the CORD

ST. BONAVENTURE LIBRARY
ST. BONAVENTURE, N. Y.

FRANCISCAN SPIRITUAL REVIEW

VOL. VII, NO. 1, JANUARY, 1957

ST. BONAVENTURE LIBRARY
ST. BONAVENTURE, N. Y.

the CORD

A monthly magazine specifically devoted to Franciscan spirituality is published under the sponsorship of the Franciscan Educational Conference by the Franciscan Institute, St. Bonaventure University, St. Bonaventure P. O., New York. Editor: Eligius Buytaert, O.F.M., Assistant Editor: Sister Mary Frances, S.M.I.C. Managing Editor: Innocent Daam, O.F.M. Editorial Board: Ignatius Brady, O.F.M., Columban Duffy, O.F.M., Allan Wolter, O.F.M. Annual subscription, $2.00.

Entered as second class matter on November 25, 1950, at St. Bonaventure P.O., New York, under, Act of March 3, 1879. All communications, whether of a business or a literary nature, should be addressed to The CORD, St. Bonaventure University, St. Bonaventure P. O., New York. *Cum permissu superiorum.*

CONTENTS

Vol. VIII., No. 1, January, 1958

DIVINE PLAN 1
Fr. Geoffrey G. Bridges, O.F.M.

MON FOR SUNDAY WITHIN OCTAVE OF NATIVITY 7

ICANCE OF DEVOTION TO SACRED HEART 15
Mary Martin Mass, S.M.

RATED VIRGINITY, III 20
Philotheus Boehner, O.F.M.

OF VALOR 26
Titus Cranny, S.A.

in Mouth *by Fr. Anaclete Yonick, O.F.M.* 14
St. Francis *by Sister M. Florian, O.S.F.* 19

THE CORD

A FRANCISCAN SPIRITUAL REVIEW

Published by the Franciscan Institute
St. Bonaventure University, St. Bonaventure, N. Y.

Volume VIII. 1958

MONTHLY CONFERENCE

THE DIVINE PLAN

Fr. Geoffrey G. Bridges, O.F.M.

St. John introduces the divine plan for our universe with the words: "In the beginning was the Word, and the Word was with God; and the Word was God." (Jn. 1,1) And immediately he establishes our relationship: 'All things were made through him, and without him was made nothing that has been made." (Jn. 1,3) St. Paul takes up the theme and carries it forward. He, the God-man, the Word made flesh, is 'the first-born of every creature", holding the 'first place" over all creatures, and "in him all things hold together." (Col. 1, 15-18)

What is true of all creatures is especially true of us, human beings, made in the image of the human nature of Jesus Christ, "in him we were singled out before the foundation of the world." (Eph. 1,4) He is our King, we his servants. We were made by him, for him. For 'we are Christ's and Christ is God's." (1 Cor. 3,22)

Our whole purpose in life is bound up with our relationship to Christ, a relationship established long before the Incarnation. If we would know fully, practically, why we are here upon earth and how we are to live upon earth, and where the work and prayer and play of our life should lead us, then we must go back to the beginning and see the divine plan of creation.

Our minds falter when we try to think of eternity or infinity; being finite and time-bound we lack the power to grasp these notions

in their fullness. But in so far as you can, go back into eternity. There, before creation, you find God, eternal, infinite, absolutely perfect, absolutely complete, happy, self-sufficient. He is God, three in one, divine community and divine unity. He is perfectly happy in his divine life of knowledge and love; there is nothing that can complete him, for being perfect he knows and loves and possesses the perfect object.

And here is the mystery in our regard, that God being totally perfect and completely happy should out of pure liberality decide to share his perfection. Where shall we find the explanation for this? St. John again supplies the answer. "God is love." (1 Jn. 4,8) Love is the motive of creation. God who could foresee how his perfections might be imitated in countless finite ways by creatures, saw how he might make others happy by communicating his perfection to them. It was a free decision; no necessity was involved here. Nothing compelled God; there was no incompleteness to be filled. And that brings out how utterly contingent we are. God could have not created at all, and he would have been just as perfect, he would have been just as happy. We are the products of pure liberality.

Really, the root of this is in the goodness of God. And as St. Francis could see, God is "supreme good, every good, wholly good." It is a property of goodness lovingly to communicate itself. In the Trinity the Father and Son share themselves with the Holy Spirit, each giving to each. Hence, God who is good, God who is love, in the unselfishness of his love desired co-lovers, so that what God loves may be loved the more and that the co-lovers might share in the bliss of love.

Now, because divine love works in consort with divine wisdom, God's plan of creation manifests marvelous order. He would manifest himself in a hierarchy from greatest to least. And that would have the greater precedence in his plan which has the greater value, that is, that contributes more to the end God has in mind in creating, to manifest his goodness and perfection.

And here we come to the second great mystery in our regard. That God should create though he is all perfect and all happy is mystery enough. But God decided to communicate every possible perfection to a finite nature which would nevertheless be united to divinity—to the Second Person of the Trinity, the Word. Infinity bound to finiteness! Divinity joined to humanity! This was to be the first co-lover, the model of all other intelligent co-lovers of God. This was to be the link between God and creature, the mediator between God

nd man. And since he wanted that first creature to possess him entirely he willed for that human nature glory and the means of glory, grace and virtue. There was no sin first and then a decree. So great a being could not come from anyone's fall. God will first his most perfect co-lover.

Next in the plan of God was the creature who would be the highest in the scale of pure creatures, the one who would possess the greatest perfection possible for a creature not united to the Divine Word. And this was Mary. She is immediately (indeed infinitely) below Christ in the scale of perfection, modelled on his human nature, and yet a model in herself of all who would share her sex. For her also, God willed glory and the means to that glory, grace and virtue. And by foreseen necessity, he willed her pre-redeemed by Christ.

In the plan of creation, therefore, Jesus Christ and the Virgin Mary, the Mother by whom he would become man, were first, the mediate exemplars of all else that would be created. Before the angels, before Adam and Eve, before all the other lesser participations in the divine perfection came Son and Mother. They are the prototypes according to which Adam and Eve were created, after whom all mankind is modelled. Infinite Word become man, finite Virgin become the Mother of God, they are the first and most perfect co-loving beings.

After them God decreed the rest of creatures, each holding precedence in the plan of God according to their value and perfection: the angels, men, animate and inanimate natures.

Let us pause for a moment to consider the divine omnipotence in creatures. All things have been made after the model of Christ's nature: "in him. . ., through him, and unto him." (Col. 1, 16) The angels were made after his spiritual nature of knowledge and love; men were made after his combination of spirit and matter. And all material creations are the variations on the possibilities within the matter of Christ's human body. When we meditate on the almost infinite variety of creatures, great and small, atom, bug, beast, mountain and star, we see some faint hint of the omnipotence of God; we are told of his artistry, his ingenuity, his liberality (for the multitudes of plants and bugs and beats of this earth can not all have a necessary purpose in them). And in this we see one of the proximate purposes of creation: to speak to us of God. Nature is the primer of the Divine Nature.

But to return to the divine plan in our regard, God began in

time to execute what he planned in eternity. And the order of execution did not follow exactly the order of precedence in value and perfection. Gradually, leisurely he prepared the universe. (Whether it took 4000 years as biblical scholars of old thought, or 6 billion years as some modern scientists say, it does not matter, except that 6 billion years is a better image of God's eternity.) What he was spinning out was the kingdom of Jesus Christ. The first-born of every creature, the one decreed before all, was the exemplar as God fashioned the universe.

In due time, and again it does not matter whether this was 4000 or 150,000 years ago, in due time God with Jesus Christ and Mary in mind created the human race in Adam and Eve. According to this same plan of love, they were created to be co-lovers of God, to share in the glory of God. And so in the beginning they, too, were equipped with the means to love and to glory.

If you sat back in day-dreaming fashion and imagined what you would be like if you were perfect, probably you would see yourself much as Adam or Eve was in the beginning. You would like to know without effort or study. You would like to have an infallible sense of values, so that you would always prefer and choose the better thing. You would like to be perfectly healthy, perfectly happy, without any prospect of any unhappiness, or of any end to all this happiness. Thus did God endow Adam and Eve. They had intuitive knowledge; their souls were full of sanctifying grace; their interior castle was in perfect order, the emotions and passions perfectly under the control of their enlightened minds; they were perfectly healthy, and without prospect of death. Next to the foreseen Christ and Mary they were just about the most perfect human beings imaginable. By means of their gifts they were supernaturalized images of God.

But there was a condition on this blessedness. And this was a part of God's plan also. God would be generous; but his intelligent and free creatures must be put to a test and so show themselves worthy of their blessings. The angels were put to a test. Perhaps it was, as some of the early Fathers of the Church suggest, that the Incarnation of the Son of God was revealed to them, and they were asked to adore and make submission to the God-man. At any rate, the obedience of the angels was put to a test. Their reaction sealed their fate for eternity. The obedient were confirmed in right and given an eternal gift of beatitude. Those who said: "We will not serve," were confirmed in iniquity and condemned to eternal punishment.

Adam and Eve had to undergo the same law of the test. Basically, too was a trial of their obedience. And because they, who were bundantly blessed by God, were not content but wanted to be even re like to God, they fell into disobedience. But why was their fate like that of the angels? Why was not their mistake an eternal one? rely we can dare to say, it was because of Jesus Christ, the predestined ing, and of his Mother that God had mercy.

If Adam and Eve had not fallen, this conference would not have been necessary. Because they fell and with them all of us were affected, it is most important that we understand the whole plan of God, especially in view of the Fall. For nothing essential was changed in the plan of God; it could not be. But Adam and Eve underwent a change. By their sin the supernatural likeness to God was destroyed; they were no longer clear mirrors of God's perfection. Those gifts which gave them such ease in loving and serving God were taken away: intuitive knowledge, sanctifying grace, integrity of the emotions and the passions, immortality without death. Yet, as St. Bernard and St. Bonaventure express it, if the supernatural likeness to God was destroyed, they remained the natural image of Jesus Christ; and they retained their purpose in life: to be co-lovers of God with Christ. We will skip over the temporary means which the people of God had to use in order to fulfill their destiny without their supernatural gifts. What is of importance to us is the present plan of God.

Because of the predestined Christ, even as the Father declared his sentence of punishment upon Adam and Eve he sowed hope in their hearts by promising a divine Redeemer. The Christ would set things right. He would make amends for the sin; he would restore in the minds and wills of men the power to be again knowers and lovers of God; the supernatural likeness would be restored.

Adam and Eve stripped of their glory begot the human race without glory. Instead, in the human intellect there was darkness where before there had been the light of faith and intuitive knowledge. The reason of man was no longer complete master over his interior castle; he was a prey to his passions and emotions. The will of man was subject to concupiscence, that urge to satisfy one's desires without consulting reason; it was subject to weakness, so that as St. Paul says, "I do not do the good that I wish, but the evil which I do not wish" (Rom. 7,19); and lastly, the will is infected with a malice that leads it to evaluate other things higher than God. But worst of all, the will lacked sanctifying grace. These are the effects of the original sin.

The good news of the Gospel is that Jesus Christ when he came into the world brought with him the cure of these effects. Christ brought supernatural gifts for our intellect and will, to take the place of the original gifts of Adam and Eve. To those who belong to him in his Church he gives the adequate means to fulfill their purpose in life as co-lovers of God.

What are these gifts? They are the theological virtues: faith, hope, and charity. Faith removes the darkness of the mind and restores to the mind the ability to give right laws to the interior castle of the desires, emotions and passions. Hope gives to the will the power to control concupiscence, the strength to be firm and courageous in the battle of life. Charity restores order in our choice of values. It is the primary remedy of original sin, which basically consists in the lack of sanctifying grace. These gifts of Jesus Christ supernaturalize us interiorly. They draw into cooperation with themselves the moral virtues in us. Faith operates in us through prudence, hope through temperance and fortitude, charity through justice. And these seven habits, the theological and cardinal virtues, suffice to sanctify us. Growth in these virtues is growth in holiness. Only if we grow in these virtues will we be lifted up to become worthy co-lovers with Christ of God.

There you have God's plan for us. We are of the race of Jesus and Mary. We were made to love God on earth and eternally in heaven. Adam and Eve introduced discord into this plan, at least in the sense that they were free to retain our original gifts for us by faithfulness or to love them. They lost them. It was left to the "first-born of every creature" (Col. 1, 15), he who holds the primacy over all, to dispose of us. He chose to show mercy. He chose to match the generosity of the Father. He lifted us up, brushed us off, and set us on our way again, equipped with all that we need. It is true that the gifts we have in view of the death of Christ, faith and hope and charity, do not equal the original gifts. But it is also true that we are all the more subject to the King of the Universe. He is King not only by primacy of nature and perfection: he is King by conquest. We are now doubly indebted to him. We owe it not only to God our Father but to Christ our King to strain toward perfection. And all the more so now, Jesus Christ is our way. We must trod in his footsteps. But we cannot take a step on that way without the gifts of Christ, faith, hope and charity. The secret of putting on "the mind of Christ", the heart of Christ, lies in growing in these virtues. Only they can fit us for our destiny: to be worthy co-lovers.

Sermon For The Sunday Within The Octave Of The Nativity

Sermon for the Sunday Within the Octave
Of the Nativity

At that time: "Joseph and Mary, the Mother of Jesus, were marvelling at the things spoken concerning Him" (Lk. 2:33).

In Baruch (3:14) we read: "learn where is wisdom, where is prudence, where is strength, where is understanding: that you may know also where is life and food, where is the light of the eyes, and peace." And in Psalm 83 (v.12) we read: "The Lord will give grace and glory" —*grace* in this present life, *glory* in the future. The first four elements of Baruch's statement are referred to *grace*, the other four to *glory*.

Thus *wisdom*, (sapientia) which is derived from *sapor* (taste), is had in the enjoyment of contemplation; *prudence*, in guarding against illusions; *strength*, in bearing with adversity; *understanding*, in resisting evil and choosing good. Likewise, *life* will be the holiness of our lives in eternal beatitude, as it is written: "I live and you shall live" (John 14:19). Our *food* will consist in the enjoyment of happiness, as we read: "And I appoint to you a kingdom. . .that you may eat and drink at My table in My kingdom" (Lk. 22:29,30). *The light of the eyes* will be given in the vision of the glorified Humanity of Christ, as we read in St. John (17:24): "Father, I will that where I am, they also whom You have given Me may be with Me, in order that they may behold My glory, which You have given Me." *Peace* will be had in the glorification of the body and soul. Concerning this Isaias writes (26:3): "You will keep peace: peace, because we have hoped in You, O Lord."

Concerning *life* and *the light of the eyes* Psalm 35 (v. 10) says: "With You is the fountain of life; and in Your light we shall see light." And Psalm 147 (v.14) has this to say about *peace* and *food*: "He has placed peace in your borders, and has filled you with the fat of corn." The *fat of corn* signifies the enjoyment of happiness over the Humanity of Jesus Christ, with Whom the Saints are filled.

In consequence of all this, *learn, O man,* to love Jesus, and then you will *learn where is wisdom, where is prudence, where is strength, where is understanding: that you may know also where is life and*

food, where is the light of the eyes, and peace. He it is Who is Wisdom, concerning which we read in Proverbs (9:1): "Wisdom has built herself a house." He is *Prudence.* Job says: "His wisdom (the wisdom of the Father, that is) has struck the proud one," namely, the devil. He Himself is *Strength,* as the Apostle writes: "He is the power of God and the wisdom of God" (1 Cor. 1:24). In Him is the *Understanding* of all things, for to "His eyes all things are naked and open" (Hebr. 4:13). He is *Life,* as He says: "I am the Way, the Truth, and the Life" (John 14:6). He it is Who is our *Food,* for the Bread of Angels is the food of the just. He is the *Light of the eyes,* as He Himself says: "I am the Light of the world" (John 8:12). He is "our *Peace,* He it is Who has made both one" (Eph. 2:14).

Learn this *Wisdom,* O man, that you may be wise; this *Prudence,* that you may be on your guard; this *Strength,* that you may be strong; this *understanding,* that you may know; this *Life,* that you may live; this *Food,* that you may not become weak; this *Light,* that you may see; this *Peace,* that you may be free from trouble.

O blessed Jesus, *where* shall I seek You? *Where* shall I find You? *Where,* after You have been found, shall I find such precious goods? *Where,* when You are possessed, shall I possess such wonderful blessings? "Seek, and you shall find" (Matt. 7:7). And *where,* I beseech You, do You live? *Where* do You dwell during the day? Do you wish to know *where?* Speak, I beseech You! In the midst of Joseph and Mary, Simeon and Anna you will find Jesus, we read in today's Gospel. Therefore, let us see what moral meaning might be derived from them.

Joseph is interpreted as a growing son; *Mary,* as the Star of the sea; *Simeon,* as one who hears sorrow; and *Anna,* as one who answers. In *Joseph,* poverty is signified; in *Mary,* humility; in *Simeon,* penance; in *Anna,* obedience. Let us say a few words about each.

Joseph: Poverty

Joseph, a growing son (Gen. 49:22). When a wretched man abounds in pleasures and desires to increase in them, it is then that he decreases, for he has lost his liberty. Solicitude for riches makes him a slave; and as long as he allows himself to be governed by them, he decreases in himself by himself. The unhappy soul which is quite dependent on that which it has is really more dependent, since it subjects itself to the thing and not the thing to itself. This slavish subjection is more manifestly apparent when that which is possessed with passion is lost with sorrow. That sorrow is truly a severe servitude. In short, nowhere is true liberty to be found than in voluntary poverty.

Herein is *Joseph a growing son, who* says in Genesis (41:52): "God has made me to grow in the land of my poverty." *In the land of poverty,* he says, not of abundance, *God has made me to grow.* To *grow* in poverty, to decrease in wealth. Thus it is said in the Second Book of Kings (3:1) that, "David was prospering and growing always stronger and stronger, but the house of Saul was decaying daily." David—who says in Psalm 39 (v. 18): "I am a beggar and poor"—constantly *prospers and grows* like a shinning light even to perfect day; and he becomes *stronger and stronger,* since voluntary poverty bestows strength. Thus Isaias says (25:4): "The blast of the might (that is, the poor) is like a whirlwind beating against a wall" of riches. It is a fact that pleasures and riches enervate and destroy. As Jeremias writes (31:22): "How long will you be dissolute in pleasures, O wandering daughter?"

But the house of Saul (which is interpreted as one who makes bad use of something) —that is, the house of the rich of this world who make bad use of the gifts and good things of the Lord for the sensual gratification of their body—*decayed daily.* Thus Moses says in Deuteronomy (28:22): "May the Lord afflict you with miserable want, with fever and with cold, with burning and with heart, and with corrupted air and with violent winds, and pursue you till you perish." This means that the Lord permits the rich man of this world to be *afflicted with miserable want,* since he is always in need of something; with *fever,* for he is tormented and suffers pain over the happiness of another; with *cold,* with fear, lest he lose those very things which he has acquired; with the *heat* of greediness; with the *corrupted air* of a *bad* reputation; with the *violent winds* of riotous living. Behold how *the house of Saul decays,* whereas the house of the poor and needy *David increases* from virtue to virtue *in the land* of his *poverty.*

Mary: Humility

Mary, Star of the sea. O humility! O glittering Star, illuminating the night, guiding us to a safe refuge like a flashing flame, and pointing out to us God, the King of kings, Who says: "Learn of Me, for I am meek and humble of heart" (Matt. 11:29).

He who is without this Star is blind and gropes; his ship is dashed to pieces and he himself is drowned in the midst of the waves. As we read in Exodus (14:24,25,29): "The Lord, looking upon the Egyptian army through the pillar of fire and cloud, slew their host. And He overthrew the wheels of the chariots and they were carried into the deep. . .But the children of Israel marched through the midst of the

sea upon dry land, and the waters were to them as a wall on the right hand and on the left. *The Egyptians,* whom a dark *cloud* covered, signify the rich and powerful of this world who are shrouded in the darknes of pride. *The Lord shall kill* them and *overthrow the wheels* of their *chariots,* that is, their position and glory. And He shall plunge them into the *depths* of hell. *But the children of Israel,* whom the brightness of a *fire* has illumined, signify the repentant and the poor in spirit, whom the brightness of humility enlighten. They pass with dry feet through *the sea* of this world. The *waters* of the world, its disagreeable abundance, are *to them as a wall,* which guard and defend them *on the right hand* of prosperity and *on the left* of adversity, in order that popular esteem might not make them proud and temptation of the flesh cause them to fall. Concerning this we read in Deuteronomy (33:19): "They shall suck as milk the abundance of the sea."

Note, that no one can suck anything unless he compresses his lips. Those who have a mouth that is open with desire for the attainment of wealth, for the business of vainglory, and for popular esteem cannot *suck the abundance of the sea.* For it is difficult to separate wolves from a carcass, ants from grain, flies from honey, wasps from wine, harlots from a house of prostitution, and merchants from the market. It is similar to what Solomon says in Proverbs (27:6) when he writes: "It is a proverb: A young man according to his way, even when he is old he will not depart from it." Only the humble, then, who close their lips to the love of temporal things, *suck as milk the abundance of the sea.*

O star of the *sea!* O humility of heart, which turns the savage and distasteful *sea* into sweet and delightful milk! O how sweet is bitterness to the humble! How trifling is tribulation, how bearable is everything for the Name of Jesus! The stones were sweet to Stephen, the gridiron delightful to Lawrence, the lighted coals pleasant to Vincent. They *sucked as milk the abundance of the sea* for Jesus. In this verb, *to suck,* is even denoted a certain vehement desire mixed with pleasure. Truly, only humility has known how *to suck* trial and sorrow with that avidity and delightfulness of spirit. Thus we read in the Canticle of Canticles (8:1): "Who shall give you to me for my brother, sucking the breasts of my mother?" Three persons are here brought in: the *mother,* the *sister,* and the *brother.* The *mother* is penance, who has two breasts; namely, sorrow in contrition and suffering in making reparation. The *sister* is poverty; the *brother* is the spirit of humility. Sister poverty therefore says, "Who shall give you to me for my brother" (the spirit

humility) that "you might suck the breasts of our mother" with ire? Behold the *brother* and the *sister, Joseph* and *Mary,* the bride-oom and bride, poverty and humility. He who has the bride, is the bridegroom. Blessed is that poor man who takes humility to himself as his bride.

Simeon: Penance

Simeon, one who hear sorrow. Concerning this the Apostle says: "Sorrow which is according to God works penance" (2 Cor. 7:10). And in Proverbs (17:22) we read: "A sorrowful spirit dries up the bones" from the fat of licentiousness and wantoness. Thus Job says (33: 19, 20): "He rebukes also by sorrow in the bed, and He makes all his bones to wither. Bread becomes abominable to him in his life, and to his soul the meat which before he desires.

The *bed* is the pleasure of the flesh, in which the soul lies like a paralytic, enervated in all its members. In St. Matthew (9:2) we read: "They brought to Him a paralytic lying in a bed." God *rebukes also by sorrow in the bed,* since He inspires a soul, torpid in the pleasure of the flesh, with sorrow for sin. It then listens to the *sorrow* which *makes all his bones to wither.* This is what Daniel has to say (10:8): "When I saw this vision, there remained no strength in me, and the appearance of my countenance was changed in me; and I fainted away, and retained no strength." This is what happens thus to the soul. *Bread* (this is, the pleasure of the flesh) *becomes abominable to him in his life, and to his soul* (that is, the soul of his animal nature) *the meat which before he desired.*" This is what Daniel says (10:3): "I ate no desireable bread, and neither flesh nor wine enterd into my mouth, neither was I anointed with ointment." Solomon says: "The heart that knows the bitterness of his own soul, in his joy the stranger shall not meddle (Prov. 14:10).

Where there is the myrrh of sorrow, there the worm of dissipation is not intermingled. Thus Isaias says (22:4): "Depart from me, I will weep bitterly: labor not to comfort me for the devastation of the daughter of my people." In like manner ought a repentant sinner to the unclean spirits: *Depart from me, I will weep bitterly.* Just smoke drives away the bees, so does bitter and tearful compunction away the devils who surround the soul like bees a honeycomb. *labor not to comfort me,* O carnal passions, for as Job says (16:2): are all troublesome comforters." "My soul refused to be com-d" with your consolations (Ps. 76:3). "The comforts, O Lord"— my own, for woe to you who have your own consolation (Lk. 6:24)

—"have given joy to my soul" (Ps. 93:19). Therefore, *labor not to comfort me for the devastation* (for the affliction) *of the daughter* (my flesh), which the daughter of *my people*, that is, of the region of my five senses. Concerning this the Psalmist says (143:2): "He subdues my people under me."

Anna: Obedience

Anna answers with Samuel: "Speak, Lord, for Your servant hears" (1 Kings 3:10). Also with Isaias she answers (6:8): "Behold here I am, send me." And with Saul: "Lord, what will You have me to do" (Acts 9:6)? Solomon writes: "A mild answer breaks wrath. . .A gracious tongue in a good man abounds" (Prov. 15:1; Eccli. 6:5). The *mild answer* of a humble subject *breaks the anger* of a proud Superior. Thus we read in Proverbs (25:15): "By patience (that is, by the patience of the subject) a prince shall be appeased." And as Ecclesiasticus says (4:32): "Do not strive against the stream of the river," that is, against the will of the Superior; but humble yourself to him. *And a gracious tongue* of pleasant charm *in a good* subject *abounds*, as one might say with Job (14:15): "You shall call me and I will answer you." He answers the caller who obeys from his soul the one who commands him.

Behold we have briefly touched upon these four virtues, in order that he who desires to find Jesus, let him possess these Persons, for salvation rests in their midst. *Joseph* and *Mary* bring Jesus to the Temple, *Simeon* and *Anna* acknowledge and bless Him. Poverty and humility bring the poor and humble Jesus.

Poverty brings Him on its shoulders. Thus in Genesis we read (49:14,15): "Issachar, like a strong ass lying down at the borders saw that settled life was good and that the land was excellent; and he bowed his shoulder to bear burdens." *Issachar*, which is interpreted as reward, signifies poverty, which rejects all temporal things, in order to receive the reward of eternity. This reward is called a *strong ass*. An ass is a pack animal which feeds on rough and coarse things. Thus also poverty carries the burden of the day and the heat and uses cheap and worthless things. As blessed Bernard says: Bran-bread and simple water, plain herbs and beans are not by any standard delightful things; but in the love of Christ and the desire for interior pleasure they are exceedingly delightful things and sufficiently capable of giving satisfaction to a stomach well-accomodated to them. How many thousands of poor people there are who with pleasure satisfy

sure with these foods or even with only some of them! Indeed, if only our mad excess would allow us and were our life seasoned with the love of God, how easy it would be to live according to nature.

In the quotation above from Genesis there follows the phrase: *lying down at the borders*, not between the borders. There are two borders: namely, the entrance and the exit of this life. Poverty *lies down*, that is, takes its rest at them. For it considers the very poor entrance of man and it directs its attenion towards his very common exit. And as a consequence it does not wish to *lie down between the borders* "in order that it might hear the bleatings of the flocks," as the Book of Judges says (5:16), that is, the sweet suggestion of the devils. He lives and *lies down between the borders* who takes no account of the entrance and exit of his life; rather does he rest in the pleasure of the flesh and in the vanity of the world.

He saw that settled life of heavenly beatitude *was good* and *that the land* of eternal permanence was excellent; and *he bowed his shoulder to bear* the poor Jesus, the Son of God. He *carries* Jesus, since for love of Him he patiently *bears* whatever misfortune happens to him. Thus Ecclesiasticus says (2:4): "Take all that shall be brought upon you; and in your sorrow endure." Poverty, therefore, *carries* Him on the shoulders, humility in the arms at the breast. Thus is the Canticle of Canticles we read (1:12): "A bundle of myrrh is my beloved to me; he shall abide between my breasts." In this diminutive noun, "bundle", humility is denoted; in "myrrh" bitterness for our Lord's Passion. The heart is *between the breasts*, as if the humble bride would say: *I carry* in my heart *my beloved* Jesus, *a bundle of myrrh*, the humble and Crucified One, in order that I might be humble of heart and nailed to the Cross in my body with Him. Poverty and humility, therefore, carry Jesus to the Temple—that is, they come as far as the Temple of the Heavenly Jerusalem, a Temple not made by hand.

In a similar manner, penance and obedience acknowledge and bless Him. Thus we read in Psalm 95 (v.6): "Praise and beauty are before Him." With respect to the penitent sinner, his *confession* of Him is *beauty*, for Confession cleanses him of the leprosy of sin and adorns the soul with the grace of the Holy Spirit, as we read in Psalm 103 (v.2): "You have put on praise and beauty." This refers to penitents who have been cleansed by Confession and are adorned with grace.

With respect to the obedient man Psalm 95 (v.6) says: "Holiness and majesty is in his sanctuary." The Lord sanctifies the obedient man with *holiness* of conscience in the mortification of his own will and *majesty* of life in carrying out the command of another.

Behold where the "King of powers" lives (Ps. 67:13). Possess these virtues, then, and you shall find the Wisdom of God and the Power of God, Jesus. Let us humbly implore Him, most beloved brothers, that He may build the house of our constant dwelling on these four pillars, in order that He may live with us and we with Him, Who surpasses all things, blessed forever and ever. Amen.

Translated from the Locatelli Edition by Fr. Mario DiCicco, O.F.M.

Note: In some places I have used a translation of a Scriptural text other than that given by the Douay version of the Old Testament or by the Confraternity version of the New Testament, since oftentimes the Douay and Confraternity do not translate exactly as St. Anthony viewed the Latin version. It is important, when translating these *Sermones*, to stay as close as possible to the Latin text of a Scriptural passage: for if each word is not translated in the sense in which the Saint desired it, his entire moralization upon a Scripture passage either loses its point altogether or is considerably weakened.

WITH SWORD IN MOUTH

Man no sharper sword could he unsheath—
Biting words which cut deep in the heart.
Heart of steel or stone though may it be,
Difficult the task to heal the wound.

Many are the hearts for men to win,
Many hearts are pierced by rabid fool'ry:
Selfish—warming "I", but freezing "you"—
Gruesome pride to trumpet all the day.

Brutish wolves may gnash at beating hearts,
Might be "wolvish" nature—not man's part!
Wolves can't speak; but man—to him it's proper,
Not so proper when he speaks destruction.

Fr. Anaclete Yonick, O.F.M.

Significance Of The Devotion To The Sacred Heart

Sr. Mary Martin Mass, S.M.

The essence of the Devotion to the Sacred Heart is the return of our love for the divine and human love of Christ. Pope Pius XII considers it so highly that he calls it the most complete profession of the Christian religion.[1] Our present Holy Father quotes Pope Pius XII as believing that it was ". . .the synthesis of our whole religion and the norm of the most perfect life."[2]

What are the basic principles which impel the faithful to this particular devotion? Primarily, because to worship this Heart is to worship the Person of the Incarnate Son of God. Secondly, the Heart of Jesus more than any other organ is the symbol of His love.[3] The former reason rests on the teaching by which we know that His Heart, the noblest part of His human nature, is hypostatically united to the Person of the Divine Word and must be adored in the same way in which the Church adores the Person of the Incarnate Son of God. This is an article of our Catholic faith as Pope Pius XII says it is already solemnly defined in the General Council of Ephesus[4] and in the Second Council of Constantinople.[5]

The second reason above refers specifically to the Heart of our Divine Redeemer, the immediate object of the devotion.[6] In a special manner, its demand for adoration stems from the fact that His Heart more than any other member of His body is the natural sign and symbol of His boundless love for the human race. As Pope Leo XIII aptly phrased it, "In the Sacred Heart there is the symbol and the express image of the inifinite love of Jesus Christ which moves us to love in return."[7]

Moreover, it makes us cognizant of the fact that Christ's love is not solely spiritual. Rather, we come to learn that it is a three-fold love. It is divine, human-spiritual, and human-sensible. His love is divine because He is the true Son of God. It is at the same time human because He is also true man. His physical heart beat with love for men.

It was joined to His human will full of divine charity and also to the infinite love which the Son shares with the Father and the Holy Ghost. The divine love has its origin in the Holy Ghost who is the personified Love both of the Father and the Son in the August Trinity. This same Spirit of Love was the cause of the infusion of love in the souls of the faithful. As St. Paul expresses it, "The charity of God is poured forth in our hearts by the Holy Spirit who has been given to us".[8] The intimate union which exists between the divine charity in the hearts of the faithful and in the Holy Ghost expresses the real nature of the devotion to the Sacred Heart of Jesus.

When did this devotion of the faithful arise? Pope Pius XII in his work, *Haurietis aquas*, proves that it is an ancient and traditional devotion of the faithful. The only new thing about it is the form it has taken in the last three centuries. Our present Holy Father goes back in the history of this devotion to the Old Testament and opens his encyclical with the words of Isaias, "You shall draw waters with joy out of the Savior's fountains".[9] It is true that these words symbolically foretold the manifold and rich gifts of God that Christianity was to reap, but it is not the purpose of this paper to trace the history of those magnificent milestones that marked the way of his unparralled devotion. The present writer wishes only to determine the significance of this devotion for the generation which our Lord Himself said that it was most needed. St. Gertrude challenged Christ on the fact of its not being a universal devotion throughout the ages, especially since St. John championed the love of Christ throughout his Gospel. She was told that such a unifying devotion was reserved for this later period when the charity in the world needed to be revivified through the love of our Savior.[10]

This answer is found in the encyclical of Pope Pius XI's *Miserentissimus Redemptor* which very specifically declares the need of reparation. In this work, Pope Pius XI recalled that in the revelations to St. Margaret Mary though our Lord insisted on the immensity of His love, He grieved over the horrible outrages that were heaped upon Him by the ingratitude of mankind. To atone for this, Pope Pius XI states in the above encyclical, "We establish therefore and We order that annually, on the Feast of the Sacred Heart in all the churches of the world, there take place a solemn act of reparation to our most loving Redeemer in order that We may by this act, make reparation for our own sins and may repair the rights which have been violated of Christ, the King of Kings and our most loving Master."[11]

What prompted these Popes to urge the faithful to worship the Sacred Heart of Jesus in preference to other parts of His body? It is

t primarily to determine whether such an organ of the body is adora- in itself, but whether the worship offered is apt to show our Lord's ove for mankind and to bring Him closer to us. No other organ of hrist's body serves so well as that of His Sacred Heart which is the aterial seat of Christ's theandric love for mankind. This love of hrist includes the uncreated love of the Word and the created love of he human heart of Christ. Devotion to the Sacred Heart includes hen, besides the cult of latria, for the adorability of Christ's human ature in its totality, a love directed towards Christ and manifested n our affections, our words, our deeds, and especially in our endeavors to imitate His virtues of charity, humility, and meekness. Unless there is a true understandig of this devotion, it is evident that ignorance can lead one to a sentimentalism which is definitely no part of the ignificance of the devotion. This was apparently the interpretation put upon the adoration of the Sacred Heart by the Jansenists whose Council of Pistoia referred to this adoration as novel, erroneous, and dangerous. Pope Pius VI in his dogmatic Bull *Auctorem Fidei* of 1794 immediately denounced this opinion as false, venturesome, pernicious, and offensive to pious ears and injurious to the Apostolic See.[12] At no time since has any Vicar of Christ allowed any such malicious interpretation to go unchallenged. On the contrary, they have never ceased to urge the faithful to study this incomparable devotion.

The present Holy Father states very emphatically that this devotion when rightly understood makes it clear to all that we are dealing with an ordinary form of piety which may at one's discretion be slighted in favor of other devotions. On the contrary, Pope Pius XII reminds the faithful that they are dealing with a duty of religion which is most conducive to Christian perfection.

It must be understood then that such a devotion is not a mere external ritual accompanied by a complexity of mechanical observances. No, it is chiefly an interior, spiritual devotion which results in strenuous imitation of Christ. Reiterating that it is founded on harity, it bears repeating in order to make us realize that here we honoring directly Christ's love in Itself. We are loving Love; efore, ours must be an operative charity. Our labor in this re- must be an earnest striving toward love, adoration, imitation, and ation as true members of the Mystical Body. This implies arriving t absolute confidence of unfailing love which caused St. Paul to im triumphantly in his mission, "I am confident that neither nor life, nor angels, nor principalities, nor things present, nor

things to come, nor powers, nor height, nor depth, nor any other crea ture shall be able to separate us from the love of God in Christ Jesu our Lord."[13]

It is evident then why Pope Pius XII proclaims that this form of religion must be held in the highest regard by which man honor and loves God more and more easily, and by which he more readil consecrates himself to divine love, as our Lord Himself propose and recommended to Christianity, Christ's present Vicar on eart warns us that anyone who considers this gift of Christ to His Churc of little value does a very rash and harmful thing and offends Go Himself.

The Holy Father says succinctly that anyone who considers thi rightly holds, The faithful, in honoring the Most Sacred Heart o the Redeemer, fulfill a most serious obligation by which they ar bound to serve God and dedicate themselves and all that they have including their most secret thoughts and actions to their Creator an Redeemer, and in this way obey the divine Commandment: "Tho shalt love the Lord thy God with thy whole heart, and with thy whol soul, and with thy whole mind, and with thy whole strength."[14]

BIBLIOGRAPHICAL REFERENCES

[1]Quam ipsam ob causam tantum est cultui Sacratissimi Cordis tribuendum ut xistimetur absolutissima, si usum et exercitationem spectes, professio christianae r ligionis, as quoted in Pope Pius XII's "Haurietis acquas", *A.A.S.* 48 (1956), P.344

[2]Pope Pius XI. "Miserentissimus Redemptor", *A.A.S.* 20 (1928), p. 167.

[3]P. J. Hamell. "Devotion to the Sacred Heart", *Irish Ecclesiastical Record*, LXXXVI (1956), 217-22.

[4]Si quis hominem assumptum, una cum ipso Dei Verbo adorandum, una cum ill tanquam alterum in altero existentem, Deum appellandum esse dicere ausus fueri (hunc enim intellectum particula: Cum adjecta perpetuo et necessario afferre co suevit) et non una potius adoratione Emmanuelem honorat unamque illi glorific tionem attribuit quatenus Verbum factum est caro; anathema sit. See J. D. Man *Sacrorum Conciliorum Ampliss*, Can 8, Collectio 4, 1083C.

[5]Si quis in duabus naturis adorari dicit Christum ex quo duas adorationes intr ducunt separatim Deo Verbo, et separatim homini vel si quis ad interemptione vel ad consisionem deitatis et humanitatis, unam naturam sive substantiam eoru quae convenerent introducens, sic Christum adorant, sed non una adoratione Deu verbum incarnatum cum propria ipsius carne adorat, sicut ab initio Dei ecclesi traditum est talis anathema sit, as quoted in *Ibid.* 9, Can. 9, 382 E.

[6]See A. Biskupek, S.V.D., *The Litany of the Sacred Heart*, (1956) 9.

[7]See Pope Leo XIII, "Annum Sacrum", *Acta Leonis* 19 (1900), 76.

[8]Rom. 5:5

Pope Pius XII. "On Devotion to the Sacred Heart", *The Advocate*, June 23, 56, p. 10.

kupek, *op. cit.* pp. 5-6.

ope Pius XI. "Miserentissimus Redemptor", *The Catholic Mind*, XXVI, (1928), 234.

e Denzinger—Bannwart, *Enchiridion symbolorum*, N. 1562.

om. 8:38.39

2:30 Mark and 22:37 Matt.

BALLADE FOR ST. FRANCIS

Look where our songs confront an ancient ill
New with names and old with centuries,
For now we stand where chanting atoms fill
The vowels of all our waking sourceries.
In blazing patches of an earthly Pleiades,
We poke where frail white fire is locked,
And boast like winter through dead trees:
"How far the ways that we have walked."

How far the ways? Pride smiles—until
Years lose their treadbare sophistries
And let a childish repture spill
On old dust-covered memories.
Tears return like crashing seas
Where semi-cadences are flocked
Around our burnished infancies. . . .
How far the ways? Pride smiles—until

Efficiency, our single skill,
Looks shabby now in face of these:
Songs shimmering on Alverno's hill;
A man who makes them, on his knees.
Yet Love that found such ecstasies
Stands yet today, still glory-frocked
In all the ancient fineries.
How far the ways that *we* have walked.

ENVOI

Poor prince of song, our melodies
Are loudly timed and neatly clocked.
And, knowing our straying, God also sees
How far the ways that we have walked.

Sister M. Florian, O.S.F.

Consecrated Virginity, III

Fr. Philotheus Boehner, O.F.M.

The ideal of consecrated virginity is total dedication to God and the things that pertain to the religious sphere. This consecration affects the entire personality of man, and is therefore essentially the same for both men and women. Scriptural texts and the earliest Christian writings refer to virginity without any particular distinction between the sexes. It is only in the Acts of the Martyrs that the concept of feminine virginity is distinguished from the masculine, and this came about mainly because of the circumstances under which Christian women faced death. For the young virgin martyrs of antiquity, condemnation was generally preceded by a concentrated effort to break down their resolution. Alluring promises of marriage, attempts at seduction, and threats of torture and violation were used against them; and many actually were violated by their executioners before being put to death. But nothing could shake the determination of those heroic women who clung to the Faith through the most refined and the most brutal torments. They welcomed death as their entry into the bridal chamber where Christ, the beloved Bridegroom, awaited them. The early Christian authors frequently refer to the death of the virgin martyrs as the definite encounter of marriage, reflecting ideas that were current at the time and that were to develop in the centuries to come into the now generally accepted concept of feminine virginity as espousal to Christ.

It is not our purpose here to go into the historical development of this concept. We have touched upon it only to point out that the virgin martyrs of antiquity are the earliest representatives of the *Sponsa Christi* ideal, and with them appears the first distinction between male and female virginity. If this distinction came about primarily because of certain extrinsic conditions, it is nevertheless a valid distinction and possesses an intrinsic value that merits thoughtful consideration.

I. *The Sponsa Christi as Woman*

In the natural order, the most beautiful gift God has given to

woman is her power of complete surrender to another. It is woman especially that the Creator has endowed with this delicate yet so powerful faculty of surrendering herself in love, of giving herself in body and soul with total dedication. Since this surrender stems from the woman's natural desire to serve, it can never be regarded as slavery. Seen in its true Christian perspective, it can only be regarded as loving and voluntary servitude. Woman gives herself, but she does not throw herself away. She binds herself with a trusting confidence as boundless as her love; but she does not fetter herself with the chains of blind passion. She loses herself utterly, but she finds herself again in the one she loves. In this loving surrender and willing servitude her heart burns and consumes itself and at the same time finds rest and support, security and happiness, and its deepest satisfaction. As this readiness for surrender and service is the characteristic quality of the true spouse, so in the role of spouse woman finds the fulfillment of her natural destiny. All her physical, psychological, and spiritual endowments are directed toward the conjugal union. Unlike the man, who remains more or less unaffected by marriage, the woman is completely transformed by it. It achieves in her the maturity and stability that characterize fully developed womanhood.

In most western cultures, the bridal veil symbolizes this totality of the woman's surrender to the man. It is the sign of her honor, the acknowledgment of her voluntary submission to him who has won her love. It is the sign that she desires to live according to her divinely-ordained destiny in its fullest and deepest reality.

The same significance attaches to the veil of the consecrated virgin. The nun's veil covers her head as a sign of God's authority over her, as a sign that she is espoused to Christ as her lord and master and only love, that she has surrendered herself wholly and utterly to His service. The symbolism of the veil gives expression to the basic difference between feminine virginity and masculine celibacy. Essentially, as we have said, the ideal of total consecration and self-surrender is the same for both sexes; the difference lies in what is given and in the manner of giving. The man's gift is more a gift of the will and of the spiritual powers and faculties; the woman's gift is rather the gift of the heart and of the physical powers. The man gives as a friend, as a vassal to his Lord; the woman gives as a bride to her beloved.

