideal, there was an intellectual bo far stronger than that of ordinary friendship, and a filial-paternal lo much deeper than the natural affection of father and son. If Bonave ture was so profoundly impressed by the wisdom and holiness of h master, Alexander was no less impressed by the limpid purity of h young disciple's mind, and made every effort to develop it along t lines of its extraordinary mystical-mathematical bent.

Besides Alexander of Hales, whom he always followed as his fath and master, Bonaventure was also influenced by such Franciscan teac ers as Odo Rigaldo, John of Parma, and John of La Rochelle. He h direct contact, in addition, with other outstanding teachers of the ti who were not of the Order, notably William of Auvergne, Philip t Chancellor, William of Auxerre, and the Dominican Hugh of Saint-Ch He may have studied in England — but this is another conjecture. any case he knew some of the writings of Robert Grossteste and of Ada Marsh, which explains why his metaphysics of light show the influen of the Oxford perspectivists.

Bonaventure continued his studies in the novitiate, but at the sa time he was also continuing his spiritual formation. We can form fairly accurate idea of his interior life during this period from a sho work of his, *Regula novitiorum*, and from a long letter to a confre *XXV Memoralia*, both written at a later date but explanatory, as expressly states, of what he himself practiced. "No one can serve G perfectly," he begins in the letter, "as experience certainly teach unless he strives with all his strength to free himself from the bonds the world . . . Therefore we must never permit our heart to be solicit about any created thing, except in so far as it may excite the affecti of divine love and desire." Here, briefly, is the keynote of Bonaventur entire spirituality: to subordinate all worldly affairs to the affairs God, to deal with them as necessity requires but never to become e meshed in them; and to love created things as the means by which can reach God. This was the characteristic of his learning and piet the aim of all his endeavors, the reason for the calm determination

always manifested as superior. It was seen especially in the serenity of his countenance, in that "imperturbable equanimity" with which, as Angelo of Clareno testifies, "he silenced everyone."

In 1248 Bonaventure received the baccalaureate in Biblical studies and began his teaching career in the school of the Friars Minor. His first work, according to Salimbene, was his commentary on the Gospel of Saint Luke. "Brother John of Parma," says Salimbene, "permitted Brother Bonaventure of Bagnorea to lecture in Paris — which he had never permitted to anyone else — for he was a bachelor, but did not yet have a seat. And then he gave a lecture on the whole Gospel of Saint Luke which was beautiful and excellent; then he wrote four books on the *Sentences* which even to this day remain useful and esteemed. It was then the year 1248, but now the year 1284."

The reason for Bonaventure's early start in teaching may have been the dearth of qualified lecturers, for Alexander of Hales had died in 1245 followed in the same year by John of Rupella. In any case, Bonaventure seems to have acquitted himself surpassingly well. The four books on the *Sentences* represent his first and last scientific work. Hereafter, though he wrote voluminouly, his treatises were to be shorter works, directed more toward exposition of ascetical and mystical theology than toward the building of scientific philosophical or theological syntheses.

The statutes of the University of Paris required that theology students pass two years from the beginning of the study of the Bible to the time of their study of the *Sentences*. Accordingly, we may suppose that Bonaventure began his work on the *Sentences* in 1250-51 and received the doctorate in 1253.

It was just at this time that the University of Paris was the scene of more than usually violent disturbances. A drunken brawl had broken out among the students, and the civil guard intervened, killing one of them and seriously wounding several. Such encounters were frequent and they created a bad spirit between the city magistrates and the University authorities. The magistrates, in the interests of public order, kept insisting that the students be subject to their jurisdiction, while the University sought to exempt them from it. This latest affair brought matters to a climax. The University demanded the punishment of the civil guard; the magistrates refused. Thereupon the entire staff of secular teachers suspended their lectures and withdrew from the University. The regulars, however, kept their halls open and continued to lecture. Understandably, this widened the steadily growing rift between

the regular and secular clergy, and when the difficulty with the magi trates was finally settled, the seculars took action against the offendin regulars. There is no doubt that the Mendicant Orders had been u popular at Paris ever since they first arrived. Their teachers were th most brilliant at the University, their lecture halls the best appointe their followers the most enthusiastic. They enjoyed the favor of kin and popes, and were granted many privileges. Possessing neither mon nor lands, they wanted for nothing. Granted that some of the secul masters at the University were worldly and indifferent to spiritu matters, we can still understand their resentment, for many of the were poor, and while forbidden to engage in commerce, found the places in the services of the Church occupied by the Mendicants. Th tension increased when in 1252 the University limited the seats of th Mendicant Orders to one each, and when in the following year it d manded an oath from all University members, including the regul clergy, to observe its statutes. The Dominicans and Franciscans prote ed, but John of Parma, the Franciscan Minister General, considered more expedient to accept the University's regulations and overruled th Paris friars' protest. With peace between the Friars Minor and th University thus restored, there is no reason to suppose that Bonaventu was not granted the doctorate in 1253, together with the privilege exercising the *determinatio* in disputed questions.

The titles of Bonaventure's *determinationes* suggest that he sti remained in the thick of the fight between the secular clergy and th Mendicants. The concessions of John of Parma, if they calmed th tempest for a time in regard to the Franciscans, were not sufficient remove all rancour. With the publication of a book by the Francisca Gerard of Borgo San Donnino, a most unfortunate treatise filled wit the mysticism of the Joachimite heresy, and the treatise of William Saint-Amour, a vicious polemic against the Mendicant Orders, the co flict broke out anew. Up to this time it had been solely juridical character, confined to matters of University administration; now it to root in theological and ascetical soil. Alarmed at the new developme Louis IX ordered the University to hold a solemn *determinatio* on th question of evangelical perfection, especially poverty. Bonaventure a Thomas of York were chosen to represent the Franciscans. The resu of the *determinatio*, in which the sharpest minds of the University we pitted against each other, was the condemnation of William's book.

Nevertheless, the tension remained, and the conflict was sti smouldering when in the February of the following year, 1257, th

General Chapter of Rome accepted the resignation of John of Parma and elected Bonaventure, on John's recommendation, to succeed him. Bonaventure was then but thirty-six years old.

II. The Minister General

From the very outset Bonaventure dedicated himself to the new labor placed before him. In his first official letter addressed to the Order, dated April 23, 1257, he gave unmistakable evidence that a profound scholar and a mystic can also be an excellent administrator. He begins in the usual medieval style, confessing his unworthiness for so high and exalted an office, the settles down to deal with the matter at hand: ten causes he has observed for the growing laxity in the Order. "When I consider the causes," he writes, "that to some extent darken the glory of our Order, I see first of all the manifold business affairs in which money, so inimical to the poverty of the Order, is greedily sought, imprudently accepted, and used. I see the idleness of many Brothers, their useless travelling from place to place, a scandal rather than an edification to the people. I see the construction of costly and pretentious buildings, which disturbs the peace of the Order, annoys our benefactors, and often causes hard words to be said against us. I see the bestowal of offices on Brothers who are untried, unmortified, and incapable. Then there is the eager acceptance of legacies and the officious interference with obsequies, to the great offence of the secular clergy. Finally, there is an increase of dangerous friendships, whence arise suspicions, calumnies, and scandals; expensive living, by which the Brethren become a burden to the people. Though many are not guilty, yet the curse strikes all if the innocent do not oppose the guilty. Inflame your zeal. Drive out the buyers and sellers from the Heavenly Father's house. Awaken in all the Brethren a desire for devout prayer. Limit the reception of candidates; for this statute I will have strictly observed. Root out these evil ways, though it be hard. The sublimity of your profession demands it; the calamities confronting us demand it; Saint Francis himself, the Blood of Jesus Christ, and God demand it." He concludes with a stern warning: "Should I learn from the visitors, whom I desire to pay special attention to these matters, that my directions have been obeyed, I shall give thanks to God and to you. But if it should be otherwise, which God forbid, you may rest assured that my conscience will not permit me to allow the matter to pass unnoticed. Though it is not my intention to forge new chains for you, yet must I, in compliance with the dictates of my conscience, aim at the extirpation of

abuses" (*Opera Omnia, VIII,* 468). Assuredly, the Friars Minor ha a General.

Following an interview with Pope Alexander IV, Bonaventure bega a series of trips which were to place him in immediate contact with th various provinces of the Order. His keen observation and insight an deep knowledge of human nature enabled him to discover every ill an to apply exactly the right remedy in due season. His sane and efficacio criterion in governing the Order — the mitigated observances of th Rule legitimately brought about by papal indults — soon bore fru Under his administration of seventeen years, the religious discipline an the spiritual and intellectual life of the Order reached a perfection se dom attained in later times. It was the era of saints and doctors and the great theological syntheses of the Franciscan school.

It must not be imagined, however, that the office of Minister Ge eral of that heterogeneous — one might even say heterodox — body men was anything of a plum dropped into the eager hands of th polished young doctor of Paris; it was rather a crown of thorns and sack of rocks bound to his unwilling back. Still, as Gemelli remarks, matter how difficult the circumstances, Bonaventure always preserved th mentality of a scholar, the equilibrium of a bourgeois, the tact of gentleman, and the fusion of all these gifts into the supernatural ha mony of his holiness.

At the time Bonaventure took office, the Order was torn by intern dissensions of a most painful and dangerous kind. There were thre mutually hostile factions within the Seraphic Order, and within eac camp were men of solid virtue and superior ability. The first grou comprised the early followers of Saint Francis. They held fast to h practices and ideals: poverty in its strictest form, life in hermitage manual labor, observance of the Testament of Saint Francis as of greate binding force than the Rule. The *Spirituali* went along with this grou There is no questioning their sincerity, but they made the mistake insisting that the personal ideals of Saint Francis were of obligation f all. At the opposite extreme were the *Relaxati,* those who sought fu ther mitigations and dispensations. In the middle, bearing the resen ment of both extremes, were the *Mitigati,* or Brethren of the Communit who observed the Rule as it stood, full and entire, and sought f nothing more nor less. It was to this middle group that Bonaventu belonged. He knew exactly and revered deeply the ideals of Sai Francis, but he was also able to distinguish between what Francis desire for himself alone, what he left free to the individual to imitate or no and what he strictly enjoined upon every Friar Minor.

Another point at issue was the interpretation of the Rule. Many of the stouthearted and thickheaded *Spirituali* insisted on literal observance "without gloss." Bonaventure argued with sweet reasonableness that the Rule is a law and must be interpreted according to the norms that hold good for other laws.

Yet for all his wisdom and prudence, many of the best friars — Giles of Assisi, Jacopone da Todi, Angelo of Clareno — mistrusted and opposed him, while many of the worst ones tried to excuse their laxity on the grounds of his mildness. It is interesting to note what Peter Olivi, one of the *Spirituali,* replied to the latter group: "Hitherto," he says, "it was the custom to adduce worthy men as examples of perfection; now, alas, they are brought forward to justify relaxation and inobservance . . . Let me say what I think of Bonaventure. He was a most excellent and pious man, and in his teaching insisted on the perfection of poverty. But he was of a somewhat delicate constitution and therefore, perhaps, inclined to be somewhat indulgent to himself, as I have often heard him humbly admit. For he was not greater than the Apostle who said: 'We all offend in many things.' Still, the prevailing laxity affected him so much that I heard him declare at the Chapter of Paris that from the day he was made Minister General there was never a moment when he was not prepared to be ground to dust so that the Order might retain the purity and strictness intended by Saint Francis and his companions, and attain the end they aimed at. On this account the holy man may be excused somewhat, though not entirely. He was not one of those who sought to justify relaxation and assail the purity of the Rule, making such conduct the norm of their lives. If he was in any way found wanting, he regarded the matter with grief and sorrow" (*Opera Omnia, X, p.* 50). It is ironical that one of the greatest saints of our Order, generally recognized as its second founder, should have required such a back-handed defence. But then, the entire history of the Franciscan Order is but a vast mosaic of ironies.

Six years after the Constitutions of Narbonne, abuses were still rife in the Order, and Bonaventure was still throwing the full weight of his authority against them. He never relaxed his vigilance. "I adjure you," he wrote the superiors of the Order, "by the shedding of Christ's most precious Blood and by the wounds of His Passion, which appeared with unmistakable clearness on the body of our holy Father Saint Francis, that like prudent and faithful servants of Christ you apply yourselves diligently to the rooting out of pestiferous abuses, and that you show yourselves attentive to discipline and examples of religious

fervor. In the first place, stir up the Brethren to a love of prayer, a
at the same time entreat and even compel them to observe the R
faithfully — 'fearing the countenance of none; rooting up and pull
down; wasting and destroying;' committing the disaffected and insub
dinate to prison or expelling them from the Order, as the laws of just
and piety may demand, lest, while with cruel mercy you spare a disea
member, the corruption extend itself to the entire body" (*Opera Omn*
VIII, p. 470).

Sometime after his election as Minister General, (probably
1263), Bonaventure was faced with the decidedly unpleasant duty
practicing what he preached. He was obliged to preside at the trial
John of Parma, his ex-superior and teacher, the man who had receiv
him into the Order and who had named him most worthy to succed hi
in office. Bonaventure had already been forced to imprison the rec
citrant Gerard of Borgo San Donnino for refusing to retract his Joac
imite ideas, but the heresy was still strong within the Order, appeali
especially to the *Spirituali*, whose love for Saint Francis bordered
imbalance. They considered Joachim of Flora the inspired precursor
Francis, the herald of a new and mystical order in the Church. Wh
Joachim had been a man of singular holiness and had died in full co
munion with the Church, his trinitarian doctrine had been proscrib
by the Fourth Lateran Council. Yet, if we can believe Salimbene, Joh
had definite leanings toward the Joachimite doctrine. In any case
was formally tried, but the trial was never brought to a conclusio
thanks to the intervention of Cardinal Ottoboni-Freschi in his beha
It is not difficult to believe that Bonaventure and Cardinal Orsini, th
Protector of the Order, were vastly relieved at this timely intervention
and as for John, he was happy to retire to a hermitage, living so we
that the Order venerates him today as Blessed John of Parma.

The proceedings of the trial have not come down to us, so it is im
possible to judge fairly of the matter; but Angelo of Clareno has le
to history a bitter accusation against Bonaventure's manner of conduc
ing the trial. "Bonaventure," he writes, "on the testimony of John
Parma himself, acted wrongly in no slight degree; for while discussin
the question in dispute privately with John of Parma in his cell, h
agreed with him, affirming that he thought as he did, but publicly, i
the presence of the Brethren, he showed that he held the contrary.
Angelo then gives vent to his indignation: "Brother John enters. A
one suspect of heresy he is forced to take an oath; a wise man is cross
examined by those less wise; an aged man by youths; one full of the

Holy Ghost is searched into by the indevout, and by those who follow the desires of their heart. Then the wisdom and holiness of Bonaventure were obscured and vanished, and his mildness, by the agitation of his soul, was changed into violent anger. To such an extent was he carried away that he exclaimed: 'If it were not for the honor of the Order I should have him publicly punished as a heretic!' (*Opera Omnia*, X, p. 49). Certainly the situation was sufficiently nerve-wracking to have taxed Bonaventure's self-control to the utmost limits. Nevertheless, Angelo's denunciation is no doubt colored by partisan bias, for he was a leader among the rigorists who never fully shared their General's points of view.

For all his delicate health, Bonaventure's life as Minister General was active to a degree that would prostrate most modern superiors. He travelled incessantly from province to province, preached before popes and kings, monks and nuns, universities and councils. He kept in touch with developments in all branches of secular, ecclesiastical, and intellectual life, taking an active part whenever it seemed to him needful or good. His collected writings swell to ten folio volumes of the Quaracchi edition. His sermons alone fill some 750 pages, exclusive of the triple series of *Collationes*; and the sermons we have are but summaries of the originals. He presided at six general chapters, most of them somewhat stormy, several of crucial importance in the history of the Order. At the first Chapter, that of Narbonne, 1260, he revised the statutes and promulgated the famous Constitutions of Narbonne, the groundwork for all future legislation in the Order. Asked by the Chapter to write a life of Saint Francis, he visited Umbria and sought information from the first disciples of Francis who were still alive, presumably Giles, Leo, and Illuminatus. His two works, the *Legenda Maior* and *Minor*, were approved by the Chapter of Pisa in 1263, which Chapter also determined several regulations aimed to increase devotion to Our Lady. At the Chapter of Paris, 1266, it was declared that Bonaventure's life of Francis was the only one to be used, and all the others were to be destroyed. This apparently high-handed measure has been lamented by many historians and excused by others on the theory of its being necessary for peace of the Order, which could not be maintained as long as the earlier lives, so definitely partisan in tone, served to fan the flames of discord among the three opposing factions. It would seem, however, that neither the lament nor the excuse is needed, for recent scholarship has noted that the statute refers only to the liturgical texts or legends used in the Office, the others having served their purpose only until something better could be produced.

In 1265 Pope Clement IV, looking about for a man suited to fill t vacant see of York, settled on Bonaventure. The situation in Engla at this time was extremely delicate and dangerous, and the Pope w fully aware of it. In the Bull announcing the appointment, Clem left a testimony of how highly Bonaventure was esteemed by those b suited to judge him on his own merits. The words of the Bull b quoting. "We have long considered this appointment. We have gi it our profound and careful attention. Our mind has long been occupi with it in all its bearings. The welfare of a Church so great and hon able, of a daughter so noble and so devoted to the Apostolic See, o Catholic Kingdom so renowned as England and so dear to the Rom See — the welfare of a Church so amply endowed and enjoying Arch episcopal dignity fills us with deepest solicitude. It has aroused o anxiety, increased our vigilance, and intensified our deliberation. W have studied more intimately, and considered more carefully, all th in this election might make for the greater welfare of the Church, of t Apostolic See, and of the entire Kingdom. We have striven by eve means in our power to find a worthy man — one devoted to the Apostol See and suited to the wants of the aforesaid Church and zealous for t peace and welfare of the Kingdom — a man conspicuous for learnin remarkable for foresight—a man whom the Lord might love, in who goodness He might dwell — a man whose good deeds render him worth of imitation, by whom the Catholic flock as by a shining light may be le to salvation. Seeking for such a one we have fixed our choice on the — our mind has rested on thee with entire satisfaction. For we behol in thee religious fervor, candor of life, irreproachable conduct, renowne learning, prudent foresight, serious gravity. We see that thou hast long and so laudably presided over thine Order, and fulfilled so faith fully the office of Minister General — exercising it prudently and profit ably for the welfare of the Order, striving to live innocently under regu lar observance, showing thyself peaceful and lovable to all. Wherefore we are fully convinced that we see in thee what we desire for the welfar of the said Church, the Apostolic See, and the entire Kingdom By our Apostolic authority, therefore, we make provision for the afore said Church through thee, and constitute thee its Archbishop and Pastor absolving thee from the office of Minister General and transferring the to the said Church, granting thee free licence to go thither. Therefor we exhort, admonish, affectionately entreat, and strictly command the by virtue of holy obedience not to resist the Divine Will, nor to oppose any obstacle nor delay to our command, but humbly to submit to the

call of Heaven and accept the burden placed on thee by God" (Wadding, Anno 1265).

Bonaventure hastened to Perugia begging Clement to relieve him of the appointment. Surely only the weightiest reasons could have induced him to decline so urgent an appeal, but what the reasons were we do not know. Pious biographers have sometimes adduced Bonaventure's humility as grounds for refusal of the honor, which is as sensible as to attribute to humility a man's refusal of martyrdom. England was in the throes of civil war; law and order were practically suspended; the people were bitterly opposed to the appointment of foreigners to their sees and impatient of papal intervention. The last papal legate had been threatened with death if he dared set foot in the country. In the mind of the Pope, the man who could have dealt most successfully with that situation was Bonaventure, and Bonaventure undoubtedly had the intelligence to realize it himself. Since his devotion to the welfare of the Church is beyond question, we can only surmise that a real and insurmountable difficulty, and not any personal reluctance, forced him to refuse the appointment.

That Bonaventure was truly a humble man goes without saying. The fact is fully attested to by his contemporaries, and forms the subject of the few anecdotes that we have of him. One of the most charming of these is recounted by Salimbene, "Brother Mark," he writes, "was my special friend, and to such a degree did he love Brother Bonaventure that he would frequently burst into tears on recalling (after our father's death) the learning and the heavenly graces that had crowned his life. When Brother Bonaventure, the Minister General, was about to preach to the clergy, this same Brother Mark would say to him: 'You are indeed a hireling,' or, 'On former occasions you have preached without knowing precisely what you were talking about. I sincerely hope you are not going to do that now.' Brother Mark acted thus to incite the General to more painstaking efforts. His depreciation was merely affected and in no way genuine, for Mark reported all the sermons of his master and treasured them greatly. Brother Bonaventure rejoiced at his friend's reproaches, and that for five reasons. First, because he was of a kind-hearted and long-suffering disposition; second, because thus he could imitate his blessed Father Francis; third, because it showed how loyally Mark was devoted to him; fourth, because it afforded him the means of avoiding vainglory; fifth, because it incited him to more careful preparation" (*Chronica*, p. 138).