Man is by nature a ruler; to him alone belongs the dignity of the magisterium, of the priesthood. His role in the Church is to teach and govern, to act as intermediary between God and the faithful. He is the friend and the co-worker of Christ, and if a priest, the instrument

through which the Divine Master exercises authority in the Church. In the fullest perfection of his consecration, man is the *alter Christus*.

The consecrated virgin as *Sponsa Christi* has an entirely differen role. It is her task to exemplify in her vocation of submission, rece tiveness, and loving servitude the essential elements of Christian life- complete surrender to Christ. Her surrender, though of lesser digni than the priest's in the hierarchy of values, is nevertheless the greate and most complete that a creature can give to the Creator. More th the man, whose characteristic trait is self-will and whose great tem tation is to Lucifer's pride and defiance of authority, the woman able by nature to offer God her entire being. And she can ma this offering in a way that is impossible for the man. As a si of her submission and servitude, the virgin wears a veil, acknowledgi that the Divine Bridegroom has placed this sign of His authority up her head. When receiving the veil, she makes a solemn and publ declaration, according to the words of the ritual: "Christ has plac a sign upon my head, that I may admit no lover but Him." He alo is her lord, He alone is the center of her life. Only in Him do her heart seek rest, and only through serving Him does she fi complete satisfaction, and the fulfillment of her self-effacing d tiny as woman.

So much for the theory. In actual practice, however, to atta to this perfection of love is no simple matter. In the last analys of course, it is a question of grace; but it is also a question of t creature's cooperation with grace. The feminine genius is direct toward the concrete, the practical, and the tangible. Faced with stractions it becomes confused and impatient. It is psychological difficult for a woman to serve an ideal, to devote herself to an u seen love. History can point to a multitude of men who have di for a doctrine, an idea, even for an hypothesis; but few are t women among such martyrs. Yet, the consecrated virgin is espoused a hidden God; she is called to live wholly in the realm of the spiritu Herein lies a danger. If woman's affective life is stronger than ma it is also less stable. How many religious women, thinking themsel securely ensconsed on the mount of the purely spiritual, have actu fallen into the pit of sentimentality, of imagination, or of disgui feminine sensuality. There is definite need for the consecrated virgin sharpen her spiritual perception so that her natural genius for admi tion and devotion be directed according to the sound tenets of Christ theology. Because she is espoused to Christ. He must become a liv

brant reality for her, a person Whose life she observes and studies, Whose mind she seeks to understand, Whose doctrine, rightly grasped, the source of her wisdom, the criterion of her judgments, the rule of all her actions. If her feminine heart, created as it is for self-surren- der and receptive love, allows its supernatural vision to grow dull and obscured or to become distorted by feeling and sensuality, it will soon grow weary of serving an unseen Bridegroom. Love of self will even- tually, if imperceptibly, smother love of Christ, and because woman desires so deeply to be the object of a tangible affection, illicit love of creatures will soon complete the destruction in her heart.

The consecrated virgin, however, who is truly the *Sponsa Christi*, steadily increases her natural power for dedicated love. Christ is her beloved. She knows Him, and she knows herself in relation to Him. She understands clearly what He expects of her, and because of her love for Him she runs lightly and gladly along the way of His will. She studies Him constantly, learning to see with His eyes, to think with His mind, and she is able to embrace all creatures in her loves without in any way jeopardizing His supreme right to her undivided heart. Crea- tures for her are not hindrances but helps along the rugged climb to perfection. She views the world in the spirit of reverent wonder and admiration, and everywhere she sees reflected the image of her Beloved, His beauty glimmering through the magnificent artistry of the cosmos. No creature is contemptible in her eyes, nothing beneath her notice. Her entire personality becomes radiant with the brilliance of the Etern- al Love in Whom and through Whom she lives. The beauty of the true *Sponsa Christi* is the joyous beauty of a woman deeply in love.

II. The Sponsa Christi as Symbol

The meaning of all purification, of all religious surrender, is that creature empty itself and receive a new value as the image or el of the Eternal. In order to be redeemed man has only to sur- der absolutely to God, to assume the attitude of passive receptive- This is not to be understood in a negative sense, but in the posi- and decisive sense of the feminine. Here the concept of *Sponsa* *ti* emerges as a symbol of the *mysterium caritatis*, the mystery of love for man, the mystery of religion.

ll the faithful are obliged to give themselves to Christ, to belong n without reservation. The baptismal rite is essentially a mar- ite in which the soul is betrothed to Christ, and the goal of n perfection toward which the soul is first directed in bap- union with Christ. But only the consecrated virgin, because she

a woman and can in fact be a bride, is able to make manifest this hidden mystery of the religious sphere. While the man teaches by word, the woman teaches by the example of her consecrated life the way of union with God. All the great Christian mysteries are surrounded by the feminie motifs of silence, self-surrender, and receptiveness. These are the motifs of the *Sponsa Christi*, and herein lies her value and dignity, the value and dignity that Mary possessed when she acknowledged herself the handmaid of the Lord.

If the glory of the *Sponsa Christi* is incomparably great, correspondingly great is her responsibility. It demands that as symbol of the religious, the bridal surrender be absolute, that the love be pure, that the servitude extend to the whole person, body and soul, heart and mind. The ideal of consecrated virginity cannot tolerate a divided heart either in the man or in the woman; but in the woman as *Sponsa Christi* the gift of the heart assumes a peculiar emphasis. It is only when this gift is absolute that the *mysterium caritatis* can be reflected in her clearly and without distortion.

There is one point in this regard that is sometimes misunderstood. Because the consecrated virgin gives her heart unreservedly to Christ, it does not sanction any such violence to the human faculties. In fact the bride of Christ who coldly withholds her affection and friendship from her fellow men is a caricature rather than a symbol of the *mysterium caritatis*. On the contrary, the virgin lives in harmony with her symbol when in the strength of Christ's love she turns to creatures loving them according to His will and pleasure, with the love of service and sacrifice. But this love is conditional only, the condition being that it does not in any way turn her away from Christ, but draws her closer to Him. If her affection should become centered in any creature for its own sake, her love would be washed in the fullest sense of the word. All love for creatures and of creatures and from creatures carried the germ of transitoriness. The protestations of enduring love fall apart with the change of the winds. And yet, all love wills eternity, all desire seeks the divine, even though unknowingly. The consecrated virgin has pledged herself to the Eternal Love, He is all her desire. *My soul is athirst for Thee; in so many ways my flesh hath desired for Thee* (Ps. 62:2). Her veiled head is the sign of His authority over her, the sign that she belongs to Him forever, that her spirit and her flesh will be everlastingly delighted in Him. What a mockery then, if under the veil of her consecration the countenance of the bride of Christ were to reveal to the cyncial world the sickly spirit, the d

mind, the cold heart, the weariness and bitterness of the frustrated woman. Tragic indeed is the fall of the virgin from the glory of her symbol.

The Franciscan religious has an admirable model in our Seraphic Mother Saint Clare, the beautiful virgin of Christ who lived to the full her role of *Sponsa Christi*. Her exhortation to Blessed Agness of Prague could well be addressed to all brides of Christ, but especially to those who, like her, follow the spirit of the Seraphic Francis.

"O spouse of Christ," she writes, "I rejoice and exult with thee in joy of spirit, for like another most holy virgin, Saint Agnes, thou art expoused most wondrously to the spotless Lamb Who takes away the sins of the world, and hast totally abandoned the vanties of this earthly life.

"Happy the soul to whom it is given to attain this life with Christ, to cleave with all one's heart to Him Whose beauty all the heavenly hosts behold forever, Whose love inflames our love, Whose gentleness fills us to overflowing, Whose remembrance gives sweet light, Whose fragrance revives the dead, Whose glorious vision will be the happiness of all the citizens of that heavenly Jerusalem. For He is the brightness of eternal glory, the splendor of eternal light, the mirror without spot (Wisd. 7:26).

"Look into that mirror daily, O queen and spouse of Jesus Christ, and ever study thy face therein, that within and without thou mayest adorn and clothe and gird thyself with all manner of virtues, and be adorned likewise with the flowers and garments that become the daughter and most chaste spouse of the most high King. In that mirror are reflected blessed poverty, holy humility, and ineffable charity, as with the grace of God thou canst contemplate therein."

This is the destiny of the consecrated virgin, to conform herself so faithfully to the image of her Divin Spouse that the world may come to understand something of the ineffable love of God for man, the meaning of the *mysterium caritatis*.

(*To be continued*)

✠

WOMAN OF VALOR

Fr. Titus Cranny, S.A.

In reading a recent biography of the foundress of the Francis-can Sisters of the Atonement, one is reminded of the words of Chris-topher Dawson in *The Judgment of Nations.* "The cause of Christian Unity," he declared, "can best be served neither by religious contro-versy nor by political action but by the theological virtues: faith, hope and charity. . . The first and greatest need toward religious unity i an internal and spiritual one." The life of Mother Lurana Mary Fran cis, S. A.[1] is indeed a spiritual approach to the problem of Christian Unity, a deepening of the theological virtues according to a Franciscan interpretation, and the gift of a precious legacy to her spiritual daugh ters and to all concerned with the sorry spectacle of a disunited Chri tendom.

When Father Paul James Francis, S.A., Mother Lurana was joint founder of the Society of the Atonement at Graymoor, N. Y., abou fifty miles north of New York city on the eastern side of the Hudso River. Like him she prayed and sacrificed for years until she entere the Church at the age of forty; like him she sought to inspire other with longing for religious unity and dedicated the religious famil she began to this holy resolve. Like him she had a special attractio for St. Francis of Assisi whose Lady Poverty she loved and imitate with genuine devotion.

The first intimation of a religious vocation came to her rathe early in life when she was in school. "I became conscious of tw things: first, that my life was to be different. . .and secondly, th I wished to do and suffer something worthwhile for God and fo others." (11) The rest of her life was a clarification and developme of these two ideals.

This noble foundress was one of those brave, valiant, and intrep women to whom God entrusts a special vocation and communicates e traordinary graces of sympathy and leadership. Her work and infl ence were often behind the scenes, but nonetheless real and effectiv Mother Lurana had a part to play in all the spiritual projects which Father Paul engaged: in publishing *The Lamb* which began

February, 1903, as a monthly dedicated to Christian Unity and the Missions; in the Rosary League of Our Lady of the Atonement, a pious society of prayer and good works, dedicated to the Blessed Virgin for the cause of Unity; in the Union-That-Nothing-Be-Lost which collected several millions dollars to spread the faith and help mission-aries in all parts of the world. Of her part in the Chair of Unity Octave we shall mention in a later connection.

She was truly *A Woman of Unity* in her own pursuit of truth which led her to embrace the Church with Father Paul and their companions on October 30, 1909 in the little convent chapel at Graymoor. She merits the title as well for doing much to bring others to the One Fold. She wrote the first chapter of the book *Prince of the Apostles* (1907), pub-lished jointly by Father Paul and Rev. Spencer Jones (who remained in the Anglican communion). She had the Sisters beg for money in New York City to pay the bills for printing *The Lamb* in the early days. She wrote and suggested articles, did book reviews and proof-reading, and cared for much of the correspondence for both com-munities of Friars and Sisters.

Mother Lurana was closely associated with Father Paul since 1897 when she first wrote to him. She came first to Graymoor in the winter of 1898 before the Friars' Founder, from the comfort and se-curity of her home in Warwick, N. Y. She spent the first part of the winter in the rented half of a farmhouse some distance from the little church which was allotted for the use of the Sisters. Although her New York home was not far (about fifty miles south) from where Fr. Paul (as Rev. Lewis Wattson) was serving as pastor in King-ston, N. Y., she did not get in touch with him until he had gone to Omaha, Nebraska, to assume charge of a group of unmarried clergy-men devoted to parochial work.

Father Paul and Mother Lurana met for the first time on Octo-ber 3, 1898, at her home in Warwick, N. Y. after he had resigned his position at the Associate Mission in Omaha. On October 7 they pledged themselves to found the Society of the Atonement and thus became its first members. Two months later, while Father Paul was preparing him-self for religious life at Holy Cross monastery, Westminister, Md., Mo-ther Lurana asked if she should go to Graymoor. Complications had developed among her few companions so that they did not accompany him but she took courage from a letter of Father Paul: "Surely it is the Holy Spirit who prompts you to go to Graymoor at once and with success I bid you God-speed. The time of waiting is past. God's Advent

message to you is: 'Go forward and your joy is in obedience." Moth
left Warwick and came to Graymoor on December 15, then the Octa
Day of the Immaculate Conception. It was the Foundation Day of t
Society of the Atonement.

Throughout the rest of her life she was a close associate and c
worker with Fr. Paul. But she was more; she was the Co-Founder
the Society of the Atonement. She realized in her own life the ideals
Father Paul, better than any of his own friars, somewhat like St. Cla
understood so well the mission and message of the gentle Francis
Assisi. Mother Lurana's work for Unity was through the apostolate
prayer, sacrifice, suffering, and retirement—for the love of God a
the love of souls.

In his brief but striking foreword to the biography, Archbish
Cushing of Boston pays tribute to Mother Lurana and her vocation
Christian Unity. "Lurana Mary White became a religious by divi
vocation long before her religious profession was ratified by t
Church," he writes. "Eleven years were to pass between the day
took her vows privately before Father Paul Francis and the day
formal profession following her conversion . . . During the quar
century of ceaseless activity Mother Lurana fulfilled the mission whi
God had entrusted to her. When she died in 1935, five years before t
death of Father Paul Francis, she could stand before the Heave
Bridegroom, her lamps lighted in the oil of a magnificent apostol
(xii). No one can view the portrayal of Mother Lurana. . .without se
ing the desire with which this saintly servant of God was inflame
that they all may be one." (xiii). The Archbishop echoes the ser
ments of all the Graymoor Sisters in his closing sentence: "I pray t
many new vocations to the Society of the Atonement may be the fruit
this book, and that its wide circulation may bring heavenly joy to th
who are already disciples of her who is rightly eulogized as "A Wom
of Unity".

Mother Lurana had a keen appreciation of the vocation of Un
for herself and for her Sisters. "The union of Christendom is our
ique aim," she would remind them. "We like to separate our na
and think of its syllables, At-one-ment, meaning to make at-one. T
is very evidently our special vocation, the one for which God cal
our Society into being. And this is what Rome expects from the
ciety of the Atonement. We know how our late Holy Father, Pius
had hoped that this Society would do much for Unity." (317)
another occasion she said to her Sisters: "how great a vocation

, nothing less than to help to answer Our Lord's prayers at the
Supper, 'that all may be One.' When we love anyone very much
pay a great attention to the dying request which he makes and
may look upon this as Our Lord's dying request. How great a
ivilege is ours!"

She recalled the work of the Franciscan friars in the apostolate
Unity and seemed to suggest that this was another reason for the
ayers and sacrifices of her Sisters. "We have the Franciscan tradi-
on is this great work. We too should be vitally interested in the re-
ion of the Eastern Schismatics. Saint Francis is interested still and
pects his youngest child, our Institute, to do all in its power to give
mpetus to the reunion of Christendom." (318). Mother Lurana had,
of course, a special concern for the Anglicans and their return. "It is
well worth the attention of our Religious to win back 'Our Lady's
Dowry' as England has been lovingly called," she commented.

Her coming to the Church was a long and gradual search for the
truth. The way was not easy but filled with many obstacles. The con-
viction within her grew, as it did with Father Paul, that no unity
was possible apart from the see of Peter. As an Anglican sister she
wrote that "The lack of real desire for a return of the Anglican church
to reunion with the Holy See has heretofore been on our part, and
not on the part of the occupants of the Chair of Peter." Elsewhere she
noted that "It is a futile dream to contemplate a unied church on earth
without a visible head. If every parish must have its rector, and every
diocese its bishop, how could the whole Catholic Church throughout the
world exist as one fold without having one supreme or chief shepherd
over all? Did then the Divine Founder of the Catholic Church in its
original constitution provide for a permanent head and universal shep-
herd over His flock, to feed the sheep with sound doctrine and pro-
ect them from the wolves of heresy? And is this head the bishop of
Rome?" Within a short while she would answer her own questions
ith an unqualified affirmation: The Pope is the Vicar of Christ upon
rth.

When received into the Church she wrote in her *Memoirs*: "Thank
we are safe in Saint Peter's Boat! The only fervor I felt was when
e my profession of faith, especially at the words: 'And I believe
t the Holy Catholic and Roman Church believes.' It was good to
aloud and from the inside." Others were praying for her and
mmunity and for Father Paul. When she was returning from
in the spring of 1898, she visited the holy places in Assisi

and met Fr. Bernadine, OFM, at the Portiuncola. She was wearing the brown habit and explained her identity to him. She asked for prayers and he gladly consented. "Would you promise to pray so willingly if you knew what I am what you probably consider a heretic?" The friar smiled his reply: "We shall pray all the more willingly." (39).

Her work for the Chair of Unity Octave (January 18-25) was more than just a task well done. She and her Sisters worked on it from its beginning in 1908, carried on an immense secretarial work in all parts of the world for its promotion, and dedicated their strength and talents to make it known all over the world. It was she who conceived the name which the Friars of the Atonement now use in observance of this program of prayer: The Chair of Unity Octave. In 1926, Cardinal bourne of Westminster had asked Father Paul if another name might be used as an alternative for Church Unity Octave, which was liable to misunderstanding in Britain. On the feast of St. Augustine of Canterbury, the apostle of England, Mother Lurana suggested the name that is now used, adopted since 1949 as the official title for the Friars and Sisters of the Atonement.

Father Paul realized her many unusual qualities of mind and heart and the blessing that he gave to her in 1904 expresses his sentiments as well as the singular vocation to which she was called: "God promise to thee and thine. And they that be of thee shall build up the old waste places: Thou shalt raise up the foundations of many generations and thou shalt be called: The Repairer of the Breach, the Restorer of paths to dwell in." (Is. 58:12).

> Lurana! Wondrous blest art thou, St. Francis' Child,
> Unto whom the Lord of hosts hath said: "Thou shalt be styled
> Repairer of the Breach 'twixt th' Apostolic See
> And England's Ancient Church; and they that be of thee.
> Nor day nor night shall cease to pray and toil in pain
> And agonize till Rome and we are *one* again.

The Unity with Rome did not come until five years later when the small Society of the Atonement, numbering two friars, five sisters, and ten lay associates were received into the Church in the Chapel, Our Lady of the Angels at Graymoor. Monsignor Joseph Conroy, later Bishop of Ogdensburg, and Rev. Paschal Robinson, OFM, officiated at the momentous ceremony.

Mother Lurana cherished special devotion for the Blessed Virgin under the title that originated at Graymoor: Our Lady of the Atonement. She helped Father Paul compose an Office and Mass for the

day, July 9, which was later approved in 1946 by the Sacred Congregation of Rites, for the Atonement Friars and Sisters. She cultivated a deep love for Mary in her own life and communicated it to her own religious; for Mary was the special patroness in the Work of Unity as Our Lady of the At-one-ment or Unity.

Her life was one of sacrifice and of atonement, of pain and suffering, particularly at the end of her life. But she would be the leader and pattern for the others. "We are members of the Society of the Atonement," she said to her community, "the Society of the Atonement of Jesus—that phase of Jesus' life which is that of sacrifice, reparation, at-one-ment and of being a victim." Shortly before she died while suffering intensely, she turned to a picture of Christ crucified and of St. Francis and repeated what she had written at the foot of the picture long before: "Two Victims of Atonement. I will be the third." (324).

Mention should be made too of Mother Lurana's love for the poverty of the Poverello. It was no passing attraction but a deep conviction exemplified during her thirty-seven years at Graymoor. "How many snares are avoided by just obedience to the Holy Poverty demanded by St. Francis of his children," she observed. "Instead of fanaticism, sweet Lady Poverty is the Mother of wisdom and prudence in earthly as well as in heavenly affairs." (209). As Father Paul spent his first winter at Graymoor in an old paint shack named "Palace of Lady Poverty" so Mother Lurana lived the first winter in a house that was scarcely better known as "Old St. Francis House" until a permanent convent was ready.

Today the Sisters of the Atonement number 350 members. They seek to implement the ideals of their foundress in thirty dioceses in the United States and Canada; in County Leitrim, in Ireland; in Quadralli Assisi, and Rome in Italy; and in the diocese of Yokohama, Japan, where they have recently made a foundation. Thus they carry out the special aim of their congregation as "missionary work at home and in the foregin mission field, either by offering prayers or by teaching catechism and Christian Doctrine among the poor and among baptized and unbaptized non-Catholics." Further scope for their Unity is given through retreats for women "especially for those who desirious of embracing the Catholic faith." Every year witnesses the widening realization of the hope of Mother Lurana: "My dear Sisters, let us ask of God this grace: to have many foundations, and poor, but rich in love towards God, one another, and the women."

The Atonement Sisters seek to put into practical living the m of their community, *Non nisi Te, Domine*—Nothing, save Thyself Lord' by living in the spirit of Atonement, by following the exam of St. Francis, and doing their part for the fulfillment of Our Lo prayer: "That they may be one." It is significant that at the present t there is a community of Lutheran women in Germany, the Sister St. Mary, who pattern their life and work upon the imitation of Lady and who are particularly dedicated to the work of Unity. Th should be much earnest hope and devout prayer that God in His go ness may lead them, like Mother Lurana and the Sisters of the At ment, into the Fold of Peter.

This life story of Mother Lurana, which prompted this article an engaging tale of a remarkable woman in the annals of Ameri Franciscana, and in the history of the Church in the United Sta She takes her place with other heroic women vowed to the servic God and the Church, such as Mother Joseph of Maryknoll, and Mot Theodore of the Sisters of Providence. Sister Mary Celine has cau clearly the spirit and personality of her foundress and related her st with charm and interest. Mother Lurana is an example to all concer with the problems of Christian Unity. She demonstrates conclusi the need for genuine sanctity. There is no substitute for it and w out it reunion will never be achieved. For while studies of theol history, language, sociology, and ethnology are necessary and help they are secondary to the primary requirement for affecting the union of Christendom—personal holiness.

[1] *A Woman of Unity*, by Sister Mary Celine, S.A. Foreword by Most Rev. Rich J. Cushing, D.D. Garrison, N.Y.: Franciscan Sisters of the Atonement, 19 Pp. xv plus 357. $4.50. Many photographic illustrations.

stmas Gifts

looking ristmas gift, order a book your friends will

s:

e Upper Retreat Readings for Priests, by Thomas ssmann, $2.75

e Priest Gospel, by Martin Wolter, O.F.M. $1.50

Clares:

e Legend ritings of Saint Clare of Assisi. $2.75

ciscan Sis

e Book An Explanation of the Rule of the Third der Regul Saint Francis, by Allan B. Wolter, O.F.M. $1.75

gious in g s:

. Bonavent *Itinerarium mentis in Deum,* Latin text with nglish tran n and commentary by Philotheus Boehner, .F.M. $2.00

Spiritual Ex s According to Saint Bonaventure, by Dominic Faccin, O.F.M. $3.85

John Duns S s, A Teacher for our Times by Beraud de Saint-Maurice, tra ted by Columban Duffy, O.F.M. $3.50

der at the Fr iscan Institute. Promote Franciscan literature

one Will Wel me. . .

The Na ional Catholic Almanac for 1958

es the place of a large reference library—and offers good reading, acts at your fingertips, questions answered, problems explained. ed. 704 pp. $2.00; cloth, $2.50

Your bookstore or Dept. 4-2560

NTHONY GUILD PRESS PATERSON, N. J.

Symbol of the
real presence of God

the CORD

A monthly magazine specifically devoted to Franciscan spirituality is pu under the sponsorship of the Franciscan Educational Conference by the Fra Institute, St. Bonaventure University, St. Bonaventure P. O., New York. E Eligius Buytaert, O.F.M., Assistant Editor: Sister Mary Frances, S.M.I.C. Ma Editor: Innocent Daam, O.F.M. Editorial Board: Ignatius Brady, O.F.M., Col Duffy, O.F.M., Allan Wolter, O.F.M. Annual subscription. $2.00.

Entered as second class matter on November 25, 1950, at St. Bonaventure New York, under, Act of March 3, 1879. All communications, whether of a b or a literary nature, should be addressed to The CORD, St. Bonaventure Uni St. Bonaventure P. O., New York. *Cum permissu superiorum.*

CONTENTS

VOL. VIII., NO. 2, FEBRUARY, 1958

THE GIFT OF FAITH .....
Fr. Geoffrey G. Bridges, O.F.M.

ON "THE FRANCISCAN APPROACH TO THEOLOGY" .....
Fr. Theophane Kalinowski, O.F.M.

OUR LIFE IN GOD .....
Fr. Bruce Ignatowski, O.F.M.Cap.

"AND GOD BLESSED THEM" .....
Sister M. Cecil, O.S.F.

OUR LADY OF SORROWS .....
Fr. Ignatius Brady, O.F.M.

FRANCISCANS BRIEFS .....

POEMS:

Psalm for the Stigmata *by Sr. M. Florian, O.S.F.* .....
Behold the Cross *by Fr. Anaclete Yonick, O.F.M.* .....

THE GIFT Of FAITH

Fr. Geoffrey G. Bridges, O.F.M.

A flower buds, blooms, gives off a sweet odor because it has within it the life principle of a flower. A dog barks, scratches fleas with his hind paw and wears out his teeth on bones because he has the life principle of a dog. And a squirrel plays tag around a tree trunk and stores up nuts for the winter because of his particular life principle. Each has its own nature; each operates within its nature and cannot go outside of it. Roses do not bark on recognizing their master nor do they store up nuts for the winter.

We humans think and will, talk and laugh, eat and sleep because we have the life principle of human beings within us. We have our natural faculties with which we perform natural acts. Following the analogy of the lower creatures, we would say that human beings must operate within their given nature and cannot go outside of it. Yet we know by faith that human beings have a supernatural destiny which demaids of them supernatural acts. Which brings up the question: how is it possible for us to live and act supernaturally? A man simply cannot perform supernatural acts with the natural soul he has. The effect would be greater than the cause. What then is the supernatural life principle in us that makes us supernatural men, capable of supernatural actions?

The supernature, superimposed on our human nature, is actually threefold. We are made capable of imitating the divine life by means of the gifts of Jesus Christ: faith, hope and charity. Just as in natural activity we have a vital principle, the soul, which acts through its faculties, the intellect and will; so Jesus Christ in Baptism has equipped us with what we might at least figuratively call faculties whereby we may act supernaturally. Through these "faculties" we have our new nature and share in the divine life. It follows that the spiritual life, about which you have heard and read so much, is mainly the exercise of faith, hope and charity—since charity is virtually the same as sanctifying grace, and charity is the supernaturalizer of all the virtues

outside of faith and hope. Even the sacraments must be linked up w charity, because they are channels of grace or charity. And so th remain foremost in our spiritual lives "faith, hope and charity, th three; but the greatest of these is charity." (I Cor. 13,13)

Faith, the Foundation

If charity is the greatest, yet faith is the foundation. It is introduction to the supernatural life. I am sure that in your read of the Scriptures you have noticed that Jesus asked one thing ab all from his followers, from those he forgave, from those he cur faith. Jesus was preaching in a crowded house. Some men brou a friend to be cured. Not finding it possible to work their way i the house, they literally tore the roof off the house and lowered th friend down before Jesus. And Matthew tells us: "Jesus seeing th faith said to the paralytic, 'Take courage son; they sins are forgi thee.' " (Mt. 9,2) Two blind men sought out Jesus asking for si Jesus asked them: "Do you believe that I can do this to you?" T answered him, "Yes, Lord." And immediately came the reply: "Le be done unto you according to your faith." (Mt. 9,29) A woman, and poor from doctor bills, believed that if she but touched the h of the Savior's garment she would be cured. And Jesus turning sou her out. "Take courage, daughter," he said, "thy faith has saved the (Mt. 9,22) From the lepers, the blind, the lame, from those afflic because of their sins, he first demanded faith. Where there is fa there is deliverance, not only from physical ills but also from sin. was not only charity that saved Magdalen. Jesus told her when he dismissing her, "The faith has saved thee; go in peace." (Lk. 7, This is the law of the supernatural life: "(God) makes just him w has faith in Jesus." (Rom. 3,26) But where there is no faith there no deliverance. Of his home town of Nazareth we read: "and beca of their unbelief, he did not work many miracles there." (Mt. 13, But more decisively in his commission of the Apostles Jesus stat "He who believes and is baptized shall be saved, but he who does believe shall be condemned." (Mk. 16,16)

Substance of Things To Be Hoped For

Faith, then, is the first demand that Jesus Christ makes u the prospective Christian in return for his supernatural gifts. It is first virtue that Christ claims from those who approach Him. A yet even this is a gift from him. We cannot take that first step with being lifted up to the supernatural plane by the infused virtue faith.

St. Paul defines faith as "the substance of things to be hoped for, the evidence of things that are not seen." (Heb. 11,1) Faith, first of all, gives the power to grasp divine realities. It inclines us to assent to the fact of the Trinity, the real presence on the altar; and for a definite reason: because it is God who has revealed these things to us. This is all the evidence we need. Faith builds a solid, unshakable bridge between our limited understanding and certainty. What St. Paul tells us is that faith initiates us into the mysteries of God, but not entirely. There is still obscurity. We are united with what we believe in. But we perceive through a veil in an obscure way. True vision is the heavenly reward of faith. But he tells us in no uncertain terms that though faith is not vision, though it is obscure, still it is absolutely certain. Faith is the evidence, the proof, of things not seen. The very merit of faith comes from (and this is the way one lady defined faith for her pastor) "taking God at his word."

We can see from this description of the virtue of faith that it is something supernatural, something beyond our merits. Certainly nothing we can do will *earn* this gift for us. It is a gratuitous gift of a generous and loving Saviour. It is the first of the pieces of spiritual equipment that he gives us so that we might be united with him and live for him on earth as enlightened co-lovers. On our part this gift of faith calls for eternal and deep gratitude. But consider this too. Since the gift is supernatural, the increase of it must also be beyond our merits. It is true, that by God's generous plan an increase is given when we perform certain acts; but the increase is nevertheless wholly gratuitous. So, we must say that both faith and its increase are supernatural, free gifts of God; conditioned, however, on certain acts on our part. And how generous is the gift in comparison with what is demanded of us. May God be praised who gives so much and demands so little in return.

Using the Gift

What we must fear is that we neglect this gift of God, that we take it for granted. The best way to show our gratitude for such a gift is to use it the way God intended it to be used. The means of using and increasing our faith are so numerous and important that I would like to speak of them in another conference. For the moment I would speak somewhat in general about the increase of faith.

You received the supernatural gift of faith most probably in infancy, in the sacrament of Baptism. The power and the inclination to believe supernaturally was kindled in your soul like a pilot light. But

it is not intended that it remain such. You are supposed to fan it in a blaze, increase it that it might lead you further into the secrets God's nature. For your whole purpose in life is to be a co-lover wi Christ of God, whom you know now only through faith.

Naturally this gift had to lie dormant while your intellect w developing. But then, perhaps when your were still very young, yo parents began to present to you the truths of God. If you believed first because your mother said it was so, then that wasn't the gift wor ing yet; that was human faith. But here came a time when you b lieved these things "because God said so." And that was supernatur faith, your gift at work. At that time you didn't have to have th reasonableness or he proofs of the Trinity, or the Divine Presence, the divine maternity explained to you. It was sufficient for you th God said there is a Father and a Son and a Holy Spirit yet one Go that Jesus is truly present in the Host, that Mary was truly the moth of the Son of God. And that was pure faith—the kind of faith th even now despite our reading and study we should try to cultivate. A we need for an act of faith is a revealed truth and the assurance th God revealed it. Then if we are sincere our will will move our intelle to assent. And our intellect has the power to assent to even the mo sublime and profound truths without any question, precisely becau of the infused gift of faith. The more prompt and sincere and child-lik our faith is the more glory we give to God.

The question naturally arises, if such simple and child-like fait is so pleasing to God, what is the use of study? Or to put it in anothe way, when we say with the catechism that one of our main purpos in life is to know God, is simple faith all that is meant? Certainly no In the spirit of the Scholastics we should seek each according to ou opportunity and ability to understand what we believe and so increas our faith and our conviction.

Actually we have to strike a medium between two extreme att tudes today. We are in an age when on one hand faith is belittle There are so many scientists and intellectuals who will accept nothin which they cannot verify with their senses. They think we stultify ou selves by believing what we cannot see. Yet we should not let the scorn make us ashamed of the simplicity of our faith. It is our glor Faith does not degrade us; it perfects our souls and our personalitie We should not be ashamed if at times all that we can say about a trut is: I don't know how it is true; all I know is that God said it is s and therefore I believe. Such an act of faith, even if made by a fir

ade child, far outshines in glory and dignity all the thought and rea-ing that goes into a modern theory, say of a mathematical genius Einstein. For our act proceeds from a supernatural power planted in our soul by Jesus Christ.

But on the other hand there are those who devote an inordinate amount of attention to current prophecies, alleged apparitions and pri-vate revelations. Note that I say "inordinate" attention to "alleged" apparitions and revelations. For once the Church has approved these things they are matter for our supernatural gift of faith. But there are those, we must say, who have more credulity than faith, who chase after novelties and give credence uncritically to every new prophecy concerning the end of the world, to every report of a "weeping Virgin." These distract their minds from the fundamental truths of devine rev-elation and thus easily turn their religion into a mere emotional re-sponse. What they need, and all who would use and develop their faith according to God's plan, is to ponder over in prayer and study the fundamental mysteries and truths of the "good news" of the Gos-pel. By reading the Scripture and the works of the masters of theology and of the spiritual life we come upon new truths to believe; or at least new aspects of old truths are opened to us. And thus study con-tributes to growth in the scope of our virtue of faith. Prayerful read-ing strengthens our convictions and spurs us on to numerous acts of faith.

We might compare the mysteries of God's nature, of the Sacra-ments, of the Church to a dark corridor. The man who enters carrying but the light of human reason can only dimly perceive what is to be seen there, if he succeeds in seeing anything at all. But the man who enters with the light of faith immediately lights up the corridor and sees stretching before him a panorama of beauty. Faith sets us inside the corridor and lights up the mysteries. Study and prayer and con-templation lead us along the corridor revealing new aspects, new con-nections, new perfections. We can ever go deeper, and still the corridor stretches our life before us into the infinity of God. We shall never reach the end; we shall never quite comprehend the thread of signifi-cance that ties all the mysteries together, not even when after death the light of faith is replaced by the light of glory. But the measure of our knowledge of God and our satisfaction in the sight of him in heaven depends on our quest of him through faith and study and con-templation on this earth.

Divine Life

This, then, is the first of God's supernatural gifts to us: faith, th light that leads us into the depths of the mysteries of God's nature an of his relations to us. But it is more than light. It is life. We kno that God's life consists in knowing and loving Himself. Faith gives a share in God's live in that it gives us the power to know God in manner similar to the way he knows Himself.

By faith our intellects are reclaimed and rededicated to God; th are reformed in his image. As we have learned already, our intellec were seriously affected by original sin. Adam's intellect before t Fall was an unmarred mirror of the divine intellect. But now, in co sequence of his original sin, our intellects are darkened in their natur state; our thinking does not resemble the divine. But God throu Jesus Christ in his goodness had mercy on us. He has given us the gi of faith to restore the likeness of God in our intellect. Faith reg lates, purifies, transforms our intellects. The initial power and inclin tion which is infused in Baptism, however, only starts this process. It the daily exercise of faith, the daily living of faith, that will comple it. That is why growth in this virtue is so important.

Foundation of the Virtues

Faith will enter into all of our conferences on the theologic and cardinal virtues. It is the foundation of all the virtues. If we d not believe we would not practice any of the supernatural virtue not even charity. Without faith we could not practice the cardin virtue, for faith supplies the supernatural norm. And we will th make progress in developing the other virtues directly in proportio to the intensity of our faith. This foundation, therefore, must be stron and firm and it must keep growing, if we are to grow in the oth virtues.

This, then, is the gift of faith that you have received, "the su stance of things to be hoped for, the evidence of things not seen." is the light that reveals to you the mysteries of God. It is the life God which he shares with you. It is the introduction to the supern tural life; it is the foundation of your spiritual life. It is the first m tive of all the virtues; it is the norm of the moral virtues. It is the gi of God which restores the likeness of God in our intellects. It is fir necessary condition for us to fulfill our role and purpose in life co-lovers of God through Jesus and Mary.

On The "Francican Approach To Theology"

Fr. Theophane Kalinowski, O.F.M.

Delivered during the opening Mass of the Sixth National Meeting of the Franciscan Teaching Sisterhoods at the Cardinal Stritch College, Milwaukee, Wis., Nov. 29, 1957, by the Very Rev. Theophane Kalinowski, OFM, Minister Provincial, Assumption Province.

This Sixth National Meeting of the Franciscan Teaching Sisterhoods, congregated here to discuss the theme "The Franciscan Approach to Theology" begins with the truly Franciscan approach to important matters—with Christ and in Christ, through His infinite Sacrifice of the Mass.

We meet as Francis and Clare, as practiced later by his companies and her associates, to ponder over the infinite treasures of Franciscan Theology, to study the salutary Franciscan approach to the knowledge of God and His creation. And we prayerfully hope that each and every son and daughter of St. Francis participating in these important discussions will, by the grace of God, carry away in his and her heart an enriched store of hallowed, Franciscan Treasures into their respective communities and fields of labor, to be shared with their co-workers and charges.

St. Clare and her companions expressed a devout yearning for the direction of St. Francis and his friars. This large concourse of Sisters of St. Francis gives evidence of the same yearning for the direction and enlightenment of the Friars of St. Francis in their search for the treasures they know to be present in the fount of Franciscanism.

The sons of St. Francis, guided by the spirit of the Poverello, in fulfillment of the obligation they sense to be theirs, are today in your midst, prepared to guide you along the approach to the rich store of Franciscan Theology. They will traverse with you the beaten Franciscan paths to God, and delve into the seraphic treasures that lead to the knowledge of God. I am confident that each one of you will enrich

your hearts and minds in proportion to your participation in the discussions and to the magnitude of your zeal for opening avenues to God more appropriate to your vocation.

You know well the axiom: "Nemo dat quod non habet"—"None can give what he does not possess."

Of course, I dare say that practically all of you are masters in the technique of education. Yet how many of us can boast of a truly Franciscan technique in our teaching apostolate? How many of us teach in the effective and affective mode of St. Francis and the great host of his seraphic sons, not by creating a mere learning in their charges, but by producing an efficacious knowledge of God and His creation, in order that they might more fruitfully fulfill the purpose of their life, and thus more readily find their spiritual way to God—ther eternal Goal.

Only too generally does the education of the present day make men proud, selfish, avaricious, greedy for position, power and wealth, distrustful of their neighbor, solely intent on making a success of himself in and for the world. It has created a stupendous "Sputnik" which produced undue pride of a nation and consequent fear in all the others. Yet how humbled should we be if after all the expended time, expense and effort, a mere toy is launched into space, which in comparison to God's Universe is as nothing. The education we impart without any approach to God can effect at most such toys which will fizzle with time.

St. Francis and his followers have evolved an approach to the knowledge of God and His creation that we should not fail to apply in our apostolate.

The Poverello, bereft by choice of all but God, soared by intuitive knowledge into the intimate secrets of Theology. He absorbed every beam of inspired thought and placed it in the service of love. His one text book was the Gospel—the whole Gospel, which revealed to him the whole, living Christ, God-man—the center of creation, the model of mankind.

From the Gospel and from Christ of the Gospel St. Francis attained his lofty theological wisdom—a Christocentric finality.

Our Seraphic Father was determined to continually and constantly recopy within himself as perfectly as possible all the virtues of Christ, and by the special grace of God soon conformed himself to the whole Christ—the loving, merciful, pure, obedient, poor, the crucified Christ, the Eucharistic Christ.

These ideas and realizations of the Gospel matured and enriched he mind, the heart, the spirit, and the life of Francis with a grand hristocentric Theology, and opened for him infinite spiritual vistas, here he realized the height of religious experiences—an intimate nion with Christ—with God.

Thus St. Francis gave the Christocentric finality to our theology pproach. He created the framework of this Evangelical Theology in his Holy Rule. He demonstrated an examplary orientation by his devoted life of the Gospel which he animated effectively and affectively by his unselfish love of God and His creation. For the Seraphic Father unlimited love, developed, perfected, and given finality, became the uiding element in his entire theological program.

Further, inasmuch as St. Francis had such a great devotion and love for the humanity of Christ, since Christ's humanity had its origin in Mary's "Fiat," it was natural that this devotion and love became at the same time MARIAN.

The Poverello thus cast for us by his completely dedicated Gospel life and his Holy Rule this overwhelming basis of Christocentric and Mariological Theology.

It is true that St. Francis disdained the vanity of education and knowledge, but when this knowledge became a mine of love, as in the case of St. Anthony, he sent his blessing upon it with great acclaim.

His sons too desired to know only to love—to pursue knowledge only to love more perfectly.

The great Franciscan Doctors: the Evangelical Doctor St. Anthony of Padua, the Seraphic Doctor St. Bonaventure, and the Subtle and Marian Doctor Blessed Duns Scotus, systematized their Seraphic Founder's approach to theology by their sublime and devotional concepts and their philosophical and theological doctrines. What St. Francis lived, they put into thoughts and ideas; they analyzed them, clarified them; they assigned to them a scholastic terminology, and formulated them into a system and method.

Then followed an era of interpretation and translation into ACT f this Franciscan theological system by the Seraphic Saints: above all, Bernardine of Siena, St. John Capistran, St. Peter of Alcantara, St. ix of Cantalice, St. Peter Regalatus, St. Joseph of Cupertino, St. chal Baylon and a host of others. For all of these great Franciscan stles and Saints the approach of Theology was the same as for cis—affective rather than speculative. It was Theocentric, Christoric, and Mariological. Further, it was characterized by love, by a of God, love of Christ Crucified. The Franciscan theologians delved

into the mysteries of divine life to know more in order to mak loved the divine designs in creation and redemption. They gave fu consideration to the humanity of Christ, to His Infancy, His life, H Passion, His Eucharistic Sacrifice, His virtues. They desired and strive for a complete conformity to Him, and stressed the riches of grac the divine ascent by renunciation of mundane ties, the salutary retribu tive power of penance, and the spiritual wealth in a sacramental lif Love was their key to all spiritual treasures. They extolled Mary's pr rogatives, especially her Immaculate Conception, Divine Maternity an Maternity of Mankind and her Universay Mediation of Grace.

Now, what is being done with this Franciscan Theological deposi today? How does Franciscanism fit into the framework of current worl affairs and educational progress?

In viewing the closely knit, struggling world today we find con fusion, a complexity in life and education, Materialism, Secularism Godless Communism, personal and international antagonism, selfis pursuit of temporal gain, avarice, strife, license, and independenc from God and man.

Truly this age needs a Francis. It needs a Franciscan movement a positive, Christocentric movement, a return to God through a universal Gospel life, through a crusade of love. This age needs Franciscans with a lively Christocentric spirit, who are imbued with the principles of the Gospel, who live the Gospel life, who can sincerely call out with his Seraphic Father, "My God and My All!"

Yes, we Franciscans are the logical apostles for the task. However, the term "Franciscan" is not a magic word that will right all things in this world of ours. We cannot give to the world what we do not possess. The effect in this world what we owe to mankind as Franciscans, we must be endowed with and fulfill everything that "Franciscan" and "Franciscanism" entails. We must become what our religious state connotes and requires. We must revive the vigor of Franciscan Spirituality, the evangelical spirit of St. Francis. We must rekindle our seraphic love. We must redirect our hearts and minds to the Christocentric finality. We with a universal cooperation, a unity of purpose, courage, sacrifice, love and Christ in us we can and will succeed.