During the Lent of 1270, Bonaventure began his famous series of conferences known as the *Collationes de decem Praeceptis*. From the

time of his election as Minister General he had devoted himself al exclusively to the affairs of the Church and of the Order, and had t no active part in University life beyond preaching to select gro Nevertheless, his frequent and prolonged visits to Paris kept hi close contact with John Peckham, Arthur of Bruyas, and Roger B who in turn kept him informed of the ideas that were soon to h down upon the University an avalanche of pagan Aristotelianism Averroeism. Realizing the grave danger facing Christian theolog entered the fray with full vigor and remained active in it until election to the Cardinalate.

In 1269 the Chapter of Assisi recommended the work of the sades, inaugurated for the *studium* of Paris four masters of studie different nationalities, and added further precepts on devotion to M one of which developed into the *Angelus*.

Meanwhile the University of Paris was enjoying a fresh outbre unpleasantries between the secular and the regular clergy. This ti was an incendiary tract by Gerard d'Abbeville that brought the mering pot to a high boil. Several masters were involved in the di — Gerard himself, Nicholas of Lisieux, Thomas Aquinas, and Peckham. Bonaventure was the first to reply to Gerard with the lication of his *Apologia pauperum*. Gerard answered with his *L Apologeticus*. Bonaventure, under pressure of duty, was unabl continue the battle, but left his sword and shield in the able hand John Peckham.

An interregnum of three years had followed the death of Cle IV. Contemporary witnesses testify that Bonaventure's influence the Conclave at Viterbo, 1271, finally resulted in a compromise secured the election of Gregory X. The new Pope showed himsel favorable to Bonaventure as Clement had been. In 1273, while B venture was in Paris, he received from Gregory the papal Bull *Su dudum*, requiring him to prepare the questions that would probably raised at the forthcoming Council of Lyons.

A few years previously, a new teacher, Siger of Brabant, had arr at the University of Paris and was setting forth, with all the glitter power of his perverted genius, a unified and complete doctrine of pa rationalism. Although the authorities had already given him sev sharp raps on the knuckles, Siger continued to teach and to draw mense crowds to his lectures. His doctrine, based on the teaching Averroes, held the unity of the intellect, the eternity of the world, the power of philosophy to solve all the problems of the human mi To be a philosopher, he said, is to attain to the summit of a full

perfect life; theology has its origin in fables and fiction and can teach man nothing; it only proves a hindrance in his search for truth. Reason alone is the source of all certitude.

Siger of Brabant was simply more than Bonaventure could endure. Despite the burdens of his office, he once more appeared at the University, this time in full magisterial dignity, and began what historians have called the "Battle of the Hexaemeron." The following selection will serve to illustrate the general tone and line of his arguments: "Beware of the danger, beware of the danger! In the last days of the Synagogue the Jews based their study of the Divine Law on authority, and now today, in the same manner, we are basing our study only on reason. Assuredly those who love Sacred Scripture cultivate philosophy as well, so as to have it confirm their faith. But Philosophy is the 'tree of knowledge of good and evil,' for in it falsehood is mixed with truth. If you try to equal the philosophers, like them, you will say: How could Aristotle have been mistaken? And spurning Scripture, you will lose the faith. If you say the world is eternal, you know nothing of Christ. If you say there is but one intellect for all men and that there is no bliss after this life and no resurrection of the dead, if you eat of the fruit of the tree of knowledge of good and evil, you are turning away from the faith. Prudence is needed in the study of philosophy; all that is contrary to the doctrine of Christ must be shunned like deadly poison. If you establish rationally that the world is eternal you will doubtlessly explain that these are your arguments but not your belief. Hear the words of the Law: *"If a man open a pit and dig one and cover it not, and an ox or an ass fall into it, the owner of the pit shall pay the price of the beast* (Ex. 21:33). Think you that the Holy Spirit is referring mainly to a material pit? No, but to the pit of error. You open that pit when you make falsehood appear likely and support it with philosophical arguments. If then your disciples fall into the pit, you will be responsible. Those, too, do not cover the pit sufficiently who are content to declare that faith holds the opposite, and they are an occasion of sin against faith; for: 'Whoever doubts his faith is unfaithful.' Here one makes himself a master in knowledge who never knew anything, and he begets errors. Here another would have philosophy discover the mystery of the Trinity and he does not even know what he is saying. Let him first study Sacred Scripture or at least inquire from one who knows Scripture, for he must walk in the simpilicity of faith" (*Opera Omnia, IX*, pp. 62-3). It is remarkable how well Bonaventure's words apply to our own times. We have to remind ourselves that he is addressing a group of University men, mostly clerics, and that he is speak-

ing in the thirteenth century, the era that romantic historians h called the greatest in the Age of Faith.

III. The Cardinal

The magnificent *Collationes in Hexaemeron* lasted from April May 28, 1273, and constitute the ultimate doctrinal monument of B venture's genius. Unfortunately they remained unfinished, for on 23, 1273, he received notice of his nomination as Cardinal-Archbi of Albano, together with the strict command to accept the nomina Bonaventure acquiesced and was consecrated in Lyons, November, together with his Dominican friend, Peter of Tarantaise, by P Gregory himself. At the same time Bonaventure was named Vica Papal Legate for the forthcoming Council of Lyons.

The main considerations to be taken up by the Council referre the union of the Greek Church, the Crusades, and the general eccle tical reform. In the work preparatory to the Council Bonaventure assigned the leadership.

The antagonism between the regular and secular clergy was causing trouble and even in the preliminary meetings of the Co made itself felt in the open attacks of the seculars. Bonaventure v ously defended the Mendicants; nevertheless, the Second Counc Lyons suppressed all new mendicant Orders excepting the Franci and Dominicans, and left in precarious position the Carmelites and Hermits of Saint Augustine. Fr. Laurence Costelloe (*St. Bonaventur* 103) quotes a satirical triplet directed toward Bonaventure and other Franciscan members of the Council, Rigaldo, Archbisho Rouen, and Paul, Bishop of Tripolis. It runs:

Bonaventure, Rouen, and Tripolitane
Dispense papal laws and unmindful remain
Of their Order which scorns all honors as vain.

Despite his elevation to the Cardinalate, Bonaventure was perm to govern the Order until the Chapter of Lyons was convoked. Chapter elected Jerome of Ascoli Minister General, whereupon B venture was relieved of the office.

Th Second Council of Lyons held its first session on May 7, The two new Mendicant Cardinals, Bonaventure and Peter of Taran were seated to the right of the Pope. Largely through the influen Bonaventure, who was greatly admired by the Greek theologians, union of the Greek Church was sealed June 28. In the papal celebrated for the occasion, after the singing of the Gospel in Greek Latin, Bonaventure preached his last sermon. It was also his last pu

act. Attacked suddenly by an unknown illness, he ended his earthly life toward the dawn of July 15, 1274, in the convent of the Friars Minor at Lyons.

Bonaventure's untimely death at the age of fifty-three was universally mourned. Peter of Tarantaise celebrated the Mass for him and preached the eulogy, taking as his theme the pathetic words of David mourning the death of Jonathan (II Kings, 1:26): *I grieve for thee, my brother Jonathan, exceedingly beautiful and lovable above the love of women.* This text was suggested, no doubt, not only by Peter's personal affection for Bonaventure, but also if not especially by that striking characteristic of his that all his contemporaries, even those who opposed his policies, so strongly emphasized — his wonderful amiability. The last words recorded of him, the comment of the historian of the Council of Lyons, repeat that verdict: "This grace the Lord had given him, that whosoever looked upon him was forthwith irresistably drawn to love him" (*Opera Omnia, X,* p. 67). And to this comment we have nothing further to add, except to remark that as lovableness characterized our Seraphic Father, so it has always characterized his most faithful sons and daughters. If we cannot follow the Seraphic Doctor in his learning and sanctity nor in his life of service for the Order and the Church, there is nothing to prevent us from imitating his amiability, that charming qualty through which he drew all who loved him to the love of God.

✠

The Crucified And The Light Of Lif

Salvator Butler, S

I

St. Bonaventure Interprets Himself

Among the Church's masters of spiritual theology, none is m authoritative than the Seraphic Doctor, and none is in a position speak with sounder wisdom on the spiritual life which the Sera Father exemplified.

Yet the pious individual seeking immediate and practical lear must depend upon less masterful guides, since St. Bonaventure's thou is difficult of access because of his rarified intellectuality and mystic and because of the form in which the thoughts are expressed. Som the lesser men are often chosen because of their Bonaventurian thou but learning from them is not the same as learning from St. Bona ture, for where they do not actually misinterpret, they of necessity more or less of themselves with more or less of the Seraphic Doctor

But St. Bonaventure does not confine himself to any single ma of exposition. At times he is figurative, descriptive, and mystical, at others he is altogether scientific. Again, he is often quite prac and detailed. Could it not be supposed, then, that a confrontatio different types of writing where they bear upon the same subject m could fill out the meaning one of another, and to some extent b the author to iterpret his own mind? Precisions so obtained would a certain guarantee of faithfulness on the one hand, and on the o the more imaginative mystical works could serve to illustrate the d tives and principles of the technical works. They might in this supply a more concrete and accessible material to work upon.

An attempt is made at the end of this article to show the possibi opened up by such a method on the practical level. It consits in lo to St. Bonaventure directly for instruction on the spiritual life, confirming and enlarging upon his doctrine through references t own works, rather than beginning with a modern author and confir or enlarging upon doctrine as presented by him through dissected ments of the Seraphic Doctor accordingly as the selected texts m appear to corroborate the modern system.

Here a passage of the scientific *Triple Way* is illustrated with excerpts from the more mystical and descriptive texts of the *Tree of Life.* Both texts follow the lines of devotion to the Crucified.

II

St. Francis Model for the Scholar

It was well over seven hundred years ago that St. Francis introduced a way of life based upon a simple, direct following of the Gospel texts with Jesus Christ Himself in a personal, very intimate way as teacher and model. As mystical core of this way of perfection, St. Francis advocated the transformation of the heart through love of Christ Crucified.

Times, conditions, habits of thought have vastly and radically changed since that time, but St. Francis with his ideal of the Gospel life, and his seraphic love of the Crucified, is still regarded with loving trust as a model for religious perfection. It is possible, however, that in seeing him through our sentimental, rather than mystical, modern-day eyes we are prone to impose upon him traits that resemble ourselves more than they resemble him. In particular, his reputation for romantic poesy might be examined. Early authors ascribe his spontaneous emotionalism and exuberant affection for the creatures of nature, and his swift, unreservedly whole-hearted response to God less to his temperament, and mostly to an extraordinary grace of union with God. This enabled him to understand things according to what his contemporary biographers called the *Eternal Light.* The emotional poesy would then explain hardly more than the visible shell, leaving the astounding marvel of his inner life with God strange to us and unrecognized. But it is this inner man of grace who is more worthy of our interest and admiration.

It would seem that his tranformation was effected through seraphic love, which indeed enflamed his heart, and at the same time enlightened his mind. The flame of the heart is recognized today; the enlightenment of the intellectual faculties by that same flame is given far less emphasis. We are then left with an incomplete image of St. Francis, and one that does not provide the incentive it should to seek understanding according to the Light which also enlightens the angels, and the knowing of things as well as the loving of them as Christ views them in His own Heart.

St. Francis as a model for the scholar is not immediately obvious for the reason that he himself was not a scholar. He was, however, learned, albeit in a different way. He excelled rather in the fruits of knowledge which others acquire through scholarly industry. It is hardly

possible to suppose otherwise. This would mean throwing the ori biographers into discredit, and consequently dissolving the author our most trusted sources for the genuine Poverello.

Intellectually, he was in fact jubilantly active, but in his manner. Not only was he through his great purity, (as St. Bonave will not let us forget) at home with heavenly truths, but he under the secrets of the created world as well. Celano tells us, "the penet intuition of his heart succeeded in discovering, in an extraord manner, and one unknown to others, the mystery of creatures." (was profoundly learned in what he so generously loved, and knowledge he exulted joyfully.

The gift of wisdom flourished generously in the Poverello. In the "ignículus sapientiae" may glow, or flame up more or less vi Whatever the case, for the Franciscan it is of maximum importan he also cultivate wisdom, that fruit of simplicity and fear of the in which truth and love embrace, and that he respond with d to the Seraphic Father's example in this respect also, lest his hea his head dwell, so to speak, in a soul divided against itself.

III

St. *Bonaventure Teaches the Integral Poverello*

If what has been said is not too gravely erroneous, we might to the discovery that the modern religious in his intellectual lif narily falls short of imitating the Poverello as much as he Although he may approach his studies with devotion in the sense t studies quite willingly for God, he could do more in bringing tha tion to bear upon the act of study itself so as to pervade it. Th of devotion is not applied to the faculties studying in such wise t fervor inspires an approach to the objects of their science with St. Bonaventure calls that "gaze of admiration," whereby he would that truth is wonderful. The mental powers are not so educate they become psychologically disposed through the warmth of d to recognize the scientifically true as being also good and l The scholar of our times, whose heart is divided from his head accustomed to seeking knowledge of things according to the wholeness of the reality they have received from the hand of holy Artisan. He fulfills his scope when he has absorbed knowl things in the form of neatly schematized data.

But if the scholar knew how to apply the fire of his prayerfu to the illuminating of what he has learned to be true he could al it as good and admire it as beautiful, and it is admiration that d

s to perceive what is greater than ourselves, and it is beauty that dis- plays things under the aspect of their perfection. If he could place the immense apparatus of his philosophical and theological knowledge at the service of the rectified and integrated powers of the soul, then he could, grace aiding, turn the full powers of a purified inner eye upon a clearer, truer and grander view of the Sovereign Good and Triune God Himself, and consider under the rays of His own Light the wonderful creatures He has made to mirror His glorious splendor. He would then more accurately conform to the humble image of the Poverello, who through a crucified *mind* as well as *heart* exceeded the puny limits of man to perceive God as all in all, and who in so doing most perfectly conformed to the Incarnate Word.

Our times do not permit professors to establish requirements similar to those of the fatherly St. Bonaventure. They are not likely to insist that their students accompany their speculation with devotion, their investigation with admiration, their observation with enthusiasm, nor do they feel it their obligation to instruct them on how to reflect within the soul upon philosophical and theological theses with divinely inspired wisdom (*Itinerarium*, Prologue, 4). It suffices that they be industrious, methodical, scientifically accurate. Whatever their fervor of devotion, study should remain study, and devotion a matter for the heart.

The method of the Seraphic Doctor presupposes his doctrine of restoring or rectifying the faculties fallen into disorder through the sin of Adam. However, a modern professor, rather than teach the *rectification* of the heart, as St. Bonaventure would have it, is more likely to teach that the heart with its inherent impulses and fondness for imagery falsifies through its very nature the investigations of the mind. On the other hand, the pious religious commonly fears that intellectual investigation in devotion serves mostly to dampen the ardor of prayer — which as a matter of fact it can easily do if the heart is not harmoniously reordered through ascetic discipline.

Indeed, it must be kept in mind, in this regard, that such *rectifica- tion* according to the Seraphic Doctor not only means redirecting of the corporal faculties to the seconding and fortifying of the higher spiritual faculties, but also withdrawing them from the wilful bent toward sen- sible things. He insists firmly on the necessity of detaching them from sensible and corporeal satisfactions. One cannot turn toward one thing without at the same time turning away from another.

There are saints of other ages who bear witness that the heart is by no means doomed to remain a rebel to truth: the heart can and should

serve the mind loyally in the effective pursuit of truth, rather t diverting it therefrom, and the mind can help wonderfully to nu and magnify the aspirations of the heart toward God. Among t saints is the Seraphic doctor, who explained the Poverello for ea generations, and whose explanations remain in our present day for man who has the good fortune to sieze the meanings he intended.

A difficulty still remains in the task of interpretation. To unders St. Boanventure, one must, like him, have the habit of admira But our modern industrial-age minds have lost their faculty for ad ation. Or rather, we habitually dispose of it where it will plac obligation upon our reason lest we be lifted from the safety of the e We are habituated to bestowing a maudlin admiration upon the v glamour of Hollywood, while going to mechanically ordered and sli stream-lined manuals to find our knowledge. How then are we to fo the acrobatic perepities of this thirteenth century theologian? He l among the architects who disported their spirits by deftly balan stone vaults weighing many tons upon lace-crowned pillars as dain flower stems. He rubbed elbows with the artists who in the profu figured ornamentation of their carved porches and stained glass win composed images intended for teaching, and especially to teach t too ignorant to read. Their "Bibles for the illiterate" are found at present day to be so fantastically and intricately involved and develo and so exasperatingly esoteric that specialized archeologists and h graphers are at great pains to decipher them.

Nevertheless, insofar as he is accessible, St. Bonaventure remain able guide to the spirituality which the Seraphic Father embodied, who can teach us who the *whole* St. Francis si. He longed to be tr formed into the Crucified Christ, and the Stigmata assure us tha was so transformed. What then does St. Bonaventure have to tell u fruitful means of imitating him in this devotion?

(*To be continued*)

Giles Of Assisi

CHAPTER I

Concerning the Virtues and Graces and Their Effects and the Vices

The graces of God and virtues are the ladder and the way of ascending to heaven; and the vices and sins are the way and the ladder of descending to hell.

Vices and sins are poison; virtues and good works are the antidote.

Grace attracts grace; and one vice attracts another vice.

Grace is unwilling to be praised; and vice is unwilling to be despised. That is, a man of grace is unwilling to be praised and has no desire for human acclaim; and the man of vice is unwilling to be despised and reproved—which attitude proceeds from pride.

The mind finds rest in humility; and patience is her daughter.

Purity of heart sees God; and devotion partakes of him.

If you love, you shall be loved; if you fear, you shall be feared; if you serve, you shall be served; if you act well toward others, others will act well toward you.

Blessed is he who loves and does not for that reason desire to be loved; blessed is he who fears and does not for that reason desire to be feared; blessed is he who serves and does not for that reason desire to be served; blessed is he who acts well toward others and does not for that reason desire others to act well toward him. And because these are great things, the foolish do not attain to them.

There are three things that are very great and useful, if a man has them he cannot fall into evil. The first is if you endure in peace, for God's sake, every affliction that may come upon you. The second is if you are the more humbled by whatever you do or receive. The third is if you faithfully love those goods that cannot be seen with the bodily eye.

Those things that are the more cheaply regarded and thrust aside by worldly men are honored and received by God and his saints. And those things that are the more greatly loved and embraced and honored by worldly men are still more greatly hated and thrust aside and despised by God and his saints. Man hates all that should be loved and loves all that should be hated.

Once Brother Giles asked a certain friar: "Have you a good soul?" He replied, "My Brother, I do not know." Then Brother Giles said: "Holy contrition, holy humility, holy charity, holy devotion, and holy joy make a soul holy and good."

CHAPTER II

Concerning Faith and the Incomprehensibility of God

All things whatsoever that can be thought of, seen, spoken abou and touched are nothing compared with the things that cannot b thought of, spoken about, seen, or touched.

All the wise and holy men who were, are, and will be, who hav spoken or will speak about God, have not nor will ever say anythin about God that compares with what he is, save as the prick of a needl compares with heaven and earth and all the creatures in them—an more than a thousand times less. For as a mother uses childish speec in talking to her little son, for otherwise he would not understand h words, so in the same manner the Sacred Scriptures speak to us.

Once Brother Giles said to a certain secular judge: "Do you b lieve that the gifts of God are great?" The judge answered: "I believe To whom Brother Giles said: "I will show you that you do not believe and he added: "How much are all your possessions worth?" The jud answered: "They are worth perhaps a thousand pounds." Brother Gil said to him: "Would you give them for ten thousand pounds?" would give them very willingly," he replied. Then said Brother Gile "It is certain that all earthly things are nothing compared with heaven things; why then do you not give these for those?" The judge replie "Do you think that any man does as much as he believes?" Broth Giles answered: "Holy men and women have tried to put in practi the good that they believed and were able to do, and whatever th could not accomplish in deed they accomplished by holy desires; holy desire supplies for a deficiency in the work. If a man had perfe faith he would reach a state such that full certitude would be giv him. Therefore, if your faith is good, your works will be good

To the man who with certitude awaits the great and eternal goo —what evil can any evil do to him? And to the man who awaits t great and eternal evil—what good can any good do to him? To t man who loses the good of all goods—what good can all the angles a saints of heaven restore to him? How can he be consoled, and w can console him? None, except the divine visitation.