To do justice to the task, to meet the spirit, the mentality, the complexity, the need of the age, it is necessary to reorganize our teaching efforts. We must utilize what our Franciscan vocation and seraphic deposit affords us. We must redirect our approach to Truth in

cation, along Franciscan lines, our approach to Theology accord- to a well developed Franciscan Synthesis.

The Reverend Fathers who are to present their respective treat- ces during this Sixth National Meeting of the Franciscan Sisterhoods, are members of the Board of Franciscan Theologians who were en- trusted with the preparation of a Franciscan Synthesis of Theology, affording Franciscan educators a Seraphic approach to Theology. The papers to be presented to you by the respective theologians pertain to the sections which each has been preparing for the Synthesis throughout the last few years.

The Venerable Sisters assigned to lead the discussions have likewise prepared their topics, and each Sister Delegate present here her ideas and problems to propose. The composite resulting fruit will be most beneficial.

The Holy Ghost will direct upon you rays of light and wisdom. . . Divine grace will channel your thoughts and hearts toward the solutions, directives, and truth, upon which all Franciscans will depend in their apostolate.

May the loving Jesus inspire you during your deliberations with an Evangelical spirit and zeal, His Immaculate Mother shower you with choicest graces, and may St. Francis with all the Saints of the Seraphic Order enflame your hearts with true seraphic love and guide you along their holy path. May the Triune God bless you! "In the Name of the Father and of the Son and of the Holy Ghost. Amen."

PSALM FOR THE STIGMATA

Now in fecund September
When the summer is known by its fruits,
When earth bides the cycle of promise,
And life trusts its futures to roots,

Now when the sun flows like honey
Warmed down the azurequick day,
Let all the world psalm the season
That brings such a harvest from clay.

Let all the world turn to Love-fruit
And listen upon its knees
While an Umbrian hill is a harvest of love
And Seraphim sings through the trees.

Sister M. Florian, O.S.F.

OUR LIFE IN GOD

—HOW TO LIVE THE INTERIOR LIFE—

Fr. Bruce Ignatowski, O.F.M.Cap

In the November 11th, 1957, issue of "The Time Magazine," in the "Religion Section", a unique contest was open to all clergymen and religious educators. A total of $40,000 was offered in prizes. The 1st prize was $10,000. It probably would have been useless for a Catholic to have entered the contest because the non-profit and non-denominational organization that sponsored the contest does not believe all that the Catholic Church teaches, particularly of Sanctifying and Habitual Grace. The Grace of God is not only an absolute necessity for being born into the Supernatural Life, but also for growing and dying in that state. But for most of the Protestant sects, these are non-existent, and, for all of them, understood in different light.

The following questions had to be answered to claim a prize in the unusual contest:

1. How can man be made and kept conscious of the presence of God within him?
2. How can man be inspired to accept the Partnership of God and practice the presence of God—promote a way of life that gives practical expression to the God-force within him?
3. How can children be made to believe "God is my ever-present Partner"?

These questions are amazing because they reveal emphatically the strivings of Protestant souls to attain the interior life, a closer intimacy—personal and real—with God. After over four centuries of separation from the Holy Catholic Church, Protestants have "discovered" the very heart and soul of the interior life!

Mere externals of worship are not enough to satisfy man. For man is composed of *both* body and soul. No matter how many contests are conducted, or, how well these questions are answered by the Protestants, they can never have true, steady growth in the Spiritual Life without the Holy Eucharist. "Unless you eat My Flesh and drink My Blood, you shall not have life in you!") Without the priesthood their

"Sacrament" is only symbolical, a memorial. Despite the fact, however, that Catholics have the Eucharist, the Fountain of Abundant Life, they too, are yet spiritually hungry. Here's why.

Holy Communion is, as the very name implies, a communing with God. Most Catholics reserve this communing for their Thanksgiving immediately after the reception of Our Blessed Lord in the Holy Eucharist. But—that is as far as it goes! In other words, Catholics fail "to go all the way." This is a sad mistake. For the crowning, the completion of the Sacrament is Its prolongation, Its extension throughout the course of the day. It is well-known that Jesus remains with us SACRAMENTALLY for about 15 minutes. But—here's the point—He remains with us ACCORDING TO HIS DIVINITY as long as we remain in the state of Grace! How, just as Christ is not ignored during the time of Thanksgiving, so too, should He not be ignored during the rest of the day! Since the Divine Nature cannot be divided, where the Son of God is present, the Heavenly Father and the Holy Spirit are present as well.

Mrs. Catherine de Houek Doherty, in a lecture given at Catholic University of America on February 6, 1953, stated, among many things, that what we need most today is—now, get this—what we need most is a CONTEMPLATIVE LAITY! Believe it or not! Her reason for saying so is sound: "For the spiritual foundation is far more important than any action!" Our Lord expressed His view in this wise: "Mary has chosen the better part!"

In the December, 1956, issue of the Catholic Quarterly Magazine, "The Spiritual Life," published by the Discalced Carmelites, Father Michael of the Holy Family, O.C.D., writes, "Contemplation is NORMAL in the development of the life of grace and virtues. It does not require any extraordinary or unusual mystical experiences. It is simply a loving infused knowledge of God and divine things." St. John of the Cross, the Mystical Doctor of the Church, says that God would grant contemplation to all, if all souls would be generous and cooperative enough. In other words, the fault of a stagnant spiritual life lies mainly with us.

In brief, contemplation is prefected meditation. It is meditation simplified. It is prayer in its simplest and lovliest form. Mrs. Catherine de Houek Doherty explains it from a lay person's point of view and in their own language: "A young couple in love always think over what was said the night before. They can think of it long after no matter what they are doing. Why? Because they are in love." Mrs. Catherine de Houek Doherty continues, "Lovers on a park bench

say nothing. They just sit and look at each other. They are in lo
They need not words." On which account the former Russian Baronn
advises: "We do our work, and, at the same time, (love and) listen
God in silence. . .just as a mother does the dishes, and listens to h
children, in silence, at the same time."

St. Francis of Assisi urged his followers to, "Make of your body
cell; and you be the hermit that dwells in it!" That is why a favor
Scriptural text among the Franciscan Orders is, "God is Love; and
who remains in love; remains in God and God in him!" Father V
torino Osende, O.P., gives a beautiful commentary on this text, in
spiritual classic, "Fruits of Contemplation": "Charity is God Hims
living within our souls. It is personal and infinite Love loving Hims
within our hearts. To exercise ourselves in charity, therefore, is to gi
way to God in our hearts. It is to detach ourselves from everything a
to make ourselves an absolute vacuum in order that God may fill
with Himself. . .' Perfection does not consist in doing great things, but
letting God be made great within us!' (Tauler)." It is by virtue of Ba
tism that we are made Temples of God. Technically this is called "T
Divine Indwelling." The Three Divine Persons, Father, Son and Ho
Spirit, live in our soul as long as we do not cast Them out by mort
sin. Moreover, they dwell in us in a very special manner—according
Persons! It could not be more perfect on this earth! Sister Elizabeth
the Trinity expressed this truth in a powerful and clear manner: "E
cept for the Beatific Vision, we possess God in the very same way
the Blessed in Heaven!" Oh, if this truth were only fully realized!

Sacred Scripture is replete with texts to prove its importance an
its source in the very teachings of Jesus Christ. Did not Jesus declare
"The Kingdom of God is within you?" But the lengthiest treatmen
was given at the Last Supper. It can be found in Chapters 13 to 17 inclu
sive of St. John's Gospel. These chapters could very well be called
"The Gospel of the Divine Indwelling." Meditating on these chapter
will convince the reader of the need and necessity of leading an inter
ior life, a spiritual life. For there is NO greater authority than Jesu
Christ Himself!

We have arrived at the "practical side" of the answers to those
questions. These answers are not meant to "raise eyebrows" but rather
to move the will into action. They are meant to be made as natural
and normal a part of daily routine as eating, sleeping and working.
Habits such as these pay dividends beyond calculation. Here they are:

1. Every hour on the hour, at least, recite a short *Spiritual Communion.* For example: "All love, adoration and thanksgiving be

to the Most Blessed Trinity, Who live and act in my soul, now and forever!" The children can say an even shorter one like: "O my God, living in me, I loveYou!"

2. At every "*Glory Be*" at the end of each decade of the Holy Rosary, turn an inward glance to the Triune God living and acting in the soul—an inward LOVING glance, without words.
3. *When walking,* in the wind, say, "It is God Who is embracing me in the breeze." When walking in the sun, say, "It is God's love that keeps me warm." When shivering in the cold, say, "Without God's love, life is cold, dreary and monotonous." When walking in the woods, or, when viewing them from a car, say, "It is God's power that is shown in their existence; His infinite knowledge that is seen in their variety; His magnificent Beauty that is revealed in their external splendor." And so forth and so on. Put the imagination to work. Like St. Francis of Assisi, exercise a "Sacramental View of All Creation!" Let everything be a reminder of God.
4. *When working and recreating,* do so as if it were being done—with God, in God and through God. For example, imagine that the air is a thick fog—that nothing can be seen except through that thick fog; that no place can be reached except in that fog and hat nothing can be done except through that thick fog. And imagine that that fog is God Himself! Thus a vital fact will be kept uppermost in mind, namely, that our souls are immersed, penetrated and permeated by God. St. Paul put it well: In Him we move and live and have our being! It may very well be that the word, "in," is the key word of the interior life.
5. *See God in One's Neighbor.* Remember that when a person loves his fellow man, it is God, Who lives in him, Who is drawing that person to Himself, through him!
6. Choose the subject of the Divine Indwelling as a frequent topic of the *Particular Examination of Conscience.* It is recommended that this be done at the noon meal, right after saying the Grace Before Meals. It takes but a minute. According to Father Tanquerry, S.S., the daily Particular Examen is even more important than the daily Meditation. Not that he advocates indifference toward meditation. On the contrary, in his own way, he merely wishes to emphasize the utter importance of the Particular Examen.

In the Particular Examen we choose a certain virtue we wish to quire, or, a certain fault which we wish to eliminate, and examine

ourselves daily on our progress or retrogression, for one month. It well to change the topic every First Friday of the month.

7. *Whenever a person attends a Mass in which he will not ceive Our Lord in Holy Communion,* he should substitute the Holy Communion, a Spiritual Communion, like one giv previously, but in this case, a lengthier one. For example:

> O Beloved Triune God, living and acting in me! I love You, love Y love You, and I wish to love You more and more!
> Let my soul feel Your blessed Presence and have joy of it!
> Let nothing take Your happiness—which is mine—away from me!
> All honor and glory be to You: Father, Son and Holy Spirit, now forever!
> Let me constantly see Your reflection in my neighbour and love them because of You! Bless with a special blessing all those who misunderstand me, or, whom I find difficult to get along with.
> Embrace Your Mother in me! Mary Immaculate, embrace Your God in m Make me more and more a part of heaven! Beloved Triune God! May through Mary, become one with You as You are One in Three!
> Amen.

Without realizing it, that person will be led to a more frequent rece tion of Holy Communion. They go hand in hand.

8. Compose a brief song, a *"Spiritual Jingle"*—just a line or tw and sing it often. As is known from experience, any song th reaches the "Hit Parade" is sung and heard everywhere, co sciously and unconsciously. That is the very purpose of th "spiritual jingle." Namely, to drive it into the very marrow o one's bones, so that one reverts to it without thinking. For ex ample: compose a tune to these words: "My God and My Al in me and I in Him; my Beloved all around me too!" Thu one can become, as St. Francis of Assisi was, a 'Troubador o the Crucified King!"

9. Physical exercises are promoted extensively nowadays. W Americans sit and ride too much. Now just as physical exer cises are needed to develop the muscles, so likewise *"Spiritua Exercises"* are needed to have the soul grow in the spiritual life The following recommendation combines both.

Walk up and down a room every day for about 5 minutes repeating over and over again, as those steps are taken, some spiritual axiom like, "In Him we move and live and have our being!" This can be employed also when walking to a store, going up and down the stairs, strolling in a park or woods, or entering and leaving a church. Drilling such an axiom into the

very marrow of one's bones will find one reverting to it daily more and more frequently until God is in reality one's ever-present Companion!

10. The final pointer. *Read Spiritual Books* that treat of the Interior Life and the Divine Indwelling. Books by such authors as St. John of the Cross, St. Teresa of Avila, St. Peter of Alcantara, Father Thomas Vernor Moore, Father Boylan, Father Leen, and Thomas Merton. Or, books on the spirituality of holy souls like St. Francis of Assisi, St. Bonaventure, the Little Flower, Sister Elizabeth of the Trinity and St. Lawrence of Brindisi. God helps those who help themselves. Spiritual reading is necessary fuel to feed the fires of our love for God.

These practical pointers are more than enough to put anyone well the road to leading a wonderful and sound spiritual life. Is it any wonder that St. Francis of Assisi wrote in his Rule, "And let them have what is above all things to be desired, the Spirit of the Lord and His holy operation"? That this truth is most necessary even for beginners is well-proven from the fact that St. Francis emphasized the Divine Indwelling in his very FIRST (public) sermon in the Public Square of Assisi.

The interior life is fairly well summed-up in these words of Sister Elizabeth of the Trinity, a Carmelite Nun who died at Dijon, France in 1906:

> God is in me and I am in Him. I have only to love Him, to let myself be loved, at all times, in all circumstances. To awake in love, to sleep in love, my heart in His Heart, that I may be purified and delivered from my miseries by contact with Him.

Blessed Lord put it even more briefly. In His discourse at the Last per Jesus declared: "You have only to live on in Me, and I will on in you!"

It must never be forgotten that we live to die. If the life we lead interior life, then we will die well, and then, receive the Grand —Eternal Glory, where we will see Face to Face, that Adorable Most Lovable God, Three in One, Whom we already possessed and in a most intimate manner during our exile on earth.

✠

"AND GOD BLESSED THEM"

A Brief History of the School Sisters of St. Francis of Milwaukee, Wisconsin

Sister M. Cecil, O.S

The ways of God are strange! What could be more pleasing Him than a small community of nuns offering their lives for His ho and glory in the service of others? Why was the ruthless Chancel Bismarck permitted to promulgate his May Laws of 1870 which ai to suppress papal jurisdiction and undermine the Church in Germa Why should innocent nuns be disbanded from their convents and into exile? For such is what happened to a small group of Francis Sisters who saw in the upheavels of the day the hand of God and tru Him implicitly.

Their beginnings had been lowly. Reverend Dean Francis X L er, a curite at Schwarzach in 1859, found himself responsible for f little orphans whose parents had died within a few weeks of e other. From his meager savings he managed to purchase a house then solicited the aid of a pius young lady of the parish to help h Two came to his assistance only to be followed shortly by five m orphans. No longer was his two-storey house sufficient for the of his family but a Provident Father provided when a near-by phanage closed, making Father Lender an unusual legacy of fift orphans, much furniture, furnishings for a chapel and $3,000. T he was able to purchase the former residence of the imperial magist and the adjoining garden to house his group of now thirty-four you sters. When their number reached six, Father Lender suggested they bind themselves together under a common rule and consec themselves by vows. The Rule of the Third Order of Saint Francis the basis of their Constitutions and the Archbishop of Freiburg proved their statutes on September 29, 1859. Thus they were permi to adopt their religious habit and to pronounce their holy vows October 4, 1859. God was pleased with their start and blessed and creased their number.

And then the Kulturkampf and the Bishop's orders to disb and to lay aside their religious garb or go into exile! Seven of Sisters determined to remain at the orphanage as pius lay wom

The other three considered accepting the invitation of Father Alfons Ratisbonne, the renowned Jewish convert, of going to Jerusalem to help him in converting his race. But as St. Francis prayed that God might show him the way of life to follow, so too, did this band of three. They also sought the advice of the saintly Capuchin Provincial, Father Alfons of Mainz, for whom Sister Alfons was named. Mother Alexia was not a dreamer, but even at the risk of being scoffed as one, gratitude to God urged her to reveal His answer and the way in which it was given. In a dream she saw their little group of three aboard an ocean liner with many other religious and bound for America. Then she saw three virgins come down from heaven, lead by St. Philomena who held in her hands a flag with red and white stripes and a field of blue flecked with white stars, and who said, "Have courage and trust in God." Shortly after, Father Alfon's answer arrived: "In God's name go to America."

Thus on October 12, 1873 when the liner "Cologne" entered New York Harbor from Bremen, seventy religious exiles were aboard including the three. They had not come to America of sheer necessity, but in response to what they felt was the expressed will of God in order to help the American clergy in their parochial schools. Under the leadership of Mother Alexia, whose appearance indicated determination, practicality and fearlessness, followed Sister Alfons whose whole person radiated idealism, purpose and kindness together with Sister Clara who gave the impression of serenity and humble meekness. Like most newcomers to this land of opportunity the journey was not quite over. Through the dingy wharves and streets of old New York the trio found their way to a train bound for Philadelphia where there were friends from home. But none of them felt that this was the place for them so they were soon heading West to the huge industrial city of Chicago which was still recovering from its Great Fire of 1871. Again a dream seemed to prepare Mother. Taking shelter with her relatives there, the trio sought out a Church, Saint Joseph's Church, to thank God for His Providence. Upon sight of the old frame church Mother new that the priests would be robed in the black habit of the Bene- tines and that there would be a tall pale distinguished priest who ld be interested in their cause, (Father Meinrad) and that there ld be a red-haired one (Father Gerard) who would be their cham- . And so it was.

Time passed but it was Mother's implicit trust in Saint Joseph that their spirits up and their fingers busy teaching the girls of the

neighborhood the intricate stitches of Bavarian needlecraft. This
it was Father Gerard who had the dream. One night shortly
retiring, his bedroom door opened and a venerable old man ent
and stood before him. He was strangely familiar and so natural
if to allay the priest's amazement, the visitor began in a kind
chiding tone: "Father Gerard, you must not be distressed about
Sisters. They must go to Wisconsin to the place I have determ
for them. I have been there before them and made ready for
coming. All will be well with them." When Father recognized
be Saint Joseph, he turned over contentedly and fell into untrou
sleep. After his Mass of Thanksgiving the following morning, a
nesday, he found two letters of invitation for the Sisters at his br
fast place. One was from Bishop Fink of Leavenworth and the o
was from Bishop of Heiss of LaCrosse. His joy for the Sisters was
bounded and hastening to inform the Sisters of his good news, he
filled with amazement to hear Mother Alexia announce that they
going to LaCrosse, even before he had told her.

Father Gerard offered to accompany them to Milwaukee wher
would introduce them to Mother Caroline of the School Sisters of N
Dame. This noble and commanding religious offered the Sisters a
come home until they had learned to speak English for she well k
the difficulties of braving a new land with a strange tongue. She
couraged them in their endeavor to found a new community for
likewise realized the need for religious teachers in parochial sch
to meet the needs of the growing Church amidst the great influ
Catholic immigrants.

Again God visibly intervened. While the three Franciscans
ending their farewells, for it was almost train time, a Reverend
thony Michaels of New Cassel called upon Mother Caroline wi
petition for three Sisters for his school in the fall. She introduced
three travelers to him and mentioned that they were planning
founding a new community devoted to teaching. But as trains ha
way of leaving on schedule there was no time further visiting
the trio knelt for the blessings of good Father Gerard and of the
Father Michaels who annoyed Mother Alexia terribly with the ci
of smoke issuing from his only luxury—a cigar. Unknown to Mo
Alexia, the "Pillar of Light" for them was transferred from one ch
pion to another, for this man was destined to be the Spiritual Dire
of her Sisters for the next thirty-eight years. With touching since
Mother Caroline brought the meeting to an end with the moth

rds, "If after you get to LaCrosse you find you do not care to stay,
member Notre Dame Convent is your home until God gives you ano-
her."

LaCrosse wasn't for them. Mother Alexia was too far-sighted to
eopardize her community by vassalage to another, so back to Milwau-
ee and Notre Dame came the three. Mother Caroline was expecting
hem. Father Gerard had already convinced Father Michaels that
hey were the three for his school, and Mother Caroline, noble soul
hat she was, was as pleased as if the Sisters were her own.

On April 28, 1874 after three months with Mother Caroline, the
Sisters received permission of Archbishop Henni to found a new Com-
munity in the Milwaukee Archdiocese, and to take charge of Saint
Matthew's School at New Cassel. At last they were home in Wisconsin
—the Land God had given them. As with Saint Francis and his first
followers, their table was provided by the Lord—a plank minus legs,
and the floor was their bed, not unlike Rivo Torto. To Father Michaels'
distress over the poverty of their surrounding Mother Alexia chided
him not to worry with the question "Aren't we Franciscans?" Three
traits that would be characteristic of the Order showed themselves in
that bare little home. The Sisters were light-hearted; they were val-
orously inventive; and they were sublimely trusting in God, even when
their first meal consisted of dry bread and water.

In the morning after Mass when the town people heard of their
arrival, they were overwhelmed with their charity and kindness. By
the second evening they were well established in their little convent
through the Providence of the loving Father and of good Saint Jo-
seph. But that they might establish themselves completely as a reli-
gious body they renewed their holy vows from which they had been
dispensed in Germany, in the presence of Father Michaels as repre-
sentative of Bishop Henni. With the deepest sense of personal dedi-
cation they gave their lives back to God and He blessed their en-
deavors for almost immediately a young girl from the town itself, one
from Milwaukee, from Chicago, and even from Pennsylvania sought
and obtained admission. To young Sister Alfons was entrusted the
of Mistress for she was a fitting mirror of the necessity of a deep
al life and unflinching obedience.

From the start the Sisters' school was blessed by God. By the end
next year, 1875, when they were established in their new Mo-
se, their enrollment included over one hundred students—some
even from Chicago. Their one lay teacher for English soon
the Community. Their curriculum now included the regular

elementary subjects, needlework, fine arts and religion. Over all, c
acter formation was the first and uninterrupted concern and true p
industry, honesty, habits of order and neatness were inculcate
every turn. Mother Alexia's master ideal was to bring every ch
heart to God.

Among the students who learned in Mother Alexia's St. Jo
Convent School was one who later became the third Mother Ge
of the Order, Mother Stanislaus. On the feast of St. Francis, Oct
4, 1876, ten postulants were clothed with the holy habit. It w
magnificent start, but Mother realized the need for more Siste
supply the educational needs of the central Northwest. Likewise
realized that for more rapid growth they must take root near a
city. A letter from Europe in 1877 convinced her that there were y
ladies in Germany who longed for the religious life, many of w
had professional backgrounds, so Sister Alfons made the jou
When she returned in 1877 with four new postulants the hand of
St. Joseph was again evident. The Atlantic was having its worst st
in thirty-eight years and when the little group reached New York
learned that ninety-six other vessels had gone to a watery grave
the very waves which had taunted them. Again in 1879 Mother A
returned to Germany and drew to herself twenty-three more vi
anxious to follow Christ, three of whom were trained teachers.
after year the influx continued. The laborers were increasing
1884 the Sisters were teaching in twentyfour parochial schools in
consin, Illinois and Minnesota. Like St. Francis, Mother sent her d
ters out two by two imparting to them the spirit of their Ser
Father. They were to have unqualified reverence for the pries
God and they were to make beautiful the altars of the Lord.

With the growth in their numbers the Motherhouse in New C
was no longer large enough. Bishop Grace of St. Paul, Minnesot
eived the Sisters to his diocese in 1884 so by December, 1885
were 114 professed Sisters, eighteen novices and ten postulanta
moved into the new Motherhouse in Winona. Unfortunately for
the kind Bishop had resigned and when his successor, Bishop Ire
came to dedicate their new home the happy community learne
meaning of St. Francis' words "When they shall cast you out and
you, that is perfect joy." Bishop Ireland had his ideas of Ame
education. If the Sisters would remain in his diocese no more re
could be admitted from Germany and the community must be su
to diocesan supervision in all of its missions! To refuse further
tions from Europe? To give up the Wisconsin and Illinois schools?

ther Alexia determined to go to Milwaukee to confer with Arch-
hop Heiss who had just succeeded Archbishop Henni. As if to buoy
er up St. Joseph was again busy. The express agent hastened after
other with an envelop containing one hundred dollars, the exact
ount she would need in a few days as a down payment on a plot
f land known as Greenfield Park on the outskirts of the city, then
ccupied by a bowling alley and a dance hall. His Grace was reluctant
admit another religious institution but Mother's urgency won him
ver on the one condition that she herself obtain the purchased price.
elatives of the Sisters procured for her the necessary amount and she
losed the transaction the same day, and none too soon. Reconsidering,
he Archbishop sent for Mother, but the wise and prudent virgin en-
gaged an architect to draw up the plans before she answered the sum-
mons. With plans and the deed in her hands, she appeared before his
Grace. How could he refuse such a woman?

By the spring of 1887 the Milwaukee Motherhouse was ready for occupancy and in January, 1888 Archbishop Heiss dedicated it in honor of St. Joseph and proclaimed it the Motherhouse of the School Sisters of St. Francis. But the good "Lord giveth and the good Lord taketh away. . ." True Franciscan joy is realized in tribulation and privation so Mother Alexia was not too unprepared to see the material evidence of God's blessing a charred ruin by the eve of March 31, 1890. "Blessed be the name of the Lord." Truly she could paraphrase St. Francis—"And if, after we have labored hard and reverently to build a convent to the Lord, we see it eaten up by flames before our very eyes, and if we see our most dear Sisters once more returned to hunger, cold and homelessness, and if we receive it all in patience and with joy, thinking of the pain of the Blessed Christ in Bethlehem, oh, then, Brother Leo, little sheep of God, write that it is in this that there is perfect joy." Buildings could be replaced. It was the loss of dear Sister Blanche that caused the greatest sorrow. Back to the cradle of the Community, New Cassel, went the weary band. Again the providence of God provided when friends and benefactors secured transportation for all. And back to a straw tick or a space on the for a bed! How like Rivo Torto!

But God's ways are wise ways. Again a seeming disaster was a ing in disguise. On removing the debris the foundation of the ing was found to be most unsafe and would have collapsed under eavy wind. St. Joseph had been on guard! Like St. Francis and st companions, little groups went forth to beg. Varied were the

welcomes they received, but God rewarded their humility. On
ary 5, 1891 their new Convent was blessed and the academy w
opened with the same enrollment.

The strain was beginning to show on Mother Alexia. Beca
ill health she returned to the Bavarian Highlands. Here in a
therapeutic sanitarium, she regained her health and acquired t
termination to bring this water cure to sufferers in America
following year, 1893, and back in America, Mother purchased
next to the Convent and in 1894 the Sacred Heart Sanitarium wa
icated—the first of its kind in America. One of its first patien
Archbishop of Bucharest, Roumania, invited Mother to establish
vince in his see. Mother complied but purchased a sanitarium in
bad instead when she heard that he had resigned his bishopri
gone to Rome. This new convent, the converted sanitarium, was
cated March 19, 1896 and called Marienheim. Because of the prev
laws which prohibited the investiture of postulants, Mother
brought her nineteen postulants to America in October, 1896.

The fame of the Erlenbad Sanitarium spread and the Sister
soon known in Europe. Bishop John Koppes of Luxemberg invit
Sisters to establish themselves there. Thus on August 12, 1904
provincial house was dedicated. Here the small community grew
and Mother Alexia resigned her Generalship of the Order to M
Alfons, and spent her last days with her Sisters in Strassburg.

Under Mother Alfons the Community continued to wax
materially, educationally and spiritually. Her main goal was to pr
a worthy chapel for her Eucharist King. This Romanesque m
piece with its beautiful Chapel of Perpetual Adoration was accl
by many as the most beautiful chapel outside of Europe, and wa
secrated March 19, 1917 with the privilege of Perpetual Ador
Since that first Hour made by Mother Alfons herself never h
King of Kings been lacking in adorers. Night and day someone is
praising and adoring and asking the blessings of God upon the
munity, their families and relatives, and upon all of the underta
of their Apostolate. That is the powerhouse of the Order. The be
centenarians, the infirm, the novices, the postulants! All have a
in making Christ known through word and deed by their praye
those actively engaged. This was Mother Alfons' Monument to the
that has left its mark upon her Community. She was a woman o
highest spirituality—bordering upon the mystic. Yet, she possesse
charming simplicity and practicality of the Poor Man of Assisi.

d of leadership was called the "golden age" for the Community.
life was of austere compliance with the spirit as well as the letter
e Rule and she inspired all to greater heights. No one ever felt
t ease in her presence. Daily she urged her Sisters to pray for per-
rance for she appreciated the value of a religious vocation. Her eyes
e centered upon God but she was not blind to the temptations that
eloped them in their work.

Upon her death on April 5, 1929, Mother Stanislaus, the Com-
nity's first postulant, became Mother General. Under her leadership
progress of the community continued and became outstanding in the
d of education with the foundation of Alverno College which was
outgrowth of St. Joseph Convent Teacher Training Normal School.
e Sisters had been working with the Indians since 1885 and in the
roline Islands from 1907 to the World War, but under Mother Stan-
laus the first Sisters of the Order set sail for the Far East to Tsingtao,
hina, to the Republic of Hundurus and even into India, aiming ultim-
tely to develop a native clergy to spread the kingdom of God in their
wn land. Hers was the spirit of the valient woman of the Gospel—the
st link with those first days when the Sisters knew what it was to
ave "neither staff nor script, nor bread, nor money, neither have two
oats."

On January 6, 1942 Mother Corona who ably assisted Mother Stan-
nlaus was canonically elected as Mother General and continues as the
ble leader and example to the Community. Years back she pioneered in
e so-called 'Sister Formation Movement' for she realized that numbers
d personnel meant nothing if the spirit of Holy Father Francis and
t of the founders be lacking.

Today the American Congregation numbers well over 2,300 profes-
d Sisters of four races laboring in 170 grammar schools, 29 high
ools, one liberal arts college, two general hospitals, two sanitariums,
d a home for the aged and infirm Sisters. Mother Corona's latest
ion venture was to answer the plea of the Franciscan Fathers in
a Rica for Sisters. Assumption College in Moravia, San Juan is the
e of a new Province. On May 31, the Queenship of Mary, in the
1957 the first postulant was accepted and a second one petitioned
ce on December 8. God is smiling on the project already.

e aim of the Congregation is twofold: the personal sanctification
embers, of which humility and charity are the foundation, and
ks of charity, that is, the instruction and the education of youth
care of the sick.

Qualifications:

Healthy girls under the age of thirty, of good character and n intelligence, who are desirous of becoming Sisters are admitted. E grade graduates desiring to enter are admitted as aspirants. school graduates contine their studies at Alverno College. The are trained for their professsion at Alverno College or Sacred Sanitarium.

Important Dates:

April 28, 1874—Approbation of Erection
January 26, 1900—Decree of Praise and Papal Approbation
March 6, 1907—Aggregation with the Franciscans, O.F.M.Ca
January 4, 1911—Degree of final Papal Approbation
November 12, 1929—Decree of Approbation of Amendment

Pope Pius XII is the Cardinal Protector of the Congregation Congregation is incorporated under the laws of the state of Wisc The corporate title is: The School Sisters of St. Francis of St. Jo Convent, Miilwaukee, Wisconsin. It received its formal decree of tion from Bishop Henni and they went to New Cassel (now bellsport), Wisconsin on April 28, 1874. Documentary evidence was lost in the fire and the Milwaukee Archdiocesan Chancery re are incomplete prior to 1900. The first offical record of the Con tion is found in *Sadlier's Catholic Directory* of 1876, page 115, reads:

"St. Joseph's Convent of the Franciscan Sisters, at New Fond du Lac County, Wis. These Sisters having been expelled Baden, Germany, founded their American convent in 1874. Att to it is a seminary for young ladies and a day school. Mother A superior. 4 professed Sisters, 3 novices, 5 postulants."

The privilege for Perpetual Adoration was inaugurated by bishop Messmer, March 19, 1917, the day His Excellency conse the Chapel.

There are no printed statutes of study but there is a d policy which is followed. Postulants who are to be trained fo teaching or nursing profession are not received before finishing school. They receive a four-year college course before enterin teaching or nursing field.

✠

OUR LADY OF SORROWS

Fr. Ignatius Brady, O.F.M.

O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow (Lam. 1, 12).

In the renaissance of spirituality that marked the Christian life the twelfth and thirteenth centuries, historians note especially a reater devotion to and study of the human life of Christ. In this aint Bernard was a leader, with his sermons on the Incarnation and he Life and Passion of our Lord. Above all, St. Francis gave the im- etus to greater personal love of Christ Crucified, and passed this down s a tender tradition to his children. Thus we find such an approach exemplified in many of the writings of St. Bonaventure, and other pieces often attributed to the Seraphic Doctor.

With this went greater attention also to the human aspects of Our Lady's life, her joys, her sorrows, her sufferings at the foot of the Cross. Hence on both feasts of Our Lady of Sorrows the sermons of St. Bernard are used in the Divine Office, because their author had so penetrated the meaning of Mary's stand at Calvary. St. Bonaventure, in the meditations on the Passion, perhaps over-plays the dramatic side. The Servite Order is founded to propagate special devotion to the Mother of Sorrows. And interestingly enough, the theologians begin to devote special questions to the sorrows of Mary.

Thus we find, in a newly published book of Peter Olivi, OFM, the question: Did Mary sorrow so much in the Passion of Christ that she found no sensible joy therein, or did she perhaps have more joy than sorrow at the foot of the Cross.

With this is sometimes included a consideration of Mary's role as our Co-redemptrix, though this is largely a later development in Mariology. Today, indeed, in Marian theology the question of Mary's participation both in the sufferings of Christ (and therefore in our Redemption) and in the distribution of graces is receiving much at- ention. How and to what extent, it is asked, was Mary Co-Redemp- rix? and what is her place and power at Mediatrix of all Graces?

1. *The Reality of Mary's Sorrows*

THERE can be doubt of the reality of Our Lady's sufferings. To the Church has always applied the text: "O all ye that pass by

the way, attend, and see if there be any sorrow like to my sorrow" (
1, 12) . . . And in her was fulfilled to the utmost the prophe
Simeon, that a sword of sorrow would pierce her heart and very

Yet one might object (as Olivi pictures it for us): Mary kne
meaning of the Redemption. She saw the sufferings of her Son a
will of the Father, as the supreme act of love and adoration that
be given by any one on this earth, and as the victory over sin
death; therefore as effecting the redemption of all mankind, h
included by preredemption. Therefore she found such joy and gla
in this that her grief was as it were nothing and almost inse
because of her joy.

It is true, of course, we can answer, that Our Lady knew all
Indeed, our Blessed Lord more so. Great was His willingness to su
Thy will be done, not mine. Great too His joy: Who for the jo
before Him endured the Cross, despising the shame. Yet none
deny the reality of His sufferings, or say that His joy and the
of His Father prevented Him from reaching the depths of suff
physical, mental, moral, in the agony, the scourging, the crowning
thorns, the way of the Cross, and the crucifixion. We have but to
the prophecies of Jeremias and Isaias to know that Our Lord w
be and became the lowest of men, so to speak, and subject to all so
and shame.

So we will say also of Our Lady, that she shared these suffe
to the full, even though her heart was ready to do the will of
and she offered Her Son to suffer in complete willingness and
est charity. But that very suffering was the sword that pierced
heart clean through, so that what joy she had was overwhelmed
most, by the depths of her sorrow.

She did not die—but would have done so, had God allowed
But she died with Christ in her heart, as St. Bernard says, and
sorrows were the more increased because she had thus to remain a
For this was she born, for this was she chosen as Mother of God,
this she had consented in her Fiat at Nazareth and so became th
operatrix, the co-worker with her Son. . .for this was the will of G
Thus Pope Benedict XV points out that if the Blessed Virgin
not appear in the public life of Our Lord, save on one or the o
occasion, she suddenly appears at His Death—and this could no
except according to the divine plan. "With her suffering and d
Son, Mary suffered almost to the point of death; she renounced
maternal rights over Him and, for the purpose of appeasing the Div

e inasmuch as it was dependent on her, she offered up her Son
t it can be truly said of her that with her Son she ransomed man-
d." (Neubert, *Mary in Doctrine*, p. 79)

2. *"Behold thy Son"*

THEN, in the midst of such sorrows she suddenly receives con-
ation, in the words her Son addressed to her and to Saint John. . .
t in St. John, as Pope Leo XIII brings out (Papal Documents on
ary, p. 102), Christ designated the whole human race, and in the
rst place those who are joined to Him by faith.

What was this, save a sign (I believe we can say) that she was
o co-operating in the Passion that we then became the children of her
orrow? May we not put it thus: at Nazareth, she conceived not only
Christ physically and humanly, but with Him the beginnings of the
Mystical Body (Cf. St. Pius X, Papal Documents, p. 139). That Mystical
Body she brought forth, so to speak, in the pangs and pains of Calvary,
and so is truly our Spiritual Mother— as real a Mother to us in the
supernatural order as our human mother is in the natural order.

Hence St. Albert the Great can say: Mary was the only one to
whom was given the privilege of sharing in the Passion. And as was
the co-operatrix of the Redemption through her co-suffering, so also
she became the Mother of all through the new creation. Therefore,
as the whole world contracted a debt toward God as the result of
Christ's Passion, so it contracted an obligation to Mary for her com-
passion (in Neubert, p. 77). Or again, that while at Bethlehem she
brought forth her First-born without pain, in the Passion of her Son
as the new Eve she brough forth in sorrow the whole human race.
(Ibid.)

3. *Mary as Our Co-Redemptrix*

Mary is thus the Mother of us all because she is the Co-Redemp-
trix. But how did she accomplish this? As Saint Pius X explains it to
s (Papal Doc., p. 140): she prepared the matter for the sacrifice by
ing the Mother of God. . .she offered that sacrifice in a remote way
the presentation in the Temple. . .But on Calvary she does it in
ore direct way. She stands there at the Cross, in deepest contempla-
of her Suffering Son. . .and rejoices in His offering and His vic-
and by sharing to the full His Passion, so that had it been given
he would have gladly borne all His sufferings too and died with

There was, on Calvary, a complete union (the Saint goes o
complete community, of will and suffering. In sufferings, yes—t
we should not let our imagination run riot on this. In will abo
For, as St. Pius says, no one knew the secrets of the Heart of Je
did His Mother—and His deepest secret was that He sought th
of His Father in all things. She did so likewise.

Hence Pius XII: "Free from all sin, original and persona
always most intimately united to her Son, Mary offered Him o
gotha to the Eternal Father, adding to that oblation, as a new E
holocaust of her rights and love as a mother, for all the sinful ch
of Adam." (Enc. on M.B.)

The Father accepts her sufferings with those of Christ, and
her sufferings a part of our Redemption. This, of course, must b
derstood properly. Her work was ever totally dependent on that C
and infinitely less than His. She herself was the first object of re
tion—though hers was a pre-redemption, a prevention. . .She is i
the Co-Redemptrix, but always dependently on Christ and secon
to His redeeming act. Her action is totally joined to Him. His sa
and merit is *de condigno,* hers is *de congruo;* that is, His way in
justice, hers, out of fittingness. Her action is noting apart from
she has no distinct sphere of influence, for all is in union with a
subordination to that of Christ.

4. *Mary Our Teacher*

YET her suffering is of much value to us. . .First of all, in
because she with her Son sought only and above all the glory of
the will of God. If His action was the greatest act of love and ador
that ever ascended from earth to heaven, hers was next to His.
she not show us that we too in all things, especially in sufferings
pain, must seek the glory of Our Father?

Again, by her close union with the Passion of Christ, and i
with His whole work on earth, our Mother teaches us that we
unite every action and our whole self to Christ. Our life mu
a mirror, so to speak, that reflected in everything, joy, sorrow,
every thought, word and deed, the life and death of Her Divine

Above all, as Franciscans, let us see that we must share, a
did, with the "emptying" of her Son. . .For this total pouring
of self, in the Incarnation, in the Passion, and now in the Euch
is the real poverty of Christ; and it is the real meaning of Franc
poverty: death to self that we may live unto God.

inally—let us consider ourselves as taking a special course in the
l of the Cross. We will ask our Lady to be our teacher and tutor—
w us by word and example, to demonstarte to us, the lessons we
especially of self-oblation with Her and Her Son. Then in the
examination she will see that we get the note we deserve.

BEHOLD THE CROSS

Behold the Cross! The Tree of life!
Upon whose boughs the Saviour hangs.
The only fruit that ripens here
Is God's Own Love and Holy Care.

Behold the Cross! That points the way
To heaven's joy and thorns of pain:
To reach the God Who died for me
I too must hang upon the Tree.

Behold the Cross! The Sacred Cross!
Upon whose beams here hangs the Truth—
For Truth demands the sacrifice
Of falsehood, sin, and every vice.

Behold the Cross! The Humble Cross!
Upon whose wood here hangs the Christ
Who humbled Self, the God, to death
To crush the pride in human breath.

Behold the Cross! The glorious Cross!
Upon whose boughs here hangs our God—
For Satan's darkness now is gone;
The Light of Christ now carries on.

Fr. Anaclete Yonick, O.F.M.

Franciscan Briefs

Mother Elizabeth of Laski

A short account of Mother Elizabeth's life can give but a hint of her great work for the blind of Poland. She is responsible for the greatest advances in teaching, training and care of the blind in its history. It is largely through her efforts that the blind of Poland have been raised from poverty and ignorance to lives of usefulness and self-respect.

Mother Elizabeth was born on October 22, 1876, of a family well known for its servies to Poland. An accident when she was 18 resulted, in a few years, in blindness. She accepted her fate as a trust from God, and dedicated herself to the service of His blind. Never robust physically, she did not allow ill health to interfere with her duties.

She established the first residential center for the blind; Polish braille, revisions and abbreviations (adopted by the Ministry of Education as official) ; first braille books and first braille library in Poland; production of braille slates; first information center on education of the blind; first braille printing press—a gift from the U.S.A.; enlisted hundreds of volunteer workers, who copied books in braille, or provided home care for great numbers of blind and their families all over Poland.

In 1920 Mother Elizabeth entered the Franciscan Order; later founded the Sisters of Servants of the Cross, Franciscans devoted to the blind. Cardinal Ratti (Pope Pius XI) helped her to formulate the Rule of her Order, and constantly encouraged her in her work.

She gave her entire fortune to the work; many followed her example giving their means and their lives, either by e tering the Order or remaining as l Brothers or Sisters.

When the Center in Warsaw was longer adequate and the need for care blind children was crucial, everythi was gradually moved to Laski, a tract land 12 miles from Warsaw. From small wooden building where a few Nu old people and children were housed, t Institute for the Blind grew until th were 10 houses and 9 farm building the school to a nursery school, 7 gra elementary school, vocational school, prin ing shop, book bindery, braille librar

In the 2nd World War Laski was pra tically destroyed. Mother Elizabeth a her Nuns moved to Warsaw. When the house was destroyed by bombs, she w buried in the debris, her arm broke eye crushed, hearing gone.

After the war, largely through Moth Elizabeth's inspiration and tireless energ Laski was rebuilt. Many of the childre who now entered were war blinded, som orphaned and crippled also. Later a grou of mentally retarded blind children we received, and a blind deaf girl.

No account of Mother Elizabeth's lif would be complete without mention o the special qualities which make her wor so great—love of God expressed in he loving care of His blind; high intellectu and spiritual standards to further prepa them to face life bravely.

The last years have been filled wit sickness and suffering, but Mother Eliza beth's indomitable spirit and Faith carr on unabated in fervor and devotion t the work she began as a young girl.