Yet never ought a sinner despair of God's mercy as long as [illegible] because there is hardly a tree so thorny and knotted that m [illegible] adorn it. So much the mor [illegible] adorn hi

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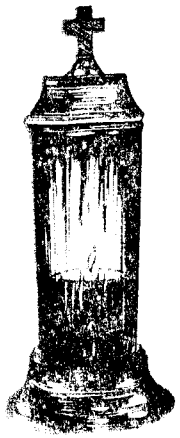

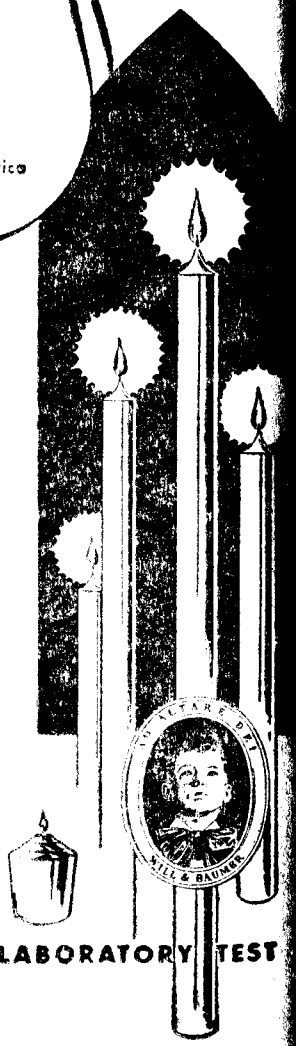

the CORD

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A FRANCISCAN SPIRITUAL REVIEW

VOL. VII, NO. 11, NOVEMBER, 1957

the CORD

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MONTHLY CONFERENCE

The Liturgy of Holy Orders

Fr. Martin Wolter, O.F.M.

When a young man receives the tonsure from the Bishop, thus becoming a member of the clergy, he sets foot on a long path that leads through an entire series of liturgical ceremonies which the Church calls the conferring of Holy Orders. There are the four Minor Orders of *Ostiariate* (or Doorkeeper), *Lectorate* (or Reader), *Exorcistate* (or Exorcist), and *Acolytate* (or *Acolyte*). Then follow the Major Orders of *Subdeaconship*, of *Deaconship*, and of the *Priesthood*, while in a few cases all these may culminate in the fullness of Orders in the *Episcopacy*. In his learned and devotional book, *The Priest's Way To God*, Father Thomas Plassmann, O.F.M. has thoroughly treated all these beautiful and inspiring liturgical ceremonies and prayers. In this monthly conference, therefore, let us content ourselves with a few thoughts on the Franciscan concept of the holy priesthood which may be derived from the Liturgy of Holy Orders.

This Franciscan concept of the priesthood can perhaps be summarized in the words which St. Francis wrote in his *Testament*: "And all the theologians and persons who administer the most holy words of God, we must honor and respect as people who minister spirit and life to us." The liturgical words and ceremonies of ordination teach the same lesson. We must honor and respect the clergy because of their God-given power and dignity. In doing this we shall perceive that God has appointed them to "minister spirit and life to us."

We Must Honor and Respect Priests

St. Paul gives us the reason why we must reverence the holy priesthood when he describes the priestly office in the Old and the New Testament. "For every high priest taken from among men is appointed for men in the things pertaining to God, that he may offer gifts and sacrifices for sins. He is able to have compassion on the ignorant and erring, because he himself also is beset with weakness, and by reason thereof is obliged to offer for sins, as on behalf of the people, so also for himself. And no man takes the honor to himself; he takes it who is called by God, as Aaron was. So also Christ did not glorify himself with the high priesthood, but he who spoke to him, 'Thou

art my son, I this day have begotten thee.' As he says also in anot place, 'Thou art a priest forever, according to the order of Melc edech" (Heb. 5, 1-6).

It is important for us to realize that we do not honor a pr because he has seen fit to "take the honor to himself." Actua neither the man who becomes a priest, nor the fellow-man who obliged to reverence his priesthood, have the decisive voice in matters. But no man can assume the holy priesthood against the of God, at least his permissive will. And though others may stubbor refuse to recognize it, the ordained priest possesses a God-given sac dotal power and dignity which demands reverence from others. T honor and dignity of the Catholic priesthood is not something wh it is man's place to give or to refuse. It is the work and the choice God. "You have not chosen me," said our Lord to the Apostles, "I I have chosen you" (Jo. 15, 16).

In her liturgy of ordination the Church clearly and strikin expresses this truth that the honor of the holy priesthood comes fr God and not from the man himself. The candidates for the priestho do indeed present themselves before the ordaining bishop. But it the Church itself, in the person of this bishop, who calls forth a examines the man to be ordained. For it is indeed a call. First of God in his providence gives the young man the physical, mental a moral requirements for the priesthood. Besides the grace of the tr Faith there are given special inspirations of the Holy Spirit leadi the youth to the seminary door. The rector of the seminary and oth ecclesiastical superiors continue to voice the call of the Lord all t way up through the arduous studies and the lower ranks of order Last of all on the day of ordination comes the final approving c of the bishop to step forward and receive the order of the priesthoo

The selection of the man for the office is thus the choice of Go and of his Church. But the power itself and the graces that accor pany the office also come from God through his holy Church. Th is symbolized simply but powerfully in the rite of the imposition hands. The bishop extends both of his hands and places them up each of the young men in turn. In this gesture we see the divi power and grace as it were, coming down from heaven above to dwe in the soul of the priest. It recalls to mind the description of Christ b ginning his public ministry with his baptism in the river Jordan. "An behold, the heavens were opened, and he saw the Spirit of God d scending as a dove and coming upon him" (Matt. 3, 16). But th

priestly power and public ministry do not come from God directly, but rather through the medium of his Church. It is through the hands, the physical human hands of the bishop, that God wishes to transmit this sacred power. And the ordaining bishop himself received his power and commission from another before him. If we go back far enough we shall see that this divine power has been passed along through human hands from the Apostles themselves.

Immediately following the imposition of the hands upon each individual priest, the bishop prays over them all collectively: "Let us pray, dearly beloved brethren, that God the Father almighty may shower down heavenly gifts upon these his servants, whom He has chosen for the office of priesthood. . ." And again he prays that God would "pour out the blessing of the Holy Spirit and the power of the sacerdotal grace" upon them. The bestowal of the priestly vestments, the chalice, etc. all point out this same lesson and the words of the Preface express it succinctly in calling almighty God "the author of honors and the distributor of all dignities."

When we honor the priest, therefore, we are really honoring God who instituted the holy priesthood. Or perhaps it would be even more apt to say that we honor Christ in his priests. There is indeed a striking similarity between the manner in which God the Father sent his Son into the world on a mission, and the manner in which Christ sends his priests into the world. Our Lord speaks of himself as "him whom the Father has made holy and sent into the world" (Jo. 10, 36). And he admonished the Jews saying: "He who does not honor the Son, does not honor the Father who sent him" (Jo. 5, 23). Then he told his Apostles: "As the Father has sent me, I also send you" (Jo. 20, 21). "He who hears you, hears me; and he who rejects you, rejects me; and he who rejects me, rejects him who sent me" (Lk. 10, 16). It took the light of faith to see the Son of God in Jesus Christ, the poor carpenter from Nazareth, a backward town in the hills of Galilee. So likewise it takes faith to see and honor Jesus Christ in the person of his priests, human and sinful creatures that they are. Such a strong, clear-sighted faith, however, is just what St. Francis possessed and wishes us to imitate. This is the legacy he leaves us in his *Testament.*

"The Lord gave me so much faith in priests that live subject to the law of the holy Roman Church, by reason of their Orders, that even if they were to persecute me I will take recourse to them. And if I had as much wisdom as Solomon had, and were to come upon

poorly-off priests out in the world, it is my will not to preach agai their pleasure in parishes where they are stationed. And it is my w to love and honor them and all others as my masters; and I will n regard sin in them, because I discern the Son of God in them and th are my masters. And I do this for the reason that in this world see nothing bodily of the most high Son of God himself but his mo holy Body and Blood, which they have in charge and they alo administer to others."

Who Minister Spirit and Life to Us

St. Francis tells us that "theologians and persons who administe the most holy words of God, we must honor and respect as peopl who minister spirit and life to us." The Poverello here is quotin from the sixth chapter of St. John's Gospel. It may be well for u to study the context from which he borrowed the phrase.

This is the chapter wherein we read how our Lord spoke to hi disciples and the Jews at Capharnaum and promised them the Eu charist. But their purely human way of looking at things, their hard ness of heart and lack of genuine faith, prevented most of them from profiting by his words. We read how "the Jews threfore murmured about him because he had said, 'I am the bread that has come down from heaven.' And they kept saying, 'Is this not Jesus the son of Joseph, whose father and mother we know? How, then, does he say, 'I have come down from heaven!?" (Jo. 6, 41-42). Jesus patiently explains to them his sublime doctrine, but finally he is forced to point out to them the root of all their difficulties. "It is the spirit that gives life," he says, "the flesh profits nothing. The words that I have spoken to you are spirit and life. But there are some among you who do not believe" (Jo. 6, 64-65).

There is a tremendous lesson for us in this narrative of St. John's Gospel. Here we see dramatized and foreshadowed the age-old problem of the rejection of God's priests. St. Paul tells us that every priest must be "taken from among men" (Heb. 5, 1), yet men continue to cry out: "Is this not N. whose father and mother we know?" They continue to see, with their eyes of flesh, only a human being. It is only with the eyes of the spirit that they can behold in the priest a man of God. Of course there will always be Pharisees, so self-righteous in their fancied perfection, who complain: "This man is not from God. . .we ourselves know that this man is a sinner" (Jo. 9, 16, 24). They overlook the fact that if the priest is a human being at all, he is

going to be something of a sinner, some indeed more, some—thank God! —less. But has not St. Paul shown us the providence of God in all this? The priest, says St. Paul, "is able to have compassion on the ignorant and erring, because he himself is beset with weakness, and by reason thereof is obliged to offer for sins, as on behalf of the people, so also for himself" (Heb. 5, 2-3).

For ourselves at least perhaps we can find the answer to this problem in the liturgy of ordination and the teaching and practice of St. Francis. We know how frequently the Seraphic Father spoke and wrote about the reverence due to priestly hands; we find him kneeling in the mud to kiss the hands of poor and sinful priests. Let us then consider the rite of anointing the hands of the priest.

After the ordination proper, that is the essential rite of the imposition of hands and accompanying prayer, the bishop invokes the Holy Spirit and anoints the thumb and forefinger of each hand of the newly-ordained priests. At the same time he prays: "O Lord, deign to consecrate and sanctify these hands through this anointing and our blessing. Amen." The holy oil symbolizes the divine power and sanctity which now covers over, purifies, heals and sanctifies the weak, sinful, corrupt flesh of the priest's human hands. The glorious results of this holy anointing are then expressed by the bishop's next words: "In order that whatsoever they shall have blessed, may be blessed, and whatsoever they shall have consecrated, may be consecrated and may be made holy, in the name of our Lord Jesus Christ. Amen."

This is the answer to our problem. With the light of faith to guide us and God's grace to spur us on we shall take a truly Catholic attitude toward the holy priesthood. The hands of the priest will still seem human, but we shall not overlook the holy oil of God's grace on those consecrated fingers. The lips of the priest will continue to speak in our human tongue, but in the words we shall discern the breath of the Spirit of God. Then we will understand how St. Francis could say even of the worst priest: "He can be bad for himself, but for me he is good." We will follow in the footsteps of St. Francis, who despite his holiness and graces of illumination, never ceased to consult priests and bishops, to listen to their words, to confess to them his sins and to receive from them the Body and Blood of his Lord.

Every time the priest speaks to us in his official capacity, whether in the confessional, the classroom, the counseling room or the pulpit, sacramental graces accompany the spoken words. Every

time the priest blesses us, graces pour over our soul. Every time the priest administers the sacraments to us, he is channeling graces to us. Thus Holy Orders is a living sacrament, living in the person, the words and the actions of the priest who ministers to us "spirit and life."

THE MYSTIC

Drawn out of self, I am increasingly
Impelled to break through the mysterious
Barrier that divides the world we see
From that which lies beyond. This impetus
To shuck the shell of self and loose the mind
To sedulous invasions of the vast
Empyrean is subtle and is kind,
And yet, direct and firm. The first and last
Of life are merged in infinite release;
And I am swept, though I remain on earth,
Through vistas of sure love and constant peace
Where time and space are lost and death is birth,
Till, like the lowest worm, I am struck dumb
To know the Wisdom from whence I have come.

Mary Margaret Milbrath

Christ the One Master of All Teachers

Sr. M. Frances, S.M.I.C.

When the philosophy of Aristotle first came into the schools of medieval Europe, it came by way of his Arabian commentators, notably Averroes, who had distorted much of his doctrine. The new philosophy was taken up at the great universities, especially Paris, with the kind of reckless enthusiasm that seems always to welcome new ideas, and in consequence a serious evil developed. A thinly-disguised rationalism, taught by the brilliant Siger of Brabant, who followed Averroes, soon infected both the teachers and the students of the University. It became a fairly common opinion that one could remain orthodox by accepting the teachings of Faith and at the same time upholding a philosophy directly opposed to Faith. Saint Bonaventure, himself a recognized Master at the University of Paris, was quick to perceive the danger. He launched a counter-attack on the doctrines of Siger of Brabant, extolling the power of the human mind but at the same time rejecting the supremacy of reason over revelation. To Siger's Avverroeistic deification of the intellect in the person of Aristotle, Bonaventure opposed Christ as the one true Teacher of all men—the Way, the Truth, and the Life.

One of the sermons Bonaventure preached at the University of Paris, entitled *Christ the One Master of All*, includes a clear statement of the mental attitude he required in a worthy teacher. Because the intellectual arrogance Saint Bonaventure opposed in the thirteenth century is stronger then ever in the twentieth, those of us who presume to be Christian teachers may well profit from the Seraphic Doctor's words. The following paragraphs have been selected and adapted from this sermon.

* * *

Since Christ is our one Master, He, above all other teachers, must be honored, listened to, and questioned.

Christ must be honored above all because He specifically reserved to Himself the dignity of the magisterial office. In support of this, Saint Bonaventure quotes from Saint Matthew: *Be not you*

called Rabbi; for only one is your master, and all you are brethren (Mtt. 23:8); and again from Saint John: *You call me Master and Lord, and you say well, for so I am* (Jn. 13: 13). It is not sufficient, however, to honor Christ in word; we are also bound to honor Him in action, by following the pattern of conduct He has laid down for us. *Who does not follow me, cannot be my disciple* (Lk. 14:27).

Furthermore, Christ must be listened to above all other teachers and with the humility and docility of Faith. Here Bonaventure comments on a passage from Isaias: *The Lord has given me a learned tongue, that I should know how to uphold by word him who is weary; he wakens in the morning, in the morning he wakens my ear, that I may hear him as a Master* (Is. 50:4). "Twice he says *he wakens*, because it does not suffice that our ear be wakened to understanding if it be not also wakend to obeying." As Christ teaches not only by word but also by example, so we are perfect listeners only if we bring our understanding into harmony with His words and our obedience into harmony with His deeds. *Everyone will be perfect, if he is like his teacher* (Lk. 6:40).

Christ must also be questioned above all other teachers, but we must question Him only out of a sincere desire to learn the truth, not out of prideful curiosity or probing scepticism. The unbelieving Scribes questioned Christ to test Him; they were not seeking the truth when they approached Him with the smooth request: *Master, we would see a sign from thee* (Mtt. 12:38). Signs indeed they had seen and were still seeing, yet they sought a further sign. Here, Bonaventure observes, we see that "human curiosity knows no limit, nor does it deserve to be led to truth." Therefore the Scribes were told that *a sign shall not be given them but the sign of Jonas the prophet* (Mtt. 13:39). Nicodemus, however, was one of the few who questioned Christ with a pure mind. He *came to Jesus at night and said to Him: 'Rabbi, we know that thou hast come as a teacher from God* (Jn. 3:2). And Jesus gladly opened to him the mysteries of faith because he did not seek signs of power but testimonies of truth.

Once our mind is rightly disposed, Bonaventure would have us question Christ about matters pertaining to knowledge, to discipline, and to goodness, according to the prayer of the Psalmist: *Teach me goodness and discipline and knowledge* (Ps. 118:66). Knowledge, says Bonaventure, is concerned with the cognition of truth; discipline, with the avoidance of evil; and goodness, with the choice of the good.

The first looks to truth; the second, to sanctity; and the third, to charity.

Regarding those things that relate to truth, Bonaventure again warns us that we are not to approach Christ with the purpose of testing Him, as the disciples of the Pharisees tested when they said: *Master, we know that thou art a true teacher,* and then proceeded to set a snare for Him. Because their hearts were not right, Christ rebuked them sharply: *Why do you tempt me, you hypocrites;* (Mtt. 23:18-19); but because they asked a good question, He gave them a true answer: *Render to Ceasar the things that are Ceasar's, and to God the things that are God's.* Regarding those things that relate to the discipline of sanctity, Bonaventure refers to the rich young man who asked Christ: *Good Master, what shall I do to possess eternal life?* (Mk. 10:17). The answer was that he should observe the Commandments, and if he would be perfect, observe the Counsels, for they contain the perfect discipline of conduct toward those things that incite man to sin. Regarding charity, we should question Christ after the example of the doctor of the Law who asked: *'Master, which is the great Commandment in the Law?' He said to him: 'Thou shalt love the Lord thy God with thy whole heart, with thy whole soul and with thy whole mind'* (Mtt. 22:36-7). There Christ showed that *love is the fulfillment of the Law* (Rom. 13:10).

Under these three heads—knowledge, discipline, and goodness—the whole law of Christ is ordered, and our questions are to be directed to Him under these heads. "Every doctrine of the servant-teacher," says Bonaventure, "ought to be ordered toward these three things, that under the supreme Master, he may worthily fulfill the office of teacher. The servant-master ought to aim at the knowledge of the truth of Faith. *I tell the truth, I do not lie, a teacher of the Gentiles in faith and truth* (I Tim. 2:7), Saint Paul affirmed, and Saint Peter said: *For we were not following fictitious tales when we made known to you the power and coming of our Lord Jesus Christ, but we had been eye-witnesses of his grandeur* (II Pet. 1:16)."

The servant-teacher, moreover, "ought to aim at the discipline of sanctity, like Saint Paul, who said: *I have been appointed a preacher and an apostle; that is why I am suffering these things* (II Tim. 1:11-12); because, according to Proverbs: *The learning of a man is known by his patience* (Prov. 19::11). As it is not fitting that a fool teach wisdom, so it is not fitting that an impatient man

teach patience nor an unruly man teach discipline. In morals example moves more than words."

Finally, the servant-teacher ought also "to aim at the benevolence of the love of God and of neighbor. *The words of the wise are as goads and as nails deeply fastened in, which by the counsel of masters are given from one shepherd* (Eccles. 12:11). By these words of the wise are meant the words of divine love, which penetrate to the core of the heart; and they are said to be *given by the counsel of masters from one shepherd* because although divine love is praised and besought by the words of many, as the two Testaments witness, yet it is breathed by one Word alone, Who indeed is the pasture and shepherd of all. These words all proceed from Him and tend to Him. They are said *to be given,* significantly, *by the counsel of masters,* meaning, of those who think the same."

According to Bonaventure, all teachers of the Christian law ought to agree in their teaching, since all are disciples of the one Master and all are obliged to charity. Saint James says: *Let not many of you become teachers, brethren* (Jas. 3:1). This, Bonaventure assures us, is not said by way of prohibiting the communication of knowledge, but only the communication of strange and diverse doctrines that have their source in the minds of men and not in the words of Christ. This is also the plea of Saint Paul: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all say the same things, and that there be no dissensions among you; but that you be perfectly united in one mind and in one judgment* (I Cor. 1:10).

"Dissensions of opinions arise from presumption," says Bonaventure, quoting Proverbs: *Among the proud there are always contentions* (Prov. 13:10). He then turns to Saint Paul for further confirmation: *If anyone teaches otherwise and does not agree with the sound instruction of our Lord Jesus Christ, and that doctrine which is according to godliness, he is proud, knowing nothing, but doting upon controversies and disputes of words; from these arise envies, quarrels, blasphemies, base suspicions, the wranglings of men corrupt in mind and bereft of truth* (I Tim. 6:3-5).

"Since these are the three things that impede the perception of truth: presumption of minds, dissensions of opinions, and despair of finding truth, Christ, opposing these, says: *One only is your Master, the Christ.* He says that Christ is the *Master,* lest we presume upon our own knowledge; He says that there is *one* Master, lest we disagree in mind; He says that He is *yours,* prepared to assist us, lest we

despair. This is especially so because He Himself desires to teach us, knows how to teach us, and is able to teach us, by sending that Spirit of Whom He speaks: *When he, the Spirit of truth has come, he will teach you all truth* (Jn. 16:13)."

✠

ODE TO SUFFERING

Participation in Thy Cross, O Christ,
Is an earthly purgatory.
Or—did I say purgatory?—
No, 'tis heaven to participate
In the sufferings of Christ—
Not in His glory—
If you know the secret!

Alas, so few there are, O Suffering,
Who truly know thee, or can tell
Thy secret meaning.
So thou art lost and become an agony,
A deplorable state,
A veritable hell,
Or, to say the least, a purgatory!

But 'tis for me to embrace
And a heaven of thee to make,
'Cause Christ by His agony
Has taken thy death-sting
And for me has put life immediate
In thy wake
That I may suffer yet sing!

For that is heaven—life,
Supernatural life,
Which is nothing less
Than union with my God—
The bliss of heaven!—
Therefore I'll suffer 'til I die
And then have life and God!

Sr. M. Catherine, O.S.F.