I KNOW CHRIST

The Personality and Spirituality of Saint Francis of Assisi
by
Gratien de Paris, O.F.M.Cap.
translated by
Paul J. Oligny, O.F.M.

perhaps charms me most about the book is that its attempt at is—one of the first of its kind, it seems to me—in no way mars ar and ever fresh presentation of details. . . If your book has lt, it is its richness'. (Paul Sabatier to the author).

anciscan Institute, St. Bonaventure, N. Y. $1.00

Fountain Of Living Waters

By Valentine Long, O.F.M.

e association of humility and peace of soul; the rareness of ; the power of man to mould his future; these are but a he topics discussed lightly but with depth of perception by popular author. $3.50

Your bookstore or Dept. 4-2570

HONY GUILD PRESS PATERSON, N. J.

Will and Baumer

ESTABLISHED 1839

The Pioneer Church Candle Makers of America

integrity of the maker . . .
the practical measure of candle quality!

Canon Law *explicitly* defines the acceptable minimum in liturgical candles . . . *implicitly* recommends the finest purity and ingredients throughout.

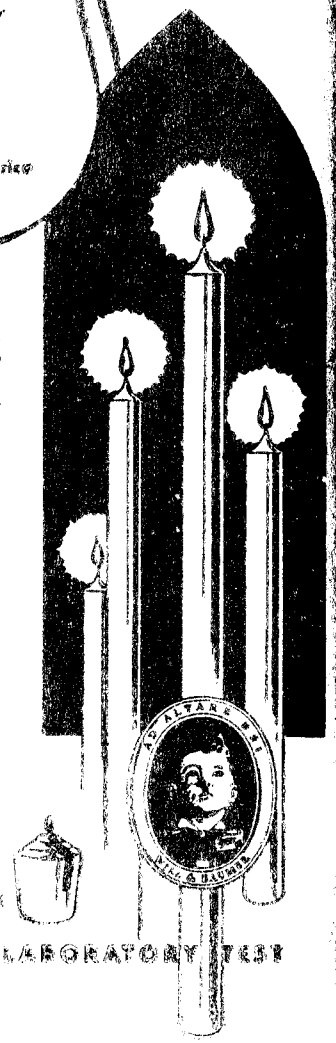
For the busy pastor, the practical standard of measurement is the *known integrity* of the maker . . . the *proved quality* of his products

WILL & BAUMER
Candle Company Inc.

Syracuse Chicago Boston Montreal New York Los Angeles

Purveyors to the Vatican By Appointment

PURITY PROVED AT LABORATORY TEST



the CORD

A FRANCISCAN SPIRITUAL REVIEW

VOL. VIII., NO. 3, MARCH, 1958

the CORD

A monthly magazine specifically devoted to Franciscan spirituality is pu under the sponsorship of the Franciscan Educational Conference by the Fra Institute, St. Bonaventure University, St. Bonaventure P. O., New York. E Eligius Buytaert, O.F.M., Assistant Editor: Sister Mary Frances, S.M.I.C. Ma Editor: Innocent Daam, O.F.M. Editorial Board: Ignatius Brady, O.F.M., Col Duffy, O.F.M., Allan Wolter, O.F.M. Annual subscription. $2.00.

Entered as second class matter on November 25, 1950, at St. Bonaventure New York, under, Act of March 3, 1879. All communications, whether of a b or a literary nature, should be addressed to The CORD, St. Bonaventure Univ St. Bonaventure P. O., New York. *Cum permissu superiorum.*

CONTENTS

VOL. VIII, NO. 3, MARCH, 1958

THE LIVING FAITH.....
Fr. Geoffrey G. Bridges, O.F.M.

MUHAMMAD AND ST. FRANCIS.....
Fr. Giulio Basetti-Sani, O.F.M.

THE SEVEN GIFTS OF THE HOLY GHOST.....
Saint Bonaventure

THE RED CROSS SAINT.....
Fr. William C. Johnston, O.S.Cam.

POEMS:

The Blessings of a Priest *by Fr. Anaclete Yonick, O.F.M.*.....
Popule Meus by *Roy M. Gasnicki, O.F.M.*.....
Waiting Room *by Fra. Pacificus F. Waywood, O.F.M.*.....

THE LIVING FAITH

Fr. Geoffrey G. Bridges, O.F.M.

"Faith. . .unless it has works is dead," (Ja. 2,18) the Apostle James tells us. St. Paul has informed us that faith is the substance of things to be hoped for, the evidence of things unseen, and that faith is essential for salvation. St. James now tells us in a practical way that *having* faith is not enough; we must go on to put it into action.

God did not give us this gift to be wrapped in a handkerchief and buried in a field. He didn't give it to us to be kept in our place in chapel to be used at stated times during the day. Faith is a virtue and should be a habit which informs every act of our day.

We can see the difference between simply having faith and really living it in the life of St. Francis. As a young man he certainly believed in the Gospels; no doubt he admired the high ideals advocated by Jesus Christ. But look at the transformation in his life when he stopped admiring these ideals and began to live them. Through study, and prayer and action he came to a personal realization of the meaning of "putting on the mind of Christ." He came to see life as Christ saw it; to judge situations as Christ would judge them; to value the things of this world as Christ valued them.

We are the disciples of St. Francis. Are we imitating that part of his life which fell before his conversion, or the Christ-like part that came after? Or, what is worse, are we living a natural life despite our baptism? Do we prefer to operate on the natural plane most of the day, eating, sleeping, working, recreating for predominantly natural and selfish motives? If so, then our faith will gradually shrivel within our soul. True, we cannot lose our faith except by a direct denial of Christ and the truths he taught. But we can have a sterile, death-like faith which rarely bears fruit. Like an arm long in a sling, such faith accomplishes little.

Increasing the Intensity of Faith

Faith, remember, is not an exhibit piece but a virtue, a habit that must be strengthened and developed. Faith is life; and growth is essential to life. Now we can grow in the intensity of our faith and we

can grow in the practice of our faith. By intensity of faith I d
mean an emotional reaction, a glowing of heart, during an act of
I mean the power and inclination to believe and to put belief
action. The more we increase the initial gift of faith that w
in baptism, the more we will be inclined to live that faith. An
the other hand, the very living of our faith will increase the i
gift. As St. James argued, "By works the faith [of Abraham]
made perfect." (Ja. 2,22)

There are several means by which we can directly increas
initial gift of faith. Again our appreciation and gratitude are st
by the overflowing generosity of Jesus Christ. For we can gro
faith simply for the asking. All we need do is pray with the Apo
"Lord, increase our faith," (Lk. 17,5) and our desire will infallibl
fulfilled. There is no equality here between the prayer and the inc
of our supernatural gift. The merits of Christ and Mary fill the

Again, and quite simply, we may gain an increase through
sacraments. The Mass that you offered this morning, the Commu
you received, your last Confession gave you an increase of faith, whe
you realized it or not. But, if you did realize it and intensely de
it, then you received an even greater increase. The sacraments
fountains of life; not only of grace and love life, but of faith and
tellectual life.

A third way is through specific acts of faith. I mean more t
formulas bearing the caption: An Act of Faith. Rather I am think
of little bursts of prayer. I am afraid many of us are negligent
this regard. There are so many opportunities during the day for
pirations of faith; for instance, in the Trinity as we make the sign
the cross, in the presence of the Holy Spirit in our hearts, in the me
and goodness of God, in the Fatherhood of God and our childho
in the wisdom of the Gospel life we are living, in the universal m
ation of grace and prayer by Mary. But the daily God-given occa
for the highest acts of faith is the Mystery of Faith, the Mass, with
resulting Communion and Divine Presence on our altars. Here
amount of glory that we are able to give to God and the blessings
will receive in return depend on the amount of faith, hope and cha
we put into our Mass and Communion. These mysteries demand fa
they increase faith, and we benefit from them in proportion to
faith. So morning Mass and Communion should be the time of y
most intense effort to believe and grow in faith.

Finally, study and contemplation also play their part in increasi

faith. They strengthen our convictions and appreciation. As St.
naventure says, study and contemplation strengthen the faith in
ose who are weak; it gives to the strong joy in believing. We are
oved to desire closer union with God through faith in time of medi-
tion.—By these four means especially we can increase the intensity
our faith.

Faith in Action

When we come to our opportunities for increasing faith by action,
e are dealing directly with the "works" which St. James says give
ife to our faith. If our gift of faith does not overflow into action,
hen it is dead, or at least dying.

Now, you can tell a religious that he or she is not humble enough,
not charitable enough, not devout enough at Mass, not recollected
enough; but never will he take the offense he does if you tell him
his faith is weak. Why? Because all too often we are inclined to look
at only one side of faith. We feel that as long as we are ready to give
intellectual assent to all the truths that Jesus has revealed we have a
firm and strong faith. But St. James would not agree. For him only
that faith is firm and strong which shows itself in our actions, which
inspires virtuous acts all during the day. As we go briefly through
the many opportunities each day presents to us for living our faith,
you can be examining yourselves, objectively, on the depth and ef-
fectiveness of your faith.

Let us look at the sacraments again for a moment. We believe that
the Mass is Calvary re-presented, that Jesus Christ enters into us cor-
porally in Communion, that in Confession we are brought into most
intimate contact with the saving merits and sufferings of Christ. Now
the amount and fervor of preparation for these Sacraments, our attention
and our actions during them, are an expression and an indication of
the depth of our faith. Fr. Mateo Crawley tells of a personal experience
in this regard. For years he and his mother had been working and
praying for the conversion of his father. One day they succeeded in
getting him to go to Mass. But he came home highly indignant. How
could a priest, who believes what Catholics say they do about the
Mass, rush and mumble his way through the ceremony as he had?—
we have firm faith, it will show in our actions.

Another source of opportunities for deepening our faith through
practice is living with our fellow men. One of the hardest things to
remember (and often our neighbor makes it all the more difficult by
his actions), one of the hardest things to believe, is that my neighbor

is to be loved no matter what he does. It is hard to see and remem that he is made in the image of God just as I, that he has been redee by Christ just as I, that he is an actual or potential member of Mystical Body, that he is destined to share the same vision of G Yet we must thing and believe this, if we are to practice the sec great commandment of love. And when we have learned to have reaction toward our neighbors in religion, then we must learn apply these truths also to God's other children and our neighb the negroes, the Jews, the orientals, to sinners, our enemies, to the norant and the stubborn and the malicious. How many of us sin aga faith and charity in this regard! Actually all of these are as it w sacramental signs. They are like phospherescent rocks, which when s under ordinary light are dull and unattractive but when seen un ultra-violet light show unsuspected beauties. Faith sees Christ beh the varied exteriors of our neighbors.

Discipline of Divine Providence

Closely allied to this seeing of Christ in our neighbor is see the will of God in all that Divine Providence presents. To see a accept God's will in all that our neighbor does and says, for th matter, in all that happens during the day due to human or natu causes, belongs to the perfection of faith in action. When we refle upon it, yes, we believe that all good is willed by God, and that evil is permitted by God for our good. But is our faith efficaciou If it is, then we will not resist or resent the commands of our supe iors; we will not be discouraged by failure or disappointment; w will see the stamp of God's will on heat and cold, rebuke or pe mission, ingratitude or praise, accidents or good fortune.

Right here I would like to warn you that even we religious mu beware of letting an emotional block blind us to the will of Go If you tell the average lay man or woman that rain on a picnic da is actually willed and permitted by God and has a good purpos after thinking it over for a minute they will concede the point. B tell them that the death of a young father of a family, or the cripplin of a child by polio, or their dismissal from a religious community, o the triumphs of Khrushchev and Communism are allowed by Go and serve a good purpose in the long run, and they will argue wit you. The stark tragedy or the vast evil of the situation has so stirre them emotionally that the principles of faith no longer seem to reg ister. And so it is at times with religious. In the first dark moment

f an unexpected change of station, or of a failure, or a public rep- imand, they let emotion choke out their faith and fall into sins of rebellion and disobedience. In these moments we must remind our- selves that God is good, all good, the source of all good, and all that he does is good. We must remember that God never wills or permits anything to happen to us that cannot be a source of blessing and grace to us. True, we cannot always see what God has in mind. We would be guilty of the sin of Eve if we aspired to know all that God knows. Thus there are many things which we simply must take on faith. Perhaps that very act of faith and submission is the good that God is intending. This much we know for certain: we will know true peace of soul only when we have learned to recognize the stamp of God's will on every up and down of the day. This sets a high demand on us. But that demand can be met. We need only acquire the habit of saying "Thy will be done" each time some little evil or discom- fiture crops up during the day. Thus gradually our faith in Divine Providence will grow to a stature big enough to cope with the great- est crosses.

Living the Gospel

The rest of our opportunities for practicing faith can be summed up in the effort to put on the mind of Christ, the effort to live ac- cording to the Gospel of Jesus Christ. This field is close to the Franciscan heart. For no group of Christians has bound itself as we have to live the Gospel life. And here the importance of faith is evi- dent. Unless we have accepted the entire Gospel as the revealed word of God; unless through intense faith we have become convinced of the wisdom and perfection of all the teachings of the Gospel, we will pick and choose and alter the Gospel to suit ourselves. Precisely here we are most likely to find the weak point in a religious as re- gards the practice of faith. Theoretically a religious will not deny the teachings of Christ or of his disciples. But in practice his actions may give the lie to his profession of faith. In the face of such com- mands as "Thou shalt love thy neighbor as thyself," and "Forgive . . . seventy times seven times," how many religious have enemies with whom they will not speak unless necessary? To say, I forgive him but I won't speak to him, is a lie. You do not forgive. You are simply trying to bridge the gap between your act of faith and your action by a deceit; you are just trying to salve your conscience. "Seventy times seven times" whether he cooperates or not, is what God asks of you. It takes real faith to believe that and to do that.

And so as we go through the day the Gospel whispers to us "Blessed are the poor in spirit;" "blessed are the peacemakers;" "blessed are you when men reproach you, and persecute you, and speaking falsely, say all manner of evil against you." (Mt. 5:3, 9,11) "If someone strikes you on the right cheek, turn to him the other also." (Mt. 5,39) How many of us do that? "If thy right eye is an occasion of sin to thee, pluck it out and cast it from thee." (Mt. 5,29) We know what this means in principle, but do we thus rid ourselves of occasions of sin and imperfection? "Unless you turn and become as little children, you will not enter the kingdom of heaven." (Mt. 18,3) How many of us are really childlike? "If, therefore, I the Lord and Master have washed your feet, you ought also to wash the feet of one another." (Jn. 13,14) Do we serve others in this spirit? And especially when we feel that now we are doing enough, now we can coast a while, the Gospel prods us with our ideal that demands constant effort, unfailing progress: "You therefore are to be perfect, even as your heavenly Father is perfect." (Mt. 5,48) And so we could go on. Some of these are commands, some counsels, some attitudes; all are to be practiced according to our state in life if we are truly to have the mind of Christ, a truly Christian spirit. All demand faith; all express faith; all in the expression increase our faith.

This is how we grow in faith and put it to work. Prayer of petition, the sacraments, specific acts of faith in the mysteries of God, study and contemplation all combine to increase the intensity of our faith. And this faith comes to life on our words and actions in the sacraments, toward our neighbor, toward God's loving Divine Providence, and in living the whole Gospel.

The Franciscan Approach

Let us conclude by emphasizing the Franciscan approach to the virtues. The emphasis among our spiritual writers is always on growth. It is a practical approach that has produced a galaxy of Saints and Blesseds. Specifically as regards faith, the Franciscan attitude and tendency is to make it practical to turn it always into prayer and action, at the same time directing the prayer and action to charity. The true Franciscan not only believes and appreciates the excellence of the Gospel teachings; he embraces them as his norm of daily life. He is poor, holy, pure, long-suffering, mortified and patient for Gospel motives. But all is ultimately an expression of love. For in love faith finds its perfection. "Faith crowned and manifested by love is

the goal of the Franciscan."

In our quest for a model of living faith we cannot turn to Christ as we do in most virtues. For Jesus had constantly before His eyes the true vision of God. What is more natural, then, than to turn to the saint who more than any other person, Mary excepted of course, merited the title, "Other Christ," our holy Father St. Francis? In him we see both the strong, deep belief and appreciation of revealed truths, and the actions springing from it. From his intense faith in the Eucharist flowed his sermons and exhortations begging for reverence for the Sacrament and for all persons and things connected with It; from it flowed his labors in cleaning churches and his distribution of linens and host-irons. From his faith in the Gospels, to take just one other example, flowed his poverty, his peacemaking, his childlikeness, his love of all mankind, his death to the world and sin—in a word, his zeal in the living of the whole spirit of the Gospels, counsels and attitudes as well as commands. And all this he used to express his seraphic spirit of love. To him, therefor, let us address the prayer: Holy Father Francis, obtain for us the desire and the grace to follow in your footsteps and thus to grow in living, loving faith.

WAITING ROOM

When work is done, I hurry home,
Where supper waits for me,
And many things I like to do,
And folks I like to see.

And on my way I pass a place
A dozen times or more.
Tonight, before I pass again,
I'll step inside the door.

The place is dark: to find a seat
Takes several seconds' search—
For me two-thousand years this Christ
Has waited here in church.

Fra. Pacificus F. Waywood, O.F.M.

Muhammad And St. Francis

For a More Christian Understanding of Our Brethren the Muslims

Fr. Giulio, Basetti-Sani, O.F.M

When we look at the geographical map revealing the diffusion of Islam, we cannot remain indifferent to the disturbing problem raised by the mysterious presence of a phenomenon so important for the history of Christianity and of humanity. It is our most cherished longing to create in the Christian conscience an interest in these millions of people.

Too often one hears repeated by the very persons who live in the lands of Islam: "There is nothing that can be done!" How many times, in the course of seventeen years spent in Muslim territory, have I heard my own confreres enunciate this sad conclusion as the final lesson of their partical experience. However, the more I meditate, the more the verdict strikes me as inacceptable. It appears to me that the contrary must be said: "There is everything that can be done with Muslims." Without contesting the merit and the honor due to those who in the past, at the price of their lives, have preached the Gospel to our Muslim brothers, we must realize that, from the failure of so many attempts, it is not to be concluded that grace has been denied to so many people who likewise are called to salvation.

We are, therefore, convinced that to arrive at a more Christian understanding of our brothers in Islam, it is important for us to adopt the attitude adopted by St. Francis of Assisi and meditate on a phase of his life which has perhaps escaped a number of biographers and admirers, namely the mysterious bonds which united the Poverello to the founder of Islam, the Arab prophet Muhammad.

The Prophetic Mission of St. Francis of Assisi

No one disputes that in the 13th century Divine Providence sent St. Francis to His Church to bring the world back to fidelity to the Gospel. The vision of Innocent III expressed that mission of the Poor Man, who, as a prophet, spoke to the people the language of God

We shall especially discover that St. Francis approached Islam with an entirely new spirit, with spiritual attitudes completely unknown to medieval Christendom. In this we are once again led to think that St. Francis received the prophetic mission to bring the

Christian conscience back to a more just and more evangelical understanding of its relations with Muslims.

For the medieval conscience, Muslims were the "unbelieving profaners of the Holy Places." The papal documents themselves designate them in terms which could not fail to create a strong impression on the imagination of the faithful:: "enemies of the Cross of Christ," "dogs," "the most wicked lot of warriors," "a wicked people", and so forth. Islam was presented not only as a politico-military power against which it was necessary to defend oneself, but above all as the most diabolically anti-Christian force. The Popes and Bishops many a time stirred the zeal of the faithful by the ideal of the Crusade.

It is in this environment of anti-Muslim reaction that St. Francis appeared, as the inspired prophet, sent by God to His Church in order that Christians might regard the followers of Islam with a more evangelical outlook. Continual meditation on the Passion of Christ made St. Francis understand that God brought about the salvation of man through annihilation and affliction, through the death of His Divine Son, and not through violence and the deployment of material power. The Christian attitude towards Islam ought to conform itself to that evangelical outlook.

Consequently Francis discovered in Muslims not the terrible enemies against whom it had to be a question of taking up swords, because they themselves took up the sword, but alienated brothers who had to be led to their Father's house through kindness and goodness. Jesus treated men with love and saved them by giving Himself on the Cross. The Church, which is His Mystical Body, cannot pursue another way; she must treat Muslims with charity and understanding and save them by prayer and suffering.

In the redaction of his first rule, St. Francis gave to his friars,—"those who wish to go among the Saracens,"—a program so far removed from the mentality of that time, that it could not have been impressed upon his mind without an inspiration from above. It was impossible for him to look upon Muslims as "enemies of the Cross of Christ," profaners of the Holy Sepulchre. He sees in them only brothers of God; redeemed by the blood of Jesus; called to share in the Kingdom of God; more precious than the mounds of earth covered with the blood of the Son and still more precious than the stone of the Sepulchre.

But let us hear St. Francis as he proposed his program of apostolic conquest. He divided it into two periods. The first period (which,

we add, could eventually last for centuries, since in the eyes of Go a thousand years are as yesterday already passed), is that in whic the evangelical message is announced in the land of Islam by th practice of Christian virtues. The brothers (who go among the Sar cens) must not take action against them, nor cause disputes, but mu submit themselves to all (and therefore even to the Muslim author ties). It was considered to be humanly impossible to live in the O ient without taking such action: in the light of this the value of th attitude prescribed by the Franciscan precept is more clearly appa ent. After an assidous practice had shown that humility, poverty, an gentleness were the superior spiritual values, the ground would b well prepared. It would be easier for Islam to accept and understan the humiliation of the Son of God.

If the testimony which they tried for centuries to render to Chris in the lands of Islam has not produced the expected result, that derive precisely from being preoccupied in looking for immediate results.

The second period, that of external manifestation and preaching is determined by the choice of God. In this respect we should heed the words of Jesus to His Apostles: "It is not for you to know the time or the seasons which the Father has fixed by his own authority." (Acts 1,7).

The hour for action is determined by Divine mercy. The Apostle must be ready to execute that second part of his mission. To announce the word of God pre-supposes, besides the spiritual preparation required for the first period, a serious intellectual preparation: the Lord is in no way bound to give to all messengers of His Word the gift of tongues. On the other hand, no one can pretend to announce the Gospel to a people, without first knowing the language and the mentality of that people in order to be able, according to the teaching of St. Paul, to become all things to all men—a Jew among Jews, a Greek among Greeks, and so an Arab among the Arabs, in order to draw all to Christ. No one before St. Francis understood the apostolate among Muslims in this way. He remained unique among his contemporaries, the rest of whom viewed the problem of Islam in a pessimistic light.

It is necessary here to underline an important eventual consequence of the attitude encouraged for the first period of the apostolic mission: the testimony of blood realized in union with the sacrifice of the Savior for the redemption of our brothers the Muslims. That supreme expression of Charity taught by Christ will manifest to the world that we consider Muslims as true brothers. St. Francis affirmed

his rule that it is precisely because Muslims make us suffer and cause they inflict suffering and death upon us, that they must be onsidered as our dearest friends. In these words is embodied the anwer to be given to all those who invoke the malice of the Saracens and their obstinacy in refusing the teachings of the Gospel. Nothing can belittle for St. Francis the value of the words of Christ which He repeated to His sons: "Behold I send you as sheep among wolves."

It was in that spirit that he was able to see in Muslims his own brothers. He would not have dared to consider himself a friend of Christ if he had not felt himself animated with zeal for the salvation of all those whose brother Christ had become before the Father. For St. Francis and for whoever wishes to remain faithful to the Seraphic spirit, Muslims must be the object of a constant love, even if in return they hate us. Did not Christ go even further, He who loved Judas?

St. Francis, by a special illumination which conferred upon him a prophetic mission, understood that Islam could not be won over by contempt, still less by threats and violence. One of his most ardent preoccupations had been to make the Gospel known to Muslims. He devoted his life to that ideal; he offered it to God as living sacrifice for his Muslim brethren in union with the dying Christ, in order to redeem humanity. To this end, he set out three times to seek martyrdom among them.

The prophetic character of the mission of St. Francis for Islam was confirmed by the connection — evident to us—between certain events in the history of Muhammad and two events in the life of the Seraphic Father. By relating them we are able to acquire a full understanding of these. In so doing, we discover the particular vocation of the Franciscan apostolate in Islam. It is only with the heart and spirit of a Francis of Assisi or of a Charles de Foucauld that one can understand the mind of Muslims and draw near to them.

Muhammad and the Christians of Najran

It is impossible to understand the profound and supernatural meaning of the apostolate of St. Francis at Damietta, the reaction of the Sultan Malik-al-Kamil and the Muslim doctors of the proposition of the saint, if one does not compare the happening at Damietta with that which occurred at Medina, in the tenth year of Hijrah.

At that time Muhammad had practically extended his authority over all of Arabia: numbers of tribes had spontaneously submitted. Although he was still far from knowing the true Christianity, Muhammad manifested more sympathy for the Christian than for the Jews.

The official meeting with a delegation of the Christians of Najr and their conduct strongly modified his personal judgment on Chr tianity, and, afterwards, the personal judgment of all Muslims who s in the conduct of Muhammad the rule to be observed before eve Christian desirous of engaging in a religious discussion.

The Christian delegation was led by the Bishop Abu-l-Harith il Aqamah. Muhammad summoned the delegation to the burialgrou at Medina; and there, in the presence of the dead, after a discussion o the Passion of Jesus, asked the Christians to prove the truth of t Incarnation, inviting them to invoke together with him and his fi companions of malediction of God on those who would be wrong, b means of the *mubahalah* or ordeal, consisting of passing through fir

These Christians did not accept the challenge and did not wis to recognize the prophetic mission. However, they declared themselv ready to negotiate a compromise with Muhammad who then concede the first "capitulation of Islam." The faithful of the two Abrahami monotheisms, Jews and Christians, because of their holy books (th Bible), should have the right to refuse to embrace Islam, by payin a tribute (the *jizyah*), by which means their life, property and entir communal autonomy would be guaranteed them.

This event is very important for many reasons. In the first plac it is a manifestation of the complete faith of Muhammad in his mis sion; it likewise shows that the prophet did not admit the manifes tation of God in His creation except by thunder which strikes the guilty, as previously on Mt. Carmel in the presence of Elijah (II Kings I, 10-12, St. Luke ix, 54).

In addition, this event truly reveals a particular attitude of Muhammad and of Islam toward the mystery of the Incarnation. Perhaps the refusal of the Christians to give him that which he demanded in all sincerity of faith, namely, the proof of the Divinity of Jesus Christ, barred the prophet's way to the Christian faith.

In this first and solemn meeting of Islam and the Christians, the latter incurred a heavy responsibility in lacking courage to bear witness to the truth and to the sincerity of their faith, in failing in charity, by their contempt of that non-baptized person who pretended "foolishly" to make himself recognized as messenger of Allah, while they themselves judged him excluded from the privileged participation: the adoration of the Son of God. That pusillanimity and, at the same time, that pride of believing themselves the only priviliged ones scandalized Muhammad who, having retired to pray, should have been

engthened by the word of God: the desired answer was remitted the day of last judgment. And Islam still waits!

The ordeal asked for in vain by Muhammad was proposed by St. Francis at Damietta, since he had wished to repair and to make up for the unfortunate behavior of the Christians of Najran.

The action of St. Francis, brought closer and placed in direct relation with the happenings at Medina, takes on a profound meaning which biographers have habitually failed to perceive. While it gives an estimation of the greatness of the soul of St. Francis, it announces at the same time the new attitude which the Lord demands of Christians toward Islam: reparation in a suffering which, in life and death, bears witness to the faith: Christian charity which condemns no one, leaves the judgment of intention to God, knows how to discover and recognize in all, even in the greatest sinners, the gifts of God and incites the apostle to love the brother in whom he sees the image and likeness of Christ, even as far as immolating himself for his salvation and substituting himself from him before the Savior.

Muhammad, animated with a deep and sincere faith in the living God of Abraham, believed in the original equality of the three Abrahamic religions: Israel, Christianity and Islam, and knew that, referring all to the same God the Creator, God-Truth, the pure souls (tahirat) of the Jews or of the Christians could also be for him the instrument through which God communicated truth to him.

The refusal of the Christians of Najran to bear witness to Christ, while scandalizing Muhammad, demanded for many centuries a reparation on the part of the Christians: St. Francis of Assisi gave it, providentially, in the name of true Christianity.

The Mubalah of St. Francis at Damietta

In July of 1219, St. Francis landed in Egypt. It was the third time that he had resolved to go among the Saracens, driven by the ardent desire of sacrificing his life for them.

The sincerity with which St. Francis presented himself to the Sultan Malik-al-Kamil to announce to him his mission as the envoy of God, could not but elicit and win sympathy and respect. The religious conscience of Malik-al-Kamil, a just and pious man, did not refuse *a priori* the testimony of any member of the "people of the Book," bringing to him the words of God. A frank, humble and courageous affirmation of the Christian faith, without any offense to the Muslim conscience, is respectfully heard in the Muslim circle. According to the biographers of the saint, it seems that the Sultan was personally

aware of the fervor of spirit and of the sanctity of Francis, who h no word of contempt for Muhammad, nor for the Islamic faith, b only professed himself ready to remain among Muslims for the love Christ, prepared to preclude their every hesitation by means of ordeal of fire.

The ordeal—like the *Mubahalah* which Muhammad had asked the Christians of Najran—would have to show the intervention of G Who would declare which is the truest and holiest faith.

In conformity with the rule of action prescribed by the Qur' the Muslims refused the challenge. St. Francis then declared hims ready to enter the fire alone. Humbly he forewarned them that if t Lord did not assist him, those present should attribute that to h sins, and not to consider it as a Divine condemnation of Christiani If, on the contrary, the power of God should be miraculously ma fested, by leaving him unharmed in the midst of the flames, he ask the Sultan and his people to hear the message of God.

The conduct of the Sultan and the attitude of the doctors of t Qur'an who, upon declining the first proposition, had backed o must be interpreted in the light of psychology and the Muslim la After the incident which occurred between Muhammad and the Chri tians of Najran, especially after the answer which the prophet r ceived from the Lord (Surah iii, 48/55), the Muslim was not able t accept anticipating the judgment which God had reserved to Himsel to give to the angels and to men in the presence of Jesus Christ, when on the last day, He will judge both angels and men.

Taking into account these characteristics of the Muslim conscience we must, of necessity, evaluate both the response of the Sultan as well as the conduct of the doctors differently. The refusal did not signify contempt, neither of St. Francis nor of the Christian religion. On the contrary, the Sultan, in conformity with his faith, professed publicly the Divine origin of Christianity: "I believe that your Faith is good and true."

Islam at Damietta did not accept the proof that St. Francis, in order to make reparation for the refusal of the Christian of Najran, desired to give of the belief in the Divinity of Christ and in the Trinity. It would appear that at Damietta, Islam refused the absolute gift of love which St. Francis was ready to make, in exposing his life in the hope of martyrdom. But this interior disposition of sublime charity toward his Muslim brothers did not diminish in the heart of the Seraphic Father; on the contrary, the attitude of the Sultan, one that

s most generous and courteous, incited in his soul the great suf- ring of the Apostolate; it verified the difficulties which men oppose the triumph of grace. Then St. Francis returned to Italy.

The hour of God had not yet arrived. A long maturing of suf- ering and of immolation impelled by the love of Christ was neces- ary, the presence of which he recognized even in his distant brothers.

We do not believe that St. Francis, after that experience, was convinced that there was nothing that could be done with Muslims. On the contrary, that direct and personal experience made him un- derstand more clearly with the aid of grace, that Islam is a mystery. Even more than before, that thought became one of the profoundest themes of his interior life. Henceforth, those distant brothers could no longer be excluded from his prayers: they, who continued to be looked upon as enemies, remained for him true friends. The first Rule, re- dacted after that first apostolic experience, is the best proof of all that is said. Now, more than ever, St. Francis substituted himself for thousands of Muslim souls. That supreme immolation, which continued during the years, received the answere and the seal on Mt. Alverna. Thus, the stigmata of St. Francis were intimately related to the mystery of Islam and in particular with an important event in the religious ex- perience of the prophet Muhammad.

The "Nocturnal Ascension" of Muhammad

Prompted and guided by a deep sense of the Divine transcen- dance, Muhammad gathered in his "conversion" the spiritual and per- sonal character of his relation with the living God of Abraham, un- derstood as the sovereign freedom and absolute will, to Whom we must respond by the total abandonment of self. (*Islam*, Surah iii. 77.)

The fact of the nocturnal ascension of Muhammad or ecstasy to which the Qur'an alludes twice, was in his calling a central event which ruled the entire legislative activity of Medina. It was to this that for centuries fervent Muslims, preoccupied in finding once again, for the purpose of reviving them, the dispositions of the heart of Muhammad in his search for God, gave their concentrated thought.

When the angel to whom the prophet was entrusted had transport- ed him from Mecca first on to the esplanade of the Temple of the destroyed Jerusalem, then from there to the inaccessible Holy City, the heavenly Jerusalem, where the glory of God resides, Muhammad reached beyond the "supreme horizon," up to the "lotus of delay" close to where was found the garden of eternal sojourn, while a host of angels covered the tree. (Surah iii. 14-16.) Behind that mystical tree

at an interval of two bowshots God was hidden. Muhammad desi and attempted to reach God through the mystery, but his angelic gu was unable to introduce him into the embracing union, for the c pletely naked angelic nature, which his guide had assumed, did normally represent the type of intimate union with God which only possible through the crucifed humanity of Christ.

Ignorant of the true meaning and purpose of the mystery of Incarnation, Muhammad remained excluded from the Divine un reserved to the adoration of sons. In all sincerity he asked the Divin to manifest Himself to him, at least under the appearance of an ang but under the features of the angel who guided him, he could o discover and proclaim the inaccessibility of the Divine essence. Th he remained on the threshold, and did not try to advance into t eternity of Divine fire, thus renouncing the knowledge "ab intra" the personal life of God through the only Mediator, Christ, W would have sanctified him.

There was in that outpouring of the faith of Muhammad the e pression of a desperate desire which he kept during his whole lif "to contemplate God, at least under the form of an angel." This desi will remain during the centuries unsatisfied. The complete sacrifice himself made by St. Francis at Damietta for the salvation of all Mu lims will bring about, thanks to his merits, the most unexpected answe to the prayer and desire of Muhammad. It was not Israel (wher Jesus was crucified), but Islam, which occasioned the appearance o stigmatization in the Church.

The Miracle of Alverna and Muhammad

The unfolding event which took place on Alverna towards the middle of September 1224 is well-known. Franciscan tradition, from the very beginning, has meditated on the mystery of the stigmata of St. Francis, confining itself to the consideration of what it signified for the person of the saint, but it seems to us that it has neglected the problems raised by the mysterious significance of the apparition of the Crucified under the features of a seraph. St. Francis himself had been left confused. All the biographers of St. Francis see in the stigmata the answer to that desire or martyrdom which had driven St. Francis on to offer himself in the land of Islam. St. Bonaventura, in particular, established the relation between the two events: the preaching before the Sultan from whom he awaited martyrdom and the stigmatization.

The offering of self, made by the saint at Damietta, for the salva- n of the Muslims, had been accepted by the Lord, but the martyr- om which he desired to undergo in the land of Islam had to receive new and deeper meaning. While it was St. Francis' desire to make paration by his courage and charity for the refusal on the part of he Christians of Najran to Muhammad, the Lord reserved for him a ore extraordinary martyrdom on Mt. Alverna.

That generous offer of intercession and of substitution for the Muslims echoed in the heart of God. St. Francis, therefore, was recognized by God as the greatest aspirant for the salvation of Islam. Thanks to him, the expression "brothers and friends" is found in the Church, an expression to which Muslims have a right. But it was especially in the person of St. Francis that the Lord willed to satisfy Muhammad's sincere and ardent desire to see God manifested under the form of an angel. In the miracle of Mt. Alverna, the stigmata of St. Francis, uniting in some way the angelic nature to the crucifixion, appear precisely as a supernatural compensation for that which was wanting in Muhammad.

The Arab race, excluded in Ishmael its father from the offering of Abraham, remains to this day in an almost invincible ignorance of the crucifixion and its sad reality. For Muhammad and Islam, Jesus Christ the Holy One of God, could not suffer in such an ignominious manner; the "Judge" could not submit to a condemnation inflicted by men, because all that appeared as a defeat inflicted upon God.

To that protestation of earthly wisdom, scandalized by the foolishness of the Cross, namely, the annihilation of a God, St. Francis himself was the answer: he offered himself at Damietta to bear witness to the sufferings of Christ and his Divinity, and obtained on Mt. Alverna, for the descendants of Ishmael, the visible sign of Divine mercy.

While all Christianity was wont to see in Muslims the worst enemies of the Cross of Christ, St. Francis, through his love for them, was permitted by the Lord to be the first to suffer visibly with the Crucified. Thus was the prophetic mission accomplished by him in me way authenticated and consecrated when he showed what the angelical attitude should be toward Islam and condemned by his n action the bellicose violence of the crusades. Through the five unds imprinted on the body of Francis in fulfillment of his desire the offering of his life for Islam, Islam will be able one day to ognize the value of the five wonds of Christ, the only source of Re- mption.

For a more Christian understanding of our Muslim brother more imperative and more urgent than ever—it remains for us meditate upon the example left by St. Francis and to enter into spirit.

When Christians, especially those who live in direct contact w Muslims, nurture on their part such a love that they can even de to immolate themselves for them in spirit of substitution, then Islam perceive the call to grace.

✠

THE BLESSING OF A PRIEST

When evil seems to live our life
In every moment, fire and strife—
What greater hope our life will find
In the blessing of a priest!

If shadows plague a love-sick soul
To try to hide the glowing coal—
What streams of light will steadily flow
From the blessing of a priest!

When sorrows press upon the heart
To crush each joy, and gloom impart—
What soothing balm the soul will find
In the blessing of a priest!

Ah! take great care, O Christian Soul!
That often in your short parole
To have the gifts which can be had
From the blessing of a priest!

Fr. Anaclete Yonick, O.F.M.

AINT BONAVENTURE:

The Seven Gifts Of The Holy Ghost

THE THIRD CONFERENCE

The Gift of Piety

1. "Train thyself in godliness. For bodily training is of little profit, while godliness is profitable in all respects, since it has the promise of the present life as well as of that which is to come." (I Tim. iv, 7) By this text of the second epistle to Timothy, the Apostle points out that two kinds of exercise are becoming to man; one, physical, the other, spiritual. He calls attention to the fact that spiritual training is to be preferred to corporal since it is more noble and useful. Physical exercise has little value, as the Apostle indicates, "Bodily training is of little profit"; while spiritual training is to be preferred to corporal in the degree that the spiritual is preferrable to the physical, the eternal to the temporal, and the invisible to the visible. Hence a wise man should aim more for spiritual exercise than physical because "bodily training is of little profit," being, as it is, beneficial for the body. However, very often it is the cause and occasion of just the oposte. Someone thinks he is going to a game, but goes to war; he seeks happiness, but finds sorrow. As Seneca says, "I have found many who exercise their bodies, but few who discipline their talents." (Epist. 80) Foolish would that man be who could dig for gold but wants to dig for clay; more than gold surpasses clay does spiritual training excede physical. We must speak of this spiritual training in as far as it is ordered to piety. For after fear we should discuss piety.—Without the help of the Holy Spirit we cannot explain in words nor practice this most holy training. Therefore, at the beginning we will invoke the grace of the Holy Spirit and will ask God to grant to say something for His honor and the good of our souls.

2. "Train thyself in godliness etc." The Apostle Paul as a good teacher arouses the solicitude of our talents and minds for a beneficial use of this divine gift. Presupposing the presence of piety, he urges us to practice it, describing its benefits. If you have received this favor from

God, "esercise thyself in godliness" lest you lose it. If you do not p sess it, "exercise thyself in godliness" to obtain it. His reason for t he adds, is that "godliness is profitable in all respects etc." He points three aspects of piety for our consideration; its exercise, advantage, original source. If piety is a gift, then we should know how it is giv if a noble gift, we should know how to perfect and discipline selves in it; if useful, we should see how advantageous it will prove us. Notice, my entire purpose is that you grasp the gift of godli with your soul, learning what it is to be pious.

3. Let us begin with the exercise of piety which consists i threefold act; namely, reverence for the worship of God, protect of our internal sanctification, and a superabundant internal me The first two ways of practising piety are more basic than the th

4. In the first place, I say the exercise of piety consists in re ence for the worship of God. Ecclesiasticus relates of Josias that, took away the abominations of wickedness. And he directed his h toward the Lord, and in the days of sinners he strengthened g ness." (Eccli. xlix, 3-4) Very definitely the worship of God did flourish except among the Israelites before the coming of Christ, it did not thrive among the entire race; for at the time of Jerob the ten tribes adored idols, a golden calf. Neither did the two tr practice the worship of God faithfully all the time. After David, excellent worshipper of God, Manasses, the worst, came into rule and forced idolatry on the people. Then Josias took over in his eighth year began his rule; he took away all idolatry and the days of sinners he strengthened godliness," that is the wor of God.

5. Job tells us that piety is the worship of God, 'Behold," says, "godliness, that is wisdom." (Job xxviii, 28) Another transla has, "Behold fear, that is wisdom." But in the Septuagint translation read, "Behold godliness, that is wisdom." And Augustine says godliness in Greek is the same as "*theosebia*" which is the sam worship of God. The worship of God consists mainly in reverence God, which is not had without fear. For in reverence and fear worshipper of God must have the highest and holiest esteem for H —Should you, for instance, consider God unable to create all th from nothing, you regard as little the power of God; that is, you not esteem Him most highly. Likewise, should you believe that G cannot penetrate the most intimate things, you regard as little Div Wisdom and do not have the highest esteem for God. Just as we h

idence that light not only enlightens itself, but also many other jects, so God sees all things and illuminates all because He himself Light. If you believe the power and wisdom of God are incapable of changing bodies for the better or for the worse, then you think willy of God and do not regard Him most highly. Likewise, if you do not believe in the condescensions and mercies of God, by which He fills with pardon and happiness the creature serving Him, then you do not worship God.—I say, therefore, that godliness is nothing else than a holy understanding of, a holy love and service for the first, greatest and godly Origin. Without piety the Supreme Goodness cannot be possessed nor worshipped. Everything naturally tends to its origin; the stone to the ground; fire upward; rivers flow to the sea; a tree is joined to its roots; and other things have a continual union with their source. A rational creature is godlike and can return to his source by means of his memory, intellect and will. But if he does not refer himself back to his origin, he is not pious. Hence, I say that piety is nothing other than a holy understanding of, a holy love and service for our first, greatest and godly Source.—Hence, the first exercise of piety consists in reverence for the worship of God.

6. The second exercise of the gift of piety consists in the guarding of our interior holiness. Of this the Apostle says, "I urge therefore, first of all, that supplications, prayers, intercessions and thanksgivings be made for all men. . . that we may lead a quiet and peaceful life in all piety and worthy behavior." (I Tim. ii, 1) You must realize that the summit of Christianity consists in godliness and purity. For without peace man cannot piously dispose himself. Christianity consists in these two things. There is no serenity of peace except in tranquility of conscience; and no conscience is holy if it is not good and godly, that is, it prefers the life of virtue and grace to the life of nature.—That you may see this more clearly—suppose a man should value his shoe more highly than his foot, he would, then, not care for his foot very much. If he should expose himself to hanging for the ke of a trifle would not love his life very much. Yet, isn't it necess- for man to preserve his soul in sanctity? Definitely! But the man does not avoid sin exposes his soul to confusion.