The Crucified And the Light of Life

(Continued from last issue)

IV

The Crucified is a Door to Truth

In the *Itinerarium* he speaks of "a most ardent love of the Crucified the love which so transformed Paul into Christ when was rapt to the third heaven that he declared: *With Christ I am nailed to the Cross It is now no longer I that live, but Christ lives in me.*" He proceeds to speak of how this love absorbed the soul of Francis. Further on he explains that this love has issue in the *way of illumination* that leads to God, which one enters upon only through the *Crucified.* This love then is something that brings with it vision for the eyes of the soul. It is something that attracts the intellect as well as the heart. He explains that Christ is the *door,* and that he who enters by the door of Christ will "find pastures" (*Itinerarium,* Prol., 3).

He again refers to the *door* when he instructs us on the manner of being lifted up out of the things of sense so that one may see both the soul itself and the eternal Truth by means of Christ, Truth itself, Who took upon himself human form. Christ Crucified, then, may be spoken of as a door by which one passes to a kind of vision of divine truth (*Op. cit., IV,* 12).

St. Bonaventure opens the prologue of his *Tree of Life* with the text cited above: *I am nailed with Christ to the Cross.* We should expect to find more clarification on the same matter, but expressed in a different mode. He follows his Scriptural text with an admonition to the follower of Christ that he must strive to realize within himself what these words signify, and which we may safely interpret: *transformation into the Crucified Christ.* But who, in fact, is the Christ whom we should resemble? And what does it mean to be nailed to the Cross with Him? The burden of the ensuing work gives an answer to these questions that is as vivid as a bolt of lightning. And how is a fragile little mortal to become like this most noble and heroic God-man? St. Bonaventure, with his typical, thoughtful kindliness weaves suggestions, counsels, and exhortations into his texts, carefully instructing us on how this is to be done so that we, like St. Francis, might also be transformed into this heroically courageous Master who suffers excruciating torments of both mind and body, while pronouncing "upon His enemies a word of new blessing unheard of from all time (*Lignum Vitae,* 27).

Perhaps compassion is one of his most fruitful suggestions. The affection of compassion is within the natural scope of the human heart. It is quite human to bestow compassion upon a noble and innocent man undergoing cruel and unjust afflictions. But when one has surrounded this Man with the affection of compassion, one finds himself in close sympathy with none other than the good and lovable Son of God. Wherefore, the author explains, using the words of Job: "*Who will grant that my request may come and that God may give me what I look for?* that my whole being may be transpierced, both mind and flesh, and that I may be affixed to the gibbet of the Cross with my Beloved" (*Ibid.,* 26). Surely then we will be looking in the right place when we seek in the *Tree of Life* for clarification on the devotion to the Crucified.

In the *Prologue* Bonaventure speaks of mystical crucifixion with Christ in terms of both *affection* and *understanding.* The burden of his work is designed to stir both faculties. In swift but intensely significant scenes he recounts the story of Christ which covers the whole of Christ-ology. He is here the Alpha and Omega, the beginning and final end of all things. We see Him as the Eternal Word, in His vicissitudes as Incarnate Word among men, and in His final glorious Kingship — and we are one day to resemble Him in this glory. As Bonaventure proceeds, he points out the revealed doctrines of the Faith. They are gleaming rays piercing through rents in the sky. Patiently, he teaches.

He teaches in many ways. He instructs visually, one might say, in his passages on Christ's Passion. In this succession of brilliantly sketched scenes from the Gospel, he depicts the suffering Jesus under the aspect of first one virtue and then the other, and draws the reader through compassion and repentence to come, see, and learn what Christ's virtue is.

Perhaps he is most masterful in his subtle invocation of the Divinity's presence according to His various attributes: truth, goodness, splendor, omnipotence, justice, mercy, and the like. An awesome sense of divine Love hovers there, and profound messages on the purpose of the work of Redemption resound. Divine truths glow like a halo around the vilified, lacerated, and bleeding Body of the Man of Sorrows. His abject wretchedness, having become the inverse of His glory — how could a mere mortal have willed to bear so much — means even more to the reader's astonished mind in terms of the impassible Divinity than it does as a spectacle of abominations which He bore in His excessive mercy to free us from our guilt.

The author's own words may be used to describe the blessed ends

which he desires for us, and for which he is preparing us in these labo of His for our sanctification. In the oration that terminates the work, h prays to the Father that through His Only-Begotten Son, made flesh crucified, and glorified, that He send us the Holy Spirit, "the Spir of Wisdom, so that we might enjoy the vivifying taste of the fruit, whic verily thou art, of the *Tree of Life,* and the gift of understanding b which the perceptions of our minds are illuminated . . . " (*Ibid.*, 49).

Bonaventure does not confine his scope solely to the crucifying o the heart's affections with Christ, however great an accomplishment tha might be. He intends to use the full vigor of his resourcefulness to guid us along the uncharted paths that lie beyond. He desires that the recti fied powers of a purified soul be drawn upward and onward with the help of grace to a view of the *splendor of truth* to which the Crucified Christ is the one and only door. Having become at one with the Son of God, we should also be made to see what He sees.

We would do well to inform ourselves further on the guiding principles involved in this unworldly and lofty project. These are dealt with explicitly in the third paragraph of the third chapter of the *Triple Way* where Bonaventure treats of "the degrees leading to the *splendor of truth,* which one attains by way of Christ's imitation." In concise, scientific fashion, he lays down the method of obtaining the mind's illumination precisely through the *suffering Christ.*

If indeed the *Tree of Life* is composed in view of this same end, we should expect it to embody the same principles, and render service in illustrating the theoretical statements found in the *Triple Way,* and in enlarging upon those principles according to the author's mind. Furthermore, the concrete imagery of the one should so clothe the stark phrases of the theoretical treatise that we should be furnished with no little help in applying the Seraphic Dortor's own directives to our daily efforts to imitate the Saviour as St. Francis did.

V

Two Texts Compared

The comparison of a few passages may show what sort of light the texts of the *Tree of Life* shed upon the *degrees leading to the splendor of truth.*

In the *Triple Way* (III, 3, 3), St. Bonaventure is found giving instructions on how to illuminate the mind by considering *who* the suffering Christ is:

> In the first place, consider *who* it is that suffers, and submit to Him through the assent of the reason, and thus believe most firmly that Christ is truly the Son of God, the Principle of all things, the Savior of men, the Rewarder of all merits.

In the *Tree of Life* (22), he shows us how this is done. He meditates upon Jesus undergoing the death penalty rather than deny that He was the *Son of God*:

> It then came about that our Pontiff Jesus Christ was brought before the council of the iniquitous pontiffs. He confessed the truth, that is, as to whether He was the Son of God, was condemned to the death penalty as a blasphemer, and was made to endure countless insults.

In various ways he presents the suffering Jesus as *Principle of all things.* For instance, in the following passage from the *Tree of Life* (29), the sun recognizes in Him its Creator, while He who is dying is the source and author of life:

> Thereupon, the innocent Lamb, the true Son of Justice, hung upon the Cross for the space of three hours, and during this same time, that visible sun, in pity for its Maker, hid the rays of its light. At the ninth hour, all had been consummated, and the Fountain of Life Itself was dried up.

In the *Triple Way* (III, 3, 3), the author instructs us on the role of *compassion* in getting to know Christ:

> . . .consider of what kind is He who suffers, and become one with Him through compassionate affection, so that you may bestow compassion upon Him who is most innocent, most meek, most noble, and most lovable.

In the *Tree of Life* (21), he evokes compassion. For example, the repentant Peter who had had to look into the pitying eyes of his beloved Master suffering opprobrium, and Whom he had denied, becomes a keen lesson in contrition through compassion:

> O you, whoever you are, who have heard the voice of the bold maid-servant, that is to say your flesh, and have insolently denied, be it in will or in act, the Christ Who has suffered for you, remember the Passion of your most dear Master. Go out with Peter and weep over yourself most bitterly, if He should at any time turn His gaze upon you Who looked upon Peter in tears. *Inebriate yourself with wormwood* of a twofold lament, of compunction, that is, for yourself, and for Christ of compassion. Thus, along with Peter, expiate the guilt of your crime, and you will, as was Peter, be filled with the spirit of sanctity.

The remembrance of Jesus' meekness and noble serenity while undergoing outrages in both word and deed become motives for compassion.

Thus in the same work the author writes (23):

> O sweet Jesus, who will be so hard that he will be able to hear with his bodily ears, or consider mentally those horrible shouts, "Take him, take him, crucify him," without groaning and wailing in spirit!

One feels that the author could hardly rise to greater heights than description of compassion augmented and overflowing into exce love when describing the Magdalene who had been forgiven because of her great love. After describing the Entombment, and loyal solicitude of the women who cared for Christ's bodily need death as faithfully as they had done in life, Bonaventure center inner gaze upon the Magdalene (*Tree of Life*, 32):

> Mary Magdalene was among them. She was borne by such an ardently flaming heart, swayed by such overwhelming sweetness of affection, drawn by such powerfully strong bonds of charity, that all feminine weakness was left forgot. Neither the foreboding darkness, nor the fearful cruelty of the persecutors could keep her back from her visit to the sepulchre. On the contrary, she took her stand beside it and washed it with her tears. The disciples had left, but she did not leave, because she burned with the fire of a divine love. Consumed with ever mounting desire, wounded with unbearable love, she knew naught else to do but weep, and she could burst forth crying those prophetic words which say, "My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?"

Now he invites the reader who dares to follow such sentiments, to with him in supplicating God for the grace of similar compassion love:

> O my God, my good Jesus, in no way is it due me, in every way I am unworthy, but grant me, who did not merit to be with these in body, that by faith, when I do consider thest things, I might know the same compassionating love for You, O my God, who for me were crucified and died, which your innocent Mother and the repentant Magdalene experienced at the actual hour of Your Passion.

One is now imbued with a fuller sense of what he means by the passion he wishes for us in the *Triple Way*.

The author's intellectual agility serves in many instances to give and piercing insights into well-known concepts. It has often been told and so often repeated that we have become inured to it, that innoc is to be esteemed above all things. St. Bonaventure, with a few lines, can renew the old idea in its full and terrifying value. In *Triple Way* (III, 3, 4), through knowledge of the sufferings of Chr he gives us an argument that convinces because we learn

> . . .that *virtue is praiseworthy*, that is, how precious. . .it is. Precious because Christ gave His life, rather than act contrary to virtue.

In the *Tree of Life*, (31), he builds an unforgettable elaboration upon this argument, using a brilliant application of the story of Joseph:

> Acknowledge, therefore, most clement Father, the coat of Your dearly beloved son Joseph. Like a *wild beast*, the hatred of brothers according to the flesh *has eaten him*. In its fury it has trampled his garment, and has besmirched all its beauty with the remains of his blood. See, it bears the marks of five deplorable rents (the Five Wounds). This is, O Lord, the garment which Your innocent Son freely left in the hands of the adulterous Egyptian woman, that is, the Synagogue, since He chose rather to be despoiled of the cloak of the flesh, and descend into the prison of death than to harken to the voice of an adulterous people, and glory in the things of this world. *For reasons of the joy set before him, he endured a cross, despising shame.*

Indeed, one learns what Bonaventure means when he says that virtue is precious.

In keeping with his insistence upon the obligation of restoring the disordered faculties of our fallen state, he deplores the blindness of men who are worldly and follow the impulses of the flesh or conduct themselves according to its prudence. In the *Triple Way* (III, 3, 4), he explains

> . . .that the *world is sensible* was disclosed through the Cross because it is a place in which *blindness* reigns, for it did not recognize the true and highest light. . .

Both the Jews and Pontius Pilate become examples of such blindness in the *Tree of Life* (24). With a little reflection one recalls counterparts in the world our newspapers tell us about:

> Pilate was not unaware that the Jewish people were not spurred on by zeal for justice, but by envy, for he had openly declared that he found not the slightest cause for death in Him. Nevertheless, human fear overcame him; *he filled his soul with bitterness*, and turned over the most pious King to the cruel tyrant Herod for judgment.

The author becomes formidable when he deals with the sin of pride. In the *Triple Way* (III, 3, 4), in instructing on the evil of sin which one learns through the Cross, he says

> . . .that the *world is sensible* was disclosed through the Cross required such a great *price*, such great atonement, and such difficult *remedy*. So much, in fact, did it require that God and the noblest man in unity of person were needed to make satisfaction for arrogance. . .

In the *Tree of Life* (25), he illustrates the malice of proud arrogance.

After describing the shamefully humiliating torments of Christ who had been forced to bear them standing before the soldiers gathered into the Pretorium, he begins to write like a warrior smiting down his enemies in the heat of battle:

> Observe well, O pride of the human heart, which flees ignominy, and aspires to honours, who this is who enters bearing the likeness as of a King, and even so is shamefully dishonoured, as if He were a contemptible slave. This man is your King, He is your God, who was *thought as it were a leper*, and *the most abject of men*, so that He might rescue you from everlasting shame, and heal you from the pestilence of pride.
>
> Woe once, and woe again, to those who after being given such a clearly mirrored image of humility are borne aloft with pride, once *again making the Son of God a mockery*, who because of all the indignities He endured for the sake of men, became all the more worthy of being honored by them. (20)

Another passage (26) illustrates the *difficult remedy* of sin:

> When brought to the place of His torture, He was disrobed, so that when the bruises and lacerations of the flesh inflicted by the blows of the scourge on His back and sides had been bared, He could appear as it were a leper. Thus, so that you might be cured, your Beloved could appear before you pierced with nails, and beaten blow upon blow.

He gives us an insight into what great *atonement* was required (24):

> After He had been made sport of. . . (Pilate) gave a still more cruel order: He should stand naked before the eyes of those jeering Him for the brutal torturers to wash that virginal and most pure Body—cutting wounds into wounds, and beating bruises upon bruises. The Most Precious Blood ran down the sacred flanks of that innocent and most lovable Youth, in whom no guilt whatsoever had been found. . .Behold, the innocent Lamb! So that yu might be saved from a sentence of just condemnation, He chose for your sake to be condemned with an unjust judgment. Behold, He *did pay that which He took not away!*

Such citations could be multiplied indefinitely. Perhaps those quoted above will suffice to indicate in what way the *Tree of Life* might be used to complement the *Triple Way* so that we can be taught directly from the Seraphic Doctor how to make fruitful in ourselves the devotion to Christ Crucified, that same devotion which the Seraphic Father enjoins upon our piety, so that both heart and mind, united in contrition, might be filled with the curing Light from on high. In the words of the *Triple Way* (III, 3, 4),:

> This, then, is how all things were made manifest in the Cross. . . Wherefore, it is the Cross which is the key, the *door*, the way, and the *splendor of truth*, and whoever takes it up and follows it *does not walk in the darkness*, but *will have the light of life*.

The Ascetical Doctrine Of St. Bonaventure

Fr. Agostino Gemelli, O.F.M.

Despite the difference of temperament and environment, there is no dissolving of the continuity between Saint Francis and Saint Bonaventure. Saint Bonaventure is the conscious thought of Saint Francis, carried, a generation later, over a broader field. A summary examination of the principal chapters of Saint Bonaventure's doctrine will make this evident.

Saint Francis never wondered whether God exists, because for him the Invisible was the most evident Being in the world and his love discovered Him everywhere. Saint Bonaventure affirms that the existence of God is a *verum indubitabile*, proclaimed by all nature, stamped on our mind like the seal of the artist on his work; it is a truth and a fundamental good that conditions all other truths and all other goods, just as light, even to those who give no thought to it, makes the sight of colors and objects possible. The originality of Saint Francis—and this seemed like an entirely new discovery in the century of the *De Contemptu Mundi*—was his fraternizing with all creatures in the name of the heavenly Father. Saint Bonaventure, an assiduous reader of Saint Augustine and a disciple of Alexander of Hales, pondered how this paternity could be realized without nature somehow sharing in the divine. Recognizing in analogy the law of the universe, he saw God present in His works, but in each to a different degree, that is, he saw Him under the form of a distant and confused shadow in material creatures, as a distant yet clear *vestige* in creatures that are both material and spiritual, as a very close and very distinct *image* in spiritual creatures. He showed the image of the Trinity in the triple rule of measure, order, and weight that presides over the universe, in the triple principle of matter, form, and the composition of matter that constitutes every essence, and especially in the trinomial, memory, intellect, and will that characterizes the human soul. Hence the interior order of the divinity becomes for

Saint Bonaventure the law that regulates the interior economy of creatures. These end by being a sort of representation, a picture, a statue of eternal wisdom. It is also a book in which can be discerned the brilliant traces of the creative Trinity, the very book which Saint Francis had read.

The soul of Saint Francis was so divinely penetrated with the idea of Christ that the Crucified stamped his body with the seal of His Passion. Saint Bonaventure, who considered the crucifix the greatest of books, made Jesus Christ the center of speculation and action, the center of the universe and of history. His thought, like the body of Saint Francis, was marked with the sign of the Cross, and we might say that he already saw the name of Jesus, which two centuries later Saint Bernardine was to show to the people in a sensible form, stamped on every event and on every soul. That is why he could impregnate knowledge with the Franciscan spirit. The originality of his idea of knowledge comes from the fusion of his natural vocation to study with the vocation to sanctity. He loved God and he loved study; but because the love of God is exclusive, Saint Bonaventure loved study in God and for God, and justified his human passion for it not only by making it serve God but also by discovering God in knowledge as he had discovered Him in nature. He was guided in this discovery precisely by the Franciscan eye, more piercing in him than in any of his confreres who, although certainly saints, were less gifted scholars.

I.

Examine the *De reductione artium ad Theologiam,* a work of twenty pages. It might be called the Franciscan *Discourse on Method,* but with this fundamental difference: the Franciscan method leads to the discovery of God, whereas the Cartesian method sows the seeds leading to the discovery of self. The informative principle clearly expressed in its conclusion: "All knowledge serves Theology," might lead superficial rationalists to conclude that this work is the negation of knowledge and consequently the quintessence of the alleged medieval obscurantism. The truth is quite the contrary: because to serve God is to reign, once all branches of knowledge are founded on theology, that is, on the knowledge of God, they are sanctified by the divinity they symbolize. According to Saint Bonaventure, the scientific disciplines— or to use his expression, the intellectual illuminations —are six in number, corresponding to the six days of creation; and

each one, besides its own doctrinal content, symbolically repeats the three teachings of Sacred Scripture: the eternal generation and Incarnation of Christ, order in life, and the union of the soul with God, or more briefly, faith, action, and the ultimate goal of both.

Let us take an example. The sciences remind us of the mystery of the Incarnation because just as the Word became man, so also a concept becomes visible through the work of the artist. The sciences urge us to live rightly, for again, just as the artist strives to produce a beautiful, useful, and lasting work and it is well received when it fulfills these three conditions, so likewise three conditions are required to live rightly: knowledge, will, and perseverance. Finally, the sciences teach union of the soul with God, for just as the artist lives, enjoys, and glories in his own work, so God delights in, rejoices in, and loves the souls He has created.

One more example. Rational philosophy or eloquence reminds us of the mystery of the Incarnation. Just as the Word became flesh, so also thought becomes word and teaches us how to live correctly, for since every discourse must express truth, coherence, and beauty, so every one of our actions must express proper measure, beauty, and order. This symbolizes the union of the soul with God, because another's speech tells us something, instructs us, and moves us, simply by an inner power of our soul which derives from the one true Teacher, "who has His Chair in heaven and speaks in the interior of the heart." In other words, our understanding is proportionate to our union with God, and the union of the orator with his audience is a pale figure of this.

If Bonaventure's division of knowledge had been sixty instead of six, he would have found an analogy with the Word, with action, and with the goal of life in all sixty. Was this a little game of medieval symbolism? No. It was something more profound. The unity and morality of knowledge, disclosed in its purely transcendental meaning as deriving from God and present in knowledge as well as in creatures, leads us to God as do all creatures. The consequence of this synthesis which precedes but transcends the vain efforts of modern immanentism is the indissoluble fusion (it is more than harmonization) of knowledge and faith in so far as the principle of the unity of knowledge resides in the eternal thought: Christ, the Word of the Father, the light of every man who comes into the world.

II.

The *Itinerarium* is an even clearer expression of the thought Saint Francis. To understand this work, in which Saint Bonavent mounts the pearl of his thought, we must call to mind the fact t he was elected Minister General of the Order in 1257. Away fr his desk and university discussions, his activities, observations, contacts with a great number of people helped him to acquire a v experience which, joined to his mentality as a man of study, was preserve his inborn lyricism from academic arrogance and stamp his writings with concreteness.

We are all born with a passion that becomes the fulcrum of salvation or perdition and which, at a given moment (a moment t generally coincides with maturity of thought and great love) presses itself in a work that synthesizes our whole personality. preceding works, when compared with this one, are but a prepa tion, while the subsequent works either develop or repeat it. know very little about the life of Saint Bonaventure, yet his writin especially his mystical works, are evident proof that he had a passi for the Absolute Good, and for the possession of this Good. He w *a man of desires,* yearning with all his heart that all be lovers union with God. As such, he was soon to suffer from the limitatio which reality opposed to his unlimited passion. I mean all realit sensible reality and that which is more properly intellectual, becau the soul is not satisfied with any pleasure and does not find its re in any knowledge. It sees in the continual change among creatur that everything, both inside and outside us, is locked within u yielding boundaries. Beauty fades even as our senses reach out to po sess it, and our senses droop in the very act of taking possession it. Truth expressed in words shrinks to the measure that our mi has conquered it. The mind itself, in the very pride of conque beholds unconquerable horizons. Desire overreaches possession, havi grasped that form of possession called knowledge, since to compr hend, as the word has it, is to take within us, to enclose within t confines of our individuality. In the face of these limitations, mo or less clearly realized, everyone strikes his own distinctive attitu Some persons clearly see the dividing line between the possible and t ideal and without a struggle stay within the range of the possib These are somewhat narrow-minded, practical souls. There are perso whose gaze leaves, these limits for the unattainable; they remain inacti in their desires for contemplation. These are irresolute souls, dreamer

There are the persons who presume to abolish these limits; they lose themselves in action, which for them touches on the infinite because of its thousand-formed roots and unforeseeable results. These are the souls that tend to immanentism. Finally there are the persons who either because of discouragement or of thirst to reach the ideal, renounce everything they possibly can. These are pessimists or ascetics.

Saint Bonaventure is not found in any of these categories. His attitude in the presence of limitations is the boldest imaginable. It made itself known at La Verna in the autumn of 1259. From his early youth he had already learned from Saint Francis to release the Creator from imprisonment in creatures. Then, Alexander of Hales, separating Goodness from imperfect things, had taught him how to grasp philosophically the Infinite in the finite, and continuing along these same lines, Bonaventure had discovered wisdom in knowledge, that is, the mystery of God. But that was only shifting the limits and not overstepping them. If the torment of insatiability comes from our desire to go to God, then we must reach God. But how? That is the problem, the tragic and eternal problem of humanity which engrossed Saint Bonaventure the day he climbed La Verna in that autumn of 1259. He was then thirty-eight years old. He had been a Friar Minor for sixteen years, a recognized master at the University of Paris for five years, and General of the Order for two. He had come to the mountain of Saint Francis in search of peace, far from prelates and sovereigns, Guelfs and Ghibellines, spiritual and lax friars; far from the valley of masters and students, pen and parchments, commentaries and *summae,* the complaints of friars and the invectives of adversaries. A few of the early Franciscans, veterans of Lady Poverty, were the only ones near him; close by, the rock, the forest of the stigmata, the sky, and the great Saint, Father Francis, ever present though invisible.

The *man of desires* plunges his passion into this living stream of Franciscanism. How can one possess God? "Through love", answered Francis, and he showed him how in the vision of the stigmata. "While I abode there," wrote Saint Bonaventure, "pondering on certain spiritual ascents to God, there occurred to me, among other things, that miracle which in this very place had happened to Blessed Francis—the vision he received of the winged seraph in the form of the Crucified. As I reflected on this marvel, it immediately seemed to me that this vision suggested the uplifting of Saint Francis in contemplation and that it pointed out the way by which that state of contemplation can be reached. The six wings of the seraph can be rightly understood as signifying the six uplifting illuminations by which the soul is

disposed as by certain steps or grades, to pass over to peace throu the ecstatic transports of Christian wisdom." What Saint Francis h attained to the highest degree must with the grace of God be with the reach of every man of good will, at least to an inferior degr Experience and study, Franciscanism and scholasticism, classical my ticism and Greek intellectualism were to meet one another in t full manliness of Bonaventurian thought and present his ascent God in a doctrinal system. According to Saint Bonaventure, these d grees of ascent toward God consist in seeking God in us, outside us, and above us, *per speculum* and *in speculo*, in proportion as cre tures raise us up to God by their beauty and manifest to us Go presence in them by His power. The six degrees of contemplati correspond to the six human faculties: sense, imagination, reason, i tellect, higher understanding, and the apex of the soul. But whe through this ladder of meditation and purification which in its stru ture partakes of Plotinian ascent and which repeats in a new Franc can spirit the mysticism of Saint Bernard and of the Victorines, t soul has leaped to the *apex mentis*, will it have annihilated these limit Not yet.

Nevertheless—and this is well worth noting—everything outsi of us concurs in this ascent. Saint Bonaventure evaluates and uses eve reality for this journey: nature, the senses, the intellect—each one help but no one alone is adequate. An impassible abyss separates the huma intellect from the divine vision. We can go beyond things, but w cannot go beyond our own humanity. There lies the crucial, huma point. Self-deification is the reef that causes all the shipwrecks o thought, including modern immanentism. Saint Bonaventure avoid both immanentism and shipwreck. For him the Mediator and, so t speak, the bridge between humanity and divinity, is Christ. Thus h writes: "After our mind has beheld God outside itself through and i vestiges of Him, within itself through and in His image, and abov itself through the divine similitude shining upon us, and in the divi Light itself in so far as it is possible in our state as wayfarer and b the exercise of our mind, it must still, in beholding these things, tran cend and pass over, not only this visible world but even itself. In th passing over, Christ is the way and the door; Christ is the ladder an the vehicle, being, as it were, the Mercy-Seat above the Ark of Go and *the mystery which has been hidden from eternity*.

". . .this also was shown to the blessed Francis, when, in a transpo of contemplation on the mountain height—where I pondered over th matter that is here written—there appeared to him the six-winge

Seraph fastened to a cross, as I and many others have heard from the companion who was then with him at that very place. Here he passed over into God in a transport of contemplation. He is set forth as an example of perfect contemplation, just as previously he had been of action, like a second Jacob-Israel. And thus, through him, more by example than by word, God would invite all truly spiritual men to this passing over and this transport of soul".

Through Christ, by Christ crucified, human limitation crumbles and desire finally attains to God. But no one pretends to know what this divine embrace is like. The mind, of course, does not comprehend it, because to comprehend it would be to limit it. Just as love which manifests itself in a desire that is greater than ourselves does not have limits, so the true object of love has no limits, and through meditation on Christ, our love "goes so deep that our intellect cannot follow it". We transcend human nature through love, not through knowledge. As Saint Bonaventure reduces all branches of knowledge to theology, so he resolves all desires to the transport of ecstasy defined by him as "an experimental knowledge of God," not from vision but from sweetness, not through the certitude of reason but through the certitude of love.

Fourteen years later, Saint Bonaventure, speaking to the students of Paris in his *Collationes in Hexaemeron*, his swan song, repeated the fundamental themes of this thought and offered them by way of corollary to the wonderful intuition he had developed in his first books, the *Itinerarium* and the *De Reductione*. He concludes that Christ is the center of truth and that whoever would reason correctly must begin with Him: "This is our logic, this is our reasoning which is to be used against the devil who disputes with us." This sentence summarizes the passion that had been working within him throughout his life, the passion that urged him to go from virtue to virtue in search of the wisdom of Christ, which now clearly appears to the Saint in the full knowledge of maturity as the logical connection of all things manifested in the universe. In our relation with God and the economy of the universe, the Word occupies the place of the middle term in the perfect syllogism, and this middle term, because of its evidence and congruity, compels the extremes to agree. The life of Christ is a syllogism in which the major proposition was from eternity; the assumption lay in the Cross; and the conclusion in the Resurrection. This logic, recognizing that each one of us must imitate the Master, teaches us that human life is also a syllogism: birth, death,

and re-birth, of which the middle term is the most difficult. But cannot be re-born without first having died.

Therefore, thought and action converge in the Word. If as tr He is the goal of metaphysics and ethics, as means He is the p from the one to the other; this is our logic. "To this end is all reasoning directed that we may become like God." With these wo so very rich in content which identify the thought of the univer Doctor with the ideal of the Poverello who hated pseudo-philosoph Saint Bonaventure breaks the mesh of intellectualistic logic, gives syllogism instrumental value, as he had previously demonstrated in writings, totally abandoning it in his most original works where creative impulse leads him, and makes love the means of knowledge the folly of love, which is the cross, the logical principle of life.

III

One day in the September of 1260, Saint Bonaventure was at Mo Ripido, near Perugia, with Brother Giles, who was venerated as one the first to have followed Saint Francis and who therefore autho tively represented the strictest observance. With that light irony simplicity that genuine Franciscans know so well, Giles asked: "C an unlettered man love God as well as the scholar?" "Certainly can," was the humble reply of Saint Bonaventure. "An old woman c love Him much more than a master in theology." Brother Giles, ove joyed to find the spirit of Saint Francis in so young and learned doctor, cried out to an old woman who was passing by: "Rejoice, m dear old lady, for I have just learned that an old woman can lo God better than Brother Bonaventure." Saint Bonaventure's answer w not only an act of humility; it also expressed his conviction that lov not knowledge, leads to God. In his desire to lead everyone to ecstat happiness, he longed, as did Francis, to bring to all the pardon th unlocks paradise.

A few years later, while on his way from Foligno to Assisi f the fourth General Chapter, a Brother stopped him near the gates Spello. "Father," he said, "I must talk to you, I need comforting. beg of you not to spurn a humble inferior." A certain amount daring was needed to stop the General in such a way and tell hi one's trouble. Saint Bonaventure immediately left his companion sat down on the grass, patiently listened to the doleful stories of th unfortunate friar and did not leave until he had consoled him. Th

incident proves the attractiveness of Saint Bonaventure, his burning charity, and his religious experience.

That he talked secretly with God could be read in his eyes. Many, like the friar of Foligno, went to him for spiritual direction and comfort. These demands of the faithful are no doubt the origin of all his mystical writings. This was certainly the case of the one he wrote on the perfection of life for the Poor Clares (according to the latest diligent research of the Fathers of Quaracchi), and addressed to Blessed Isabella of France, the sister of Louis IX and foundress of the convent of Longchamps. It also accounts for the *Office of the Passion* which he wrote for the King himself. His shorter works represent the practical development of the *Itinerarium* with something less philosophical and more spontaneous about them, which, while measuring the way step by step, give an insight into the inexhaustible spirituality of the Saint.

The mysticism of Saint Bonaventure is essentially that of Saint Francis expressed in the language of a scholar. For Bonaventure also, the spiritual life begins with the two questions of the stigmatic—the questions which for Saint Augustine synthesized all knowledge: Who are you? Who am I?

Who are you? Being, the scholastics answered, one, true, and good. The doctors of Paris, devoted followers of Aristotle, unhesitatingly called Him the prime immovable Mover. But these definitions do not touch upon experience. No one has ever seen Being; one must philosophize in his quest for the first immovable Mover. Alexander of Hales, the master, had already taught Bonaventure that, if God is not seen (the sight of truth dazzles the mind just as the sun does our eyes), then He is experienced, because there is the knowledge of him who sees in the light and the knowledge of him who tastes in the darkness. Now the knowledge of faith is precisely that in which vision is absent and taste is present.

Saint Bonaventure seems to dilate the pupils of the soul in that darkness of light in order to reach what is beyond sense perception, beyond imagination, beyond intelligence, beyond every created thing. He kneels before revelation and fully accepts the philosophical definition. Yet when he looks into himself, he is aware that he touches God in the abyss of his desire, that is, in the burning desire toward a good that nothing can give and yet which can exist, for this good torments him, and he discovers that it is by desire alone that God makes Himself sensible to us. The man who desires to attain perfection says: "It is enough; this Being you love cannot be perceived by the senses, but

He is *entirely desirable.* He cannot be imagined, but He is *enti desirable.* And you must love Him necessarily whether you wan or not, for the love of creatures does not progress (and consequen begets boredom); and if it does progress, it does not satisfy; and i does satisfy, it is not enough."

This definition of God as the only desirable good, so valuable an understanding of the soul of Saint Bonaventure, correspond what, with a still more consciously critical sense, he was to say in *Itinerarium*: God is the center and circumference of all things, at the same time He is completely outside of all things.

From this there logically follows the answer to the other qu tion: Who am I? Pascal defined man as a thinking reed. Saint Bo venture would have added the adjective "desiring." He examines conscience in order to study its ills, and he invites all who are sear ing for God to look into themselves first, to reach the bottom their own self, made of torment, desire, and will which is ignorant its goal. The starting point is such that anyone can find himself. Saint Bonaventure had begun by stating a dogma or presenting so apologetic argument, very few would have been convinced. But inste he strove to move the heart where the aspiration of the Infinite a the perversion of the finite struggle to devour each other, so that th is no man, from the learned to the uneducated, from the prince to t servant, who does not understand him, nor who remains unconvinc by him.

Yet, self-knowledge is not enough for undertaking the ascent heaven, any more than the sprouting of the seed piercing throu the soil is enough if the sun does not intervene to do its part. Gra is necessary. Furthermore, the desire to mount is already a gift of gra Without grace we can have no desire, and yet without desire cannot grow in grace. Grace begins by inspiring lively desires, th it "gives itself all the more as it finds ardor for good." Whoever h this burning desire, if he trusts in Saint Bonaventure, will find t Saint guiding him from hill to hill with the assurance of a master the prudence of a psychologist.

(*To be continued*)

Fr. Paul J. Oligny, O.F.M., Transl.

FRUSTRATION

I stand upon a grassy knoll
—just gazing.
Encircling me is a gentle breeze,
So playfully as if to tease:
This something I can't see is quite amazing.
quite amazing.
I snatch at it and awed to find
—a flower.
I feel it cur around my arms
With all its many soothing charms—
Itself I cannot claim despite
my power.

I know it's here because I hear
it singing:
Those high-pitched tones in melody borne
So subtly they weave, so swiftly they're lorn. . .
Yet constantly the varying moods
it's flinging.

This tempting thing, I call a breeze,
has power:
I watch it push against the leaves
To try the tears of willow trees,
And press against the petals of
a flower.

If only I could hold it for
an hour—
Just time enough to find a clue
That I its mystery undo—
But such a task is well beyond
my power.

Fr. Anaclete Yonick, O.F.M.

FRANCISCANS DISCUSS APPLIED THEOLOGY FOR LAITY

Over fifty Franciscan friars were present for the opening session of the Franciscan Educational Conference. The convention was held at Our Lady of Angels Retreat House in Saginaw, Michigan, as part of the centennial celebration commemorating the coming of the Capuchins to America in October, 1857.

The Very Rev. Gerald Walker, O.F.M. Cap., Provincial of St. Joseph's Province, and the Very Rev. Cyprian Abler, O.F.M. Cap., local Superior, welcomed the delegates, who had come from Vatican City, Canada, and all sections of the United States.

In his opening address, entitled "The Concept of Franciscan Theology", the Rev. Maurice Grawjewski, O.F.M., of West Chicago, Illinois, president of the F.E.C., discussed the need to stress the Franciscan approach to Sacred Theology.

He also pointed out the various contributions of the Franciscans to the history and development of theology.

Considerable discussion from the floor followed Father Maurice's presidential address. Father Allan Wolter, O.F.M., of St. Bonaventure's University Franciscan Institute, was the discussion leader.

All of the other papers read and discussed at the meeting developed various aspects of the Franciscan Theological Synthesis, a project sponsored by the conference for the purpose of furthering publication of text-books and studies emphasizing the Francisan approach to theology.

Opening the session on Aug. 21, Father Cyril Shircel, O.F.M., of St. Mary's Seminary, Lamont, Ill., delivered a paper on "The One and Triune God." Father Cyril declared: "Revelation and Theology are destined to make known to us the lovableness of God, who is our end and goal. Discussion of Father Cyril's paper was led by Father Geoffrey Bridges, O.F.M., of San Luis Rey, California.

Father Dominic Unger, O.F.M.Cap., of the Capuchin College, Washington, D.C. read a paper on "The Final Cause of the Incarnation," in which he set forth the common view of the Franciscan school since Duns Scotus that in the present economy of salvation God willed Christ first among all the beings of the universe and that consequently the existence of Christ is not conditioned by any creature or by man's need of redemption from sin.

Father Noel Mcholy, O.F.M., of Santa Barbara, California, and Father Joseph Montalverne, O.F.M., of St. Bonaventure, N. Y. both commented on this paper.

Father Kilian Lynch, O.F.M., of the Franciscan Institute, St. Bonaventure, N. Y., read a paper on the place of Mary, the Virgin Mother of Christ, in the theological thought of the Franciscan school.

Discussion on Father Kilian's paper was led by Father Owen Bennett, O.F.M. Conv., of St. Anthony-on-Hudson Seminary at Rensselaer, N. Y.

Father Berard Marthaler, O.F.M.Conv. of Assumption Seminary, Chaska, Minn., read the next paper on "St. Bonaventure's Concept of Original Justice", in which he pointed out how St. Bonaventure contributed to the deeper understanding of the condition of our first parents and the nature of original sin as "the culpable absence of original justice." Father Roger Matzerath, S.A., of Atonement Seminary, Washington, D.C. led the discussion on this paper.

The final paper of the Wednesday session was given by Father Aidan Mullaney, T.O.R., of Philadelphia, Pa. Father Aidan set forth the theological tradition in the Franciscan Order concerning the infused supernatural virtues.

Four papers were given at the closing session of the Conference on Thursday.

Father Ernest Latko, O.F.M., of Christ the King Seminary, West Chicago, Ill., dealt with "The Franciscan Contribution to the Theology of the Sacraments." "The contributions of the many Franciscan writers in this field," Fr. Ernest declared, "have been monumental."

Father Matthew Herron, T.O.R., of Steubenville, Ohio, led the discussion of Father Ernest's paper.

Father Juniper Cummings, O.F.M. Conv. of Assumption Seminary, Chaska, Minn., developed the Franciscan approach to the theology of grace under the title, "The Theology of Love—a Study in Grace." Among other points Father Juniper emphasized the wealth of Franciscana, or Franciscan bibliography, on the subject of divine grace and many other theological subjects, available in this country, especially at St. Bonaventure University, St. Bonaventure, N. Y. "This century-old institution," Father Juniper said, "retains a spirit of Franciscan liberty and a fraternal atmosphere that is conducive to scholarly work." Discussion of Father Juniper's paper was led by Father Eugene Kubina, T.O.R., of Richfield, Minn.

Father Gregory Grabka, of St. Hyacinth's Seminary, Granby, Mass., read the next paper on "The Treatment of the Mystical Body." Father Gregory pointed out that the teaching of the great Franciscan masters on Christ the end of all creation is at the same time the doctrine of the primacy of the Whole Christ, the head and members in the Church. Father Edward Hanahoe, S.A., of Washington, D.C., led the discussion on Father Gregory's paper.

The final paper of the Conference was delivered by Father Germain Williams, O.F.M.Conv., of St. Anthony-on-Hudson, Rensselaer, N. Y., on the subject "The Last Things: The Return of Man to God."

Discussion of Father Germain's paper was led by Father Aidan Carr, also of St. Anthony's-on-Hudson, Rensselaer, N. Y.

At the meeting of the Commission for the Theological Synthesis, sponsored by the Conference, two new members were elected: Father Geoffrey Bridges of San Luis Rey, Calif., and Father Walter Bedard of Canada. Three meetings were planned during the course of the coming year. It was announced that all outlines for the Franciscan Theological Synthesis are to be completed by Easter, 1958, when the Commission will meet at Loretto, Penn.

The Library Section reported the progress made on the various projects it has undertaken. The list of Franciscan Subject Headings has been completed and will soon be made available. The section is sponsoring an indexing of the Reports of the Franciscan Educational Conference and of Franciscan Studies. It also proposed to inaugurate a review service for Franciscan librarians on works dealing with Franciscan subjects. The following officers were elected for the term 1957-1960: Rev. Vincent Dieckmann, O.F.M., of Oldenburg, Ind., chairman; Rev. Ronald Wiest, O.F.M.Cap., Marathan, Wis., vice-chairman; Rev. Donald Bilinski, O.F.M., Pulaski, Wis., secretary-treasurer.

RESOLUTIONS

The Franciscan Educational Conference joyfully takes this occasion to extend hearty congratulations to the Province of St. Joseph of the Friars Minor Capuchin on its Centenary and completion of one hundred years of apostolic and seraphic achievement.

Whereas a great wealth of theological doctrine is to be found in the extensive commentaries produced during the golden age of the Franciscan School, be it resolved that the friars be encouraged and exhorted to revise and reprint these works in order to better enhance the integration of past and present Franciscan scholarship.

Be it resolved that the Franciscan Educational Conference continue to sponsor, promote and encourage research and study leading toward an early publication of a handbook of dogmatic theology according to the Franciscan Masters.

Whereas in our day Franciscan friars and sisterhoods as well as the laity realize the need of theology, be it resolved that the Franciscan Education Conference sponsor and promote an adaptation of the above-mentioned dogmatic theology to meet this demand.

Whereas, beginning October 4th, 1957, the friars at St. Bonaventure University are to commemorate a century of educational endeavor, be it resolved that the Franciscan Educational Conference offer felicitations and congratulations to this great Franciscan Institution and its personnel on this happy occasion.

The present slate of officers were re-elected by acclamation.

The Sixth National Meeting of Franciscan Sisterhoods will be held at Cardinal Stritch College, 3221 South Lake Dr., Milwaukee 7, Wisc., on Nov. 29-30, during the Thanksgiving holidays.