7. O how few there are who protect the piety of religion! But Lord trieth the wicked." (Ps. x, 6) We read in Ecclesiasticus, e pity on they own soul, pleasing God, and contain thyself; r up thy heart in his holiness." (Eccli. xxx, 24)—"Have pity y own soul," that is, have piety in your soul; "pleasing God,"

striving to please God. How? "Contain thyself and gather up heart in holiness."—Some are content to have exterior holines word, gesture, and external mode of living. But this is to adorn self with an exterior holiness like the man who decorated himself white make-up; but he produced a "white sepulchre." (Matt. 27ff.) For just as "feigned virtue is not virtue, but a double (August. Enarrat. in Ps. 63.n.14) so feigned holiness is not hol but rather wickedness. Against such people the Apostle says, "In last days men will be loving pleasure, having a semblance indee piety, but disowning its power." (II Tim. iii, 1,2,4-5) "Having a blance indeed of piety,' that is, of religion," a gloos reads. T "having a semblance of piety" are hypocrites. Such is a "son of dition." (Jn. xvii, 12) Of this type we read, "With the breath o lips he shall slay the wicked," (Is. xi, 4) that is, the one havin greatest semblance of piety.—Hence, we practice the gift of pie the second manner by guarding our internal holiness.—But there some who do not have pity on their soul; moreover, they treat soul as miserably as they can. They despise their soul so much they cannot treat it worse than they do since they follow every su tion of the devil. "Have pity on your soul!" Then there are some, under the pretext of piety, undertake what is contrary to the go their souls. They say, "I will go to this foulness under the prete piety." What piety is in this? Absolutely none!

8. The third exercise of piety consists in an abundance o terior mercy. We read of this in Ecclesiasticus, "These were me mercy, whose godly deeds have not failed; good things continue their seed." (Eccli. xliv, 10ff.)—Dearly beloved! Look over the of the holy Fathers, and you will see that they were men of me Noe, Abraham, Moses, Joseph and Samuel. What was the piet Noe! He did nothing for one hundred years but build the ark in to save the human race. How great was the piety of the most Abraham! God came down to strike the cities where abominatio sin were rampant. But Abraham interceded to the Lord for them received the offer that if he found ten holy men in the cities, Lord would spare them. How great was the piety of Joseph! He sold by his brothers; indeed, they wanted to kill him. But he tected, ruled and enriched his brothers and their sons. He also the piety to preserve the entire world by gathering and saving g How great the piety of Moses! He loved his people and when angered the Lord, he besought God for them: "I beseech thee:

ople hath sinned a heinous sin: either forgive them this trespass, if thou do not; strike me out of the book that thou hast written." (Exod. xxxxii, 31) Bernard gives us an example of a woman outside a house with her small child. If she were told, "Leave your child outside and you come inside," she would not want to enter while her child would remain outside. So Moses wanted God to forgive the people their sin or strike him from the book of the living. Samuel did the same thing when the people sought a king. Afterwards, the people, realizing that Samuel had ruled them very well, feared that Samuel would not want to beseech the Lord for them after they had sinned. But when the people entreated him, Samuel said, "Far from me be this that I should cease to pray for you." (I Kings xxii, 23) How great the piety of David, king of Israel! Saul desired his death, but David had Saul in his hands. David could have slain Saul; God did not prevent him, for He told David, "I will deliver him into your hands." (I Kings xxiv, 5) Held back neither by man nor law, he could have slain Saul; but still David spared him and his house. So, "these were men of mercy, whose godly deeds have not failed."

9. Blessed Peter, the other Apostle, invites us to this piety in his second canonical epistle, "Supply your faith with virtue, your virtue with knowledge, your knowledge with self-control, your self-control with patience, your patience with piety, your piety with fraternal love, your fraternal love with charity." (II Peter i, 5-7) What does he want to say? He puts piety in the middle of two things, patience and charity. Piety, he tells us, is a purple garment; patience and charity, a royal garment. The man wishing to be pious toward his neighbor must bear with him patiently and love him with charity. David dealt patiently and charitably with his enemy; in such a way must man deal with his neighbor.—Where is piety today? There is no medium because God has taken away the two extremes. Cruelty is so great today that man cannot have enough revenge. He rules with impatience and anger, and judges evilly. Even if a man doesn't offend me, I will, despite the fact, think evil of him. And why is this? Certainly because I do not have charity. Blessed Peter knew well how to explain the way I can have charity; for if I have patience on one side and charity on the other, lo, then I have the practice of piety.

10. Perhaps you may say, brother, "I do not have this gift." ce it is necessary for me to explain for you the original source of ty. But you may answer, "You should have started with the source; reas you started with its practice." No, brother, I could not lead

you to the source of piety except through the act and the exerci
piety. The gift of piety has its origin primarily in the Uncreated
ity, secondly in the Incarnate Wisdom and thirdly in Holy M
Church, sanctified through the Spirit.

11. Take note that the gift of piety arises primarily from th
created Trinity, that is, from God the Father. Although God h
the noblest properties, nevertheless, He is most excellent in thi
perty of piety. So we read in the prayer, "O God, whose prope
is always to have mercy and to spare. . ." (PL v. 78, c197) A
Ecclesiasticus, "For God is compassionate and merciful, and wi
give sins in the day of tribulation: and he is a protector to all tha
him in truth." (Eccli. ii, 13) "Compassionate and merciful" becau
spares and protects. The Lord says, "As a father hath compassion
children, so am I to you." (Ps. cii, 13) —Look at all the works o
from the first to the last. You will always find the works of His
great, greater and greatest. The great works of divine mercy a
works of nature; the greater works are the operations of grace; b
greatest are the works of glory. Hear! You are the image of God! A
"image" means to say, as it were, "I imitate." Hence if you are
an image of God, you must conform yourself to God in piety. Th
Ecclesiasticus, "In judging, be merciful to the fatherless as a father
as a husband to their mother. And thou shalt be as the obedien
of the most High, and He will have mercy on thee." (Eccli. iv, 1
"In judging," that is, in carrying out the law; "be merciful to the f
less," so that you may truly be a "son of the most High." Seeing
the glorious God has compassion on the suffering, why do you no
tate Him? If there were a spring which would cause dried-up pla
grow again, it would be highly valued. A soul without piety has
up plants. A stream of divine mercy pours itself out abundantly, g
new life to the dead plants. Should you not bring that stream into
soul? But that is impossible without piety. So, the original influen
piety is from the Uncreated Trinity.

12. The second source of this piety is the Incarnate Wisdom. H
the Apostle writes to Timothy, "Obviously great is the mystery o
liness: Which was manifested in the flesh, was justified in the
appeared to angels, was preached to Gentiles, believed in the w
taken up in glory." (I Tim. iii, 16) The mystery of the redemptio
mankind, accomplished through the Incarnate and Crucified Wo
"the great mystery of godliness." The Apostle says, "Which was m
fested in the flesh," through the Incarnation; "was justified in

rit," on the gibbet of the cross; "appeared to Angels," in his glorifi-
ion; "was preached to Gentiles," in the sending of the Holy Spirit;
believed in the world," through the spread of the Faith; "taken up
n glory," through the trial of the final judgment. I say that the In-
arnate Son of God took on our poverty. Why did He do this? Piety
s certainly the answer. "Wherefore it was right that he should in all
hings be made like unto his brethren, that he might become a merci-
ul and faithful high priest before God to expiate the sins of the people."
(Hebr. ii,17) Because of piety He took on a human body; ascended the
ross, arose from the dead; sent the Holy Spirit to the world; estab-
lished the Church for Himself; and through piety freed from their
misery all those who were worthy. The Apostle writes to the Romans,
"Or dost thou despise the riches of his goodness and patience and
long-suffering? Dost thou not know that the goodness of God is meant
to lead thee to repentance? But according to thy hardness and unre-
pentant heart, thou dost treasure up to thyself wrath on the day of
wrath and of the revelation of just judgment of God." (Romans ii, 4-5)
The Son of God offered Himself up as a holocaust for us. This is the
"great mystery of godliness."—This mystery is daily repeated on the
altar. That you may be mindful of the mystery of godliness and put on
a heart of piety were the reasons urging Him to bequeath to us the
Sacrament of the Altar. Cruel is the heart that is not touched by these.

13. The third source whence the gift of piety arises is Holy Mo-
ther the Church who is sanctified by the Holy Spirit and has His
pledge. Holy Mother Church has enjoined piety on all. Those born
from the same mother and the same father love one another more than
do children who have only a father or a mother in common. The Holy
Spirit makes us children of the same father and the same mother and
members of the same body. The Apostle says, "For the grace of God
our Savior has appeared to all men, instructing us, in order that, re-
jecting ungodliness and worldly lusts, we may live temperately and
justly and piously in this world." (Tit. ii, 11-12) Dearly beloved! Exam
whether your piety is that of a blood brother toward a blood brother!
Who is our father? Certainly God! Who is our mother? The Church
begot us in her womb by the Holy Spirit and will give birth to
when we will be led into the eternal light. Do you not realize that
as one member suffers with another member, in such a manner
we to have compassion for one another? We are all members
body; we eat one food; are brought forth from the same womb;
stined for the same inheritance. And our inheritance will be in-
d as we increase; it will not be lessened. We are members of one

we should be piously disposed toward one another. Come
body; ; the father or the mother will receive you. If holy M
Father h stretches out her helping hand, the most shameful sinne
Church to return. Hence we must always have compassion one fo
forced
ther.

14. A description of this is given in the Psalm, "Behol
nd how pleasant it is for brethren to dwell together in
good a e precious ointment on the head, that ran down upon the
like th ard of Aaron." (Ps. cxxxii, 1-2) We have one Father, on
the be ne Sacrament, one reward. "Like the precious ointment
fice, o tc." The ointment of piety is first on the head.—Primaril
head e d religious superiors of the Church should possess piet
ates a ly the people. "Which ran down to the skirt of his ga
second xxii, 2) We read a story referring to this oil of piety
(Ps. c book of Kings. A certain woman came to Eliseus and s
fourth rs wanted to take her sons, adding, "My husband was
credito ared God." (IV Kings iv, 1) Eliseus said that she should
who fe vases of her neighbors and pour that oil into each on
all the vases were filled. Why did he order her to get the vase
all the ighbors? Could he not increase the oil and fill the jar, a
the ne e woman work so hard? I say that the woman was a type
have t and that Eliseus was the type of Christ. When the Ch
Churc in merits and must needs pay dividends, how will she do s
needy ill the vases of her neighbors. Do you wish the piety of
must f to descend on you? Fill the casks of your neighbors. Ev
Churc ave this oil of godliness. So we read in the Canticle of
must l Thy name is as oil poured out." (Cant. i, 2)
les,

15. Piety must especially be in the hearts of bishops.
s are anointed on the head, so that after the anointin
Bisho urify all the people. We read in the book of Machabees,
must ly city was inhabited with all peace, and the laws as y
the h ell kept, because of the godliness of Onias the high pri
very w tred his soul had of evil, it came to pass that even th
the h lves, and the princes esteemed the place worthy of the
them , and glorified the temple with very great gifts." (II Ma
honou fterwards, Menelaus and his retinue entered the temple a
1-2) A defiled it. I believe the stumbling block lay in this, th
tiochi pirit was not in the people because there was in impedim
Holy epherd.—Blessed Gregory was noble and rich. He founde
the sh ed seven monasteries and in the seventh, at Rome, he bec
enrich

nk. Afterwards he became Cardinal and finally Pope. Blessed Greg-
, as Pope, had the custom of having twelve beggars eat before him.
a certain day there was one with the twelve who sometimes appear-
d to be a young man and, at other times, to be a venerable old person.
After the banquet Blessed Gregory arose and led him to his room and
ked him who he was. The man answered, "I was shipwrecked and you
showed mercy to me at the port. I told you my ship was damaged and
ked for an alms for the necessaries of life. You gave me fifty gold
pieces and, afterwards, all the little silver trays that were in your
house. Then I knew that the eternal God prepared you for this honor
and that you came to this dignity to be a dispenser, to give much for
God." Blessed Gregory said, "Who are you?" When the man answered,
"I am His angel," Blessed Gregory was terrified because he saw an
Angel; but he was also consoled, for works of piety please God very
much. Because Martin and Nicolas were men of mercy, from their
tombs emanates an oil. —And so the exercise of piety and the source
from whence it arises are sufficiently explained.

16. What is the advantage of the gift of piety? It says, "Godliness is profitable in all respects, since it has the promise of the present life as well as of that which is to come." (I Tim. iv, 8) I do now know what else I can add. Do you have temporal goods? Piety is profitable for all those; and, likewise, for all spiritual goods. Those who have suffered falls of the flesh, have been liberated sometimes by piety and afterwards receive mercy. For "godliness is profitable in all respects." It is profitable to know the truth, to shun evil and to obtain all good.

17. In the first place, I say that piety is profitable to know truth, that is salutary truth. Hence we read in Ecclesiasticus, "But the Lord hath made all things, and to the godly he hath given wisdom." (Eccli. xliii, 37) God bestows his gifts upon every creature; but He gives knowledge of truth only to the godly. How can one reach the tributary who does not arrive at the origin of truth? How would one, inimical to the origin of truth, know this origin? The Apostle says to Timothy, "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 about controversies and disputes of words." (I Tim. vi, 3-4) Man must necessarily give assent to teaching which is in accord with piety. In Daniel we read, "The wicked shall deal wickedly." (Dan xii, 9) Revelation will be kept from the wicked. If you wish to be true scholars, you must have piety.

18. Secondly, godliness is useful in avoiding all evil. So B
Peter writes, "The Lord knows how to deliver the God-fearing
temptation and to reserve the wicked for torment on the day of
ment." (II Peter ii, 9) The impious do not recognize divine
"The wicked man," however "when he is come into the depth o
contemneth." (Prov, xviii, 3) The ungodly man is he who defen
own impiety; that is, his sin. The Psalm says of such a one,
throat is an open sepulchre: they dealt deceitfully with their to
judge them, O God. Let them fall from their devices: according
multitude of their wickednesses cast them out: for they have pro
thee, O Lord." (Ps. v, 11) Do you want to be free of evil? Lis
David who says, "I said I will confess against myself my injus
the Lord: and thou hast forgiven the wickedness of my sin." (Ps. x
Praise God and be angry with your sin. But do not defend yo
because to defend sin is a double sin. It is noteworthy that a
reads, (Ps. i, I) "Blessed is the man who hath not walked in the
sel of the ungodly," by consenting to sin; "nor stood in the
sinners," by remaining in sin; "nor sat in the chair of pestilen
defending his sin.

19. The third advantage of the gift of piety is that it h
obtain every good. Hence we read in the book of Macabees that
considered, "that they who had fallen asleep with godliness, ha
grace laid up for them," (II Maca. xii, 5) which may He deign
stow on us, who with the Father, etc.

THE RED CROSS SAINT

Fr. William C. Johnston, O.S.Cam.

In a country where the emblem of the Red Cross has become the
y symbol of organized charity, of help in every emergency, of com-
t and aid to the poor and homeless, few know of the man who first
d this insignia as one of charity long before the establishment of the
ernational Red Cross. This man was Camillus de Lellis, now honored
the Church as the patron saint of the sick, of hospitals, and of nurses.

In 1586, two years after forming his hospital Order, he conceived
e idea and received papal permission to wear a red cross on the
bit adopted by himself and his followers; not as a mark of distinc-
tion for them or for their work, but as a constant reminder to all who
saw it of Christ's Cross covered with His Precious Blood.

It seems Camillus was also the first to use on a large scale the
sixteenth century equivalent of ambulance service on the field of battle.
Not only in time of war, but in every disaster, epidemic, or plague, the
men in black with the red cross would be found quietly going about
their duties of caring for the sick and dying, with the same loving
devotion as their leader.

The life story of this remarkable saint is a most colorful one.
Camillus de Lellis was born in Bucchianico, Italy, on May 25, 1550—
that particular era of history which produced great saints and great
sinners. It is significant that Camillus' life was a combination of both.

At the age of thirteen, deprived of his mother by death and his
er by war, he was left to himself—since he was the only child—but
ingly not to his dismay. His mother, a very holy woman, was
d by the villagers of Bucchianico, "Lady Elizabeth," since as St.
abeth, the mother of John the Baptist, she was advanced in years
n she finally gave birth to her son, being over sixty at the time.
father was a professional soldier, often away from home. On his
Camillus soon found reckless companions in the back alleys of
tive town. As time went on, he became inflamed more and more
the desire for adventure. At last, he enlisted in the army of em-
Charles V., and saw battle against the Turks. Whenever the
camped, cards and dice were at his side, for gambling was his

daily 'food'. So irresistible was this passion that when he had everything else, he even staked his outer shirt as prize—and lost too. Yet, through the grace of God, he turned to a life of self-de and charity towards his fellowmen.

Shortly after this turning point in his life Camillus asked admittance into the Capuchin Order. He was invested as a choir no and received the name 'Christopher' because of his striking re blance to this great saint. He, like Christopher, was a giant of a Having only been with the Capuchins a few months, an old a wound—received while in the army and which was also the re for his discharge from the service—developed in infection. It bec so bad that Camillus had to be dismissed.

He went to the hospital of St. James in Rome where he had leg treated once before. After four years he was readmitted into Capuchins, but his stay was short lived because the wound again came infected. When he left the Order this time, he knew that would be no hope of returning.

He made his way back to Rome for further medical treatm While in the hospital he became more and more aware of the ness and indifference of the authorities towards the sick. Nourish was sparingly given; medications were administered haphazardly; tilation was poor; the beds were filthy. It was inevitable and p dential that these conditions should stir Camillus to action. He further inspired by a vision of Our Lord. The Savior declared it was "His work" to correct the existing abuses by means of a ligious society of men who would vow themselves to the service of afflicted, even those stricken with a contagious disease. This was beginning of the Servants of the Sick, as the Camillians are offici called. This new community of Priests and Brother, first founde 1584, gradually drew other self-sacrificing men and was approved w in the short space of seven years by the Church as a religious Or

Camillus studied for the priesthood at the then recently e lished Jesuit college in Rome. Since he began his elementary semi course later in life than usual, he had to attend basic classes with youths of the college. Camillus' physical stature even made him conspicuous. He was finally ordained at the age of thirty-four.

This ex-soldier was a veritable prodigy of charity. When he occupied with a patient, he was so intensely absorbed in his task all else was forgotten. No desire or request of the sick, no mat how thoughtless or arduous, went unanswered. His secret of sanct

s found in the fact that in each patient he saw the figure of the onizing Christ. During the forty years of his life—from the time of is turning to God to the time of his death—the sustaining force and incentive of all his work was the love of his Creator which urged and drove him. Goodness and kindness were diffused wherever he went, even though he himself suffered intense pain throughout all those years because of his incurable and ulcerous foot.

The red cross of St. Camillus and his followers was always found where most needed. These heroic men joyfully embraced every opportunity to serve God by caring for His creatures, not only in hospitals and private homes, but also on the fields of battle.

It was during the battle of Canizza, in 1601, that a miraculous event occurred and almighty God gave His approval to the Camillian red cross. While the religious were busily occupied with the wounded, the tent in which they had all their equipment and supplies was burnt. Everything in the tent was destroyed except the red cross of a habit which the fire respected. One of the witnesses, a high-ranking army officer, asked to have the cross, and wore it as an impenetrable breastplate. Other miraculous facts gradually gave rise to the devotion of the faithful to the little red crosses that the Camillians made and distributed so as to satisfy the many requests they received. The Church inserted in the Roman Ritual a special blessing for these little red crosses, and since then they have been propagated by the thousands throughout the world, procuring benefits of resignation, conversion, and recovery for the sick.

For almost 400 years the sons of St. Camillus have kept alive and spread their founder's spirit of Christ-like charity towards the sick and helpless. The tremendous task Camillus began is being carried on today by the Fathers and Brothers in eighteen different countries, even though at one point during the many epidemics that arose the Order was on the verge of becoming extinct as a result of the death toll of the Camillian martyrs of charity. Unknown to them they were building for the future—the future of the Order around the world. A future which included America. The foundation for the continuation of "His work" in this country was begun only thirty-three years ago. Besides the institutions for the care of the sick, centers of training for the priesthood and brotherhood have been erected—from which will go forth the future Camillians carrying on the work of their founder at the bedside of the sick.

POPULE MEUS

O My people, have I done you wrong?
Did I offend you in some way?
Give Me your answer! I am displeased
And I have many things to say:

I led you out from the land of dross;
In return you lead Me to the Cross.
I took you away from pagan feasts;
You take Me now to the Jewish priests.

O Holy God, O Holy God,
O Holy, Mighty One.
O Holy and Immortal God,
We have betrayed Your Son.

I led you and fed you for fourty years
In the desert amidst your joys and fears;
So you scourge My back with whips for this,
And betray Me with a friendly kiss.
I opened the sea you crossed by chance;
You have opened My side with a lance.
I gave you water when at death's brink;
Vinegar you offer Me now to drink.
I smote your enemies and their seed;
And you have smitten Me with a reed.

O Holy God, O Holy God,
O Holy, Mighty One.
O Holy and Immortal God,
We have betrayed Your Son.

I granted you royal staves and horns;
Upon My head you place a crown of thorns.
I lifted you up from pangs of dross;
And you have hung Me upon the Cross.

O My people, I have done no wrong,
I have offended in no way.
You sentence Me, put Me to death
That I may rise on Easter Day!

Roy M. Gasnick, O.F.M.

I KNOW CHRIST

he Personality and Spirituality of Saint Francis of Assisi
by
Gratien de Paris, O.F.M.Cap.
translated by
Paul J. Oligny, O.F.M.

t perhaps charms me most about the book is that its attempt at esis—one of the first of its kind, it seems to me—in no way mars lear and ever fresh presentation of details. . . If your book has ult, it is its richness'. (Paul Sabatier to the author).

ranciscan Institute, St. Bonaventure, N. Y. $1.00

THE RITES OF HOLY WEEK

Frederick R. McManus, J.C.D.

d editon of a compact, up-to-date manual for priests, sacristans, directors. $3.00

LAYMAN'S COMPLETE MISSAL for Holy Week

Leonard Perotti, O.F.M.

lete from Palm Sunday through the Easter Vigil in consecutive . Rubrics in red, prayers in black, in English. $.50

THE PEOPLE'S HOLY WEEK

Frederick R. McManus, J.C.D.

ins to the faithful the reasons for the sweeping changes in Week liturgy and describes the actual ceremonies. $.25

COMPLETE MUSIC FOR HOLY WEEK

William E. Campbell

r Campbell gives, in his fully tested method for singing at sight, at the choir needs from Palm Sunday to Easter inclusive. $.15

Your bookstore or Dept. 4-2576

NTHONY GUILD PRESS PATERSON, N. J.

Wine & Bread

the RECORD

the CORD

A monthly magazine specifically devoted to Franciscan spirituality is pu
under the sponsorship of the Franciscan Educational Conference by the Fr
Institute, St. Bonaventure University, St. Bonaventure P. O., New York.
Eligius Buytaert, O.F.M., Assistant Editor: Sister Mary Frances, S.M.I.C. M
Editor: Innocent Daam, O.F.M. Editorial Board: Ignatius Brady, O.F.M., Co
Duffy, O.F.M., Allan Wolter, O.F.M. Annual subscription. $2.00.

Entered as second class matter on November 25, 1950, at St. Bonaventur
New York, under, Act of March 3, 1879. All communications, whether of a
or a literary nature, should be addressed to The CORD, St. Bonaventure Uni
St. Bonaventure P. O., New York. *Cum permissu superiorum.*

VOL. VIII., NO. 4, APRIL, 1958

CONTENTS

HOPE THAT IS LOVE
By Geoffrey G. Bridges, O.F.M.

WHAT'S WRONG WITH OUR THEOLOGY?
Fr. Benedict Leutenegger, O.F.M.

OUR NEED FOR THE RESURRECTION
Fr. Malcolm Hogan, O.F.M.

UT MELIUS CATHOLICE OBSERVEMUS
Fr. Cajetan Esser, O.F.M.

BOOK REVIEWS

POEMS:

Night of the Senses *by Fr. Pacificus F. Waywood, O.F.M.*

The Black Madonna of St. Benedict the Moor
By Roy M. Ganick, O.F.M.

HOPE THAT IS LOVE

Geoffrey G. Bridges, O.F.M.

St. Francis did not become a saint, motivated by pure love of God, over night. His progress was gradual. As with all of us, Francis was seeking happiness and peace of soul. His vocation from God started an unrest in him, and it was a desire to resolve this unrest that spurred him on in the beginning. He was of good character and morals, but he wanted to be better; and this desire of bettering himself also moved him to follow the interior movements from God. At first he made a false start. He sought peace and betterment in glory and fame. Only when God made his intention unmistakably clear did Francis reverse his course and seek perfection in the opposite direction. He set his hope for self-perfection and peace of soul upon a way of self-abasement and self-conquest. Turning to God for the strength, he was not disappointed this time; he found what he sought in a short while.

So it was not only love of God but hope also that motivated Francis in his conversion. He desired something beyond his grasp; he grew in love of something desirable that promised perfection to him, something worth making sacrifices for. Here as much as in the grace of God he gained the courage to reform his interior and exterior life. As Isaias says: "They that hope shall renew their strength, they shall take wins as eagles, they shall run and not weary, they shall walk and not faint." (Is. 40, 31)

Hope is a basic drive in human nature. We naturally and implicitly practice it. Yet strangely the supernatural virtue which directs our hope God-ward is perhaps the least understood of the virtues. And for that reason I think it is safe to say that there are many who would be making greater progress in their spiritual life if they better understood the nature and function of the infused gift of hope.

I want to say in the beginning that I am going to give the Franciscan explanation of the gift of hope; it is an explanation that I think gives a fuller and truer picture of the work that hope performs in our spiritual life.

Faith, we saw, has the purpose of purifying, rectifying, re ing our minds. Now the same purifying and rectifying process i cessary in our will, if they too are to be restored to their int likeness to God. Franciscan philosophers and theologians disti a double tendency in our wills. One is toward things as having in themselves, the other toward things as good and useful for u name given to the acts proceeding from the first tendency is l complacency and love of benevolence—literally love that delig another's perfection and wishes good to him. The act proceedin the second tendency has been variously called love of cupidit cupiscible love, or simply love to self. It is a love that seeks to things to ourselves in order to perfect ourselves.

At the moment of the Fall of Adam the gifts which kept two tendencies of the will in order were removed and disord sulted. That this order might be reestablished, Jesus Christ goodness and mercy has given us two infused gifts, one for each t cy. Charity rectifies our love of complacency and benevolence; rectifies love to self.

If we look closely within ourselves, we see that the tende love to self expresses itself in two ways: by seeking to perfe selves and by overcoming obstacles that hinder us from perf The philosophers call the first our concupiscible appetite, the our irascible appetite. Awesome words, aren't they? Simply ing, the concupiscible appetite is a natural tendency which its object those goods which will perfect our body and soul. did not have this appetite we would not desire happiness or which lead to happiness. This appetite sums up all those desi us for physical goods for the body and spiritual goods for the And so we might call the concupiscible appetite our "procur When he is functioning rightly this procurator seeks the perf of the body only in subordination to the higher perfection o soul.

Our irascible appetite is the fellow who leads us into an is true. But actually the irascible appetite is the tendency to come obstacles standing in the way of our concupiscible appet is also the tendency to put up with some obstacles in order greater good might be obtained. And so we might call our ir appetite our "sergeant at arms."

Before the Fall, Adam's procurator and sergeant at arms uncorrupted, perfectly faithful and trustworthy. And theologian sure us that they were not responsible for the Fall. But afte

ll, as a punishment, the gift of integrity which kept these officers Adam's interior household from error was removed. And then dam was in trouble. The sergeant at arms was no longer as vigilant d militant nor as long-suffering as before. But especially the pro- rator, who in the past had never acted without consulting Adam's lightened reason and supernatural prudence, now began to seek ings without such consultation. And that is concupiscence—the move- ent of the concupiscible appetite contrary to reason. Such a move- ent is not sinful in itself; but it becomes so the moment we ac- quiesce and make it voluntary. From the day of the Fall until his eath Adam was faced with the problem of resisting the inordinate demands of his procurator, and with the task of redirecting these de- sires into right channels.

The same battle faces us. The procurator in us has a tendency to act contrary to our reason; he has an inordinate appetite for pleas- ure, bodily or spiritual. The religious who succumbs to the desire for too much rest and the religious who wants too many spiritual con- solations are like the slaves of an unrestricted concupiscible appe- tite. Like a child at a birthday party our procurator does not want to stop when he has had enough. He will keep on pursuing pleasure all the way into sin, and from venial sin into mortal sin, unless we re- strain and discipline him.

Yet in all his seeking our procurator is really in quest of God. For the concupiscible appetite is basically an appetite for good and for our personal perfection. The tragedy in our lives comes when the highest good is identified with sensual pleasure, with money, with power over men, or when religious identify it with success in external works or with the spiritual gifts of God instead of with God.

It is the plan of God, therefore, that our procurator and ser- geant at arms be trained by the discipline of the virtues. Temperance is designed to establish order in the concupiscible appetite; fortitude orders the irascible appetite. And hope? Hope is the driving force behind these virtues. Temperance and fortitude detach our appetites m earthly things; hope finds a new object for them: God and his s.

The supernatural act of hope is an act of love of God. It is an act which we desire God and the means to union with God above all gs desirable, and this to such an extent that we are prepared to all rather than lose God and his divine gifts. The love in this of hope is different than the love in charity. Charity goes out

and rests entirely in God; hope goes out to God and returns t
In charity we love God in himself, because of his perfection
hope we love God precisely as the perfect satisfaction of all ou
sires, but in particular as the reward of our virtue and the sour
our eternal happiness. Thus in hope, as St. Francis de Sales tel
there is true love of God; and this is our primary motive. But
is also a holy and well-ordered love of self. The act of hope i
perfect act of our concupiscible appetite acting under the guid
of our reason enlightened by faith. As St. Francis de Sales de
it, hope is the act of loving complacency we take in expecting
seeking God, our sovereign good.

This particular love of God for our sakes is the dominant
in hope. But actually the act of hope can be broken down into se
acts that compose it. And these other acts perhaps are the ones
are most familiar with. There is for instance desire for God,
sovereign Good; this is the natural result of love, because we n
ally desire what we love. Then there is confident expectation o
taining God and His rewards through His continued help; th
founded on our knowledge of God's goodness and our faith in
promises. And lastly, St. Bonaventure discovers in every act of
an uplifting of soul. You must have experienced this. When you
made an act of hope you have certainly felt an attraction to heav
things, a resurgence of spirit, an ease in the practice of virtue.
is the effect that Isaias speaks of when he says that they who
shall take wins like eagles and shall run and not weary.

All of these acts, united to comprise the act of hope, pro
from the virtue infused by Jesus Christ in our souls at Baptism
with faith, this initial gift gives us the power and the strong in
ation to hope. But facility in hoping and the blessed effects of
come only with the habitual exercise of hope. When Christ inf
hope into our souls concupiscence was not rectified, our desires
not infallibly centered on God. We were simply given the mean
accomplish this. We will accomplish it to the extent that we g
in hope. Again, the best token of our gratitude to Jesus for this
fused gift is to use it as its nature demands. Hope is part of the l
life of the soul. And life demands growth.

In studying the means of growing in hope we can again l
to St. Francis as our model, because his conversion is an excell
example of how hope works and what it can accomplish. Before st
ing with his example of hope in action, however, I would point

first that the initial gift of hope can be increased in the same manner that the initial gift of faith is increased. Your Masses, Communions, confessions swell the gift of hope in you; specific acts of hope increase it; humble petitions make it grow. One such petition is the admirable prayer attributed to St. Francis at the beginning of this conversion: "O God. . .give me true faith, firm hope, and perfect charity."

And so let us study the conversion of St. Francis. As you well know, this conversion was not so much a turning from sin to God; rather it was a turning from attachment to creatures to the Creator of these creatures. An attachment may be described as a love for a creature in and for itself. It is ordinarily recognized by the fact that we seek to enjoy the thing, whether it is a necessary thing such as food or rest or an unnecessary thing such as the radio or TV, to excess and beyond evident necessity and utility. We tend to enjoy it without any real reference to God. I say "real" reference, because many try to justify their attachments through specious reasons, preserving health for the better service of God being the most popular of these. At any rate, when Francis was asked by God through interior impulses of grace for his whole heart, he looked within and studied that heart for many weeks. In the church of San Damiano and in his lonely cave he prayed and probed within himself. When he came forth his decision was made, a decision which was confirmed later in the three-fold opening of the Missal. He must not be content with half-measures. Otherwise the remaining roots of love of self and creatures would again pull his heart down. He therefore stripped himself of all that absorbed his affections. He had been attached to fine clothes; now he wore coarse cloth and a rope. He had delighted in rich foods; now he begged morsels from door to door and ate the scraps despite the revolt in his stomach. His sight and smell had been offended by lepers; so he embraced and kissed and nursed lepers. Each step was a stroke against self-love and attachment to creatures.

There was an uncommon amount of hope in all of this. He gave up his inheritance, friends, reputation; he stripped himself of all within a few days, out of charity, yes, but especially out of love that expected in return heavenly reward and protection. If he gave up his earthly father, it was in anticipation of receiving instead the loving care of his heavenly Father.

But all was not over in a few days. During the following months Francis slowly went about the painful surgery of extracting the roots

of affection and desire for the things he had given up. And thu was that he came to be detached from all conveniences and even necessities of this world, from human respect too, and from eart ambition, from weather, health, and even life. All his hope was the Lord.

A two-fold love sustained him and urged him on—charity hope. At first the love to self was the stronger. This was natural is natural for us. In the beginning hope will be the stronger mo because of our tendency to self-love. As Francis increased in h through the exercise of it in renunciation, he was spurred on to gre poverty, greater penances. As these purified his heart of self-love attachment to creatures, however, and as his vision of the bou and beauty and goodness of God increased, his charity outstripped hope. Hope had cleared his heart of foreign loves and left it free charity. Francis spent the rest of his life on the summit of serap charity.

St. Francis did not hate his body that he mortified so thorou ly. He did not hate the goods of the world. The concupiscence in he hated, yes. The sinful use of the goods of the world he also ha But his vision was clear, as clear as faith and hope and charity co make it. He realized that all creatures, as St. Bonaventure says, shadows, echoes, footprints, images of God. He realized that th whole reason for existing is that they might speak to men of God lead men to God. For him creatures were sparks from an eternal that he one day hoped to enjoy. Seen thus they whetted his ap tite for that fire. It is in this spirit that he enjoyed the beauties God's world. He realized, however, that the unmortified use of thi blinds us to their true nature and seduces our affections. And so learned how to love creatures by renouncing them. As Cardinal Ne man once said: "They alone are able to use the world, who ha learned not to abuse it; they alone inherit it, who take it as a shad of the world to come and who for that world to come relinquish i

In his conversion, therefore, wherever Francis found himself tached to creatures, he denied himself in whole or in part, and soug in so far as possible to center that desire instead upon God. To do th strong hope was necessary, for our concupiscible appetite desires a needs good. When it is deprived of created goods, it can only be satisfi with the anticipated enjoyment of higher and better goods. And so w see exemplified in St. Francis how hope is the strong moving for which sets temperance and fortitude to the task of rectifying our d sires. We see in him how of the love of God, his sovereign good an

ource of heavenly reward, replaced his complacency in the enjoyment of the goods of this world.

What I would like to emphasize is that these dispositions of total renunciation, of complete acceptance of the will of God, of loving hope in God, were not the result of a sudden gift from God. At the beginning of his conversion such habitual dispositions looked just as far away and difficult to attain as they look to most of us now. It was by small, persistent victories that he developed these habits. He kept his faith and his hope active. In his example we see how we may increase our hope through the use of it. We see what a living hope can make of us.

To each of us is given a certain capacity of love, St. John of the Cross says. This gift varies from person to person. It is evident that to few is given the capacity of a St. Francis, or a St. Bernard, or a St. John. But to all of us Jesus said: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength." (Mk. 12,30) Our whole capacity of love is to be centered on God. Hope helps us to attain this end by cleansing our hearts from love for created things in themselves. It helps us to accomplish that difficult task of loving all things, ourselves, our friends, the good and beautiful things of this earth, in and for God.

I said in the beginning that perhaps many are not making progress in the spiritual life, because they do not understand the function of hope. You can see now that if we have a strong hope, a deep love of God as our good and satisfaction and reward, we will not balk at mortification, we will not rebel at hardship. We will run and we will not weary in our quest of holiness.

In so far as hope prepares us for charity, it is the second essential virtue fitting us to be worthy co-lovers of God with Jesus and Mary.

✠

What's Wrong With Our Theology

Fr. Benedict Leutenegger, O.F.

The theology of our day has become in large part a mere cla room theology. It has not kept close contact with life; indeed at tim it seems to be unreal and a stranger to life, "a theology," says K Adam,[2] "which, misled by the Aristotelian concept of science, h gotten far out on the thin ice of abstract concepts and lost the sen of surging life." Broad reaches of it are ice-bound, as it were, a their fruitfulness for the spiritual life has congealed. Raoul Plus, S. writes that one can study an entire semester on the tract on Gra or on the Incarnation without experiencing any stirring of devotio One gropes along a dark and lifeless way, through dead systems thought. And yet it is reality that is so full of life which theolo should make intelligible. Why is this abundant life so little lived a realized? Whence this remarkable ability of man to live a two-fo life? To be taken up with the subject of God by reasoning, and y at the same time scarcely really thinking of and loving God at a hardly ever giving oneself over and surrendering to God. We shoul be ever on our guard of separating life from study. What we thin we should live. There is nothing more important in our studi than this.

Urs von Balthasar, S.J.[4] writes that there are men today outsid of the Catholic Church who are searching for the living organism o the Church's teaching and what they find is some strange anatomica structure. On the one side they find dry bones without flesh— dogmatic theology that has been handed down through the years and on the other side, flesh without bone—the whole field of piou literature, taken from ascetics, mysticism and the spiritual life. An thus a weak and intolerable diet is dispensed to all. Somewhere alon the line the change from kneeling theology to sitting theology oc curred—and yet the supernatural revelation in Christ, as also th

[1]This article is mostly a translation of "Die Verheissung des Herzens," by Marianus Mueller, OFM, Herder, Freiburg, 1953.

[2]K. Adam, "Christus und der Geist des Abendlandes," Munich, 1928, p. 32.

[3]R. Plus, S.J., "Christus Jesus," translated by M. Schwarz, Regensburg, 1927, p. 115.

[4]Urs von Balthasar, S.J., "Theologie und Heiligkeit," "Frankfurter Hefte" IV (1949) p. 318, 316-7, 323.

natural manifestation of God in creation must be received on the knees of one's heart.

Theology and life are split apart in many ways in our modern living. Where shall christian living and the christian way of life get its meaning if not from Revelation, which theology humbly serves. Greater attention and application to life our theology must render. It must win back the end and goal of times gone by, as expressed in these words of Duns Scotus:[5] "The goal proper to theology is not the dispelling of ignorance. Theology should ever again unravel and explain the truths of Faith so that the hearer can more effectively put into practice what is presented to him." If theology no longer serves life and right living, if it does not direct and enrich our living; but if, on the contrary, theology and life go their separate ways, then we must not be surprised at these words of Bishop Landersdorfer spoken on Catholic Day in Passau, 1950: "the usual, customary Christianity with its external, unfruitful activity."

THE DEFICIENCIES OF OUR THEOLOGY.

The most evident shortcomings of our modern theology are: religious intellectualism, deistic activism, estrangement from life and an impoverishment because of a one-sided approach.

1. *Religious Intellectualism*

Religious intellectualism fails at times to attain that piety and devotion which are befitting the mysteries of our religion. This happens because the intellectual side of the teachings of Faith is unduly stressed to the neglect of the voluntary and emotional content. The truths to be delieved are strongly set forth, but the personal and subjective, the life lived by Faith and by trust in God through Jesus Christ, is omitted. Many expositors in their treatment of the teaching of Revelation have set as their goal only what is to be believed. This is the more surprising because the Council of Trent[6] demands besides faith in truth of Revelation also trust in God for Christ's sake and the stirring of love. Divine enlightenment gives us not only a clearer knowledge of the essence of God but also the strength and power of His word. But in this intellectualism of which we are speaking, there is too much of mere believing the truth. It's all thinking and only

[5]J.D. Scotus, "Ordinatio," prol. p. 5 q. 2, n. 355 (Rome, 1950).

[6]Sess. 6. Cap. 6 (Denz. 798): credentes vera esse divinitus revelata et promissa, fidentes in Deum propter Christum, diligere incipientes. Can. 12 (Denz. 822) excludes only the "sola fiducia," but not the "fiducia" in general.

thinking. Knowledge is sought for knowledge sake. One seeks to und stand and not to be moved to love and affection. Life is interpreted terms of faith. The abstract, intellectual aspect of faith, the mere pr entation of the content matter of faith is wanted. Dogma becomes mere teaching and learning process. There is no change in one's w of living, no interior transformation. Argumentation and demonst tion are everything.This leads to that theological certainty "whi dispatches every difficulty quickly and easily and knows the soluti to every problem."[7] And there is little concern that this argumen tive process leaves the emotional side of man today entirely untouche

Great interest is shown today in the sciences. The danger he is to recognize only what experiments prove. The appreciation of t invisible world, of the mysteries of faith and divine grace is lo Theology, therefor, with redoubled care and solicitude, must pr tect and foster the appreciation of the invisible, of the mysteries faith.

Rational theology, cold and intellectual, allows piety and dev tion little experience in the presence of mystery. A professor in dogm once asked: "Father, what are you taking up in dogma now?"—"Th mystery of the Trinty," was the answer. "Oh, the mystery of the Tri ity. Well, once the principles are clearly set forth, things work them selves out pretty much like a mathematical problem, so that in th end one asks: 'Now where is the mystery?' " So spoke one professo in dogma. This intellectualism is the first great weakness of our the ology today.

2. *Deistic Activism*

Theology should dispense to man "spirit and life."[8] And the hear ers should prepare themselves by being ready and open for God. Go does not come by grace into the soul to give us the first impetus an than draw back, so that man must work on alone. God's grace an help remain with man and guide the history of his soul. His presence in the soul is a continous, salutary reality.

Since God works in man's soul, we may not abuse our liberty by seeking through our knowledge of faith to force some decision in matters of belief—a procedure that would be possible through some deistic interpretation, which holds that God gives the beginning of salvation and we accomplish the rest.

[7]Fr. X. Arnold, Glaubensverkuendigung in der Gegenwart, "Gloria Dei" 5 (1950-51) p.39.

[8]St. Francis of Assisi, "Testament," in Boehmer, Analekten, Tuebingen, 1930, p. 25.

Not to our own willing and doing but to the workings of grace must we attribute the main part of our holiness and salvation. But the opposite has its hold on theology and on the life of faith since the time of Ludwig Molina, who died in 1600. According to him the will determines the course of grace. The religious life becomes more an act of man than an act of God. And practically, it is not so much a question of what God has done and still does for our salvation but what man must do to be saved. Here a fundamental law of religion is changed: namely, the attitude of surrender to and trust in God or the readiness for God's guidance. Now with growing self-assurance man's activity turns into an ever increasing self-reliance, which leads to a life that has lost its center of strength and is full of unfruitful, external activity. The state of preparedness for God grows weaker and weaker. This deistic self-centeredness weakens our submission and docility to God; it lessens our dependence on God and that fine deliciate sense of obedience to Him in everything. This extreme activism brings about the type of ethical man, in contrast to the religious man who grows in true submission to God. The activity that comes from grace is replaced more and more by ethical activity. This deistic self-activity degenerates easily into mere ethical activity. Instead of a religious community there arises an ethic active community. And that means a minimum of real, interior living and a maximum of eternal activity. Such a course brings about the death of religion. This extreme activism is the second defect of our theology which must be remedied.