✠

ANOTHER SAVED

A dryed-up mass of dead-black dirt
That sighed when drenched by falling rain . . .
One tiny green peeped through the mud
And raised itself to view the storm.
A sunbeam helped the little thing
To stand and stretch its weary limbs—
A smiling violet raised her head—
The sun bent low to kiss its child.

A sinner caught within the bog
Who cried when blest by wholesome grace.
One contrite phrase, "I LOVE!" said he
And raised his head to see the light.
A heart then took the weary man
To help him pray and laungh again.
A smiling face had turned to God—
And God bent low to kiss His child.

Fr. Anaclete Yonick, O.F.M.

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The Liturgy Of Matrimony

MONTHLY CONFERENCE

Fr. Martin Wolter, O.F.M.

Matrimony is generally listed as the last of the seven sacraments of the Church. It might also be considered in a certain sense as the least important and least necessary of the seven sacraments. For the Catholic Church as we know it would be unthinkable without Baptism, Penance, Holy Eucharist and Holy Orders, for instance, but we can well conceive of the Church as existing, and flourishing without a special sacrament of matrimony. In fact many of the early Christian saints lived in marriages that were not sacramental or were the offspring of such marriages. We have only to think of Sts. Monica and Augustine for examples.

On the other hand matrimony is so important that we find it foreshadowed in a sense in the very beginning of God's revelation and pictured in all its glorious fulfillment at the end. For the Fathers and Doctors of the Church speak of the "sacrament" of Adam's marriage with Eve in the garden of Eden, though they mean only that it contains certain elements of the later Christian sacrament of matrimony. And in the last book of the New Testament, the *Apocalypse,* St. John describes the final destiny of the blessed in heaven in terms of a marriage: "I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband" (Apoc. 21. 2).

The fact that marriage thus appears at the very beginning and the end of the Holy Bible, as it were, shaping both man's origin and his final destiny, has a special significance for us as Franciscan religious. For our vocation as a rule springs up from the seed of Christian Matrimony and grows until it flowers forth in what ascetical writers call the "mystical marriage" between Christ and his spouse. Let us then in this conference on the Liturgy of the Sacrament of Matrimony consider how Christian Marriage is first of all a source of our religious vocation, and secondly how it gives us a pattern for our religious life.

Christian Matrimony a Source of Vocations

While St. Monica's non-sacramental marriage with her pagan band, Patrick, may be cited as an example that the Sacrament Matrimony is not absolutely necessary for the development of holi in the Church, it at the same time goes far to prove the valu Christian Matrimony. For the pagan Patrick was no great help to Mo that the father's neglect and pagan attitude toward his son's educa and moral training probably contributed greatly to the religious moral depravity of the youthful Augustine. It was only by an ab dant outpouring of grace on the part of God and heroic effort virtue on the part of Monica and Augustine that they both bec saints and that Patrick was converted before he died. The abs of the Sacrament of Matrimony in the home life of Augustine produced notable dire results which God in his mercy deigned counteract.

In the life of our own St. Francis, however, we find an exa of the effect of Christian matrimony upon the development of a cation to the religious life and sanctity. Francis was born of C tian parents, both of whom possessed the true Faith and in w married life the graces of the Sacrament of Matrimony were at w It is true that Thomas of Celano in writing his first biography St. Francis shortly after the latter's death, gives us a rather unfav ble picture of the parents of Francis. He moralizes about the wor and sinful parents of those times who neglect to bring up their ch ren properly and indicates that the parents of Francis were of same type. But in his second biography written about the year 1 Celano probably admonished and corrected by contemporaries, g us a more favorable report on the parents, especially the mother, wh he terms "totius honestatis amica" ("lover of all that is good proper").

Pietro Bernardone, of course, violently opposed his son's embra the religious life. But after all he was a hard-headed business man an ambitious man of the world. And we must remember that Fra form of religious life was so unusual as to arouse disfavor and dist even with the Cardinals at Rome.

No, we cannot claim that the parents of St. Francis were respon for his vocation. In his case especially the divine intervention stands markedly. Yet the parents provided the first foundations. They to it that he was baptized, educated as a Catholic, frequented M and the sacraments, and practiced Christian virtue in some de

Francis was a decent, high-minded, generous and loyal Catholic when God's grace called him from worldly ways to the life of a religious and a saint. Unlike Augustine his mind had never been confused with heresy and unbelief, nor had his morals been plunged into the mire of corruption. The matrimonial graces in the home of St. Francis had not been without fruit.

If we look to the family of St. Therese, the Little Flower of Jesus, we shall find an even more perfect example of how Christian marriage lays the groundwork for religious vocations. Here the graces of the Sacrament of Matrimony were not frustrated by the perverseness of the human will. Like leaven they transformed the entire home-life and gave to the Church a rich harvest of vocations.

A study of these three vocations, namely of Sts. Augustine, Francis and Therese, will help us to understand more perfectly the importance and value of the Sacrament of Matrimony in relation to religious vocations. The call of God indeed is not bound by anything. Yet here again it is true that ordinarily God's graces flow more abundantly through the channels of the sacraments. Thus the more perfectly this Sacrament of Matrimony is understood and lived, the more easily and copiously will the Church produce vocations to the religious life.

The liturgy of the nuptial mass, the marriage ceremony, and the nuptial blessing bring home to the young couple that the primary purpose of marriage is the begetting of children. It pictures to them children as a blessing of God and asks of the Lord that He would give them fruitfulness of offspring. In our modern world of birth-control this is an important matter. For other things being equal the more numerous the children the more likely will there be vocations to the religious life. St. Catherine of Siena was the twenty third child in her family! Nor is the Church's prayer and the grace of the sacrament aiming at merely physical results. God intends Christian marriage to be the sheltered garden where he will often plant the seeds of religious vocations.

The admonition before the marriage consent, the ring ceremony, the nuptial blessing as well as the words of St. Paul in the nuptial mass all remind the bride and groom of their duties: loyalty until death, harmony and cooperation, mutual respect and love, care for their children. In her liturgy the Church not only teaches these lessons but at the same time she is praying that God would grant them the grace to fulfill these duties each day of their married life. The whole Mystical Body is concerned for the success of this marriage which is

supposed to contribute towards its growth. This is beautifully expresse in the new rite for use in this country. After the ring ceremony th priest extends his hands over the couple and invokes upon them a serie of blessings. After each invocation the entire assembly answers: "Amen.

We religious often forget how much we owe to the Sacrament o Matrimony. Without its admonitions and supporting graces would ou parents have brought us into this world, had us baptized and educate as Catholics? Without it we might have become the products of broken home, weak in faith and trust, undernourished in love, lam in personality. If the graces of matrimony had not abounded in ou homes where would we have first learned those lessons of obedience devotion to duty, harmonious cooperation and unselfish love whic are so important for us as religious? Let us then thank God, the Churc and our parents for the blessings of Christian matrimony. One of th most practical ways of showing our appreciation is to do all in ou power to promote the ideals of Christian marriage wherever we can— in the classroom, in the sickroom, in the pulpit and in the confessiona St. Francis has given us the example. Having seen in his own hom the good qualities and the deficiencies of an average Christian marriag he established his Third Order to bring married people to the Christia perfection to which they are called.

Christian Matrimony a Pattern for Religious Life

St. Bonaventure in his Commentary on St. John's Gospel tells u that there are four kinds of nuptials: (1) Bodily, (2) Spiritual, (3) Sacramental, (4) Eternal. The first is that of ordinary marriage, th second is the espousal of a soul to God, the third is that union of Chris and his Church which St. Paul calls the "great sacrament." The fourth is that wedding feast in heaven mentioned by Christ and described als in the Apocalypse. In all these nuptials we find a difference and ye a likeness, a variety and yet a unity. Like God's plan for creation w find a certain order and dependence. The ordinary marriage is lik the humble dust, small but the building block of the universe. Th spiritual marriage is stately and inspiring like the cedar of Lebano The sacramental marriage of Christ and the Church resembles th majestic grandeur of snow-capped Mt. Hermon. The eternal marria in heaven is pictured by the vast expanse of blue sky stretching aw into infinity.

We have already seen how the towering tree of a religious voc tion springs from the more humble soil of Christian matrimony. No is it hard to discover the interdependence of each of these forms o

marriage. But the unifying theme, the similarity of pattern that makes one like unto the other is LOVE. For religious it is important to realize that this love is of a very special kind, a type that can be best understood by us humans in terms of matrimony. And love of a spouse is the life of love that God expects of us.

It is true that both in the Old and New Testaments God makes use of the figure of fatherhood and motherhood to express his love and care for his creature, man. As children of God we are to thank him, obey him, love him. But in asking us to be his spouses, the Divine Lover raises us to a higher dignity. Our relations with God assume a more mature and responsible character. He now asks us to be faithful, though he knows we could be unfaithful. He expects us to give service, not slavishly, but freely as a devoted lover. He allows us to share in his own work, but he awaits our cooperation. By divine grace he impregnates us with something of his own life, and then he looks for us to bear fruit.

God himself points to matrimony when seeking to make clear his love for us and the kind of love he expects in return. We can well afford then to look to Christian matrimony, particularly as it is described in the liturgy of the Church, as a guide to understand and perfect our religious life. St. Bonaventure directs us in the same manner when he says that the *spiritual* marriage is the one proper to religious. This marriage, he adds, is *begun* when we enter religious life, as *ratified* by the vow of profession, and is *consummated* by the perfect fulfilment of our promise.

We *begin* our spiritual marriage when we enter the religious life. At a wedding the bridge, having put aside ordinary street clothes, arrays herself in her shining white bridal gown. So also the religious is to put aside the things of this world and having made a good retreat and confession puts on the white robe of sanctifying grace. The old custom of the father of the bride giving away his daughter in marriage recalls the important scriptural passage: "A man shall leave his father and mother, and cleave to his wife, and the two shall become one flesh" (Matt. 19, 5). St. Paul has his own commentary on this when he states: "But he who cleaves to the Lord is one spirit with him" (I Cor. 6, 17). If only married people and religious would take this seriously! How many a marriage in the world has been spoiled because husband or wife did not really "leave father and mother" and instead allowed their parents to interfere with the happiness of their marriage. How many a religious has been held back from reaching

sanctity because of inordinate attachment to relatives. Whether married in the flesh or in the spirit, one's first loyalty is to the spouse.

Before performing a wedding ceremony the priest gives the young couple a rather lengthy and solemn admonition or instruction. So likewise does the Church give us religious an entire year of instruction in the meaning of religious life—our Novitiate year. As we listen to some of the phrases of the marriage exhortation we religious ought to realize how much of it applies even more forcibly to ourselves. "You are about to enter into a union which is most sacred and most serious. . .it will bind you together for life an a relationship so close and so intimate that it will profoundly influence your whole future. That future, with. . .its joys and its sorrows, is hidden from your eyes. You know that these elements are mingled in every life, and are to be expected in your own. And so, not knowing what is before you, you take each other for better or for worse. . .until death. . .Henceforth you belong entirely to each other; you will be one in mind, one in heart, and one in affections. And whatever sacrifices you may hereafter be required to make to preserve this common life, always make them generously. Sacrifice is usually difficult and irksome. Only love can make it easy; and perfect love can make it a joy. We are willing to give in proportion as we love. And when love is perfect, the sacrifice is complete."

Our spiritual marriage is *ratified,* says St. Bonaventure, by the vow of profession. The ritual of marriage entitles the essential act of the marriage ceremony—the *consent.* For it is by a free act of the will by mutual consent, that the bride and groom bind themselves together for life. So likewise do religious take their vows, for a vow is always a free and deliberate promise made to God. Just as in the marriage ceremony the priest asks the bride and groom whether they wish to take each other, so also in the profession ceremony the representative of the Church puts the question: "What do you ask of the Church of God? (or) what is your petition?" If later on our life runs into stormy waters, we can only say to ourselves: "Brother, (or Sister), you *asked* for it!" For it was after a careful and solemn instruction that we freely took upon ourselves the obligations of religious life.

We should note here that the bridal couple pronounce their vows before the altar of God and with the priest joining their hands with his stole or his fingers. Then he confirms their union with the blessing of the Holy Trinity. Similarily the Church official receives the vows of a religious. In both cases it reminds us that the vows are a religious and solemn act, performed in the presence of the Lord. Of our own

will we assume these obligations, but we can not of ourselves put them aside. God has witnessed our pronouncing the vows; He will also be watching to see how we observe them.

The blessing and bestowal of the wedding ring is a beautiful symbol both for married people and for religious. The priest prays: "Bless O Lord, this ring. . .so that she who wears it, keeping faith with her husband in unbroken loyalty. . .may live with him always in mutual love." The ring is then put on the finger "as a pledge of fidelity." Despite the ceremony and prayer of the Church, despite the grace of matrimony, many Catholics still prove unfaithful to their marriage vows. But how much worse is it when religious are unfaithful to theirs! Sometimes, like an unfaithful wife, they go so far as to divorce themselves openly from their true Spouse. At other times the infidelity is only partial or secretive. Yet how much easier we have it in this respect than do husbands and wives. We do not have to worry about whether *our* partner may prove unfaithful, we need only take care of our own obligations. The husband or wife may with some reason complain that they received a bad bargain in their human partner. But have we any grounds of complaint against our choice, Christ himself?

Our spiritual marriage is *consummated,* says St. Bonaventure, in the perfect fulfilment of our promise. In the nuptial blessing which takes place during the Mass that follows the wedding, we see how the Church prays that this marriage of the husband and wife may "be rich in children. . .(and may) they see their children's children to the third and fourth generation and enjoy the long life they desire." St. Bonaventure tells us that the virgin espoused to Christ is even more rich in children than the wife, for she brings forth her children, which are good works, not just once a year, but every day. And, the Seraphic Doctor adds, these children, the fruit of our union with Christ, will not die. In the form of merits in heaven they will live forever and will go before us to prepare a place for us with our heavenly Spouse.

Thus does the Liturgy of the Sacrament of Matrimony teach us to appreciate what the Church is doing for Christian family life. At the same time it points out to us the sublime dignity of our own spiritual marriage as religious. Let us conclude then with the words of St. Francis in his *Letter To All The Faithful*: "We are spouses when by the Holy Spirit the faithful soul is united to Jesus Christ. . .O how holy, fair and lovable to have a spouse in heaven."

The Restless Lover

Fr. Stanislaus Siers, O.F.M.Cap.

Blessed Raymond Lull was a mystic, philosopher, poet, missionary and martyr. But what shall we call him as we speak of him here? I think it would be most precise to speak of Raymond here as 'the lover." I say this because any titles we might attach to him are all contained in the title of 'the lover." It was precisely for, in and through love that he was a mystic, philosopher, poet, missionary and martyr. The object of his love—well, we shall see.

Born sometime between 1232 and 1236 on the Island of Majorca, Raymond grew up as an entertainer at the court. The surroundings of such a life, we can imagine, were hardly conductive to making a saint of Raymond. All created beauty caught Raymond's eye—and heart. And he delivered himself up to all these beauties. His creatural loves, instead of leading him to God, turned him away from this only True Love. Even while he was married and had two children, he was attracted by this and that new feminine find. So far, it seems a wonder that Raymond should be counted among the blessed, does it not?

At first he repeatedly resisted and feverishly fought his conversion. But when it did take hold, it rooted itself so deeply in his soul that he suffered all—yes, even the loss of life itself—for the love of his new and lasting Beloved One, Christ.

It took five appearances of a vision of the bleeding, crucified Christ to snatch the love of this lover, Raymond. Still he was perplexed. Our Lady then appeared to him, strengthening him. Finally he surrendered. Now came the conversion, not of faith, but of love. He found happiness not in loving created things in themselves but in loving their Creator. This blazing flame of love was transformed into a "theophilos"—a lover of God, and of God Alone.

Along with Raymond's own conversion of love came a burning desire to convert the infidels. Like St. Francis, Raymond was not satisfied with his own love for God. He was restless until he could make others burn with love for God. Raymond, then, made the Moors the target of his darts of love for God. St. Francis had set the pattern

for him with such a mission of love just about fifty years before Raymond began his work. While the crusaders had been battling the Moors to conquer them physically, St. Francis had been battling them for a spiritual conquest. So too, Raymond was determined to bring the Moors to their knees, not to be a footstool for a human conquerer but to adore the God-Man, Christ.

After hearing a sermon on the Seraphic lover St. Francis, Raymond burned with such love that he immediately set about formulating his plan of attack for the spiritual conquest of the Moors; this he did with ardent hope that he would be able to give his life for his Beloved. His plan was to seek martyrdom, to give the True Faith to the Moors through writing and preaching and, finally, to establish training centers for missionaries.

The realization of his dependence on God in this undertaking is evident from the fact that he made pilgrimages for two years before beginning his missionary work. God's providence accompanied him on these holy pilgrimages for after giving all his riches to his family and the poor, he begged his way.

After returning from his pilgrimages Raymond retired to prayerful solitude for some time. It was at this time that he received his inspiration as to the method he was to adopt in order to bring Christ to the Mohammedans. With this inspiration he began his battle; his weapon, the pen. Surely his life was one of exceptionally great literary achievement for he wrote voluminously in Latin, Catalan and Arabic.

With the intellectual abilities God had given him, Raymond studied for nine years; these studies included everything necessary for his spiritual battle against the Moslems. His ideal was to make the truth so unshakably convincing to the Moslems that, if they wished to be reasonable, they would have to reject Averroes and the Koran.

Raymond realized that a European missioner would be a hopeless failure in apostolic work among the Mohammedans unless he were trained to cope with oriental culture and cults. With the aid of King James II, therefore, he established a missionary training center at Miramar. It was, in fact, only after James had found Raymond's works favorable (having had a Franciscan friar examine them) that James decided to give Raymond the necessary aid for the missionary training center. The Friars Minor took charge of the school. Its existence, however, was ephemeral and its accomplishments fell quite short of success.

This was not the last of the disappointments in store for Raymond.

But we must not forget that Raymond was a lover—a true lover—and disappointments suffered for the sake of the beloved one only serve to intensify true love. His attempts to stir the interest of kings and some popes, in his project, were hopelessly brushed aside.

Nor was this the end of what was, humanly speaking, a life of failures. He experienced a most terrifying trial of despair. So terribly tormented—he yet loved his Beloved. Here he proved that the love he had for his Beloved was an invincibly true love. Amidst this tormenting trial he set sail for Tunis, ready to endure hell if he could please his Loved One. This was one time that Raymond was not left without consolation; after boarding the ship Raymond was filled with a soul-stirring joy. The Beloved had rewarded His lover.

Now at Tunis, his dream of preaching to the Moslems finally became a reality. In disputing with Moslem theologians he began gaining converts to the Faith. Seeing this, the Mohammedans were not long in ridding themselves of Raymond. These Moslems were not the gentlest type of people and so Raymond suffered under them somewhat before being deported.

Now news of Celestine V's election to the papacy reached Raymond. He felt confident of finding sympathy in this pope for Celestine was a holy hermit at heart. After only a few months' reign, however, Celestine abdicated and so Raymond's hopes were shattered. Raymond solicited aid from Celestine's successor, Boniface VIII, but Boniface had too many other problems to cope with. But all this the lover offered to his Beloved One.

One consolation to Raymond was the interest the Friars Minor showed in his enterprise. Perhaps this had some bearing on his joining the Franciscans. Old in body but fresh and still restless in spirit he became a Franciscan tertiary. Providential? Surely, for such a tremendous lover was a true Franciscan, tailored of the same material as the Seraph of Assisi and the Seraphic Doctor, St. Bonaventure.

Raymond now journeyed to Cyprus but the fruits of his missionary labors there held little, if any, consolation for him. After spending some time in Paris, Raymond went to the Moors of Bougia in Barbary. This second attempt to bring the truth to these Mohammedans ended in deportation. Once deported, Raymond could not even count his trip back to Italy a success for he suffered shipwreck before being able to touch the European Boot.

When Raymond finally did land on the continent, he sought out Pope Clement V. He gave no ear to Raymond's plans and likewise no

aid with which to carry them out. Raymond was not defeated. Nothing could scratch the precious jewel of his love for the Beloved. Yet he could not rest without trying to arouse an interest in bringing Christ to the Moors. He went to the Council of Vienne (1311) and petitioned the council to revive the crusades, to erect missionary training centers and to amalgamate all the military orders so that they might profit from a more united action. All this pleading seemed, at the time, to go unheeded. But the Beloved One, for Whom Raymond was spending himself, while withholding consolations of success in this life, was storing up treasures for him in heaven. Raymond was to see results of his tireless pleadings only from the heavenly highpoint. Chairs of Arabic, Greek, Hebrew and Chaldaic were, in later years, established at the universities of Paris, Oxford, Bologna and Salamanca. The Fifth Lateran Council in 1512 adopted Raymond's system of refuting Averroism. The Congregation of the Propaganda Fide adopted his missionary methods three hundred and fifty years after Raymond's pleadings at the Council of Vienne.

Even when he was eighty years old Raymond was still restless. The restless lover went to the unbelievers of Africa, preaching the truths of his God, his Beloved. And there he showed how profound his love really was, for he preached until he was stoned. Left for dead—although this lover's heart still beat with life—he was rescued by some Genoese sailors. But while on board ship Raymond, the gallant lover, went to his Beloved.