3. *Separation of Theology from life*

Revelation is not information in the strict sense of the term but a directive from God to man. Theology, therefore, must serve life. The word of Revelation is a standard, according to which we must regulate our lives. It signifies not only something objective and external, but also something personal and subjective. It does not want to be known merely, but also to be lived and realized. "The word of the Bible is directed primarily not to the intellect but to the will."[9]

Never should there be, therefore, a separation of the contents of faith from its message of salvation; no cleavage between the rational content and the personal decisions made in faith. Faith as a way of salvation must enter again more strongly into theological consciousness. Our theology must show the way of salvation; the truths of faith

[9]Fr. X. Arnold, op. cit., p. 52.

must again light up the way to Christ and His Kingdom. Theologi truth and a life of faith are interdependent, so that one cannot separated from the other without harm. Theological thinking poi the way to religious living. And reversely, religious living protects t thinking from error and aberration. Today especially, conditions mand that the truth of faith be brought to bear on living the fai

But the all too rationalistic and positivistic theology of to with its express purpose of merely understanding the truth is dire ed to the real and objective and not to that which is personal a character forming. "The central mysteries of Christianity, taken dividually and collectively. . . were and are being presented in a w hardly desirable to dogma."[10] Since theology shows us the standar of God as the norm of our living and dispenses God's help a strength, it must, if it evades this responsibility, result in a life th has lost its goal and source of strength. This separation of theolo from life is the third defect of our theology today.

4. *Impoverishment from a one-sided Theology.*

The Revelation of God is a living whole. It comprises life a doctrine, doing and teaching, as "Jesus did and taught" (Acts I. 1 Life and doctrine from a living organism. You cannot take them apa without seriously threatening the life and the vital energy of th organism. "Rather are we to practice the truth in love," says St. Pa (Eph. 4.15). "For not by hearing alone," says St. Bonaventure,"[11] bu by doing does man become wise."

Blessed Duns Scotus wrote[12] that the teacher of the Church shoul "instruct others by word of truth and by good example." But becaus the rational theology of today all too often breaks up this organism and separates wisdom from holiness, doctrine from life, we hear th bitter complaint against the thinking that is dissociated from life, theology that is divorced from reality and that has lost its touc on the pulse of life. This one-sided theology is a dangerous impover ishment of life. This weakening process goes back hundreds of year and arose as a sign of protest against the Reformation and increased in the theology of counter-reformation. "It did not see the truths which Luther denied or distorted, in organic oneness with Revelation. It formulated much more these truths sharply against Luther and gave

[10]Fr. X. Arnold, op.cit., p. 49.
[11]"Hexaem", coll. 2,n. 3 (V, 337a).
[12]Ox. 3, d. 25, q. 1, n. 6 (XV,72 b).

em thereby, practically at least, a central position."[13] According to uther's teaching natural reason is incapable of grasping the truth; ur theology, on the contrary, is outspokenly rational and intellectual. According to Luther there is no room for man's co-operation with God, Who works alone; Molinas' theology, on the other hand, makes man's part in salvation so prominent that the whole life of holiness takes on an activistic character; the working of divine grace is practically subordinated to a minor role. Corresponding to God's working alone for man, as Luther has it, is the strength of justification by faith alone; Catholic theology, in the years that followed him, went in part in an opposite way; eternal salvation is a reward for good works and it was almost forgotten that in spite of man's merit, the heavenly reward remains an unmerited gift of grace. The Sacraments, according to Luther, are "cursed idolatry" because they lessened the need of subjective, religious inner attitude; our theology, on the other hand, must be on guard lest by an over-emphasis of the objective efficacy of the Sacraments, the subjective, inner attitude of primitive Catholicism is weakened. In our day too "men like Hirscher and Newman believed the Catholic danger lay in a too unspiritual and faith-weakened attitude towards the Sacraments."[14]

Our theology for a long time has been determined too strongly by its counter-attack against Luther. Thereby it becomes one-sided in many of its teachings. The truths which Luther overstressed were permitted to recede too far back, although they were fundamental tenets of the Gospel, e.g., unmerited grace, the insufficiency of human effort without Christ's redeeming grace, "the redeeming strength of the word of God, the universal priesthood of the faithful, the true liberty of a Christian within every kind of law and holiness by good works. . . Is it not time that our theology and our practical Christian way of life step out of its anti-Luthern, protesting attitude—and that for the sake of our own selves? For we cannot go on for any length of time in disturbing the inner balance of the truths of revelation by this over-emphasis and counter-attack without depriving ourselves of greater values."[15] The dogmas of Faith too are greatly hindered in their influence on life by the arrangement and presen-

[13]Soph. Clasen, OFM, Das Gotteserlebnis Dr. Martin Luthers, "Trierischer Volksfreund" (2/3—XII—1950) n. 48.
[14]Fr. X. Arnold, op., cit., p. 50.
[15]Clasen, l.c.

tation of truths in dogmatic theology. Dogma is built up theoret ly. There is no section which strives "to bring God and man t ther; to mediate between them."[16] And yet instruction is also a m of salvation. It as a means towards a life of great faith. Instruc must always aim at union with God. True it is that God alone is last motive of our belief. No one can come to faith by his own forts. Yet God decrees instruction in faith as a secondary source the light of this truth the responsibility of the teacher is great.

SERAPHIC THEOLOGY

This theology has a double origin; the first or objective sourc Scripture—from it, dogma especially, as a branch of learning, is rived.[17] It is the extension of the word, which God through Ch has spoken in Revelation. The second or subjective source is faith a divinely infused virtue. "There comes to us from the Father of Li through His Son the Holy Spirit, and through the Holy Spirit receive the faith, by which Christ lives in our hearts. Then we s be acknowledged with Jesus Christ, from whom the entire Script takes its origin, Who is also the firm foundation of the entire Sc ture and its guiding light and the open door. . . . Through this fa we receive by the grace of the Blessed Trinity, the knowledge of H Scripture."[18] But theology must, therefore, be open to God and union with Him—and that means that not the dead and lifeless fa (fides informis) makes the theologian but first and foremost, faith that lives through love (fides caritate formata).

From this double source, Holy Scripture and infused faith, who foundation is God and Who gives the inner unity, our theology tak its start. "Faith brings it about that we accept the contents of fai Knowledge and reason help us to understand in some way matte of faith."[19] So from our faith grows the science of faith.

The primary object of the science of faith is God, from Whc all revelation proceeds and Who is also the final end. The full a complete object of Revelation is the God-Man, because in Him G and Man are united as one. And in the mystical unity of the he and its members, Christ continues to bring about the work of salv tion.[20] Therefore, the object of theology, the God-Man, is salutar

[16]Fr. X. Arnold, op. cit., p.48.
[17]Cf. S. Bonav., "Sent." 1, prooem., q.2 concl. (I, II ab).
[18]S. Bonav., "Brevil.," prol. (V, 201 ab).
[19]S. Bonav., "Sent." 1. prooem, q.2, solut. 5 (I, II b).
[20]S. Bonav., "Sent." 1, prooem., q. 1 concl. (I, 7b).

ecause it orders all things towards our salvation and the blessed life.[21] And the knowledge of this object of theology is also "the science of alvation."[22] Science does not consist in the pious acceptance of the ontents of faith. Science comes much more from the intellect. And the science of faith comes from the exercise of the intellect enlight- ned by faith. Theology is a science in as much as its object is in the each of the intellect, and can in a certain sense be elevated to knowl- edge.[23] Ramon Lull has written of the distinction between infused faith and the science of faith. "Infused knowledge," he writes, "comes from the will, from holiness of life and prayer; but acquired knowl- edge comes from study and reason."[24] But the contents of faith may never be taken as one with intellectual knowledge. That would sub- ordinate faith to reason, would kill faith and destory its efficacy. "Man falls under the sway of reason,"[25] if the science of faith does not subordinate itself to faith, from which it springs.

"How does theology get to know the contents of faith? What induces man to go from the mere assent to faith to a realization of the contents of faith?[26] Bonaventure answers: "The love of God to which man surrenders and which urges him on to gain this insight in matters of faith."[27] For the intellect strives by thinking to make real- ity its own. In as much as reality is known, the intellect draws reality within itself and by thus knowing it, makes it its own. Thereby spir- itual possession is obtained that love may rejoice in its possession. Thinking draws to itself its object by understanding and thus makes it its own spiritual possession. Knowing is a mode of self-formation. It aims at oneness with the known essence. What we understand we make our own and we make our self one with the reality conceived. What we understand becomes one with ourselves, as we re-create it

[21]S. Bonav., "Sent." 3, d. 23, a. 1, sol. 2 (III, 472 a): "Fidei objectum est salutiferum, quia. . . ad salutem ordinat et ad vitam beatam."
[22]S. Bonav., "Brevil.", prol. I (V, 203 b): "Doctrina revelata est. . . veritatis salutaris doctrina."
[23]S. Bonav., "Sent." 1, prooem., q. 1, concl. (I, 7b): "Subjectum theologiae est . . . credible, prout tamen transit in rationem intelligibilis."
[24]Ramon Lull, "Das Buch vom Liebenden u. Geliebten." Trans. by L. Klaiber (Olten 1948) p. 108.
[25]S. Bonav., "Sent." 1, prooem, q. 2, sol. 6 (I, 11 b).
[26]Th. Soiron, OFM, "Vom Geist der Theologie Bonaventuras, "Wiss. Weish" 1 (1934) p. 34.
[27]Sent. 1, prooem., q.2, sol. 6 (I, 11 b): "Quando fides non assentit propter rationem, sed propter amorem ejus cui assentit, desiderat habere rationes: tunc non evacuat ratio humana meritum, sed auget solatium."

in ourselves spiritually and then give it forth again. That mean matters of faith, to receive God's image, and as it grows in us, to it forth again in order that "reflecting as in a mirror the glo the Lord, (we) are being transformed into His very image from to glory." (2 Cor. 3. 18) And that is already the fulfillment of knowledge of faith; union with God through love. "For the lov God to which man surrenders urges him on to gain insight thr faith" that he may grow to ever greater love of God.

God gave us Revelation not only that we believe in it, but that we recognize it as the light that beckons us on the way to on the way of conforming to the image of the Creator. Man is, th fore, to love God and to receive the light and the power of fait it is possible for reason, elevated and enlightened by faith. effort to see by faith the truths of Revelation increases the effi of faith and its consolations. "For," as St. Bonaventure writes,[28] a wonderful way the soul rejoices in the knowledge which it acc with perfect faith." The growing penetration in matters of faith the rational enlightenment of faith gives man "a share and a of love." For there is nothing which we would rather know as which we already believe with confident love."[29] We advance f faith to the science of faith under the stimulus and urge of which would enjoy God and the Light which God's revelation brought into the world.

This theology is a theology of love. It must, therefore, av two extremes: it must not be mere speculation, mere formulas systems of thought, no sheer intellectualism. It must not, howe serve directly, as Morals and Pastorals do, practical living. It m though, lay claim to the whole man, his knowing and loving. T is affective theology.

This seraphich theology knows full well "that all knowledge ser to perfect our intellect."[30] It knows that the human intellect, c sidered in itself, is for speculative study; therefore, for a knowle which is an end in itself.

But the intellect is not alone, isolated and separated in man. is a power of our soul organically informed. It is above all to ser man in his capacity to love, to will. "Therefore no learning, stric

[28] "Sent. 1, prooem., q. 2, concl. (I, 11a). Cf. Soiron, op. cit.

[29] S. Bonav., op. cit.

[30] S. Bonav., "Sent." 1, prooem, q.3., concl. (I, 13a): "Notandum est, quod pe fectibile a scientia est intellectus noster."

speaking, is for speculation," says Scotus.[31] It reaches beyond specu-lation to get hold of the power that acts, the will, and to move us to love. It does not want to see the truth merely, but to lead us on to fruitful knowledge and to love the truth perceived. For all truth, which comes from God, "our last end, and which leads to this end. . . is primarily for presenting the end as worthy of love."[32] The science of faith, from its inner strength, longs for the love of Him, Whom it seeks in faith. "The whole science fulfills its purpose in this that it presents the goal and all that leads to that goal, as also everything in which the will, left to itself, could go astray, as worthy of love,"[33] in order that our love which longs for God reaches the goal on the right way and in the right manner and meets God. The science of faith is to stir in us the love of God and to bring us to God.

To attain this end, knowledge and love join in wisdom, which is both, knowledge and love. For wisdom is a light which illumin-ates and gives warmth, perceives the truth and tastes and experiences it. It leads knowledge to the experience of love and in this exper-ience of love, knowledge is enriched and becomes more profound. This theology serves not only life but also knowledge. Therefore St. Bonaventure says: "Without love there is no perfect knowledge."[34] And Peter Lombard writes: "Behold, all is clear and evident in this, that one cannot know God before one loves Him with faith, and loving Him believes in Him."[35] Without love of God there is no science which could meet the demands of science. If dogma would serve knowledge, its final goal, then it must enkindle love and through love take possession of the whole man. The science of faith, then, grows into religion. "This science of faith which would stir up in our hearts a tender feeling for God, is the science, *quae dicitur scientia secundum pietatem*."[36] Its duty must be to bring home to man by presenting the awesome majesty of God (Tremendum) and the winning goodness of God (Fascinosum) that man may honor and love God. "Theology is therefore the devout knowledge of the truths of faith."[37]

J. D. Scotus, "Ordinatio," prol. q.5, q. 1 n. 222 (Rome 1950) I, 153.

J. D. Scotus, "Ordinatio," prol. p.5, q.2, nn .310, 311 (Rome 1950; I. 205.

J. D. Scotus, 1. c., n. 312 (I, 206).

S. Bonav., "Sent." 1, d. 10, a. 1, q. 2, fund. 1 (I, 197 a): "Non est perfecta cognitio sine dilectione."

Petrus Lombardus, "Sent." 3, d. 24 c. 3 (Quaracchi 1916) 665: "Ecce hic arte habes, quia non potest sciri Deus, nisi prius diligendo credatur (vel credendo amatur)."

S. Bonav., "Brevil.", p. 1 c. 2 (V, 211a).

S. Bonav., "De donis Spiritus Sancti," coll. 4, n. 5 (V. 474b): "Scientia theolo-gia est veritatis ut credibilis notitia pia."

The Renewal of our Theology

To renew the theology of our day, the main weakness must met with corresponding positive remedies: against intellectualism, pi and devotion in the presence of mystery; against extreme activism, readiness for God; the separation of theology from life, by havi theology serve man; against impoverishment, by unifying theolo which by plan and presentation brings God and man together, so t man becomes an image of God.

(*To be continued*)

NIGHT OF THE SENSES

There was a time
When I could read,
In Nature's rhyme
Or poet's mead,
In leaf of book
Or tome of sod,
By simple look.
The gift of God.
The poet's Muse
And Nature's elf
Both ciphered news
Of God himself.

But I am blind;
The books are bare:
I cannot find
My God in prayer.

Fra. Pacificus F. Waywood, O.F.M.

Our Need For The Resurrection

Fr. Malcolm Hogan, O.F.M.

"Do not be terrified. You are looking for Jesus of Nazareth, who was crucified. He has risen, he is not here" (Mk. 16,6). Thus was the glorious event of the first Easter morning announced to mankind by the angels. It was a day of glory, happiness and exultation. Down through the ages the Church in her re-enactment of the life of Christ in the liturgy has echoed these very same sentiments. Using the words the Psalmist proclaims, "This is the day which the Lord has made; let us be glad and rejoice therein" (Ps. 117, 24).

But yet for a good number of us the shadow of Calvary's tree casts its shadow on the path we tread up to Mount Olivet. We can penetrate the mental anguish of the suffering Saviour, imagine his wounds and pierced head, and return an act of love for the epochal act of love which was consummated on the cross. For these are experiences similar to our own. We have suffered, we have known pain, loneliness, betrayal, false accusations, mental anguish, temptation. These are all living realities for us, even though their intensity may vary in Our Lord's case and our own.

Mount Olivet, however, tells a very strange tale; a tale which none of us has experienced. Heavenly glory, joy, freedom from the shackles of sin, victory over the body and the devil are the predominating themes here. Hence, it is a tale which is extremely difficult to enter into. As one spiritual writer* puts it, we can feel with Christ in his sufferings, but we cannot experience the joy and glory that were his when he vanquished death. It is here that we come to a standstill. Yet, the Church wants us to rejoice, to share with Christ in the happiness and glory that were his due on this glorious morning. The Church, guided by the Holy Spirit, doesn't ask in vain. All these sentiments of joy and happiness can be ours in an overflowing measure if we would consider just how necessary and important Christ's

his article, as regards its three main ideas, is based on St. Bernadine of Siena's mon, *De resurrectione capitis nostri Christi*, Sermo lvii, Op. Om., vol. 2, pp. 10-311.

een, Rev. Edward, *In the Likeness of Christ*, New York, Sheed and Ward, 1937. 291.

resurrection is for us; for our salvation, reconciliation and growth sanctifying grace.

"Jesus our Lord. . . was delivered up for our sins, and rose ag for our justification" (Rom. 4, 25). "We were saved through him fr the wrath" (Rom. 5, 9). Following these texts of St. Paul, St. Ber dine considers our justification from two different angles. There something we must be liberated from and something we must be giv Christ's death was absolutely necessary for our reconciliation w God; "we were saved through him from the wrath," and "we w reconciled to God by the death of his Son" (Rom. 5, 10). But w would mere reconciliation mean? Could the mere cessation of Lo anger ever satisfy our deepest longing, the heart's search for Infi Love? Would the prodigal son have been content to know that father held no grievances against him if at the same time he kn he was barred from the enclosure of his father's home? Hardly! was Christ's death that wiped away forever the punishment due sin, the punishment from which we had to be freed. But it was Chri resurrection that led us to that which we had to receive, everl ing life and the fruition of all our yearnings here below. By desce ing into Limbo with his soul alone, Christ saved us from His ang to give us new life, Our Lord had to live again.

On Good Friday we can bow our heads and whisper a humi prayer of gratitude that God has forgiven us. We can strike breasts, yet we dare not look up into the stern Face of Justic It when we behold the price he has demanded for our transgressio But on Easter morning we can look up, open up our hearts and "g praise to the Lord, for he is good: for his mercy endureth for ev (Ps. 117, 1). For, "the Lord chastising hath chastised me: but hath not delivered me over to death. Open ye to me the gates justice: I will go in to them, and give praises to the Lord" (Ib 18-19). With Christ we have risen from the dead also. His new has given our souls new life. For now we know we cannot die. T gates of heaven have been opened to us; God has reinstated us returned our inheritance, our place in his everlasting kingdom. O after the resurrection were we able to feel the joy and happiness, t inner security, the restful heart which the prodigal son experienc as he crossed the threshold of his loving father's home. On Goo Friday we were given leave to start on the journey, but on East morning we arrived at our Father's house.

Would that the words of the Apostle held true of us: "For the death that he died, he died to sin once for all, but the life that he lives, he lives unto God. Thus do you consider yourselves also as dead to sin, but alive to God in Christ Jesus" (Rom. 6, 10-11)? With Christ we have already died to sin and arisen to spiritual life in baptism. But how often since then have we committed spiritual suicide? How often have we cast aside the life-giving commands of our heavenly Father and flung ourselves into the devouring flames of hell? Even then, when our souls were lost for all eternity; when they spurned the life that the Risen Saviour had won for them; even then was our glorious First-born of the dead interceding for us with his most just Father. "For Jesus has not entered into a Holiness made by hands, a mere copy of the true, but into heaven itself, to appear now before the face of God on our behalf" (Hebr. 9, 24).

Without Christ, would God in his stern justic lift us back into the embrace of his love after we wantonly reject the reconciliation he has offered us? After our having been reinstated as heir to His kingdom, would He, without Christ's intercession, again forgive us once we have repeated the tragedy of mortal sin? Have we any certainty of this? This we are certain of, that Christ is always present before his heavenly Father to remind him of the price that he has paid for our deliverance; to plead for mercy on our behalf.

With the very same body which rose glorious from the dead on Easter morning, Jesus Christ is at this moment interceding with God on behalf of sinful man. He has merited for us everything necessary for our reinstatement as children of God after we had deserted him by mortal sin. Jesus Christ, the High-priest and Mediator of men, is present before the Throne of the Almighty; present with that body so resplendent with the gleaming jewels of his five wounds; present with the marks of a glorified body to give evidence to God that he has conquered death and that his victory is an infinite victory, a victory that cannot let the chains of mortal sin hold his brothers of the flesh captive.

Without the resurrection this appeal of Christ could not be possible. The Saviour could not at this moment make intercession for us before God's throne. Nor could he offer to his heavenly Father the merits and the striking testimony of what these infinite merits cost, he had not come forth from the tomb wearing the victor's crown.

* * *

So fare we have merely considered the necessity of Christ's resurrection as regards the bare essentials of our salvation: reconciliation

with God, attainment of eternal life, and our reinstatement as ch
ren of God after we have lost sanctifying grace by mortal sin.
can we be content with the bare essentials? Remember our go
not merely salvation from everlasting suffering in hell. It is not
less than an eternal, spiritual life in heaven with Christ as our H
And the extent of this spiritual life in heaven depends on our gro
in this life, here on earth, as members of the Mystical Body.

As the Psalmist says, "Like the precious ointment on the h
that ran down upon the beard, the beard of Aaron, which ran d
to the skirt of his garment" (Ps. 132, 2), all the grace that we rec
is derived from our Head, Jesus Christ. When the Second Perso
the Blessed Trinity became man, our capability of receiving grace
tremendous. Suffering and dying for the sins of men, Our Lord
creased even further the general capacity of mankind for sanctif
grace. But since Christ has ascended into heaven with his glori
body he has made his Mystical Body capable of receiving an e
greater increase of sanctifying grace.

This follows from the fact that as Christ is a man and one of
as a member of the human race, even though he is its Head, his
complishments redound to all of us. Do not the members of a fa
share in the fame of one of their household? So it is with Chri
all his graces flow out to the least of the members, as the Psalm
states above. And when was Our Lord most pleasing to his heave
Father? When did he present to God the entire family of the hu
race in the most auspicious manner? Was it not when he stood be
God in the brilliant rays of his glorified body? Was it not then
the Mystical Body was most pleasing to God the Father as he beh
this Body through the image of the Risen Saviour?

Hence, the Resurrection obtained for the human race a ca
ity for grace which was even greater than that earned by the Cr
fixion. But we must understand this correctly. The crucified Savi
earned for man an infinite amount of grace because his merits w
infinite. However, a greater distribution of these graces was m
possible by the fact that through the resurrected and glorified Ch
mankind as a whole was made more pleasing to God and, thus, m
worthy of receiving a greater abundance of those graces which Ch
earned in his passion.

We see that through his resurrection Christ has improved ma
disposition for receiving a greater abundance of graces. And yet th
infinite storehouse of eternal life must be utilized by each and eve

one of us personally. How both the resurrection and crucifixion play essential parts in gathering these graces for ourselves; that is, in our justification. We can carry out our simile of the storehouse of graces by saying the suffering and death of Christ filled this infinte storehouse with all the grace it can hold; his resurrection has given us the key to enter and present our requisition slip to the keeper to obtain the necessary graces.

It all amounts to this in regard to each individual soul: the resurrection brings about our salvation just as the crucifixion does. Let us examine the matter. The passion and death of Christ are in themselves sufficient to bring about our salvation. But they can never effect our justification, (our salvation) without an act of faith and love on our part.* This faith and love concerns the divinity of Jesus Christ; an assent of the mind that he died for us, that he was truly God, together with an act of love for the God-man and its accompanying acts of repentance and sorrow for the sins that we have committed. Hence, from our angle ,these acts of faith and love are just as necessary as Christ's suffering and death if we are to avail ourselves of Our Lord's redeeming graces.

But what faith could a dead man claim from his followers when he made himself to be God but was destroyed by creatures? Our faith is absent, love can never be found. If the story had ended here, without fault on our part, salvation would be a hopeless mirage for because of the conditions that are essential for it. "If Christ has not risen, vain, then, is our preaching, vain too is your faith" (I Cor. 15, 14). With his apparent defeat our hopes of eternal life seemed to vanish also. But Christ did not remain dead, He merely seemed to be vanquished.

Our faith, then, had to receive a foundation in reality. It had to be bolstered up with the conviction that Christ was truly God and that he was not conquered by creatures and death. After such an apparently crushing defeat, only the fullfillment of his promise of his own resurrection could bring that about. For here was ample proof that this man was not a mere creature; that he could not be overcome by the forces of man and corruption. This Jesus of Nazareth whom they crucified would lay down His life when He wished, but He could also take it up again. And even a fool could never predicate such a prerogative of a mere creature. There is only one answer,

*The Council of Trent, Session VI, chap. 6 and canon 9. Cfr. Denzinger, No. 798 and No. 819.

one explanation of such an event, the like of which was never before and will never be seen in the future. And that answer is ply: this man is not merely a creature, but a Creator too; not a man, but a God also. And there can be only one conclusion such an answer. It's the same conclusion that Thomas the A arrived at; we must fall dow non our knees and express our adoration and love—"My Lord and my God" (Jn. 20, 29).

* * *

Should our joy on Easter morning be less intense than wa sorrow on Good Friday? Don't we have every right, every occ every obligation to have as deep a love and devotion, if not gr on the morning of Christ's victory as we did on the afternoon apparent defeat?

Consider what the risen Christ has done for us! We were ren of wrath, but now children of love. He has removed from the stigma of sin which blocked off the light of our Heavenly Fa gaze. And this, not once, but many, times after we had rejecte gift that he placed in our possession.

How much more does this mean to us! Following the exa set for us by Francis we can never be satisfied with anything less the actual possession of the Beloved. The glorified Christ bea directly up to the loving embrace of our heavenly Father; yet through the resurrection we can enjoy this fruition of our lo a greater degree right here on earth. For when Christ overcame He gave us a greater capacity for grace. And sanctifying grace know, is, simply, love and "God is love." But all of this depend a solid foundation. The edifice of our salvation and sanctity ca no firmer than the foundation on which it stands. And such a fou tion is had in the resurrection of Jesus Christ, who "has risen the dead, the first-fruits of those who have fallen asleep" (I Cor. 15,

Ut Melius Catholice Observemus

Fr. Cajetan Esser, O.F.M.

Chapter I.

THE RULE AND LIFE OF THE FRIARS MINOR IS THIS:

"In the Name of the Lord! Here begins the manner of life of the Friars Minor. The Rule and life of the Friars Minor is this: to observe the Holy Gospel of our Lord Jesus Christ through a life of obedience, without anything of their own, and in chastity. Brother Francis promises obedience and reverence to the Lord Pope Honorius and to his lawful successors, and to the Roman Church. And let the other friars be bound to give obedience to Brother Francis and to his successors."

The first chapter of our Rule gives the essence, so to speak, of all that Francis had to say to his brethren. What is here set forth in brief is unfolded in particular and in detail in the eleven chapters that follow; and at the end, in the conclusion of chapter twelve, it is summed up once more in one pregnant sentence. It is no exaggeration to say therefore that the first and last chapters, as an Alpha and Omega, are the most important of the whole Rule. They unite and unify all else between and give form and pattern to the prescriptions and precepts of all the other chapters. They are thus the key to the whole Rule, and were we to consider its individual details apart from them we would run the danger of misconstruing their meaning.

The contents of this first chapter may be simply divided thus: in it Francis speaks first of a "life"; then, of a life according to the Holy Gospel; and thirdly, of a life in the Holy Roman Church. These will provide the points of discussion, together with a brief study of the name which Francis here gives his brotherhood.

This is an explanation of the Rule of the Friars Minor, by Fr. Cajetan Esser, OFM, which forms the third part of *The Marrow of the Gospel*, a study of the life of Saint Francis, to be published shortly by the Franciscan Herald Press. The book was translated from the German by Fr. Ignatius Brady, OFM, to whom we owe the present excerpt. For the sake of brevity we have omitted the footnotes that accompany the original.

I. *A "Life"*

Historically, the Franciscan "Life" antedates the Franciscan "R of that life. When the first friars came to Francis, they had no o ideal or wish than to live as he did. The very life of this man of was for them an ideal to seek, a pattern to follow and make their What he did, they would take as the norm of their own thought action.

At the beginning of our Order therefore was to be found n Rule primarily but a Life, a new and definite form of the Chri life within the Church, to be accepted by all who chose to join new brotherhood. Thus it remained even when the Rule was writ "Should any persons come to the friars with the desire to adopt way of life. . . They are to be received to obedience, whereby they promise always to live according to this way and rule of life." at the end of his life Francis was to say in his Testament: "And who came to undertake this life. . ." What these first friars ha common, then, and what bound them together in brotherhood simply this new form of the Christian life which Francis was dev ing under the grace of God within the bosom of the Church. very language of its founder proves the point: he spoke and th of this movement as a way, a life, a new way in the Church of fo ing Christ; he called his little band a brotherhood long befor called it an Order; and he delighted to use the parable of the of a poor mother, who were brothers to one another under Go their royal Father. Therefore he would speak of them as men of one family and household, bound together more closely even a mother and her child.

Nor is this less true today. Our Order is primarily a brother constituted by a oneness of life, a true union founded on a com pattern of living. We are not a mere loosely knit society for common goal within the Church or for some external work. We not gathered together because of some well-planned purpose or for some well-defined task in the Kingdom of God. No, the and task of the Friars Minor was and is to live and keep aliv the Church that form of the Christian life which the Most High self revealed to the Little Man of Assisi. Our life is that founde and shaped by the charisma or special grace given to Francis the Church, approved by the Church through Popes Innocent III Honorius III, and given to us to live and to maintain within Church.

This "Life," this charisma, is embodied for us in the Rule. Not by chance then were Life and Rule synonymous terms for Saint Francis. Therefore is the Rule truly for us, as Francis called it, the "Liber vitae," the book of our life, which he wished "all friars to have always in their hands and to know well; it should be for them always their 'comfort in care and grief' (Wisd. 8, 9), a constant reminder of what they have promised, and the perpetual meditation of the inner man. He would say that they must always have it before their eyes as the map of their life, and what is more, they should die with it" (II Cel., n. 208).

2. *A Life according to the Holy Gospel*

"This is the life according to the Gospel (vita Evangelii) of Jesus Christ:" such is the crisp beginning of the first Rule of Saint Francis. From the start, he realized that his life and that of the friars was to be a life formed by and based on the Gospel. As he looked back at those early days shortly before his death, he could write: "And after the Lord had given me brothers, no one showed me what I should do, but the Most High Himself revealed to me that I should live according to the form of the Holy Gospel" (Testament). To Saint Clare and her Sisters he gave as the formula of their life only the brief advice that they should live "according to the perfection of the Holy Gospel." So too the present Rule begins with the same basic premiss: "The Rule and Life of the Friars Minor is this: to observe the Holy Gospel of our Lord Jesus Christ."

To lead a "life according to the Gospel" was at that time the ideal of many Christians. By this they understood a life of genuine poverty, in which a person would obtain his livelihood by manual labor and when necessary by begging. They wore simple humble clothings and were entirely satisfied with their lot. By constant preaching they sought to serve the kingdom of God; hence many of them became itinerant preachers, and workers. Some of these translated the New Testament into the language of the people, to make the gospel teachings of our Lord and the example of his Apostles more accessible to their hearers. But through untoward circumstances many such individuals and groups, despite their original upright and sincere intentions, came into opposition with the Church. Instead of obeying her directives and advice, they revolted against her and sought to lead their life without her and in actual opposition to her. Many thus became open heretics who did not hesitate to attack and condemn the Church and, in particular, the hierarchy. From earnest reformers of

her inner life, they became heretics in their doctrines and fa in their actions.

Though Francis had much in common with them externally basic differences set him apart. One was that for him the G was not primarily a teaching to be slavishly pursued; it was and life, the revelation of the Life of Christ who is for men Way, the Truth and the Life." Therefore it was the spirit of C the way of Christ, that he sought first and foremost, according principle he drew from Saint Peter: "Christ suffered for you, le you an example, that you may follow his footsteps" (I Pet. 2, "Sequi vestigia eius" thus became his goal and his ideal. He w to follow not merely the footsteps of the Apostles, not simply to again the life of the early Church, but to follow and to imitat literally and as completely as possible the life of Jesus upon e This implied, as it must for anyone who would truly accept the and work of Christ, that he fully accepted the Church of Christ, out which the life according to the Gospel was for him completel thinkable.

To live the life of Christ is impossible without the Church: leads us to the second reason why Saint Francis was preserved the errors of the so-called apostolic movements, namely, that the very beginning he submitted himself entirely to the Church. friars were to live the life of the Gospel, but were to do this under the guidance and protection of the Church of Christ to w they were bound by the strong tie of obedience. She gives us the Gospel, which she in turn receives from Christ her Spouse; she alone is empowered to teach her children the true meanin that Gospel. For Francis, the "vir catholicus et totus apotolicus," man Catholic to the very fibre of his being and wholly devote the Apostolic See, one cannot walk in the footsteps of Christ wit at the same time walking in the footprints of the Church of Ch

3. *A Life in the Holy Roman Church.*

To be sure that he and his followers present and to come safely following the Gospel without danger of heresy, Francis his little band took themselves off to Rome within the first of their new life, that they might completely submit themselve obedience to the "Lord Pope," the visible Head of the Church earth. Even though Francis knew that he had been called by the M High Himself to the gospel life, he would not undertake that save with the blessing and permission of the Church: "This is

fe of the Gospel of Jesus Christ which Brother Francis besought e Lord Pope Innocent to grant and confirm to him; and the Lord ope did so grant and confirm it to him and his friars present and o come." In addition, the Life and Rule of the Friars Minor contain- d from the beginning the express promise of obedience to the Pope: Brother Francis, and whoever shall be the head of the religion, is o promise obedience and reverence to the Lord Pope Innocent and is successors."

"Obedience, reverence, respect," these are words of the mediaeval code of chivalry, as the liege man paid homage to his liege lord, whom he was henceforth bound in fealty to serve. Thus did Francis make himself the "vir Ecclesiae," the vassal of the Lord Pope, ready to fulfill his commands and undertake his mandates. This carries over into our present Rule as "Brother Francis promises obedience and reverence to the Lord Pope Honorius and to his lawful successors, and to the Roman Church." Let us note that this was the first time in the history of the Church that an Order as a whole had so closely bound itself to the pope and put itself so completely under him in all things. Yet it was precisely by this wise move, which anchored this new mansion of the kingdom of Christ to the Rock of Peter, that Francis kept his Order from any tendency to fall into heresy.

As the minister general, "the head of this religious community," promised to obey the Pope, so the other friars were to be bound on their part "to obey Brother Francis and his successors." The minister general is thus for the other friars the immediate representative of the Church. In him they obey the authority of the Church, and by virtue of this obedience all Friars Minor are made forever subject to the will of the Church. Obedience becomes the inner bond, therefore, which holds together the life of the friars among themselves and brings that life to living unity with the life of the whole Church.

These then are the two inseparable foundations of the Franciscan way: the life according to the Holy Gospel, and the life in the holy Roman Church. How well Saint Francis knew, and saw realized in the shocking example of his contemporaries, that the gospel life ould become something very capricious, self-centered, stubborn, not o say fanatical! He knew that the religious often runs the risk of king his own ideas as the revelation of God. Hence he desired that l the inner inspirations he had received from God and all personal ts of grace should be blessed and approved by that authority which lds God's place on earth. Only in obedience to the Church there- re would we begin his life and undertake the mission God had

given him. His whole life long he was the truest son of Mother Chur and his greatest care was that his friars be "always submissive to H Church, prostrate at her feet, and firm in the Catholic Faith" as th observed "the poverty and humility and the Holy Gospel of our L Jesus Christ," which by their profession they had promised the L God to observe.

To this life of the Friars Minor belonged from the beginni the three vows of obedience, chastity, and poverty, which make th life in the Church a life in Religion. The wording of the first chap of the Rule makes it clear that Francis saw in the three vows t heart of a life according to the Gospel. They are, therefore, our p mary means of following Christ; and it is from such a view-po that we must always regard them. Only thus can they be the fo dation and support of that manner of the Christian life which is pro to us. We shall leave further study of them to the explanation later chapters of the Rule.

Lastly, in this chapter Saint Francis gives his brethren their na This was an innovation in the history of religious orders. Hithe the various forms of religious life were distinguished by the co of the habit, e.g., the black monks (Benedictines), the white mon (Cistercians), or by a name drawn from their place of origin, (Cl iacs, Carthusians, Premonstratensians, Vallombrosians, Camaldule etc.). If at first Francis bade his friars call themselves the Penitents Assisi, he soon gave them the name indicated in the opening senten of the Rule: "This is the Rule and life of the Lesser Brothers," t Friars Minor. For him, this meant far more than a mere extern title, for he was to write: "Let none among them be called prior, b let all in general be called Fraters Minores." It was indeed to capsu the ideal of the Order and express its vocation and place within t Church. Francis once made this clear in a remark to Cardinal U lino: "My lord, brothers are called Friars Minor, that they may n attempt to be 'the greater'. Their vocation teaches them to take t lowest place and to follow the foosteps of the humility of Christ Only then, he continued, would they "bring forth fruit in the Chur of God" when they remained on the level of their calling and we made to remain, "even against their will, in the last place." The very name, therefore, was to designate their ideal, "to follow the hu ility and poverty of our Lord Jesus Christ." These were the found tion of the Franciscan life: poverty, the love of being poor, whic puts us among the lowly and humble of this world; and that lov

"which is ready to serve all" and makes us "subject to all men," and so produces true brotherhood.

The Friars Minor could thus "bring forth fruit in the Church of God" only when, faithful to their calling, they sought "in this world to serve the Lord in poverty and lowliness." This was indeed perhaps the most important contribution Francis and his brothers made to the inner life of the Church in an age when avarice and the struggle for position and power so menaced the holiness of the Bride of Christ.

Nor is the Franciscan vocation any less today. We are to serve the Church not only by our external activity and participation in her active apostolate, but before all and above all else by being what we are, through a life of poverty and lowliness, without greed or self-assertiveness. By thus "imitating our Lord Jesus Christ in His poverty and humility" we continue his redemptive work in the Church and become "co-workers of God Himself and a support for the frail and failing members of His Mystical Body." In this truly is found the most important role which our Order has in the economy of salvation. Would that all who glory in the name "Franciscan" were today true Lesser Brothers, for they would thereby "edify," that is, build up, the Church from within by the fruits of that life to which the Lord has called them in the Church and for her.

Fr. Ignatius Brady, O.F.M., Transl.

THE BLACK MADONNA OF ST. BENEDICT THE MOOR

Black is the face of the Virgin
Ebony carved is her smile;
Negro in form and in spirit,
She showers her grace all this while
Down on the souls of her people,
Down on her loved colored Race;
Opening her mantle of affection,
She takes them to her embrace.

Benedict rises from slavehood,
Answering the call to her side;
Reaping the grace she has given,
He too is now glorified.
In her and in him is the glory,
By them is their race sanctified.

Roy M. Gasnick, O.F.M.

Book Reviews

LIVE IN THE HOLY SPIRIT—Rev. Bruno Hagspiel, S.V.D., Cloth, 17 pp., $3.50. Published by the Bruce Publishing Company, 400 North Broadway, Milwaukee 1, Wisconsin.

A "retired" priest who has dedicated that retirement vigorously to writing for and talking to religious committees has a new book that may make the effects of his spiritual campaign felt all over the country.

Based on nearly 50 years of priestly ministry, giving retreats to clergy, religious and laity, the book, *Live In The Holy Spirit* by Bruno Hagspiel, S.V.D., is a series of retreat-type conferences designed to aid those in convents and cloisters in their efforts to live according to the highest ideals of their way of life and to counteract formalism, mechanism and routine in the religious' performance of spiritual exercise.

In a foreword to the book, Archbishop Cushing of Boston writes: "He peers searchingly into defects which he has discovered in real life; he proposes remedies whose efficacy he has tested in his actual experience. . . His challenging observations strike deeply into the very roots of the human heart and activate the natural tendencies toward virtue. . ."

According to Father Hagspiel "retreats do wonders for religious but soon after they are over, busyness and habit and routine fight for possession of the mind and soul. . . and they need help to stand their ground in the daily battle for spiritual perfection."

The twenty chapters include talks on devotion to Holy Spirit; habit; Confession; wordliness; poverty; consistency; community loyality and others. The concluding chapter is directed to jubilarians in the religious life.

AS A LIVING OAK. BIOGRAPHY OF MOTHER BAPTISTA ETZEL. Sr. M. Aureli Arenth, O.S.F. Milwaukee: Bru Press, 1956. Pp. 133. $3.00.

Among the many recent biographies o religious women in the United States this life of Mother Baptista Etzel, Thir Superior General of the Sisters of Sain Francis, Pittsburgh, Pa.

The story of Mother Baptista make sound, if not especially delectable, spiritua reading. It is not a romantic story. Ther is nothing in it to fire the imaginatio or to arouse anything like excitement o wonderment. It is simply the life of deeply religious woman who was also highly gifted administrator.

Under Mother Baptista's guidance, th community she entered in 1873, shortly after her arrival in the United States from Germany, grew rapidly in members, in foundations, and in efficient operation. Her own spirituality, solid, genuine, free from artifical pietism, had a strong influence on the spiritual development of the Congregation as a whole. Not without reason is she considered the real foundress of the Pittsburgh branch of Mother Francis Bachmann's Congregation.

Mother Baptista's life is typical of the life of the average superior general. Completely devoid of the glamorous and the extraordinary, her days were spent in the drab routine jobs of an administrator. Yet her strong mind and attractive personality made her an outstanding religious superior. She faced with admirable calmness the inevitable storms of criticism and opposition, the problems and handicaps that beset all endeavors to serve others, and ended her religious life beloved by all who knew her.

Sister Aurelia Arenth has drawn an attractive portrait of Mother Baptista, the portrait of a true Franciscan superior; and she has also given us a piece of American Catholic history. An index and illustrations add to the value of the book. GAS

I KNOW CHRIST

The Personality and Spirituality of Saint Francis of Assisi
by
Gratien de Paris, O.F.M.Cap.
translated by
Paul J. Oligny, O.F.M.

What perhaps charms me most about the book is that its attempt at nthesis—one of the first of its kind, it seems to me—in no way mars e clear and ever fresh presentation of details. . . If your book has y fault, it is its richness'. (Paul Sabatier to the author).

he Franciscan Institute, St. Bonaventure, N. Y. $1.00

Mexico: Land Of Mary's Wonders

By Joseph L. Cassidy

ther Cassidy's book has unique charm. In telling of the mercies and racles worked through Our Lady's intercession in Mexico, the many storious statues and pictures of her there and the pious legends hich make them dear, the author has retained all the childlike simicity of the people and the warmth of their love for Mary. Fully ustrated with photographs. Ready soon.

Your bookstore or Dept. 4-2590

. ANTHONY GUILD PRESS PATERSON, N. J.

Will and Baumer

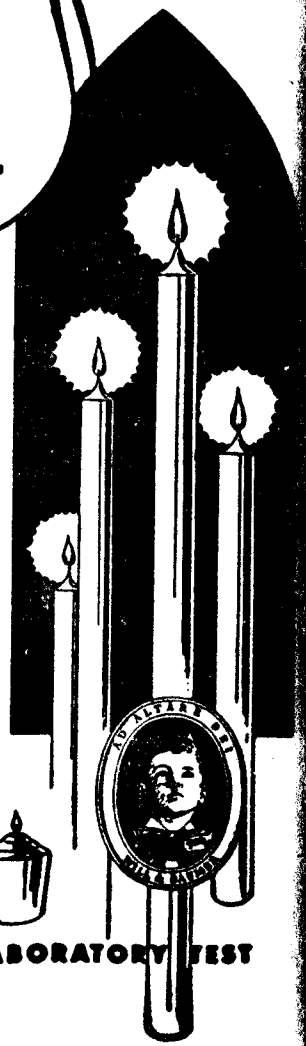
ESTABLISHED 1855

The Pioneer Church Candle Makers of America

integrity of the maker . . .
the practical measure of candle quality!

Canon Law *explicitly* defines the acceptable minimum in liturgical candles . . . *implicitly* recommends the finest purity and ingredients throughout.