Humanly speaking Raymond's life would seem to have been one gigantic failure; this is not so, for the things that Raymond had tirelessly pleaded for during his life found their realization in subsequent centuries. This, in fact, must crown his glory all the more for he labored, seemingly in vain, yet with all his might for his Beloved. He labored in love; and a true lover seeks to reward, save the one he loves.

✠

MONK'S NOEL

Starlight, starbright,
it's hard to pray tonight.

That pigeon on the roof,
gone white dominican,
is chanting high above
our minds' capacity.

From shrubs, and more aloof,
the brown franciscan wren
carols a tale of love
for hearts, too heart-ily.

Starlight, starbright,
two might be one tonight.

Raymond Roseliep

CONCERNING CHRISTMAS

I am the Word that is, the Thought that flows
Incessantly through the fine Mind of God.
I am the coexistent Son He knows
In unbeginning endlessness. The rod
Of universal rule is Mine to hold
In triune reign of Spirit, Father, Son.
Mine was the vision, and I cast the mold
Of earth by willing so it should be done.

The galaxies are Mine. And time and space
And all the measurements of man were set
By My Own Hand that lifted up the race
From primal slime. I am the Law, and yet
Tonight I choose a simple guise, and mild.—
Tonight I am content to be a Child.

Mary Margaret Milbrath

The Vocation Of A Brother

Fr. Thomas Plassmann, O.F.M.

We often hear people dispute the question: Which state is more perfect, the clerical or religious? St. Francis of Assisi would consider the question foolish and simply says: What I am before God, that I am and nothing more! However, the question is not altogether without merit and may at least serve as a wholesome pastime, but to answer it properly we must distinguish and define our terms. By state is meant a state in life. We have the clerical or priestly state, the religious state, the marriage state, the celibate state, the state of widowhood, etc. It is easy to determine the highest of these states. The priesthood or the clerical state was planned by God from all eternity, was instituted by the great High Priest Jesus Christ Himself, was endowed with singular power and graces, and was given charge of the highest office on earth, namely, to consecrate and watch over the real body of Christ, that is, His holy Church. But the highest state is not necessarily the most perfect state in spiritual merit. When we speak of perfection in the spiritual life we mean the highest degree of holiness, the full growth of sanctifying grace in our souls, and the perfect union with God. Surely the clerical or priestly state should achieve all this because of its sublime station in God's economy and of the singular and extraordinary graces within its reach. But all this is no guarantee for personal holiness.

A glance at the Old Testament will clarify this point. Melchisedech was a high priest and offered sacrifice to God when Abraham returned from battle. Abraham was not a priest but closer to God than Melchisedech. Moses and Aaron were brothers. The latter was the high priest of the nation, the former was the nation's leader, but not a priest. Aaron sinned against God while Moses remained faithful and rose to the highest degree in God's friendship. So we see throughout the history of the Chosen People that, while the priests and levites remained select classes and tried by themselves to perform the sacred services, God chose numerous prophets and wise and holy men to exemplify the highest type of holiness and to bring His divine message to His people. This lasted until the fullness of time came, when our Divine Savior, the great High Priest and King of kings, appeared to save the world and to found the one holy Catholic and apostolic

Church. The two persons closest to Him were not priests but ranke high above all the Saints in holiness, namely Mary and Joseph. O the eve of His death the High Priest arose in the Cenacle and solem ly instituted the priesthood of the New Law. He said to them: No you have chosen me, but I have chosen you. Lovingly He called the His friends. No further proof than this is needed to show that th members of the Catholic priesthood are chosen and called by th great High Priest Himself.

However, to make sure of one's vocation to the holy priesthoo is one of the most difficult things in a man's life. God could call young man to this high office in a clear and unmistakable manner o voice, but that is not God's way. He furnishes sufficient indication admonitions, and inducements, and provides that physical, moral, an intellectual fitness required for the priesthood, but He leaves the fina decision to the candidate's conscience and free will. Meanwhile the Holy Spirit will guide in this eventful choice the soul that is sincerely humble and willing to do God's holy will.

The vocation to the religious state is very much like the above. The difference is that the priesthood is necessary for the continuance of Christ's work on earth and that consequently the ranks must be filled. This requires a special kind of solicitude on the part of the Holy Spirit Who rules the Church and provides for its spiritual welfare. In a similar manner the Holy Spirit calls men and women to the religious state and provides them with such graces as are needed to obtain a high degree of holiness. Holiness or sanctity is one of the Four Marks of the Church, and in order to sustain and keep alive this mark it is necessary always to have holy men and women in God's Church. The religious brother should take pride in this thought and always remember that he, too, fills a most important post within the organism of the living Church.

The name Friars Minor is St. Francis' own invention. He wanted all the members of his community to be called friars because they were to be brothers in the truest sense of the word, all united with Jesus Christ, the first among the brethern under our heavenly Father. The word minor means lesser, that means lesser than all the rest. By this is indicated humility—a virtue so dear to the heart of the Seraphic Father. If this virtue flourishes in any house, how can there be misunderstanding between cleric and lay, young and old, lettered and unlettered?

To any friar, especially to lay brothers whose duties may not be very exacting, it is of the greatest importance and advantage to pick

out some special occupation as a hobby or an avocation. Such an avocation may not only be of the greatest advantage and profit to the community, but will strengthen and embellish our holy vocation which is the gift of God. Every man that comes to an Order should consider himself a debtor to the Order and make a contribution of all his gifts: physical, intellectual, and spiritual.

The Franciscan Order is unthinkable without a strong lay brotherhood. The Order would cease to be the Order of Friars Minor, if no brothers were admitted. To St. Francis it was essential to have brothers. It was not required that they be priests, and if priests were admitted it was by exception. St. Francis never considered himself worthy to be a priest. If all our priests and brothers were imbued with this singular respect for the priesthood, our priests would never boast of their priestly character before our brothers and our brothers would revere all priests as dispensers of the mysteries of God.

Let us remark right here and now that the proper relationship between priest and brother cannot be established unless it be based on a mutual regard and respect for each other. The ideal example of all Christian perfection is our Lord and Savior Jesus Christ. Years ago there was in one of our convents a saintly brother. When he died there was found in his drawer a slip of paper with the following resolution: I shall see in all my brethren Jesus Christ our Savior. This was the secret of his sanctity and we may well apply it to the relation of priests and brothers. Both see Jesus Christ in the other, but while the brother sees in the priest Jesus Christ in his public life, teaching the people, healing their wounds, and founding the Sacrament of His Love in the Cenacle and on Calvary, the priest sees in the lay brother Jesus Christ in His hidden life, working with His foster father by night. Hence the center of all is Jesus Christ and He is as close to the brother as He is to the priest.

One of the most outstanding characteristics of St. Francis was his hatred of idleness. He could stand no laziness around him. When he saw an idle friar he would call him Fra Musca—Brother Fly. On the other hand, St. Francis speaks with great devotion of the grace of labor. Fearlessly he ranks manual labor with the apostolic work of preaching and teaching. Before God they are all alike. These were the sentiments of that glorious galaxy of lay brothers that have gone before. They were never seen idle. When their work was done they always found something to do that would make others happier, the community more comfortable, and the monastery more orderly and attractive.

In a beautiful little book entitled *The Triple Way*, St. Bonaventure shows three ways which lead to union with God in the spiritual life. Following this pattern I shall point out to our brothers a triple way which leads to their happiness both in this life and the next. We may call these three ways the three H's, namely the Head, the Hear and the Hand. In other words, if these three organs or members of our body are properly directed they will lead after the manner of three ways to the great highway, or we should say the royal highway, where we find our Savior showing the way to His heavenly Father and to temporal as well as eternal peace and happiness.

Speaking of the head or the intellect or reason, it is not necessary that the brother crowd it with all manner of knowledge and information. In fact, St. Francis says, "Let those who do not know letters not strive to learn them." This does not mean that our brothers should spend their days in ignorance. Far from it. There is a vast difference between ignorance and the absence of schooling or higher education. All St. Francis means to imply is that the brothers should not concern themselves about school work or technical learning. This being excluded, every good brother will seek diligently to gather especially in his leisure time such information as may be useful to him in his work and may increase his knowledge of the higher and better things of life. In fact, he will seek to read useful and informative books not only such as deal with the spiritual life but also with other useful information, such as church history, wholesome biographies, and even such specific works as may improve his own occupations and interests. He will also read good magazines and especially such newspapers as deal with the progress and expansion of our Holy Church and ecclesiastical or religious affairs. In every monastery there should be a special library for brothers which contains books and pamphlets the brother may and will read with satisfaction and profit. By all means the brothers should seek to enrich their mind with the wonderful wealth and beauty of our holy liturgy so that when they are in chapel or attend the holy sacrifice and other services, they will relish and appreciate "the wealth and the glory in our father's house."

The world has made rapid progress in all manners of communication since the days of St. Francis. Even television and radio have entered the privacy of the monastery. While these devices may be used with moderation, we should not forget that television is not conductive to the Beatific Vision which we hope to enjoy in heaven, nor that the radio necessarly radiates holiness in the sacred precincts

of the monastery. Unfortunately both television and radio are apt to disturb and distort what St. Francis urged so much, namely, the spirit of prayer and devotion and the practice of the presence of God every hour of the day and the night.

The second way leads from the heart. Our heart is like a magnet which constantly points to the north and this north is God. If a brother's heart points to this sacred north, all is well with him. A brother who does not love prayer or meditation or the presence before the Blessed Sacrament or his Our Fathers and Hail Marys, he is a misfit and there is nothing left of him but the habit that he wears, if he wears it at all. Give me the brother who loves to pray and who seeks to make progress in prayer and I know that I have a great treasure, a pearl of great price. We have seen many brothers all the world over who had lived a long life and whose hands were too feeble to work, but they were still able to pray and to spend their last years joyfully in the golden sunshine of the Divine Presence. A good brother knows how to turn his daily work and even his leisure hours into prayer and thus his life becomes a continuous 'Sursum corda" (Lift up your hearts).

The third way leads from the hand which the brother offers for the service of the Order and Holy Church. As the Psalmist says, "For you shall eat the labor of your hands, you shall be blessed and it shall be well with you" (Ps. 127,2). There is a wonderful movement in many of our provinces, namely, that each brother learn a trade or some specific occupation. If a brother has his heart with God and his hand at useful work, he is happy and he makes everybody else happy. He will take pride in his work and will improve his handicrift from day to day. However, he should not be so involved and taken up with his particular occupation in such a way as to forget the common good and those tasks and services in the monastery which are the concern of every one. A good and useful brother is at home in every kind of work and he is happy to help where he may.

Unfortunately, there has grown up in recent years among some of our brothers the tendency of following the ways and methods of our labor unions. They have their daily program all set. They begin at a certain hour and they will stop work punctually at the stroke of the clock. Certainly it is well to have order in our work and all superiors should see to it that the brothers have ample time for their prayers and necessary recreation. On the other hand, the kingdom of God is not tied down to the stroke of the clock or the jingle of our

bells. Punctuality is a beautiful ornament in any monastery, but when it comes to work and helpfulness we should not be skimpy or selfish in the service of God and our brethren. I propose a new union, a new C.I.O. which every brother and, for that matter, every priest may follow with a good conscience. For as Scripture says, "The Holy Spirit does not give his grace in measure." After all, as the same Sacred Scripture says, "The Spirit breathes where he will." The C.I.O. which I propose reads as follows: Cleanliness, Initiative, Orderliness. We should pick the middle term first, namely, initiative. A brother does not bind himself strictly on routine and orders by the superior. He should obey such orders faithfully, but he should try and go beyond. He should have his own initiative and look for labor and work if he is not tied down to any particular task. When you enter a monastery and look about yourself, you will see immediately whether good brothers look after cleanliness and orderliness. A good brother will look and see that the whole house and all its furniture are always clean and neat. He will get nervous if he sees any dust or dirt anywhere, even in the corner or on the book shelves. He cannot bear to see disorder. Watch him walking along and he will pick up something here and something there, straighten out a piece of furniture, brush away the tracks that some forgetful novice or some other blundering and blustering friar left behind. This is the C.I.O. that every brother should make his own and if he does so, he will not get involved in any of the labor rackets which disturb the peace of our country today.

I do not know if St. Bonaventure had any notion or idea of the triple way which I have proposed to our brothers above, namely, the Head, the Heart, and the Hand. However, somehow he expresses the same thought in his comment on the Book of Ecclesiastes, 7,30: "Only this I have found, that God made man right, and he has entangled himself with an infinity of questions." St. Bonaventure asks the question: When is man right? And he answers as follows. Man is right when with his whole mind and intellect he seeks the highest Truth—and the highest Truth is God; when with his whole heart and all his emotions he seeks the highest Good—and the highest Good is God; when with all his physical faculties and his strength he seeks to perpetuate the creative work of the Almighty.

St. Francis numbers the brothers among the foremost teachers and educators in the Order as well as in the world. They must teach, he emphasizes, not necessarily by word but by their example. Here St. Francis brings to life the age-old axiom which says: "Verbum sonat,

exemplum donat," which is in English: "Word produces sound, but the example thunder." Our brothers have no idea, how much their example means to their brethren as well as to all who have a chance to know and see them in their daily life. There are many examples on hand where young men have chosen the Order of Friars Minor and have become exemplary priests in our Order not because they read books or were instructed by our Fathers, but they were impressed and convinced by the fine and beautiful example of our brothers set unconsciously before them. This method of education cannot be measured by words nor will it be rewarded by earthly praise, but it will be written in letters of gold in the Book of Life.

AN OLD CHRISTMAS CAROL

(*Schoenstes Kindlein, Bestes Knaeblein*)

Dearest Infant, little Jesus,
Most beloved Child Divine!
See, we all invite Thee truly—
Come, our hearts are wholly Thine.

Do not tarry in the stable,
Do not shiver in the cold—
We extend our arms in welcome,
They will warm Thee, and Thee hold.

Oh, we know Thou arts from Heaven,
Though Thou art so small and weak;
But we also know that Thou wilt
Be our Saviour, patient, meek.

So, our hearts we humbly offer
As a cradle, soft and mild;
Come O Jesus, dearest Infant,
Come and enter, holy Child!

When Thou bearest crown and sceptre,
And wilt punish or reward,
Then recall this Christmas welcome,
And with mercy us regard.

From the German, by Marion A. Habig, O.F.M.

Ascetical Doctrine Of St. Bonaventure

Continued

Fr. Augustine Gemelli, O.F.M.

tr by Fr Paul J. O'Li

IV

Now let us proceed to a summary examination of the thought of Saint Bonaventure in each of his short mystical treatises. To peruse them would perhaps be tedious for the modern reader; but he would be rewarded with the knowledge of a profound and distinct ascetical doctrine, of which I have mentioned the fundamental traits in the preceeding paragraphs.

In the first treatise (*De triplici via*, also known as the *Incendium amoris*) which represents, so to speak, the prototype of the Bonaventurian method, the way to perfection is three-fold, hierarchically disposed in the purgative, the illuminative, and the perfective ways. The first leads to peace through meditation, the second to truth through prayer, the third to union with God through contemplation. The first is an examination of conscience based on the fundamental passions: negligence, concupiscence, malice, and the strenuous combat against these passions. It is a rough path which begins with the sting of remorse and ends in joy. It gains strength in pain but is consumed in love. The second leads the purified soul higher, but begins by considering sin forgiven and the grace received in order to arrive at the vision of the promised good. The third one is the highest; and to the soul already purified and illumined, it shows the vanity of human affection in such a way that only the love of God remains entirely worthwhile and satisfying, in which by necessity the other affections are converted even to the unitive perfection of ecstasy. These ways are consecutive, but they have a cyclical development in the sense that each one repeats more fully and more profoundly the general pain of purification, illumination, and union, which is realized in acts of repentance, gratitude, adoration, and love.

In the *Soliloquium de IV mentalibus exercitiis*, a dramatic dialogue between the soul and the interior man, the purpose is the same, although it is expressed in different words. The soul is invited to explore the external world as well as the internal, the inferior, and the superior worlds. In the first part of its travels the soul discovers itself,

noble by nature, disfigured by sin, and reformed by grace. In the second part the soul observes the miserable insufficiency of the world, and moved by the desire to exalt itself and become happy, it is encouraged to purify itself of sin, inordinate affections, and sensible pleasures, and to practice virtue and rise to God by adoration. Finally God gives peace to the soul. This peace will be the more greatly desired if the soul reflects on the final judgment, death, hell (the inferior world) and finally on the joy of heaven (the superior world).

In the treatise on the perfect life (*De perfectione vitae ad sorores*), Saint Bonaventure follows the same procedure. The first step is the examination of oneself, the last is the happiness of union with God obtained through prayer and virtue. Evidently Saint Bonaventure, with a clear intuition of the unity of the soul which is complete at every moment, conceives progress as a spiral always increasing and maintaining the ego at the point of departure until it vanishes in heaven. The first movements of purification are slower because they are wider. Between the illumination and the union the flight is longer than between the purification and the illumination. Thus in the twenty-one steps of the perfective life, in the second and third mental exercises of the soliloquy, he signified in the keen examination of the virtues suggested to the Sisters of Saint Clare, a kind of apparent rest which surprises souls that are striving for improvement and yet seem to be making no progress because the way is longer and more uniform and does not have the rough turns of the first conversion.

V

Let us not forget that this conquest is not obtained without grace, and that the condition for an increase of grace is prayer. "Prayer", says Saint Bonaventure in the first chapter of the *Itinerarium*, "is the mother and origin of *sursumactio*." The expression *sursumactio*, untranslatable and as pregnant with meaning as the rest of the sentence, could be used as the epigraph of the first chapter of a philosophy of action. To pray is the only thing that we can do always and wherever we live. Every prayer (following the implicit principle mentioned above in the religious psychology of Saint Bonaventure) summarizes the triple way: knowledge of one's self, recognition of the divine goodness, and union with God. It is contrition, admiration, and exultation. It begins in annihilation and ends in sublimation. But one can reach this only by centering one's attention, by fully concentrating on the means to this end, thus banishing idle dreams and causing all

trifling human interests to be silent. The Bonaventurian prayer the perfect one: humility, gratitude, detachment, and petition f nothing but God. Can we, indeed, think of asking God for anythi except for God Himself? Saint Bonaventure affirms with a confiden of experience that the ultimate purpose of prayer is union with G and that it must not be interrupted until this union is obtained. It necessary to knock at the door, to weep, and to persevere until t Lord makes us feel His sweetness and until the soul rests upon Hi like the spouse on the heart of her beloved. Ecstasy is not a privileg it is a gift offered to all. To reach it is a matter of the will. Whoev finds this statement bold and beyond experience should ask himse if he prays with the purity of attention prescribed by Saint Bonave ture and if his prayer passes through all the three stages necessary f reaching union. In the better cases—that is, in the cases where praye is not a selfish petition or a passionate imagination—it stays in th first stage and wanders about in the labyrinths of self-knowledge; seldom reaches gratitude and never attains to the "innermost silen of the mind." Notwithstanding, the nuptial banquet is offered to all

To a superficial reader that minute analysis of the stages of pe fection, that hierarchy of the states of the soul, may be as difficult as a pedantic abstractionism. In reality we are the ones given to ab straction, because we live outside of the deep religious fervor of Saint Bonaventure. By living religiously we realize that the degrees and the hierarchy correspond with a concrete psychological analysis of spiritual progress. No one can escape the beauty of his dynamic way of conceiving prayer as a positive effort, sanctity as an exultation, ecstasy as a conquest; a concept that reflects the theory of the will superior to the intellect, which is stated throughout the philosophy of Saint Bonaventure, and the logic of love proclaimed in the *Hexaemeron*, through which this mystic of genius gives us the most philosophical spirituality and the most spiritual philosophy that Christian centuries have been proud of since the time of Saint Augustine. Beautiful indeed is this ideal ascent accomplished by divine grace and the human will, true *sursumactio* of which Saint Bonaventure rapidly sketches a profile when he says that the magnanimous soul is disposed to do good *vigilanter, confidenter, eleganter*, three adverbs that make of our mortal life a work of art. The last adverb indeed reveals the true personality of Saint Bonaventure.

VI

If the *De Reductione* says that the science of Saint Bonaventure is

theology, if the *Itinerarium* maintains that his wisdom and joy are love of God, and the *Hexaemeron* likewise says that our logic is Christ, the mystical treatises teach that his action was prayer, passionate prayer, like the Song of Songs. Of these ten treatises, the ones we have already examined develop the mystical pedagogy of Saint Bonaventure. He who speaks in them is the master. The other five: *Lignum Vitae, De quinque festivitatibus pueri Jesu, Tractatus de praeparatione ad Missam, Officium de passione Domini, Vitis mystica*, examine the life and Passion of Christ, and it is the man who speaks in them; it is the poet burning with love for God that transforms the man and the poet into the saint.

These tracts deserve attentive reading because they introduce us into the intimacy of Saint Bonaventure's spirit, that intimacy of which the saints particularly are jealous because of their great humility.

One can read with two kinds of attention: that of a critic or that of a pupil. To the critic and the psychologist the treatises reveal with what poetic imagination and with what exquisite sensibility Saint Bonaventure conceived of God and how he lived with Him.

Saint Bonaventure, without arriving at the Scotistic concept, already poised all reality on the Incarnation of the Word. He shows an imaginative vivacity in picturing the life of the Master in shining and realistic vision, as in the paragraphs of the *Lignum vitae* that seem like small Flemish sketches written to be illustrated in painting or to be set to music for the edification of the people. But the sketches are not cold. The writer "brings the tender feet to his lips," and kisses the Infant Jesus. He steeps himself in the sufferings of the Redeemer, weeps over His Passion, insists on the thought, so convincing to us, that the Son of God wished to suffer beyond measure not only to save us—for which less would have been enough—but to comfort our pains with His pains, because "he who suffers is the one and only true consoler".

Saint Bonaventure, a "man of desires," had made a thorough study of the Infancy—thanks to the Franciscan tradition, which poetry it expressed supernaturally in the cult of the Infant Jesus. During one of his short rest periods, perhaps at La Verna or in Mugello, he determined to meditate in a new manner on the mystery of the Incarnation. From the need of being identified with the loved one, which is typical of any love; from that obscure desire for paternity which struggles deep within a man; from that assiduous familiarity with the Sacred Scriptures and from the symbolism dear to his time and to his

imagination, there sprang forth a daring idea which he thought new, although the germ is found in the Fathers and also in the Gos The idea is contained in Christ's answer to the woman who decla His mother blessed: "Blessed are they who hear the word of God keep it," and when pointing to His disciples as His family He sa "Whosoever does the will of my Father in Heaven, he is my broth and sister and mother." The idea in the mind of Saint Bonavent was this: how can the devout soul reproduce in itself the mystery the Incarnation, and how, by virtue of the Most High, can it conce and give birth to the Son of God, give Him a name, search for H adore Him with the three Magi, and present Him in the temple acco ing to the Law of Moses? With the boldness of a pure spirit to wh even the most carnal words express nothing but spirit, Saint Bo venture does not fear to compare the signs of the conception of Chr in the devout soul to the pains of pregnancy. Thus, the birth of Chr is accomplished by the realization of good purposes, in brief, by actio which, like childbirth, is effort, liberation, pain, and joy all in o He had already observed in *De reductione artium ad theologiam* th action is incarnation. Now he clearly affirms that good and supernatur action is the Incarnation of Christ in the soul.

The man of the *Itinerarium,* yearning for union with the Divi ity, is enraptured with the evangelical similitude of the vine and i branches, and he develops this figure thoroughly in his prose cantic the *Vitis mystica.* This is a prophetic document of devotion to th Sacred Heart, if we consider that it precedes the writings of Saint Ge trude by some years, and is a forerunner by more than four centuri of the revelations of Saint Margaret Mary. The poetic genius of Sai Bonaventure, steeped in sacred texts and in the poetry of chivalr characteristic of his time, discovers that the wound caused by th lance was a useless and cruel blow to a Heart already wounded by lov Of what avail is the iron of the lance? Love is enough to kill a ma and one dies but once. He means that the wound in the side must hav another meaning besides that of killing a man already dead. His pu pose is to discover the depths of the Heart of Christ, to show, throug the visible truth, the invisible wound of love. And through the desir to identify himself with his Beloved, he makes the Heart of the Mast his own.

With the hypersensitive intuition of men who have taken the vow of chastity, Saint Bonaventure quotes the short verse: *Vulnerasti cor meum, soror mea, sponsa,* and asks: why *soror* and *sponsa* rather

than the simple expression *uxor?* The three words imply three affections. *Uxor* means an affection tempered by custom, while both *sponsa* and *soror* indicate a sublime love produced by a passionate intensity and a serene chastity which preserves passion from its own immanent frailty. All this can be found in the third chapter of the *Vitis mystica.* These few points give us an insight into the man. Who knows what personal tragedies such a temperament together with such a keen mind would have produced if Brother Bonaventure, gifted, as Gilson writes, with both *d'esprit de finesse et d'esprit de geometrie* had not found in Christ Jesus the logical mean between the two warring extremes: passion and reason? It does not matter then, if for him, as for the Master, this mean is called the cross.

Thus the *Vitis mystica,* together with the rest of the treatises and shorter works, in which the Saint's love of God is manifested, serve as an autobiographical confession of the words of the *Hexaemeron*: Christ is the middle term of this syllogism called life. Christ is our logic.

These mystical treatises unfold themselves under the microscope of those who study them. The disciple who seeks therein his own edification with humility of heart will find that they say that sanctity is stupendous, that the ways of the Lord are marvellous, that Saint Bonaventure is a wise and loveable guide, especially because his wisdom has the ardor and simplicity of Saint Francis.

Modern scholars take Saint Bonaventure literally when he asserts that he never experienced ecstasies. But if one can teach nothing excepting what he lives, we have to claim that the master who wrote the *Itinerarium,* the *De triplici via,* and the *Soliloquium* had to have the apex of his soul resting continually in ecstasies, in that silence of love that he so powerfully manifested. Now we are able to understand from what starry heights he drew his courageous action, his calmness in controversies, his serenity in judgment; we can understand the supernatural lyricism which pervades the writings and which practically surrounds the personality of this *summus amator aeternitatis,* absorbed in God and nevertheless mindful of creatures as one who knows that he cannot attain to God except through this ascent, difficult though it may be. For this reason he was quick to leave contemplation for physical activity, intimate silence for human babbling, his One Friend for the wearysome friends of earth, the divine sleep for the tempests of the world.

Neither legends nor miracles strew the path of this mystic; th fore he never became popular. Yet legends and miracles would h befitted him, for he was a seer who saw the soul of things and God souls. Only many years after his death did the story circulate t one day during Mass, while the Saint was considering himself worthy to receive Holy Communion, one part of the divided consecrated Host flew to his lips, and that his last Communion h been like that of Saint Juliana Falconieri—a miraculous penetrati of the consecrated Particles into his heart, because he was not a to receive Holy Viaticum in his last agony. These legends are a p humous homage to that passionate lover of Christ who heralded t cult of the Sacred Heart. If he did not write the Office for the fe of Corpus Christi, it was to leave the honor to his brother in letters a sanctity, Saint Thomas; still, he would have deserved to write it, great a poet was he.

Saint Bonaventure is a poet, a poet in his conception of God a of nature, in his extraordinarily modern theory of aesthetics, in t vehemence of his desire, in his vibrant sensibility that asks for lo and does not conceive of happiness outside the embrace of the Ab lute. Franciscanism, then study, and especially grace, mold the Sai on the foundation of passion and genius; but the foundation remain for while sanctity has its halo in heaven, it has its feet on earth, an that foundation glitters under the restrained Latin and breaks fort into flames of lyricism, so distasteful to philosophers. And yet nothin is more fascinating for the modern reader than to see this passion hel in check by calm, sometimes close, reasoning; by that yearning fo happiness, that confidence in human perfectability which reveals t us a brother in the thirteenth century Doctor. But sanctity divinel transfigures the man, the poet, the thinker, and on his conception o life, serene by natural disposition as well as through the influence o the Franciscan character and spirit, he projects his faith so as to obtai even from this world, "through grace and industry," the joy th cannot be put in words, the joy of transcending the human.

This is the great teaching Saint Bonaventure has bequeathed t man. Others gave it before he did, but no one better conceived it for unlike Saint Bernard and the Victorines, in fact unlike the mystic who preceded him as well as the great number who followed him, he leads man to God not by despising creatures but by valuing them, not by denying life but by transcending it in all its forms. These forms are penetrated with light as with a substantial element and have

Christ as their center. He has said to man: "You can enjoy the happiness of the immortals, provided you convert all the affective and intellective values into the one thing necessary."

Calm in a stormy century, possessing a great knowledge of the world in the quiet of study and the cloister, simple in knowledge, an artist in sanctity, Saint Bonaventure has been recognized as a forerunner of the Renaissance. He is that, particularly for having conceived religious life as a constant conversion, by his feeling for the concrete, and his adherence to reality—all of which permeate his mysticism. But the Renaissance, as glimpsed by Saint Bonaventure with the divine unawareness of inspired souls, is yet to come, for the one we know so deviated from the Christian spirit that it signified a return to paganism. Even the so-called Christian Renaissance was not inspired by the great Doctor, not even when it is represented by Franciscans of genius, even of holiness, nor by those students of his doctrine nor by those who resurrected his concept in the reform of the Observants, such as Saint Bernardine, Saint John Capistran, Saint James of the Marches. They were fighter preachers; he was a philosopher and a poet. They turned to the masses and developed themes within their grasp and suited to their needs; he spoke heart to heart and demanded thought and effort, for sanctity is an aristocracy. They tended toward a vast social action; he set out to make Franciscan wisdom known through the medium of the University and of the Order, and aimed at the perfection and happiness of the individual. They worked for breadth; he for depth. Yet no one more than he dared invite all men—On most noble Franciscan democracy—to the supernatural joy of ecstasy.

In the global unity of his thought, Saint Bonaventure heralds something better than the Renaissance: the advent of the kingdom of God on earth by purification of creatures through love, by the practice of an ever-ascending life sustained by continual prayer and by the gradual realization from act to act of the mysterious divine embrace.

Fr. Paul J. Oligny, O.F.M., Transl.

THE RIVERS RISE

God:
our King is
robed with royalty.
The Lord:
our Power is
mantled wth majesty
Being
alone
living in Trinity,
founding
his throne
in shoreless eternity.
Awful, inaudible,
the rivers rise, Oh Lord.
Their crests hiss and roar:
Long
as the crashing surf,
Strong
as the heaving surge,
So irresistible,
are you, Oh Lord.
Adored,
your revealed word.
Holiness,
your home.
Awesome
your endless
Age.

Fr. Hermes, O.F.M.Cap.

Sayings of Giles of Assisi

Concerning Love

Love is greater than all other virtues.

Blessed is he who is not sated with the things he ought always to desire. Brother Giles said to a certain friar, his spiritual friend: "Do you believe that I love you?" The friar answered: "I believe it." Brother Giles replied: "Do not believe that I love you; because it is the Creater alone who truly loves the creature, and the love of the creature is nothing compared with the love of the Creator."

And a certain other friar said: "Brother Giles, what is it that the prophet says: *Every friend will walk deceitfully* (Jerem. 9:4)?" To whom Brother Giles replied: "I am deceitful to you because I do not make your good my own; for the more fully I were to make your good mine, the less deceitful would I be to you. And the more a man rejoices over the good of his neighbor, so much the more does he consequently share in it. If you wish to share in the good of all, then, rejoice in the good of all. Hence, make the good of others your own if you are pleased with it; and make the evil of others your care if you are displeased with it. This is the way of salvation, that you rejoice over the good of your neighbor and grieve over his evil; and that you think well of others and evil of yourself, and that you honor others and despise yourself.

He who is unwilling to honor others shall not be honored; he who is unwilling to know shall not be known; and he who is unwilling to bear fatigue shall not rest.

The labor fruitful above all other labors is to strive for piety and kindliness.

Whatever is done without true love is not pleasing to God or to his saints.

A man is made poor by his own works and rich by divine works; therefore a man ought to love divine works and despise his own.

What is greater than to know how to praise the benefits of God and to know how to reprove oneself for one's misdeeds? I wish I could have studied in this school from the beginning of the world, if I had lived, and to study in it until the end of the world, if I were going to live—in the school, that is, of pondering and praising the benefits of

God in pondering and reprehending my own wrongdoings. And if should be deficient in reproving my own misdeeds, I would not wa to be deficient in pondering the benefits of God.

You see that mimes and jugglers lavish praises on those who gi them one little piece of clothing; what then ought we to do for the Lo our God?

You ought to be most faithful in the love of him who desires free you from all evil and who desires to give you every good.

✠

NATIVITY

Love, open Your Hand
That it may close
Around my finger and my heart.
He smiles—
At me
And all this place becomes
The silent, sole perfection of a small bright bell
That rings the world to silence.
I have not spoken.
I have sought since spring
Some sound of welcome
For my Son:
A word with all myself pressed out of it;
The word of the shepherds at the door,
The word of this town that sleeps within His light,
The word of this grace-filled, silent Gift who is my Spouse.
I must speak now in small words
And place all my love in them.
My Love—our word
Is: "Lord!"

Cleo McMahon

Book Review

FROM FASHIONS TO THE FATHERS. Hilda Graef. Westminster, My.: The Newman Press, 1957. Pp. 329. $4.00

Hilda Graef's autobiography, more or less camouflaged by the title *From Fashions to the Fathers*, is more than "just another convert story." It is rather the story of the era and of the school of national-political ideology that reached a brutal culmination in World War II. In telling the story of her life, Miss Graef also tells the story of middle-class Germany from the Kaiser to the Frueher, the conditions, ideals, and systems that made Niziism possible, together with her own spiritual transition from Protestantism in childhood to agnosticism in youth and finally to Catholicism in maturity.

A typical bourgeois Berliner, Hilda Graef was born shortly before World War I. She grew to young girlhood through the turbulent era of post-war Germany when revolutionary mobs, inflation, and near starvation were quite normal. Keenly intelligent, living among the intelligentsia, she received her education during the hectic twenties, and began her teaching career just when the Nazis came into power. Because of her mixed Aryan-Jewish blood, she soon found it necessary to leave Germany. She tried to establish herself in Holland, but found the country thoroughly inhospitable. She then went to England and promptly fell in love with the English people and their culture. Out of affection for her benefactors, she embraced Anglicanism and prepared herself for a teaching career in the church. From Anglicanism the step to Catholicism logically followed. After a brief interlude with the Carmelites Miss Graef finally established herself as a writer in the difficult field of mysticism. Now a British citizen, she is quite well known in this country for her studies of Theresa Neumann and Edith Stein.

Miss Graef's book makes fascinating reading especially for those who are more or less familiar with the German background she describes. Her criticisms of German education are especially interesting, for while we in America have been so frequently lectured on the superiority of European education, it is precisely the educated classes that Miss Graef blames for Hitler's rise. The amorality we have come to associate with the cultural Germany of the last two regimes stems, according to her, from the overemphasis on classical studies and German literature—especially Goethe and Nietzsche—and the liberal German Protestantism that sanctioned multiple codes of ethics. It seems inevitable that the impressionable adolescents subjected to the type of educators and education detailed by Miss Graef would almost necessarily have embraced Naziism with unthinking zeal and delight. "Only a few years after leaving school," she writes, "the majority of German university students turned out to be the most ardent supporters of Hitler. A one-sidedly intellectual school education such as I was criticising as soon as I had completed it was, perhaps, not altogether innocent of this. When we received the vote, a year or two after we left school, the great majority of us were certainly quite incapable of understanding any political issues that might confront us." If Miss Greaf's account of her education is factual, it is easy to understand how readily Naziism could be adjusted to the German mentality of the era. For those who wonder how the intelligent German people could possibly have been led into two devastating wars within a period of twenty years,

Miss Graef supplies the answer: the German educational system.

As for religion, Mis Graef again blames her educators for her loss of faith. As a critical and already doubting adolescent, she was still fed the milk-and-water Christianity of early childhood. She progressed in her knowledge of every subject excepting religion; that remained stationary. Her remarks in this matter bear quoting: "When, many years later, I read in Catholic papers about the 'leakage' problems among teen-agers, I remembered my own revolt from all religion at that time of my life. I am not sure whether I should have revolted so violently against a true presentation of Christianity. I quite possibly might have. It seems a natural thing that the soul, too, should rebel at a time when the body passes through a period of crisis, and if such be the case, the worst educational policy would be to enforce external conformity. On the other hand, a presentation of Christianity as it really is, as supra-rational not all irrational, as a religion satisfying all human needs, more especially also the youthful instinct of hero-worship, might well have attracted rather than repelled me. The trouble in my case. . .was that after I had lost my child's faith, Christianity had never been presented to me as a "grown-up" religion. Everything else grew and developed. . . only Christianity was just a sentimental story with some incredible miracles attached. That many of the greatest human minds had not only believed but found their complete contentment in it, remained entirely unknown to me." It was not until Miss Graef had left Germany and had begun working in Anglican theology that she first met a "reasonable" Christianity. The highly rational speculations of the Fathers of the Church became the way back to her child's faith, and to the fulness of Christian life, that she finally discovered in Catholicism.

Shortly after her conversion, Miss Graef, true to the general pattern, felt drawn to the religious life. Her brief sojourn in a Carmelite convent makes one of the more amusing chapters in the book, but one cannot help wondering how a religious house such as Miss Graef describes could long survive. Even allowing for her avowed lack of vocation and for the inevitable lack of sympathy for some of the practices of the cloistered life (and it must be admitted that religious sometimes do confuse the childlike and the childish) the attitudes that prevailed in her monastery leave the reader thinking his own sad thoughts.

Much healthier, in a sense, though far less amusing, is Miss Graef's account of her experience with Theresia Neumann. Although many Catholics in this country were properly shocked at Miss Graef's opinion of Theresia, the story of her meeting with the celebrated stigmatic leaves the reader reassured as to the justification of her position.

On the whole, Hilda Graef's autobiography is well worth a thoughtful reading Educators will find it especially provocative.

G.A.S.

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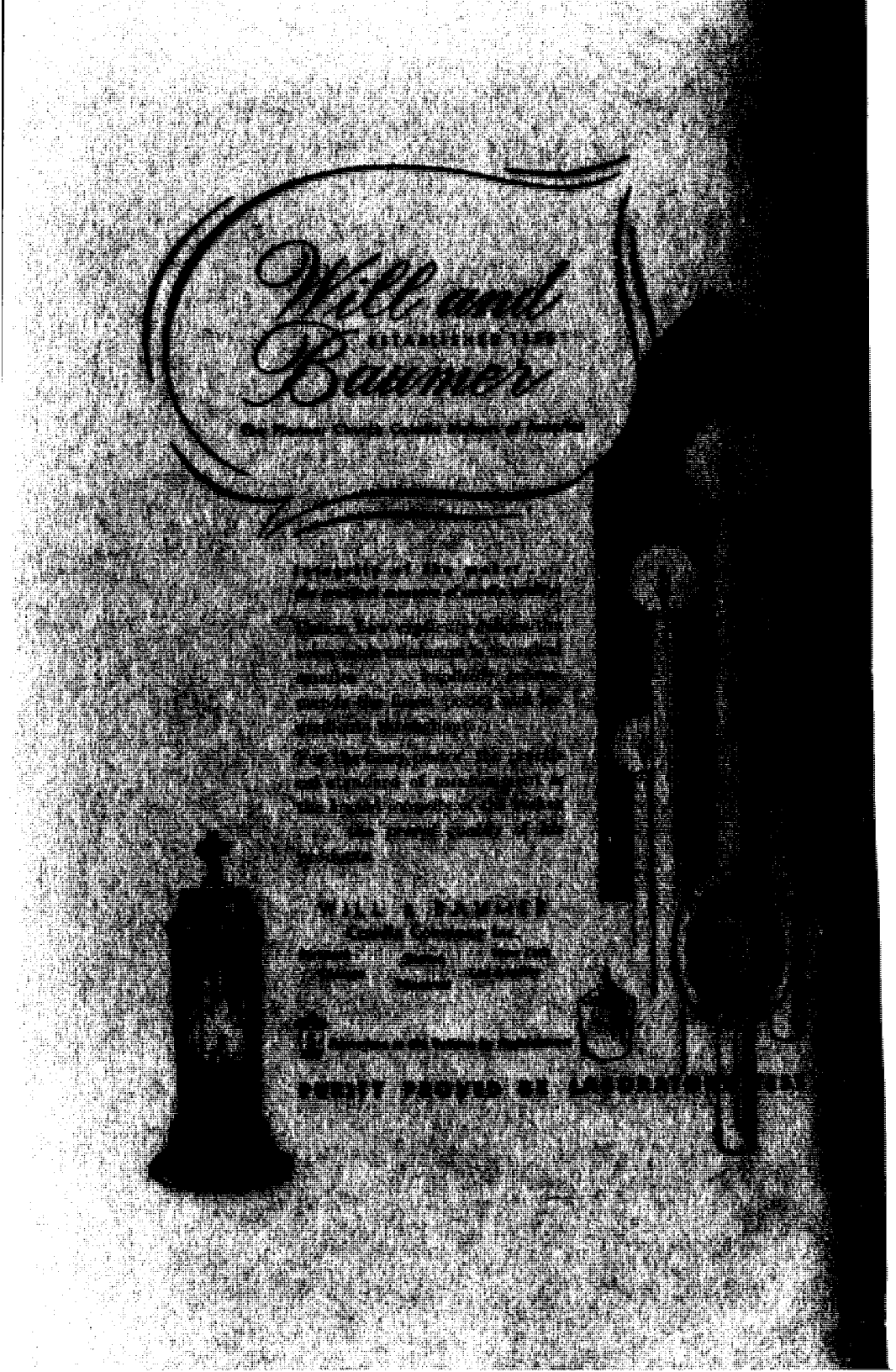
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