For the busy pastor, the practical standard of measurement is the *known integrity* of the maker . . . the *proved quality* of his products.



WILL & BAUMER
Candle Company Inc.

Syracuse
Chicago
Boston
Montreal
New York
Los Angeles

Purveyors to the Vatican by Appointment

PURITY PROVED BY LABORATORY TEST

The CORD

FRANCISCAN SPIRITUAL REVIEW

VOL. VIII, NO. 5, MAY, 1958

the CORD

A monthly magazine specifically devoted to Franciscan spirituality is p
under the sponsorship of the Franciscan Educational Conference by the Fr
Institute, St. Bonaventure University, St. Bonaventure P. O., New York.
Eligius Buytaert, O.F.M., Assistant Editor: Sister Mary Frances, S.M.I.C. M
Editor: Innocent Daam, O.F.M. Editorial Board: Ignatius Brady, O.F.M., Co
Duffy, O.F.M., Allan Wolter, O.F.M. Annual subscription. $2.00.

Entered as second class matter on November 25, 1950, at St. Bonaventu
New York, under, Act of March 3, 1879. All communications, whether of a
or a literary nature, should be addressed to The CORD, St. Bonaventure Un
St. Bonaventure P. O., New York. *Cum permissu superiorum.*

VOL. VIII., NO. 5, MAY, 1958

CONTENTS

CHARITY: THE QUEEN OF THE VIRTUES
Fr. Geofrrey G. Bridges, O.F.M.

THE RENEWAL OF OUR THEOLOGY
Fr. Benedict Leutenegger, O.F.M.

UT MELIUS CATHOLICE OBSERVEMUS
Fr. Cajetan Esser, O.F.M.

THE SEVEN GIFTS OF THE HOLY GHOST
St. Bonaventure

SUMMER SCHOOL SCHEDULE

POEM:

Friendship Resurrected *by Fr. Roy M. Gasnick, O.F.M.*

Charity: The Queen Of The Virtues

Fr. Goeffrey G. Bridges, O.F.M.

"And I point out to you a yet more excellent way. If I should speak with the tongues of men and of angels, but not have charity, I have become as sounding brass or a tinkling cymbal. And if I should have prophecy and know all mysteries and knowledge, and if I have faith so as to remove mountains, yet do not have charity, I am nothing. And if I distribute all my goods to feed the poor, and if I deliver my body to be burned, yet do not have charity, it profits me nothing." (And if I may paraphrase St. Paul: if I leave home and parents and friends and possessions and have not charity, it profits me nothing.) "So there abide faith, hope and charity, these three; but the greatest of these is charity." (I Cor. 13, 1-3; 13)

We have come to the Queen of the virtues. I must admit in the very beginning, that all I can say about this glorious gift that makes us Godlike and unites us to God with the strongest bond and in the closest union possible, can only give a hint of what there is to know about it. What I hope to do is to whet your appetite to seek more knowledge of this virtue, but especially to stir up in you an ardent desire to grow in the experience of love, for that is the best school. It is necessary to know the nature and purpose of charity; but that alone is next to useless. If I know all there is to know about food and do not eat, I shall surely starve.

Let us look at this Queen of the Virtues, then, and see who she is, what power she has, what duties she performs, and what effect her presence has upon our souls.

Most Precious Gift

Charity is a virtue, a habit infused into the soul giving us the power and inclination to love God and our neighbor for the sake of

God. It is of all virtues the most supernatural, the one most exceed our natural powers and merits. For it is the virtue which enable must fully to share in the divine nature, the divine mode of ac "God is love, and he who abides in love abides in God, and Go him." (I Jn. 4,16) Charity is therefore the most precious gift has given us, outside of the gift of Himself in the Incarnation in the Eucharist.

Charity is life. It is the sharing in the divine life of God, that is common to earth and to heaven. For in heaven faith wi swallowed up in vision, hope will be transformed in part by posse but charity, the same on earth and in heaven, will remain for eter If we have it, in a sense we have all. Without it all our life and e is useless. It is the very soul of all the virtues. Only in union it do faith and hope have merit. Only through her irradiatio the moral virtues become supernatural and meritorious. Truly s the mistress of all the virtues, prudence, temperance, fortitude, ju turn in upon charity; they build up charity; they protect wh built up.

In terms of our destiny as co-lovers of God it is absolutely e tial. To the extent that we possess and exercise charity we are God intends us to be. This is what matters, what is of value. We like little children which a mother sets down at a distance and invites to come back to her. God has set us in the world to our way back to Him. Any step that isn't toward God is a digre that makes it more difficult to reach Him. Sinful actions surely, also all actions performed from purely natural motives are such gressions. As St. Francis de Sales says, any action performed wit the motive of love of God is worthless. You can see then what is m when we say that charity is the first principle and the most nece condition for our return to God.

Love is in the Will

This tells us how important charity is. Looking into the very ture of this virtue, we see that it is an act of the will. Love i an emotion, a palpitation of the heart, a lightness of the head, a occupation in daydreams. These may be some of the smoke, bu true fire is in the will. When the will perceives and feels the goo of God through faith, it is filled with a delight and complacency draws it toward God to be united with God. This is the first a true charity. Once we are united to God we wish Him good an

ork for His good. And this is the second act of charity. The first the love of complacency; the second, the love of benevolence.

St. Francis de Sales describes this total act of love by comparing it to the five parts of a tree. The roots of the tree of love, he says, are the affinity which the will naturally feels for good. The foot of the tree is the immediate complacency that the will takes in the infinitely good God seen by means of the gift of faith. The trunk of the tree is the movement of the will as it mounts toward God. The branches reaching up and out are the will seeking means to union with God through prayer and action. The attainment and enjoyment of this union is the satisfying fruit of the tree.

What is most evident here is that love is the seeking and finding of union with God: ". . .who abides in love, abides in God, and God in him." (I Jn. 4, 16) Charity is the directing of our will into absolute conformity with the will of God, so that we will what He wills. This union of wills is the most sublime and the most real of all unions; it is a sharing in the life of God.

There is nothing selfish, nothing self-centered about this love. It is a total going out of oneself to seek union with another. It is the giving of self that we might be transformed into the other. St. Bonaventure stresses this emptying of self in true charity, when he says, "(Charity is an) affection which for love of Christ is ready to hate what it is naturally inclined to love, and conversely to love what it is naturally inclined to hate. Such is the affection which despises life, honors, and everything desirable, and which, for the sake of God, loves those who persecute and injure us; and this is the affection which alone makes us a member of the family of God and which God accepts and rewards." (*Sent.* IV, d.3, p.2, a.3, q.1; II, 126ab)

Duties of the Queen

The first and foremost duty of the queen of all the virtues we have just described. It is to unite us with God, that we might share the life God. This is union through complacency: delight and wonder and aise and thanks; it is union through benevolence: submission, conmity, working for the glory of God and that others might give ry to God.

A further duty of this queen concerns the restoration of the image likeness of God in us. It is the function of charity to rectify and rect that part of our will which goes out to itself and rests in the dness of others. Her purpose is to take our love of complacency

and benevolence away from creatures (men, comfort, pleasures, hon
and to center it upon God. This is the most vital point of our w
spiritual transformation. You can see the impossibility of even
ing to be supernaturally temperate or just, if we held ourselve
some other person, or some pleasure, as more worthy of love
esteem than God. This does happen. In fact, that is the very n
of mortal sin. Sin is the turning of our love away from God an
recting it upon some creature. For most it is a temporary matter,
though it may happen frequently. But for those who are damne
worthy of damnation this turning away from God is an habitual
position.

Charity on the other hand is the turning to God, the cent
of our whole will upon God. What you and I hope to accomplis
growth in charity is to make this turning to God total and habi
We hope by the very intensity of our love to burn out any rival
so that eventually we can truthfully say that we love God with
whole heart; so that we can say that we love our parents, relat
friends, and any creatures in the world actually worth loving on
and for God. We want this because this is the purpose of God's gi
charity to us; and simple gratitude demands that we use the gif
God according to the plan of God. How ungrateful we are, if, se
the magnificence of the gift of charity, we do not seek each da
love God with our whole heart and soul and mind and strength.
is our life—to love God in union with Christ and Mary. And re
there is nothing else that matters besides this.

Power of the Queen

It is hard to exaggerate the power and dominion of this Q
over the other virtues which make up our spiritual life. Faith
hope are supernatural, theological virtues; but charity makes
these virtues meritorious. The three together, with charity enthr
above the other two, constitute our supernatural life. The m
virtues are, as it were, the handmaids of these three. But again, ch
is the spark that makes them supernatural and meritorious. It is
motive of love of God, based on the presence of charity in the
that makes a temperate, a prudent, a just act supernatural.

You can see, then, why charity is called the Queen and Mis
of all the virtues, and why St. Augustine would define all the vir
in terms of love. On the one hand faith and hope lead up char
on the other the moral virtues minister to charity. They protect

t the same time they are the channels whereby charity pours out her
xpression of love of God. In the Franciscan way of looking at the
piritual life, all the virtues lead to charity, and charity leads to God.
This is just emphasizing the teaching of the Doctors of the Church,
namely, that Christian perfection *is* charity. If we are striving for
perfection, (and we must if we are to be faithful to our vocation as
Christians), then we are striving for excellence in charity. This is not
to say that Francis of Assisi, for example, when he reached perfection
no longer practiced faith or hope or the moral virtues. It means that
he excercised these virtues as a means of expressing his love.

As a practical conclusion from this, I would like to state the
belief that if a Christian were to spend all the energy of his spiritual
life in developing charity, we would soon find in him not only the
perfection of charity, but the perfection also of all the other virtues;
not all to an equal extent perhaps, but according to his opportunity
and inclination to express his charity.

Transformation Through Charity

Whoever espouses this queen of the virtues will undergo a mar-
velous transformation. There is a basic principle in all love that has
been observed by the saints, namely, that love makes us like to the
thing we love. As St. Francis de Sales points out, if we love mean
and transitory things we become contemptible and inconstant. We
know this by personal experience and by observation of others. If
we are attached to a person, we imitate that person, we are submissive
to that person. If we are attached to creatures, comforts or pleasures,
they rule us, and not only that, they cheapen us, make us small and
petty.

And yet the wonder of it is that the same principle holds of our
love of God. If we love Him we will resemble Him; our wills will be
subject to Him. And this resemblance and subjection increases as
love increases. There is a world of difference between the soul and
the God-comformed actions of a Francis of Assisi even shortly after
his conversion and the soul and actions of a religious still subject to
self-love, still tied down by a varied assortment of habitual venial
sins, still weighed down by attachments to pet creatures.

Charity, then, is our half of the rope that binds us to God. God
pulling us closer to Himself by His love for us; we are pulling
ourselves closer to God by our love for Him. And as we approach
begin to glow the more with divine love. The traditional figure

of the bar of iron and the fire helps us here. We are the bar of i As we are drawn closer and closer to God the flame of God's ch fires us so that we begin to be warm and to glow and take on a semblance to God. The bar of iron does not become fire, but it t on the qualities of fire. We do not become God, but through ch we take on His qualities in so far as we are able.

Charity and Grace

These truths recall what is traditionally said of the effect sanctifying grace upon the soul. Actually charity and grace ar similar as to be two aspects of one reality, at least as Francis see them. In our example just above, grace can be compared to qualities of light and heat which the iron takes over from the For grace is that quality in us which makes us God-like. It is created participation in the divine life of God. God sees this par pation and holds us as lovable because of it. He loves us in propor to that participation, that is, according to the amount of grace have in our souls.

Charity, on the other hand, is that by which we hold Go dear and lovable. It is the conscious directing of the light and back to its source. Our love of God springs from the quality makes us share in the divine nature. In other words, charity is g under another aspect. Grace and charity are two sides of the unspeakable gift of God.

There is a practical importance in recognizing the identity grace and charity. It makes us realize that the Christian life is p cipally a life fed by the sacraments and motivated by charity. thermore, whatever we do to increase charity, whatever we do increase grace, brings about growth in that one supernatural gift God within us. This realization brings a simplicity and unity into plans for spiritual growth according to desire of God.

Our Vocation

However, extolling the excellence of the queen of the virtues, tinguishing her acts and effects, and highlighting her role in our sp ual life is not enough to make us lovers of God. All this is usefu so far as it makes intelligible what we are trying to accomplish why. We must *be* lovers of God and of our neighbor for God's s We must be growing in love day by day. This will come thro strong desires, such as that expressed in the prayer ascribed to

rancis:: "I beseech thee, O Lord, that the fiery and sweet strength thy love, as thou didst deign to die for love of my love." It will ome through persistent acts. For it is in loving that we learn to love. t is by pulling ourselves closer to God as he aproaches closer to us hat we will be transformed into the likeness of God who is Love. Each moment that we are doing this we are fulfilling our vocation in ife: to love God.

FRIENDSHIP RESURRECTED

I dread the silence of a lonely life,
My greatest fears come when I am alone.
I thrive on friendship; many friends I had.
I gave my all to them, and they to me.
But friendship runs a crooked course,
It must be fed, or it will end in death.
A somber requiem for those involved,
It passes soon into oblivion.
Fidelity of humans! Never more
Will I replace my fallen trust in You!
I have forsaken worldly friends at last;
I place my risen trust in Jesus Christ.

Roy M. Gasnick, O.F.M.

The Renewal Of Our Theolog

Fr. Benedict Leutenegger, O.F

To renew the theology of our day, the main weaknesses must met with corresponding positive remedies: against intellectuall piety and devotion in the presence of mystery; against extreme tivism, a readiness for God; the separation of theology from life, making theology serve man; against impoverishment, by unifying t ology, which by plan and presentation brings God and man togeth so that man becomes an image of God.

1. *Piety Before Mystery*

Pope Pius XII in an address on June 5, 1933, said to the P vincials of the General Chapter, held in Assisi: "You are not to satisfied with the commandments, which are binding on all. You sho regard not only what God commands, but also what He wishes. Y should seek the better, more pleasing and more perfect will of G Others are to serve God; you, however, are to be closely united w God."[38]

This close union with God shows itself in the science of fa as kneeling and praying theology. St. Bonaventure writes that theology "only by means of faith can we approach the Father of Lig by bending the knee of our hearts that He may grant us through Son in the Holy Ghost the true knowledge of Jesus Christ and w this knowledge also love that we can know and love Him."[39]

God has measured the extent of our philosophical and theolog knowledge.[40] We therefore may not wish to demonstrate more t God has willed us to prove. Scotus knew the excesses of the spec tive intellect in theology and its sound goals. Reverence for God

N.B. This article continues the translation of M. Mueller's "Die Verheissung Herzens" p. 21-38.

38 Acta Ord. Min. 58 (1939) p. 188.

39 S. Bonav., "Brevil." prol. (V, 202 ab).

40 Cf. J. D. Scotus, "Ordinatio", prol., p.5, q. 2, n. 335 (Rome 1950) I, 2

the conscience of man require that not more obedience in faith be demanded than God exacts.[41] "Better is pious restraint than presumptious defining", says Bonaventure.[42] Therefore the Saint, ever deeply affected in the presence of mystery, laid down his pen and knelt in devout adoration and stammered: "Here human loquacity must give way to silence; with the Apostle we exclaim: 'Oh, the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments and how unsearchable his ways!" (Rom. 11.33). Because of the inadequacy of our intellect, all learned discussion must cease, that "every mouth may be shut and the whole world may be made subject to God," (Rom. 3.19), whose mysteries are not to be probed but to be adored with trembling, reverential silence.[43] "The pens of theologians must become much finer and more delicate and their voices softer and more tender."[44]

Here it is a question of the fundamental ability of reason before the mysteries of Revelation. The foundation is humility which knows the limitations of the human mind and does not seek to turn faith into knowledge. These limitations demand submission, piety and worship before God. Within one's spirit, they demand recognition of the undivided oneness of all powers, so that, as Bonaventure says: "Where the intellect fails, the affection of love urges us on."[45] This fundamental attitude leads thinking to understanding and understanding to love and worship.

The deepest reality of Revelation never allows itself to be fully grasped by reason. Intellectualism obstructs the way to this reality. The personal relation to God, and in general, to all mystery, is lost. But in the divine mystery, which is wholly personal, "only love enters, while reason remains outside. We can love God more than we can

41 Cf. Mar. Mueller, OFM, "Theologe and Theologie nach J. D. Scotus," Wiss. Weish. "1 (1934) p.44.

42 "Sent." 4 d. 8, p. 2, dub. 1 (IV 198 b): "Melius est pie dubitare quam presumptuose definire."

43 S. Bonav., "Brev." 1,c. 9 (V 218 b), and "Sent." 1,d. 41, a. 1, q. 2 (I 734 b).

44 J. Wittig, "Roman mit Gott" (Stuttgart 1950) p. 189.

45 S. Bonav., "Sent." 2,d. 23 a. 2,q. 3, solut. 4 (II, 545 b): "Ubi deficit intellectus, ibi proficit affectus."

know Him," says St. Thomas.[46] Our theology must not be an impe sonal, material medium of knowledge. Theology, especially dogma, mu reach the depths of the person and elicit a life of faith. Where ca the Christian, the young theologian, recive the experience of faith, pe haps even of the Trinity, if not in dogmatic theology. Here is th permanent, fatal danger of mere instruction in matters of faith, whe it does not attempt, already in presenting the subject, to reach th depths of the person. But if by the first contact with the value o faith, that experience does not come to the young man but onl school information, then the greatest responsibility falls on the teache because faith never became living. It is a theology which addresse itself only to the intellect, aims only at understanding the truth an lets man unmoved. The heart and the power to love will be unaffecte If the power to love is not stirred in man, he is not affected by th religious content and the religious element does not penetrate h being. But then it is said: to stir up religion in man is to bring u strange problems, which these young men do not have. The religio element is, therefore, suppressed and only "pertinent questions," they say, are brought up; that is, the treatment of those questions whic man brings out of his own experience, but not those questions whic the Creator Himself with softest voice again and again calls up an bestirs within us.

"We are conscious of ourselves up to our finger tips."[47] We hav become a generation weak in faith. Our self-centered generation wit the enlightenment of reason has absorbed the awesome mysteries lik the rays of the sun absorb the morning dew on the flowers. One woul be tempted to complain with Nietzsche: "See, I'll show you the fin man. 'What is love? What is creation? What is yearning? What is star? So speaks the final man and winks."[48] But winking is don only by the abstract intellect. We need the simplicity of childre and God requires it of us, in order that we may have a bright an warm spirit "still flowing with the holy waters of baptism; that w believe in love and believe in hope and believe in faith . . . and th we have the power to change lowliness into grandeur and nothin

46 S. Thomas Aq., "Qu. disp. de Verit.", q. 22, a. 11 (ed. Frette XV, 163 a): ". . .sicut dicit Hugo de S. Vict. super cap. 7 caelestis hierarchiae lib. 6: 'Il dilectio intrat, ubi cognitio foris est; plus enim Deum diligimus quam ipsu possumus cognoscere.' "

47 Francis Thompson, "Essay on Shelley".

48 Fr. Nietzsche, "Zarathustra", Kroener, 75 (Stuttg. 1930) p.14.

ness into everything."[49] We are wanting in this that the brightness of intellect did not remain closely united with a warm heart, so that we are no longer "saints of learning." We have lost that piety which in the presence of mystery and before God's incomprehensible majesty, reverently kneels and adores.

2. *Being Ready for God*

Here above all, we are to face the fundamental state of the will in the presence of the mystery of God. It consists in this that our freedom is open for the highest good, for God and His grace, and is always subordinate to it. This attitude is necessary, since theology can remain effective on life and living, as long as it considers seriously this active divine factor in its first place.

The natural unrest of man already points to this fundamental state of the soul. For this unrest means always God[50]—and free will inheres in this striving, receives from nature already the tendency to God. From the insufficiency of all things we conclude that "our suffi-ciency is from God," (2 Cor. 5.3), that we, therefore, must be pre-pared always for God, and that God is our final fulfillment. The desire for immortality, for everlasting happiness, the urge to unity, the inner testimony of conscience, all point to something transcendental. In all this man stands in natural openness before God. He reveals thereby that the deepest aspiration of his being is readiness for God.

But the first intention of the Creator for man was to grant his grace. He created the nature of man that it be the bearer of divine life, of divine grace.[51] He created our human nature for the sake of grace. Grace, therefore, is always first and foremost; it contains divine glory in our human nature. It redeems and purifies and makes our fallen nature holy. It prepares nature for a life that is full of grace, as children of God. Grace blesses our nature; it strengthens and per-fects nature,[52] as its queen, in order that nature redeemed may follow grace.

49 Francis Thompson, op. cit.

50 Cf. J. D. Scotus, "Ordinatio", prol., p.5, q. 2, n. 274 (Rome 1950) I, 185: "Voluntas non potest errare circa finem in universali ostensum." For man can will nothing but happiness and happiness is God.

51 Cf. S. Bonav., "Sent." 4, d. 2, dub. 1 (IV, 59 b): "Generatio corporalis vel naturalis" is from God "ex secunda intentione," while the "generatio spir-itualis" of Baptism, the giving of grace is "de principali intentione."

52 S. Bonav., "Sent." 2, d. 7, p. 1, a. 2,q. 1, fund. 2 ((II, 184 a): "Gratia naturam perficit et confirmat."

God is always the first to act. We are to co-operate, because acting always follows the working of God. We do not take the f grace but God must give it to us. We do not determine the effic of grace but it is the grace of God that determines. Not our wo nor our efforts and performance, not formal justification decide fin our merit, but God's will: "I choose to give to this last even as to th Have I not a right to do what I choose?" (Mt. 20.14). And the rea for doing so is: "Because I am generous." (Mt. 20.15). Goodness w to give and giving is love—and God is love. God, Who is love, deci for us, also our eternal reward. Not our own doing decides final not careful considering, reckoning and calculating what it righte decides our eternal happiness. But God is the Lord Who decides o destiny and its eternal outcome.

Every act of extreme activism is also an attack on God's sov eignty. This activism lessens submissive and humble worship, weak man's obedience to God's direction and his union with God a strengthens self-centeredness. Man becomes more and more indep dent. Self-reliance trespasses on trust in God. And this self-activi shows itself in religion. Today we have reached this stage: an activi that pushes and drives on, a soul-less activity, everywhere activity. our theology is to offer sound standards for the religious and supe natural life, it must remain ever ready for God's guidance.

3. *Theology to Serve Life*

Knowledge which is wrapped up in itself becomes gross intel actualism, mere knowledge, pure perception. But in theology, espe cially in dogmatic theology, the end is not mere knowledge or in formation but love. Where right order prevails, knowledge leads t greater love, and becomes an experience of love or wisdom.

When this wisdom is directed to a rule of right living, dogm moves into morals. This will serve life-guidance directly. St. Bona venture calls theology, which is concerned directly with a way o life, "in order that we may become good, through practical wisdom or morals."[53] It is Moral Theology, not casuistry, and also Pastora Theology. This theology is a direct service to man, a help to right living and a service to one's brother. So man through instruction in faith is directly called to make a decision.

This theology is, therefore, wisdom unto salvation. "The welfare

53 S. Bonav., "Sent." 1, prooem., q. 3, concl. (I, 13 a).

of the soul is the concern of theology," says St. Bonaventure.[54] For the science of theology "helps to know the true faith. . .and helps to become good, mainly to make men good."[55] So it may not divorce itself in the schools from the task of working towards holiness. No knowledge for knowledge sake but "knowledge of the truth which is perfected in doing."[56] It must ever be a means towards salvation.

Salvation is for man. But man is God's image. Therefore the work of salvation is directed to the image of God in man. Dogmatic theology is mainly concerned with this image. In its teaching about God, it shows us the image of God in its entire loveableness, in order to win every one for the love of God.[57] In the teaching on creation it shows us "that creation is like a book, in which the creative Trinity is mirrored in quiet reflection and can be read in a three-fold manner: as a footmark, as an image and as a likeness. The footmark shines in all things; the image, in all spiritual beings; the likeness, only in the essence of things which by God's grace has become like unto God."[58] From the whole of creation the image of the Creator shines forth, but especially so in man—for the vital declaration went forth: "God spoke: 'Let us make mankind in our image and likeness. . . God created man in his image. In the image of God he created him.' " (Gen. 1.26,27) Enraptured by this most blessed truth, that we are created according to the divine nature and bear its image, St. Francis of Assisi cried out: "Take notice, O man, and consider to what heights God, the Lord, has raised you, since He has created and formed your body to the likeness of His beloved Son, and your spirit to His

54 S. Bonav., "Hexaem". coll. 1, nn. 37 and 38 (V,335 b): "Christus medium est concordiae universali concilatione pacatum. De quo theologus agit, qui considerat, quomodo mundus factus a Deo reducatur in Deum" (n.37). "Hoc medium est Christus in sempiterna beatificatione. Agit enim theologus de salute animae."

55 S. Bonav., "Sent." 1, prooem., q.3, fund. 1 and concl. (I, 12 a. 13 b) says of his work: "Iste liber est ad cognitionem verae fidei. . . et ut boni fiamus, principaliter tamen, ut boni fiamus."

56 J.D. Scotus," Ordinatio", prol., p.5, q.2 n. 355 (Rome 1950) I, 231: "Hic eadem frequenter replicantur, ut efficacius inducatur auditor ad operationem eorum, quae hic persuadentur."

57 J. D. Scotus, 1. c., nn. 311 and 292 (Rome 1950) I, 205, 195. Theologia nata est "ostendere appetibilitatem Finis," ut "extendatur ad dilectionem Finis."

58 S. Bonav., "Brev.", p. 2, c. 12 (V, 230 a): vestigium, imago, similitudo. S. Thomas even says that "in creaturis omnibus invenitur repraesentatio Trinitatis, . . .quae necesse est reducere in divinas personas sicut in causam" (Summa Theol., 1, q. 45 a.7 in corp. Ed. Leon. IV, 475 sq).

likeness."[59] This likeness to God is the reason why the angels lo
men. "For the angels serve man not for man's sake but for Go
sake, whose image man bears."[60] This likeness is the reason also f
brotherly love, and not only for the love of brother and friend, b
also for the love of enemies. "For friend and foe are worthy of lo
in as far as they are images of God."[61] In this likeness is the love
neighbor and brother rooted, so that our service to man is serv
to the image of God. Also in the dim likeness of God in things,
footmarks of God, we see Him everywhere, in all creation, so th
we are led to the love of God, to praise and thank Him. For
things of nature are indeed a minor creation, placed in this wo
without understanding. But in the necessary fulfillment of the divi
will, the yare a very loving gesture to God. In this eternal reflecti
of love, they want to call us to love, to praise and to give than
"Who, therefore, does not want to acknowledge that God created
things, lives in a delusion, because he does not show that love
God, which gratitude requires for sharing in such good things t
serve man's best interests."[62] The fall into sin is turning the liken
into an "imago obliqua," says St. Bonaventure. In Lucifer and his follo
ers the image was twisted and distorted by their proud and in
pendent revolt. "God's image in the devil is totally out of focus.
Then man with the same proud independence heard the words
Satan: "You will be like God." (Gen. 3.5). And man became like t
devil. "For sin is the devil's iniquity and in a certain sense his ch
acteristic mark."[65] The fall into sin is the deformity of the ima
Christology shows the way to renew this image. For Christ is in G
"the image of God," (2 Cor. 4.4), "the image of the invisible Go

59 St. Francis of Assisi, "Admonitio" 5, in. Boehmer, Analekten, (Tubingen 193 p.29.

60 St. Bonav., "Sent." 2,d. 9,a. 1, q. 1, solut. 3 (II, 278 ab).

61 J. D. Scotus, "Ox." 3,d. 30, q. un., n. 14 (XV, 401 b): "Sub ratione gibilis continetur amicus et inimicus, . . . inquantum sunt imago Dei." regard to love of enemies Scotus says also : "Inimicus diligendus est non illa ratione nocivi, . . . sed quatenus Dei creatura est, et nostro indiget adjuto tamquam proximus."

62 J.D. Scotus, "Ordinatio," prol. p.5 q.2 n. 310, text. cancell. (Romae 195 I, 205.

63 Cf. S. Bonav., "Sent." 2, d. 21, a. 3, q. solut. 4 (II, 507b).

64 S. Bonav., Sent. 3,d. 28, a. un., q. 2, solut. 2 (III 625f): "Imago. . in daemonibus omnino deordinata."

65 S. Bonav., Sent. 4,d. 20, p. 1, a. un. q. 5, concl. (IV, 525a).

(Col. 1.15). And as He is the Word of God, so is man the image of God. Christ, the true image of God, comes to perfect in us the image of God. After the fall He came to renew the image. His becoming Man is a pledge of our being made to the image of God. It takes place under God's shining image and countenance and is effected under God's operative light, when we sinners call to him: "O Lord, show forth thy shining face, that we may be saved." (Ps.79.20). His becoming man meant for us the fulfillment of our goal: to become like unto God. To form this image remains for us, even after sin, our main task: that we strip off the old man and put on the new, "one that is being renewed unto perfect knowledge 'according to the image of his Creator,' " (Col. 3.10). "For it has been decreed beforehand that man become like unto the image of the Son of God."[66] That is the real meaning of our divine predestination: "Reflecting as in a mirror the glory of the Lord, (we) are being transformed into his very image from glory to glory, as through the Spirit of the Lord." (2 Cor. 3.18). Man should be on earth the mirror of God which reflects the image of God, obedient and true, so that he can do nothing else but show to those who pass by the mirror, the image of God clearly and spontaneously. But the final goal of this life-transformation and gaining salvation is the community formed to the image of the Blessed Trinity in the accomplishment of which love binds us together, according to the word of the Lord: "That all may be one, even as thou, Father, in me and I in thee," (Jo. 17.20).[67] 'Christ works through a universal pact of peace that all again become one heart and one soul."[68]

The teaching on grace and the Sacrament shows the fulfillment of this state of love through Christ. It all revolves again around the image of God in us. At baptism the three-fold pouring of water is pre-eminently a symbol of the Trinity. . . by which the image in the soul re-appears."[69] The other Sacraments singly perfect the image in Christ. In Confirmation "every christian becomes a soldier of Christ,"[70]

66 S. Bonav., Sent. 2 d. 16, dub. 3 (cf. c. 1, n.8).

67 S. Bonav., Sent. 1, d. 17, p. 1, a. un., q. 1, concl. (cf. c. 2, n. 34).

68 S. Bonav., Hexaem. coll. 1, n. 37 (V. 335 b).

69 S. Bonav., Sent. 4, d. 3, p. 2, a. 2, q. 1, concl. (IV, 81a): "Romana Ecclesia tamquam praecellens trinam servat immersionem propter significationem Trinitatis. . .qua imago in anima reformatur."

70 S. Bonav., Sent. 4,d. 7, a. 3, q. 1, solut. 5 (IV, 173b): "Quamvis enim omnis Christianus sit Christi, pugil, tamen ex gratia. . .distinguit character et alium actum gratiae disponit."

anointed by the grace of the Holy Ghost to be a soldier who ri
death for Christ."[71] In the Eucharist "the growing conformity a
transformation of a Christian into Christ takes place."[72] In Pena
the priest takes the place of Christ, "is the judge between God and
sinner,"[73] while in the sinner the image darkened by sin is renew
In Holy Orders "the soul receives towards its likeness to God
special stamp which binds men to be perfect servants of God."[74] The
fore, only he can receive ordination who bears the image of G
since in this sacrament man, in a sense, becomes God or God-like
sharer in divine power. Only the male is the image of God, as St. P
says: "Man is the image and glory of God. But woman is the gl
of man," (I Cor. 11.7). For that reason woman cannot become
priest."[75] Always it is the image of God that is concerned. Matrimo
"is a great mystery. . . in reference to Christ and the Church," s
St. Paul (Eph. 5.32), also in relation to the likeness of the ima
"For the man stands in marriage as a sign of Christ, while the w
man is a sign of the church."[76] In Extreme Unction, the Sacram
of returning home, we are anointed to the likeness of Christ, o
King. For to us belong the kingdom and the inheritance of the Ki
"But if we are sons, we are heirs also; heirs indeed of God and jo
heirs with Christ," (Rom. 8.16). The last anointing seals us to
King, who can enter the kingdom of God as his own."[77] The enti
teaching of grace and the Sacraments is about the image of God in t
soul.

The countenance of man is the image of God; so it is in the b
ginning and at the end.[78] So it is also in the center of the history
salvation. And the Church, as "the family of Christ"[79] brings about

71 S. Bonav., Sent. 4,d. 23, a. 1, q. 2, concl. (IV, 591 b).
72 S. Bonav., Sermones de temp. Feria V. :ermo 5 (IX, 258b): ". . .fiat assimi atio et transformatio cibantis in cibatum." cf. S. Bonav., De praepar. ad Missa c. 1, n. 13 (VIII, 104 a): "Tu mutaberis in me, id est, in mei similitudinem.
73 S. Bonav., Sent. 4, d. 17, p. 2, a. 1, q. 2. concl. (IV,439b).
74 S. Bonav., Sent. 4,d. 24, p. 2, a. 1, q. 2, solut. 2 (IV,624b): est "anim configuratio' 'per characterem ordinis.
75 S. Bonav., Sent. 4,d. 25, a. 2, q. 1, fund. 2 (IV, 649 a).
76 S. Bonav., Sent. 4,d. 25, a 2, q. 3, concl. (IV, 654 a): "In Matrimoni ipse vir. . .signum est ipsius Christi sicut mulier signum est Ecclesiae."
77 S. Bonav., Sent. 4, d. 23, a. 1, q. 2, concl. (IV, 591 b): ". . .unctio, secundum quam inungitur quis in regem, ut in regnum caelorum possit introire, tamquam in suum."
78 E. Wiechert, "Es geht ein Pflueger uebers Land," (Munich.) p. 68
79 J. D. Scotus, cf. infra, c.10, n.5.

4. *The Meeting in Redemption's History*

This is a meeting that leads to transformation. It takes place by the formative operation of the divine Word in the Church of Christ. This transformation is realized in history and in particular in the history of redemption, which is also God's communication with man.

The Church, therefore, is no rigid, static institution but a dynamic, growing organization. The word of God that lives in her, is "the word of salvation" (Acts 13.26), "the word of grace" (Acts 14.3; 20.32), "the word of life," (Phil. 2.16). These expressions do not signify, in the first place, the historical message of salvation and grace and life. "No. This word effects much more; it produces and effects salvation, grace and life. . .The New Testament views the effectiveness of the word not as instruction, in the first place, but as knowledge and teaching, but as a means of salvation."[80] Therein life-transformation is effected.

This transformation which we experience is the history of our salvation, a journey or a way, "Itinerarium mentis in Deum."[81] This history of salvation is no self-chosen undertaking but our eternal destiny. This meeting or contact comes from the fact that our spirit has been made to the image of the Blessed Trinity. Therefore the influence of God on man is in proportion to the likeness between God and man. "For the end to be attained is that the work which comes from the Hand of God should return to God."[82]

"For our first beginning is the Father to Whom we are being led back. The Son is our model Whom we follow. The Holy Spirit is love, the end we seek and through Whom we are again united."[83] Towards this goal we direct our life in every situation. We should bring back to God, the highest Good, everything in life, for He has made all things. "Let us," admonishes St. Francis of Assisi, "ascribe to and acknowledge every good from God, the highest and most exalted Lord, for all good belongs to Him. And let us thank God for everything, for from Him every good has its beginning. And this one, true, highest and most exalted God should receive all honor and worship. To Him all honor and reverence should be shown. For from Him is every good and He alone is good."[84] To walk this way of

80 Fr. X. Arnold, op. cit., p. 53.
81 S. Bonav., (V, 293f).
82 S. Bonav., "Brev." p. 5, c. 1 (V, 253a).
83 S. Bonav., "Sent." 1, d. 27, p. 2, a. un., q. 2 solut. 5 (I, 486b), cf. S. Augustine, "De vera Relig.", c. 55, n. 113 (PL 34, 172).
84 S. Francis of Assisi, Regula Prima, c. 17. Opuscula (Quaracchi 1904) p. 48.

salvation means to bring all to God, since everything comes from God and seek to return to God. It means to go out with tears to sow the seed and to return with exultation, carrying the sheaves. (Ps. 125. 6).

Our theology must assist this personal working out of our salvation in our soul. The realization of holiness is a part of the great universal history of the soul in striving for perfection, a drama, in which we lay our part. Its ending will be our happiness or unhappiness for all eternity. This goal, for which we must work, carries with it great possibilities in our theology. We must consider what must be done to meet this challenge of life and death. "Theology, therefore, has the task to consider how the world was made by God and how it must return to God."[85]

The renewal of our theology demands holiness before mystery, or humility; being prepared for God, or obedience; and a help for living, or love; and the directing of all events to the Creator, or thankfulness—all of which God will repay. Humility keeps the spirit open for hearing the faith; obedience binds the will to follow grace; love serves all living; gratitude carries us with everything on the way to God, in order that God's working unto salvation and our co-operation with God be the hidden communion unto transformation.

union unto transformation in the image of God, that shines for us in its countenance of Jesus. To serve life, therefore, means practically for our theology, service unto the image of God and unto the reflection of this image—in things, as the footmark of God; and in man, as the image of God.

85 S. Bonav., "Hexaem.", coll. 1, nn. 37 and 38 (V,335 b): Christus "medium est concordiae universali conciliatione pacatum. De quo theologus agit, qui considerat, quomodo mundus factus a Deo reducatur in Deum" (n. 37). "Hoc medium est Christus in sempiterna beatificatione. Agit enim theologus de salute animae."

Ut Melius Catholice Observemus

Fr. Cajetan Esser, O.F.M.

CHAPTER FIVE

The Manner of Working

"When friars are blessed by the Lord with ability in some form of work, they should do their work faithfully and out of a sense of dedication. In this way they will put to rout that enemy of the soul, idleness; and at the same time not destroy the spirit of holy prayer and devotedness. For to this inner spirit all other things of life must positively contribute. As pay for their work, they may receive things necessary for bodily sustenance, for themselves or their brethren, but not money in any form. In this let them act in all humility, as befits men who are the servants of God and the disciples of most holy poverty."

The apostolic life of the Friars Minor included from the beginning manuel labor. As the Apostles, especially Saint Paul, supported themselves by the work of their hands, so are we also to obtain our livelihood by our work: "And for their work, they may receive all things necessary except money. And when it may be necessary, let them go for alms like other poor people." Begging for alms is then a means that may be used only when the return for work does not suffice for the friars. This was the constant thought of Saint Francis, even in his Testament: "And I definitely wish that all the friars be occupied in some kind of work, as long as it becomes our calling. Those who do not know how should learn, not indeed out of any desire for the pay the work may carry with it, but to give a good example and to avoid idleness. And if there are times when no pay is given for our work, then we may have recourse to the table of the Lord, and beg alms from door to door."

Francis thus wished that all his friars contribute to the support of the community by their activity, so that they would be, as he

Note: A further excerpt from the explanation of the Rule of Saint Francis by Cajetan Esser, O.F.M., (See the preceding issue of the CORD, p.121).

once remarked, "less of a burden to men." The friars were to earn their daily bread, even when begging it, and were not to become an annoyance and scandal to the faithful. Two sentences of Sacred Scripture quoted in the earlier Rule (ch. 7) express his deep conviction on this: "For the prophet says: 'For you shall eat the labors of your hands: blessed are you: and it shall be well with you '(Ps. 127, 2); and the Apostle: 'If any man will not work, neither let him eat' (II Thess. 3, 10)." Celano tells us also that in a certain place there was once a friar who counted as a nobody in helping the community but was reckoned as many when it came to eating. When Francis saw what he was, a love of food, who shared the fruit but shirked the work, he strongly rebuked him: "Go your way, Brother Fly! for you wish only to consume what your brethren have obtained by their honest sweat and to be niggardly in the work of God. You are like Brother Drone, who shares not the labor of the bees, yet is the first to eat the honey!" Celano adds: "Realizing that his greedy gluttony had been discovered, the carnal man returned to the world which he had actually never left" (II Cel. n. 75).

As the present Rule stands, it does not impose manual labor as a duty on all the friars. Nevertheless, the text does show the high regard Francis had for work. For him the ability and willingness to work are a grace of God. Whoever recieves such a grace must try to respond to it faithfully and out of a sense of devotion to the will of God. But because a man can too easily seek and find his own satisfaction in his work and so serve himself first of all, Francis urgently admonishes us so to work that the spirit of holy prayer and of true devotedness to the will of God, which alone matters in all things, is not destroyed. Only thus can work be a genuine worship of God by man.

Besides this great purpose for work, the fulfillment of the will of God, Francis sees also another which is closely linked to it: "In this way they will put to rout that enemy of the soul, idleness." The earlier Rule is even more to the point: "Let all the friars earnestly apply themselves to some good work, for it is written: 'Always be doing some good work or other, that the devil may find you occupied;' and again: 'Idleness is the enemy of the soul.' Therefore the servants of God must ever be engaged in prayer or in some other good occupation." Indolence is indeed the door through which vices make their entrance. When it holds sway, the devil has little trouble;

as Francis once said: "In idleness, heart and tongue soon go wandering off to things forbidden." Experience proves how great a danger it is for the kingdom of God within us.

Finally, for Francis work has also an apostolic purpose: thereby the friars are to exercise in the Church their apostolate of good example. In work man can too quickly lose sight of the "one thing that is necessary" (cf. Lk. 10, 38-42). This was a particular danger in the time of Saint Francis, in the flourishing city-states with their emphasis on commerce and wealth. Their "hard-working townsfolk had little need of being spurred to action, but rather of being taught to meditate and pray." The friars were therefore to work only insofar as "it was not against the salvation of their soul, and they could do it uprightly" and without scandal. In times like ours when work is considered mostly from the viewpoint of profit, we are as truly Lesser Brothers to serve other men through our "profitless" work. We will thus in our activity be giving expression to love of neighbor, after the example of the "humility of God", who is constantly serving us through the creation and conservation of the world. Our work is a service to God in our neighbor; therefore "let all the friars take care that they go not wandering through the land for any filthy gain" for self. They must never, moreover, make demands of those they serve, but "in all humility" recive what is given, "as befits men who are the servants of God and the disciples of most holy poverty."

With this last sentence of the present chapter Francis brings us back to its first: work is a grace, and a command, of God. It is God, in fine, who has hired the laborers, "the servants of God," and by our work we serve him. It is from his hand, then, that we receive whatever is given us for our labor; and we cannot make demands of God.

Our work and all our activity, if we perform it in the way Saint Francis prescribes in this fifth chapter should, as did the two preceding chapters, lead us as the servants of God to glorify him in all things.

SAINT BONAVENTURE:

The Seven Gifts Of The Holy Ghost

THE FOURTH CONFERENCE

The Gift of Knowledge

1. "For God, who commanded light to shine out of darkn has shone in our hearts, to give enlightenment concerning the kno edge of the glory of God, shining on the face of Christ Jesus." Cor. iv, 6) "He that chastiseth nations, shall he not rebuke: he teacheth man knowledge?" (Ps. xciii, 10) The psalm of David claims that the great teacher of the sciences is God. You know someone has to draw water, he prefers to draw it from its orig source rather than from a streamlet. Therefore, since God is the g teacher and giver of the gift of which we are going to speak, must hasten to that Fount to obtain enlightenment. The Psalm did this, and so did Solomon, and he became an exceedingly lear man. At the start we ought to raise our souls and pray to the stower of gifts; for we do not seek temporal things, but the welf and salvation of our soul. God will be pleased with us as He was w Solomon who asked Him for wisdom. Let us, therefore, pray Lord to open the eyes of our mind and to give me the light of kno edge that I may be able to say something about the gift of knowle which may be for the honor of God etc.

2. "God, who commanded light to shine out of darkness, o These words are written in the second epistle to the Corinthians. it Saint Paul, a great teacher, explains the gift of this very knowled and he explains the gift itself in relation to its antecedants and sequents. Two things precede the gift of knowledge: one is, a were, an innate light, and the other is as an infused light. The nate light is the light of natural judgment or reason; the light fused over and above is the light of faith. As regards the first he s "God, who commanded light to shine out of darkness"; that is,

fixed the light of natural judgment in the rational creature; not only the possible intellect, but also the agent intellect. As regards the superinfused light of faith he says, "God has shone in our hearts, etc.," namely, through the infusion of the light of faith. God established the rational nature and added grace over and above. These two things, therefore, are the antecedants. There are also two consequents, namely, clear knowledge of the creator and revealed knowledge of the Saviour. In reference to the antecedants he says: "God, who commanded etc." In reference to the consequents he says: "To give enlightenment concerning the knowledge of the glory of God," where he deals with the clear knowledge of the Creator; "shining on the face of Christ Jesus," where he treats of the revealed knowledge of the Saviour. The Apostle would have us understand that the soul has many different glories and proceeds from one to another. So he writes to the Corinthians: "But we all, with faces unveiled, reflecting as in a mirror the glory of the Lord, are being transformed into his very image from glory to glory, as through the Spirit of the Lord." (II Cor. iii, 8) The radiance of the soul is knowledge; on the contrary, the darkness of the soul is ignorance. He says: "We are being transformed from glory to glory."

3. We should note that there is the glory of philosophical knowledge, theological knowledge, gratuitous knowledge and glory of heavenly knowledge. The beauty of philosophical knowledge is great according to the opinion of worldly men, but small in comparison to the beauty of Christian knowledge. The glory of theological knowledge seems small in the opinion of worldly men, but in reality is great. The brightness of gratuitous knowledge is greater, but the splendour of knowledge in heaven is the greatest; for there it is a state. In a Psalm we read: "Thy knowledge is become wonderful to me: it is high, and I cannot reach to it" (Ps. cxxxviii, 6);—that is, in this life.

4. All these sciences and their glories are divine gifts, but the confering of them is always a greater gift. True, philosophical and theological knowledge is a gift of God; but properly speaking, only gratuitous knowledge is a gift. And knowledge in heaven is not only a gift but also a reward. In the Canticle of Anna in the book of Kings we read: "Let old matters depart from your mouth: for the Lord is a God of all knowledge, and to him are thoughts prepared," (I Kings ii, 3)—Not foolish thoughts that are spread about by the ways of error but good thoughts that are prepared to the Lord by the paths of

truth. Job asks: "Knowest thou the great paths of the clouds, and perfect knowledges?" (Job. xxvii, 16) He says, "Great paths," th philosophical and theological knowledge, which are called great p because they comprehend many sciences; he says "perfect knowled in reference to gratuitous and heavenly knowledge. The "paths o clouds" are the sciences in perfect men; for, just as the cloud drawn to the heights by the power of heat, so perfect men are ele in the abstraction of the mind. We wish to talk on these four sci so that we can arrive at the third of which we are speaking her

5. Philosophical knowledge is nothing other than certain k edge of truth as searchable. Theological knowledge is the pious k edge of truth as believable. Gratuitous knowledge is the holy k edge of truth as lovable. Heavenly knowledge is the eternal know of truth as desirable.

6. Let us begin with philosophical knowledge. I say that osophical knowledge is certain knowledge of truth as searchable read of this science in Proverbs, "Behold I have described it to three manner of ways, in thoughts and knowledge: That I might thee the certainty, and the words of truth." (Prov. xxii, 20-21) T can be the words of both Solomon and God. I say it can be the of God. He describes philosophical knowledge in a threefold that is, from a threefold viewpoint, as natural, rational and m This has reference to the cause of being, the basis of understan and the order of living. In reference to the cause of being, he philosophy a natural science; in reference to the order of living describes it as a moral science.

7. Not only has God spoken these words but Solomon hi uttered them; Solomon, who discoursed on the Cedars of Lebano the hyssop. He says, "Behold I have described it to thee three ma of ways, that I might shew thee the certainty," that is, the solid firm truth, "and the words of truth." He described the scienc philosophy in a three-fold manner; namely, as far as it is the of things, the truth of words, and the truth of morals, according is indivision of being from existence, indivision of being to existe and indivision of being from its end. Truth of things is the indiv of being from existence; truth of words the indivision of being to istence; and truth of morals the indivision of being from its Truth of morals is uprightness, according to which man lives a life both interiorly and exteriorly according to the dictates of

law, because the law is the criterion of rightness. Truth of words is the equation of the word and the intellect. Truth of things is the equation of the "intellect and thing." And because the science of philosophy teaches words of truth and truth is threefold, Solomon says that he has given it a threefold description.

8. Perhaps you doubt whether Solomon acquired this threefold wisdom? He tells us that he had the science of speaking. This he has written in the book of Wisdom: "Give me wisdom, that sitteth by thy throne, that I may be worthy of the throne of my father." (Wis. ix, 4,12) There it is written: "God hath given to me to speak as I would, and to conceive thoughts worthy of those things that are given me. For in his hand are both we, and our words." (Wis. vii, 15-16) It is impossible that wisdom be made a teaching except through speech. But speech is not sufficient for teaching if it is not meaningful. A man does not speak with meaning unless his speech is expressive, searching and persuasive; I mean, his speech must be capable of saying everything that can be grasped or learned, or to which the affections can be turned. A man aptly expresses what he has to say by means of grammar; he investigates rationally by means of the science of logic; and forcefully persuades with the use of rhetoric. Therefore this is the part of philosophy which, as evident, is threefold; that is, the science of speech in which Solomon was skilled.

9. Solomon tells us that he was skilled in another section of philosophy, that which concerns the truth of things. So he relates in the book of Wisdom: "For he hath given me the true knowledge of the things that are: to know the disposition of the whole world, and the virtues of the elements." (Wis. vii, 17) It is certain that the knowledge of the truth of things is threefold; according to which there are concrete, abstract and separate forms. The Physicist deals with concrete forms; the metaphysician, abstract forms; and the mathematician, separate forms. Thus he says, "He hath given me the true knowledge of the things that are," that is, mainly of beings which really are things, as regards the science of metaphysics; "to know the disposition of the whole world," in reference to mathematics, and "the virtues of the elements" in reference to natural philosophy. Solomon knew the course of the year from the disposition of the stars, the natures of animals and the strength of roots; Solomon taught all things.

10. Solomon says that he was also learned in the third part of philosophy, that concerning morals. Thus we read in Ecclesiastes: "I have surveyed all things with my mind, to know, and consider, and

seek out wisdom and reason: and to know the wickedness of the f and the error of the imprudent." (Eccle. vii, 26) He says that considered many things and ordered all toward good morals.—De beloved! The "wickedness of the fool" is his having a wrong no of the cause of causes; "the error of the imprudent" is concerned the rule of the monastic life, of the economical and political life. this I mean that his error is connected with the guidance of him his family or his city. Great prudence is required to rule oneself, a greater prudence is required to rule one's family. Still greate needed to rule a city. The sun cannot possibly shine on bodies away without illuminating those close by. So a person cannot an ordered family if he himself is not ordered. If a man who not be chaste himself wishes to have chaste servants, he wishe vain. Likewise, if a man does not rule his family well, he will no able to govern the city capably because "what manner of man ruler of a city is, such also are they that dwell therein." (Eccli. x

11. Therefore, Solomon points out that he had arrived threefold description of the philosophical science, a descriptio the rational, moral and natural sciences, and at a threefold des tion of each of these.—The man who has a true description of t sciences carries an imprint of the Trinity. That would be very to show, but would be too lengthy.

12 The first glory, the science of philosophy, is great accor to the opinion of worldly men, but it is very easily eclipsed un man guard himself from the head and tail of the dragon. If someth is placed between it and the Sun of Justice, it suffers the eclips foolishness. Jeremias says, "Every man is become a fool for kn edge" (Jer. x, 14); occasionally, not causally. Whoever confide philosophical knowledge and values himself highly on account of believing that he is better, has become a fool; I mean when he beli he has come to a knowledge of the Creator through this knowl without any further light. This is like a man who wishes to see heavens or the sun with candles. Rational philosophy is definitely fected in rhetoric. Although there are three types of delibera i.e., when man considers utility, security and goodness of their oppo detriment, danger, and sin or badness, man cannot know wh useful, or what is pernicious without something being added to science. It is said in the Gospel: "For what does it profit a ma he gain the whole world, but suffer the loss of his own soul?" (xvi, 26) And what good does it do a man if he knows many things

forsakes the true welfare of his soul? For it is also certain that for man to know what is useful, what is evil in the science of morals, he needs an addition to this moral science. The matter of the moral science is the manner of worshipping, norms for living, and punishment following judgment. Who can know the rite of worship through natural philosophy?—Suppose a man may have natural knowledge and metaphysics which extends to the ultimate substances and suppose that he may arrive there where he may rest; this is impossible without his falling into error if he does not have the aid of the light of faith to believe in the one and triune God, the most powerful and greatest in His supreme influence of goodness. If you believe otherwise, you are acting insanely toward God; you attribute to another what is proper to God; you blaspheme and you are an idolator, just as if a man would attribute the simplicity of God or some attribute to another what is proper to God; you blaspheme and you are an idolator, just as if a man would attribute the simplicity of God or some attribute of this sort to another.—Hence this science cast down the philosophers and darkened their minds because they did not have the light of faith. So the Apostle says: "Although they knew God, they did not glorify him as God or give thanks, but became vain in their reasonings, and their senseless minds have been darkened. For while professing to be wise, they have become fools." (Rom. i, 21-22) And in the book of Wisdom we read: "For if they were able to know so much as to make a judgment of the world: how did they not more easily find out the Lord thereof?" (Wis. xiii, 9) Philosophical knowledge is the path to other sciences, but the one who wishes to stay there will fall into darkness.

13. Besides the science of philosophy, God has given us the science of theology, which is the godly knowledge of truth as believable. For the eternal light, God, is a light inacessible to us since we are mortals and have eyes like a bat's. Thus Augustine says, "The keenness of the mind, weakened in so excellent a light, is not directed to it unless it be purified by the justice of faith." (De Trin. c. 2, n 4) Therefore, the science of theology is founded on faith. Just as philosophical sciences are based on their first principles, so the science of scripture is built on the articles of faith which are the twelve pillars of the city. Isaias says of this wisdom, "They shall not hurt, nor shall they kill in all my holy mountain"; there follows, "for the earth is filled with the knowledge of the Lord, as the covering waters of the sea." (Is. xi, 9) He compares Holy Scripture to the water of the

sea because of the vastness of its mysteries, its many meanings a
because of its stabilizing of the Churches.

14. First of all, I say that Sacred Scripture is compared to t
water of the sea on account of the vastness of its mysteries. The
is enormous and no man is able to cross it. Just as great is the swe
of the mysteries of Holy Writ; for no one can reach its limits no mat
how much he be enlightened and how much he endeavor. And
we read in Isaias: "And the vision of all shall be unto you as t
words of a book this is sealed, which when they shall deliver to
that is learned, they shall say: Read this: and he shall answer:
cannot, for it is sealed. And the book shall be given to one th
knoweth no letters, and it shall be said to him: Read: and he sh
answer: I know no letters." (Is. xxix, 11-12) Neither a learned m
nor an unlearned man will be able to read it. But who will read
then? I say that the proud person who wishes to enter the sanctu
of God, will not be able to do so, even though he be learned. Likewi
if the illiterate man wishes to enter, he would be a fool. Hence it
necessary for one to have both learning and spirit!

15. Secondly, Holy Scripture is compared to the water of t
sea because of its many meanings. In the sea there are many differe
springs; so in Holy Scripture there are many meanings for one te
We read in Daniel: "But thou, O Daniel, shut up the words, a
seal the book, even to the time appointed: many shall pass over, a
knowledge shall be manifold." (Dan. xii, 4)—Some are amazed th
we have so many different explanations for the same scripture te
Anselm says that in the same earth we are able to plant many differe
seedlings, and the earth brings forth many different plans by t
power of God; so through the Holy Spirit there are various mea
ings for the same text. Nor is it wrong to use a text equivocally th
has been used equivocally many times. In theology both words a
objects have significance. Therefore, when there are many propert
of a thing, then many things are signified by this one object. A j
man has as many qualities as does the sun when the sun is used
signify the just man.

16. The third reason for the comparison of Sacred Script
to the water of the sea is that it establishes the Churches. We read
the Psalms: "He hath founded it upon the seas" (Ps. xxiii, 2); a
in another place: "Who hast founded the earth upon its own base
(Ps. ciii,5) Some mocked David for saying that God established t

land upon the waters. Earth, because it is dry, would be reduced to dust if it were not for the moisture which penetrates the earth. And just as the human body receives its moisture through the veins, so it is necessary that sweet waters come from the sea and embrace the earth. He says that God established the land over the waters, because of a mystery. The land, filled with the Spirit, is the hierarchy of the Church; filled with the Spirit who "hath poised with three fingers the bulk of the earth," (Is. xl, 12) because he founded the Holy Church on divine words. These holy words are the foundation stones. The Apostle says to Timothy, "I write these things to thee . . .in order that thou mayest know. . .how to conduct thyself in the house of God, which is the Church of the living God, the pillar and mainstay of the truth." (I Tim. iii, 14-15)

17. Where there is no Sacred Scripture, the land, that is, the Church, must necessarily be troubled. "They have not known nor understood: they walk on in darkness: all the foundations of the earth shall be moved." (Ps. lxxxi, 5) Arius, who wished to remove the foundation of the Trinity; Nestorius, the unity of the person; and Eutyches, who wished to fuse the natures in Christ; all these struck at the foundations of the Church.—Every Bishop must know this science; that is why he is asked: "Do you know the Old and the New Testament?" An English King asked a certain Bishop what the two horns on his miter signified. The Bishop answered, and correctly, that they signified the Old and the New Testaments which Bishops must know. "And what do those two little lappets signify which hang from the back?" The Bishop answered that they signify the ignorance of both, "Because we know neither the one nor the other, but have cast the entire Scripture in back of us." And in this he spoke badly.

18. Because the ecclesiastical hierarchy is founded on Scripture, which is compared to the water of the sea on account of these three reasons, a condemnation has been given to those who do not have this knowledge. We find this in Osee: "Because thou has rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me." (Osee iv, 6) One who knows nothing of governing is refused the command of a ship or the rule of a city. If the Church is founded on a knowledge of Holy Scripture, the person who does not have this knowledge of Scripture must be forbidden the office and dignities of the Church. It would be the height of

foolishness if a blind man wanted to lead another blind man. sailor is to be selected neither by lot nor by friendship.—Reali that this knowledge is repelled when man does not take the st to learn it. Isaias: "Therefore is my people led away captive, beca they had not knowledge" (Is. v, 13); neither in the leader nor people.—Knowledge is also rejected when man has the knowle but does not wish to live according to it or fulfill it. So our L says: "Woe to you lawyers! because you have taken away the of knowledge; you have not entered yourselves and those who w entering you have hindered." (Lk. xi, 52) If a doctor eats the f which he has forbidden the patient to eat, the patient is scandal and wants to eat that food.—Therefore, Christ said, "Woe to lawyers!" because "he who knows how to do good and does not it, commits a sin," as Blessed James tells us. (James iv, 17) B guilt and punishment are increased with knowledge; and there Luke writes: "But that servant who knew his master's will, and not make ready for him and did not act according to his will, be beaten with many stripes." (Lk. xii, 47) Woe to that man does not prohibit evil by example or advice! You make yourse doctor of Sacred Scripture but urge the opposite of the good and truth. The person who would direct along a crooked path one should proceed along a straight way would commit an inexpiable He who hinders another's salvation by his example, council or suasion ought to offer his soul in place of the other person's soul. I not sin gravely by drawing someone to evil when I can urge him to good? If I hinder the welfare of another I do worse than the d because the devil does this as an enemy.—This science of theol if not carried out in action, is not only useless, but even damna The first glory can become obscured, but this one can be condemn

19. Therefore, there should be another glory, the gratuit science, which is the form of the two preceding. You are lacking third sign if you do not have this knowledge. This science is the knowledge of truth as creditable and lovable. We read of this sci in the book of wisdom: "An upright man. . .she guided in stra paths; she showed him God's kingdom, and gave him knowledge holy things; she made him prosper in his toils." (Wis. x, 10) three reasons this gratuitous science is called the Science of the Sa

20. The first reason is that it is given by the Holy Spirit; I the Holy Spirit who moves, inspires and animates the soul to s tity. I say by the Holy Spirit who inspires the soul to a knowledge

sanctity, to a delight in holiness and to a safeguarding of it. So the Apostle says to the Corinthians: "We have received not the spirit of the world, but the spirit that is from God, that we may know the things that have been given us by God." (I Cor. ii, 12) And how? If we know, guard and give assent to the Holy Spirit's inspirations concerning the knowledge of, a delight in, and protection of holiness. So we read in John: "Father, sanctify us in truth." (Jn. xvii, 17)

21. This gratuitous science is called the Science of the Saints for another reason; it has no admixture of evil, nothing whatever of sensuality, curiosity or vanity. And so we read in Leviticus: "The Lord also said to Aaron: you shall not drink wine nor any thing that may make drunk, thou nor thy sons,. . .that you may have knowledge to discern between holy and unholy." (Lev. x, 8-10) Whoever has the knowledge of discerning between the holy and unholy, will abstain from everything that can make him drunk; that is, he will avoid all superfluous delight in creatures, for this is the intoxicating wine. If someone, either on account of vanity, curiosity, or sensuality inclines to a superfluous delight in a creature, he does not have the science of the Saints. We read in Genesis: "Of every tree of paradise thou shalt eat: but of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death." (Gen. ii, 16-17) Adam with his wife contracted the vice of curiosity when the devil said to them: "You will be like gods, knowing good and evil." Adam fell into the vice of sensuality when he ate of the fruit, and the vice of vanity when he wished to be as God. Listen, brethren!—those who have the science of the Saints (I mean the learned) should mortify themselves lest they have some admixture of evil; because if man should stain his knowledge with some evil, he loses the knowledge of discerning between good and evil.

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

(To be Continued)

Summer School June 30-August 7, 1958

Graduate Courses of the Franciscan Institute

Philosophy:

517 Introduction to Research
518 Palaeography
703 Contemporary Philosophy
705 History of the Franciscan School, Part III: Ockham
705a Seminar: Ockham

Theology:

517 Introduction to Research
518 Palaeography
725 History of the Fran. School, Part III: John Duns Scotus
727 Hist. of the Fran. School, Part VI: Post-Tridentine Theology

History:

517 Introduction to Research
518 Palaeography

Spirituality and Practical Theology:

630 Franciscan Spirituality, Part II: Franciscan Prayer
631 Rule of the Third Order Regular, Part II
632 Third Order Secular Workshop
633 Franciscan retreat (for priests only)
634 Writings of Saint Francis
635 St. Bonaventure's De triplici via
636 Convert Work
637 Spiritual Direction (for priests only)

Write to: *Director of the Summer Session*
St. Bonaventure University
St. Bonaventure, N. Y.

I KNOW CHRIST

The Personality and Spirituality of Saint Francis of Assisi
by
Gratien de Paris, O.F.M.Cap.
translated by
Paul J. Oligny, O.F.M.

"What perhaps charms me most about the book is that its attempt at synthesis—one of the first of its kind, it seems to me—in no way mars the clear and ever fresh presentation of details. . . If your book has any fault, it is its richness'. (Paul Sabatier to the author).
The Franciscan Institute, St. Bonaventure, N. Y. $1.00

Fountain Of Living Waters

Valentine Long, O.F.M.

The close association of humility and peace of soul; the rareness of gratitude; the power of man to mould his future; these are but a few of the topics discussed lightly but with depth of perception by this ever popular author. $3.50

Directing Boys And Students

Ernest Mackey, S. J.

A priest of expert competence presents the arranging, planning, and follow-up of retreats for boys 12 to 18 years old. The sound spiritual and psychological advice will help any director of boys. $3.00

Your bookstore or Dept. 4-2604.

ST. ANTHONY GUILD PRESS PATERSON, N. J.

Wherever it shines before the tabernacle ... in ... vast cathedral ... the Sanctuary Light is a unive... presence of the Eucharistic Christ ... language, saying: "Come, let us kneel before ..."

Will & Baumer

CANDLE CO.

The ...

...ial.
...ed
...ed.
...plete

the CORD

the CORD

A monthly magazine specifically devoted to Franciscan spirituality is pub
under the sponsorship of the Franciscan Educational Conference by the Fra
Institute, St. Bonaventure University, St. Bonaventure P. O., New York. E
Eligius Buytaert, O.F.M., Assistant Editor: Sister Mary Frances, S.M.I.C. Ma
Editor: Innocent Daam, O.F.M. Editorial Board: Ignatius Brady, O.F.M., Col
Duffy, O.F.M., Allan Wolter, O.F.M. Annual subscription. $2.00.

Entered as second class matter on November 25, 1950, at St. Bonaventur
New York, under, Act of March 3, 1879. All communications, whether of a b
or a literary nature, should be addressed to The CORD, St. Bonaventure Univ
St. Bonaventure P. O., New York. *Cum permissu superiorum.*

VOL. VIII, NO. 6, JUNE, 1958

CONTENTS

USING THE GIFT OF CHARITY
Geoffrey G. Bridges, O.F.M.

THE PASSION OF CHRIST
Fr. Thomas Plassmann, O.F.M.

THE DIFFICULT VIRTUE AND ST. FRANCIS
John Baptist Terbovich, O.F.M.Cap.

THE SEVEN GIFTS OF THE HOLY GHOST
Saint Bonaventure

THE PIOUS ASSOCIATION OF THE GUARD OF HONOR OF THE IMMACULATE HEART OF MARY
Fr. Gerard Vogt, O.F.M.

BOOK REVIEWS

SUMMER SCHEDULE

POEMS:

The Eternal Flower *by Fr. Anaclete Yonick, O.F.M.*
Two Tunes of Francis *by Liguori Mittelstadt, O.F.M.*
A Rousing Rhapsody *by Fra. Pacificus F. Waywood, O.F.M.*

Using The Gift Of Charity

Geoffrey G. Bridges, O.F.M.

You have often read long and eloquent passages exhorting you to love God. The language was stirring; the motives most compelling; you were inflamed with a desire to love God more. But in that moment did you perhaps feel an aurge to exclaim: "Yes, but how? I love God and want to love Him more and to show my love for Him. But how do I turn this virtue into acts of love? Is it just by prayer? Isn't there more than I can do than simply kneel there and repeat over and over again, I love you, I love you?"

St. Francis de Sales must have felt this. He meditated long on the true nature of charity and the many ways in which its finds expression. Then, fortunately for us, he passed on the fruit of his meditation in his *Treatise on the Love of God.* There are many more ways to say "I love you" to God than simply in so many words. Taking St. Francis de Sales as a guide, let us see how we can use the most precious gift from God of grace and charity.

The Two Responses

The tree of charity has two main branches; there are two principle excercises of love; and from these stem all the other exercises of love. These two branches are complacency and benevolence. Complacency is the joy and approbation we experience in the will at the first sight of the goodness of God. This approbation and rejoicing over the goodness of God in general, or over some particular perfection, such as his providence or his generosity, is a voluntary act, an act whose efficacy can be increased by our free will, especially during the time of meditation. We see here the force of the statement, that we are not only God's, but God is ours. We can hold Him by faith and love Him in the depths of our will. The result is a joy in the goodness of God, the highest spiritual joy, peace, and pleasure that we will ever feel upon earth, as it will be the highest joy in heaven.

Acts of Complacency

The first natural result of this complacency is to praise a thank God for His Goodness and power and majesty and infinite pe fection. These acts, too, share in the dignity of being the highest ac of love: to praise God and thank Him for being what He is. We fi these acts put into words for us in the Gloria of the Mass: "We prai thee, we bless thee, we adore thee, we glorify thee, we give th thanks for thy greaty glory."

Such acts of complacency: joy, approbation, praise, and than are suited especially to meditation, but not exclusively by any mea With practice we can turn our wills to such acts just briefly, for e ample when we see and enjoy the power and the ingenuity of G expressed in the shape, color and fragrance of a flower, or wh we are reminded of the majesty of God by towering mountains, the immensity of God by the limitless expanse of the heavens at nig Nature speaks to us eloquently of the attributes of God; and ea attribute that we see mirrored is an occasion for acts of complacen in these perfections in God. Look to the example of St. Francis, re the works of St. Bonaventure, and you will learn how to make th acts so pleasing to the heart of God.

But St. Francis de Sales points out still another act of complacenc one that surprises us when we first hear of it. Sorrow and compassi are part of the exercise of this type of love. Compassion and cond ence are affections which make us share in the suffering and sorrow Him whom we love, by drawing the misery he endures into o heart. We then take complacency in the great love that causes hi to suffer for us. It was the height of such compassion and complacen in St. Francis that drew Christ to impress the Stigmata on him, that they who might be united in suffering as well as in love. The s row and compassion, then, that you feel in the contemplation Christ's sufferings as you go the Way of the Cross, the sorrow y feel because the God of love is loved so little in return by men, a genuine expression of love.

Acts of Benevolence

The second main exercise of love is the act of benevolence. B evolence means wishing good to another, and, if the wish is since working to obtain that good for him. There is an alternation betwe benevolence and complacency in God's relations with man that beautiful to behold. God out of benevolence made the human natu

of Christ, and for Christ made our human nature and all natures. In this he took complacency, that is, in so far as he saw reflected in Christ and in all natures his own perfections. We in turn looking on God with complacency are moved to benevolence.

Now we may exercise this love of benevolence affectively by desires, or effectively by action. First of all, during formal prayer or at any time of the day, by short aspirations we can desire that God may be loved, honored and obeyed. The first part of the Our Father expresses succinctly what we want to say: "Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven." Love of benevolence perfectly stated! Or in a spirit of holy boldness we can offer to the Persons of the Blessed Trinity the love of the other two Persons; we can offer to God the praise and merits of Mary and the angles and saints. We can offer God the Masses being offered throughout the world and all the acts of adoration of people before the Blessed Sacrament. Even impossible desires by their spirit of love please God. We read that St. Augustine in holy simplicity and fervor exclaimed: "O God, if I were God and you were Augustine, I would change places with you and become Augustine that you might become God."

St. Francis of Assissi shows us another way to express love by desire. Turning to nature he ascended to God through God's images and at the same time he offered to God his perfections reflected in the fire or the sun or the rain or the flowers. There are those who teach that man is intended to be nature's voice. Nature, which was made for man and serves him, is unintelligent and voiceless. But in Psalms like the 18th, in Canticles like the *Benedicite*, in poems like the Canticle of the Sun of St. Francis, man gives voice to silent nature and helps nature to give glory to God. It is not foolishness, then, or if it is foolishness it is the foolishness of a saint and a lover of God, to address the birds and flowers and bid them give glory to God. It is certain, at least, that on our part it is an exercise of the love of benevolence through desire.

There are many ways in which we can exercise benevolence in an effective or practical way. Every act of conformity and submission to the will of God is such an act. The very act of complacency already joins us to God and conforms our will with his. But then benevolence moves us to increase this union of wills by consciously directing our will to follow the will of God in all things. "The love of

complacency draws God into our hearts, but the love of benevolen casts our hearts into God."

When we bring our wills into conformity with the action of Go Divine Providence in our lives, that is submission or conformity God's will of good pleasure, as the spiritual writers say. When submit to the will of God as expressed in his command or in the co mand of one having authority from him, that is submission to signified will of God. You can see at once all the opportunities th such conformity offers us to express our love of God. Yet it must loving conformity. Keeping the commandments like a sick man t ing medicine to keep from dying is servile obedience that lacks lo Certainly we should be in fear and awe of God, for as Holy Scriptu says over and over again, "The fear of the Lord is the beginning wisdom." (Eci. 1, 16) Yet we should never forget that God is lo who loved us first. Therefore every act of obedience and conform should be a return of love. From what Christ tells us, this would se to be a particularly pleasing form of love, and at the same time wall of protection for the love already in our hearts. He said: you keep my commandments you will abide in my love, as I also ha kept my Father's commandments, and abide in his love." (Jn. 15,1 This is the proof of our love: "If you love me, keep my comman ments." (Jn. 14,15)

For us religious, these commandments are broader than the commendments and the precepts of the Church. Our Rule and Con tution and the direct commands of our superiors belong here al They are a blessing for us actually. For if our ideal is to follow th will of God in all things to the best of our ability, then it is a tr blessing to have rules and regulations directly pointing out God's w to us at so many moments during the day. And even though the C stitutions or the rubrics aproved by the Church or our Order may bind under sin, still in a given situation they do solve the quest of what is the will of God for us. We shall soon reach perfect co formity, if we use even the minor rules and regulations as stepp stones.

Then there are the counsels. A difference between command and recommending exists between a commandment and a counsel. we keep all the commandments of God that bind under sin, we still unprofitable servants according to the standard of Jesus Chri (Lk. 17,10) So in our love of benevolence we should go on past th commandments of Christ and obey His recommendations. Now it was n

intended by God that all should obey every one of his counsels, but that each should obey the counsels which are suitable to him according to his state and opportunity and strength, or, as St. Francis de Sales sums it up, as charity prompts him. It was in this spirit that we took upon ourselves the vows of poverty, chastity and obedience; and it is in this spirit of love that we renew these vows each day. The observance of the counsels is a necessary consequence not only of vocation but also of the abundance of love. Not being content with conformity to the orders of God, we ssek also to be conformed to his likes and wishes. A careful reading of the words of Jesus Christ in the Gospels will uncover many opportunities in this regard.

Then there is that excellent exercise of benevolent love, namely, sacrifice. All love needs to be expressed; and sacrifice is nothing else than love expressed by a gift. It is God who has led the way. Because he loved us, he gave us his Son. Because the Son of God loved us He gave himself on Calvary, and he gives himself daily in sacrifice on our altars. By sacrifice we prefer God to something pleasing or dear to us. The frequency and the size of our gifts of preference are an indication of the depth of our love. So when you find yourself asking, should I go or not, should I read this or not, should I keep this thing or not, should I eat this delicacy or not, then as often as your charity prompts, give it up for the love of God.

Perhaps no more frequent and valuable opportunity, however, for practicing benevolent love will occur during your day than that presented by your fellow man. As St. John says: "How can he who does not love his brother, whom he sees, love God, whom he does not see? And this commandment we have from him, that he who loves God should love his brother also." (I Jn. 20-21) But we love God in the very act of loving our brother. "Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me." (Mt. 25,40) Whatever good we do for another, whatever good we wish to another, as long as we see Christ in him (and do not do it for a natural motive), we do it for Christ. And that is the love of benevolence.

The Intention of Love

Thus far we have spoken of the various ways in which we can with deliberation and an actual intention express our love of complacency and benevolence. There is no more fitting way to conclude this quest for ways to say "I love you" to God, than to explain the

exhortation of St. Paul: "Let *all* that you do be done in charity." (1 Cor. 16,14)

Anyone with even a little experience in the spiritual life realizes that to perform every single act with the deliberate and actual intention of working for the love of God is impossible. But we can place every action under the influence of charity, so much so that every good action will be an expression of love and therefore meritorious. We can do this simply by making the intention of doing everything for the love of God.

There is a difference of opinion among the theologians as to how often this intention must be made to make it efficacious for all our acts every day. But I like the opinion of the Franciscan theologian who says: Whatever may be the true opinion, make the intention often, even frequently during the day. When you get to heaven, if you find that you renewed your intention more frequently than was absolutely necessary, you will have lost nothing and will have gained very much. The only practical outlook is the personal one. If one intention in the morning suffices to exclude from all your actions during the day all human motives, then that is all you need. But if you find that you are in the habit of falling into venial sins during the day (which is a contradiction of your good intention), and that even in your good actions selfish motives often enter in, then perhaps you need to renew that intention from time to time during the day.

In making this pure intention and in renewing it according to our personal needs, we best approach the fulfillment of the First Great Command: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind." (Mt. 22,37)

St. Theresa of Avila told God after a vision of the Most Blessed Trinity that it would henceforth be hard to love upon earth. Our Lord replied: "Think daughter, that after this life you will not be able to serve as you do now. Eat for me, sleep for me, and let all that you do be for me, as though it were not you that is living but I." And he concluded: "That is the meaning of what St. Paul said: 'It is now not I that live, but Christ lives in me.' "

Summary

I think you realize now in how many different ways you actually have been loving God all along. Perhaps you have seen some new ways to adopt. The love of God in you, the gift of charity, may be expressed in two main exercises: complacency, whereby you praise and thank

and rejoice with God because of his infinite goodness and perfection, whereby you also compassionate and console God because of all that he has suffered for you; and benevolence, whereby you strive to render good to God: by your fervent desires for the increase of the glory of God through the angels and saints and men and all nature, by conformity to the commands and counsels and dispositions of Divine Providence, by the love of preference which is sacrifice, by love of your fellow man, and finally by applying to all of your actions the intention of love. By these means we work toward the perfection of obedience to the Great Command of love and the exhortation of St. Paul: "Therefore, whether you eat or drink or do anything else, do all for the glory of God." (I Cor. 10,31)

There is no limit to charity. This is one case where the saying, "*virtus est in medio,*" does not hold. We cannot love God too much. On the other hand, there is no other motive necessary for a total effort to express our love of God each day in every possible way than that given to us by St. John: "Let us therefore love, because God first loved us. . . (and has) sent his Son a propitiation for our sins." (1 Jn. 4, 10.19) This is our vocation in life that swallows up everything. Our vocation as creatures of God is daily and every moment of the day to be co-lovers of God with Jesus Christ.

✠

The Passion Of Christ

Fr. Thomas Plassmann, O.F.M.

What does St. Paul mean by his oft-quoted words: "Semper mortificationem Jesu in corpore nostro circumferentes—Always bearing about in our body the dying of Jesus?" St. Paul understood perhaps better than anyone, excepting the Sorrowful Mother, the mystery of the Lord's Passion. He considered the meditation upon this theme so important and overwhelming that he practically made it the dominant note in all his prayers, sermons and admonitions. Briefly then, he urged in the above words that we should carry with us, that is, in our heart and memory, the recollection of the sufferings of Christ in our daily tasks and occupations.

Many of the Saints have caught the secret of St. Paul and have placed themselves under the Cross at all times, or rather have made the Cross of Christ their central devotion. We all know that the Crucified Savior was on the lips and in the heart of St. Francis constantly. In fact, he has made it the source and culmination of Franciscan spirituality. The story goes that when his great son St. Bonaventure was visited by St. Thomas Aquinas who asked him to show the book whence he derived his profound mystic knowledge, the former drew away the curtain from a little crucifix before him and said, "This is my book." It was he who coined the beautiful trilogy: Jesus Uncreated, Infinite; Jesus Incarnate; Jesus Crucified.

But, whether Franciscan or any other school of spirituality or the Christian soul anywhere, the Passion of Christ directly or indirectly looms forth as the most effective means to perfection. The entire Liturgy of the Church as well as all our books of prayers and spirituality are in silent agreement that the Passion is necessarily the most potent factor and indispensable aid towards a perfect life. The Passion is like the minor key which comes forth now and then during the ecclesiastical year. It is therefore easy to see why the various religious Orders of the Church, no matter what their scope, bring out this idea in numerous and colorful variations.

What then is the reason for all this? We must never forget that the Incarnation is the outstanding and all-embracing event in the world's history, or rather in the history of the entire universe. One stroke of the pen may make the truth understandable and palpable.

God made the universe, and the Son of God made Himself part of the universe by assuming human nature. Following the Savior's life, it is well to divide it into three periods: the thirty years as the carpenter's son, the three years as the teacher of Israel, and the three days of His bitter Passion. The Passion is the crown and climax of it all. It lends singular power, life and color to His earthly existence and throws into bold relief His redemptive work.

In spite of all, with two thousand years of prayer and meditation behind us, we have not yet been able to explore the depth of the mystery of the Passion, as St. Paul puts it, "the breadth and length and height and depth, and to know Christ's love which surpasses knowledge." In consequence we shall probably never fully understand the tremendous significance of the tragedy on Calvary. It is the hidden gen which all holy souls seek to find, and the search of which stimulates their hope and love.

It may be said there are three distinct factors or centers of gravity upon which this mystery hinges. These are: the Passion with all its horrors as narrated by the evangelists, the enormity of the sins of men, and the infinite love of Christ. The sequence is as follows: Christ loves man with unspeakable love; man has fallen into sin for which he himself cannot atone; in the choice of His Passion and manifold trials Christ reveals the greatness and intensity of His love.

All things that Christ has said and done are in perfect harmony. He calls Himself "the way and the truth and the life." In His suffering He is our way, the way upon which we should meditate and imitate Him. The Passion is the focus of His redemptive work. In revealing to us that He died for our sins, He tells us the unvarnished truth. Understanding both the way and the truth, we enter into the the mystic life of Christ, that is, His grace and love.

In seeking to understand and to appreciate the physical aspect of Christ's Passion, it is well to note that His sufferings exceed all human suffering and all human humiliations. The reason is seen in the divine Personality of Christ. From the inaccessible light that surrounds the God-head, He, the Son of God, comes down to earth and is born by the Virgin of virgins and walks among men as "a servant and slave," as 'the Man of Sorrows." Thus the Highest Being, the Son of the Eternal Father as well as of the purest of virgins, lowers Himself as the most abject creature that human eyes have witnessed. Horrible as His physical pains and degradation were, the moral, social and spiritual humiliations exceed them by far. The vast distance between the Throne of

the Most High and the Cross on Calvary can be measured only by infinite love, and only the God-Man can fully understand and grasp this.

And why all this suffering, physical and spiritual? The truth is rendered by the Savior's own words, repeated in a multitude of ways: He suffered to atone for our sins. Only an infinite being, capable of infinite love, could devise the tragedy of Calvary. This brings to the fore the overwhelming truth that sin is a mystery of iniquity, even as grace is a mystery of divine love. With one accord the Fathers of old and all the Saints exclaim: "*Aspice Crucem, O anima Christiana, tantum enim vales*—Look upon the Cross, O Christian soul, or there is your value and price."

In revealing the whole truth, especially that of the Passion, Jesus gave the lie to Pilate who spoke for the world groping in darkness when he scoffingly said: "What is truth?" Jesus answered solemnly: "For this I came into the world, that I give testimony to the truth." The trio of mysteries is completed by the love of Christ. If sin is so enormous that Christ's Passion was chosen to blot it out, His sufferings must have exceeded the enormity of sin, for "where sin abounds, grace abounds more." And why was this manner of suffering chosen by the Redeemer? Because of His exceedingly great love 'which surpasses knowledge." Thus a golden circle stems from the Savior's Heart and returns thither.

Let man penetrate outer space and fly, if he can, to the last star of the universe, millions and billions of stars away; or let the whole universe pass into dust, as the *Dies Irae* warns us—all these and any other wonders imaginable in heaven and on earth are dissolved into nothing before the Incarnation and its grant finale, the Passion of our Divine Savior Jesus Christ. St. Bonaventure in his inimitable way remarks that the love of Christ, extending over the globe from the north to the south, traces this course with a long line; also from the east to the west, tracing another line. The two meet at the center and we should place there the picture of the Heart of Christ diffusing His graces, like the Four Rivers of Paradise, to all men. But mark, from the Heart rises the Cross, showing the way up to the heavens above: "Jesus Christ yesterday and today, yes, the same forever." What a remarkably fascinating and stirring theme the Passion of our Lord and Maser should be for our meditations, as well as the guiding star in the routine of our daily lives.

(*To be continued*)

The Difficult Virtue And St. Francis

John Baptist Terbovich, O.F.M.Cap.

"For how much soever one is in Thine eyes, O Lord, so much is he and no more." These words of Saint Francis of Assisi sum up the entire concept of the most fundamental yet most difficult virtue in the realm of religious perfection. This moral virtue is greatly praised by men, but little practiced. What is there about this virtue of humility which makes us admire it from a distance, though we shy in approaching it fearlessly?

Is there something beyond the beauty of this unwanted virtue of which men are afraid? It may be so. Humility is a descent, a coming down and a fall into the depths. To come down from a pedestal which human nature so greedily occupies, is always distasteful.

But humility is more than this. Humility signifies a hidden life, noiseless labor, silence and patient sufferings: all of which the modern world shuns and despises. Franciscans, however, are in the world but not of the world. We, more than others, should welcome Sister Humility and disappear behind the shadow of the Master whom we profess and teach. The directions for this course of action is outlined perfectly in the life of our beloved Father, St. Francis.

The high ideals and the generous love of poverty which possessed the mind and heart of Francis could not be satisfied by the mere renunciation of external riches. He realized that no one would ever succeed in acquiring true poverty, following the footsteps of Jesus Christ, if he did not make himself also poor in spirit by means of the virtue of humility. He never separated one virtue from the other and greeted them both warmly: "Holy Lady Poverty, may the Lord save you and your sister, Holy Humility . . . Holy Poverty destroys all cupidity and avarice and anxiety for the things of this world. Holy Humility destroys pride, all men who are of the world, and all the things which are in the world." (*Salutatio Virt.*, p.20)

No one will ever become holy who does not begin by becoming humble, and no one will remain holy unless he remains humble. For humility is an ascent to God. It is true that no one will ascend unless

he has first descended, and he will not be lifted up unless he h first humbled himself. St. Bonaventure says: "Out of love for Hi Who being Lord of all things in Heaven, on earth and in hell, st for our sakes took upon Himself the most lowly form of a slav submitting Himself willingly to the power of men, you, too, shou humble yourself, and holding all men to be your masters and you self, in very truth, to be the servant of all and put your belief in practice, in all relations with others."

Humility is nothing more than the voluntary acknowledgeme of our lowliness, following from a deep sense of our dependence upo God. St. Francis, the saint of humility, spent hours daily in the a sorbing and undistracted meditations of his own nothingness. "M God, Who are You and who am I," he would cry out repeatedl In this salutation to the Most High, Francis began with the roc bottom notion of this pearl of religious perfection—self-knowledg To learn what we are and what we are not is the beginning of ou journey on the path to true happiness and sanctity.

A very brilliant gentleman once wrote: "We have learned fly the skies like birds and to swim the seas like fish; now need only learn how to walk the earth like men." There is much th could be said about this observation.

Man is a very capable animal. Yet, with all his abilities, he step forth upon the stage of life as the greatest paradox of God's creation He can achieve so much at one time, so little at another. He can mak himself so sublime and yet, at times, so ridiculous. He possesses th highest and most noble forms of heroism, still he can sink himsel into the deepest mires of cowardice.

St. Francis never lost sight of his unworthiness before God. H always walked among men as the least and last. From the very be ginning of his conversion, he ardently desired to be looked dow upon and to be despised by all. Although he became the founder the writer of the Rule and the Father of the Friars Minor, he insiste that one of his followers should be his superior and master whom h obeyed humbly and submissively. At the earliest possible moment against the pleadings and wishes of his followers, he desired to give up the supreme government of his Order 'in order to practice the virtue of holy humility" and to remain "with her till death, living more humbly than any other friar." (Thomas of Celano, *Legenda*, ch. 2, no. 143)

Cardinals and great lords often offered him hospitality but he abruptly refused most of these invitations. Although he always showed the greatest esteem for all men and rendered each man every possible deference, he looked upon himself as the greatest of sinners. He thought so humbly of himself that he did not consider himself worthy to be ordained a priest.

On this same powerful foundation of humility he desired that his Order of Friars Minor should be founded and built. Following the example and words of Christ, he considered humility the distinctive mark of his Order. Francis frequently admonished his Friars to love humility: "I beseech in the charity, which is God, all my brothers, both clerics and laics, that they strive to humble themselves in all things and that they glory not, nor rejoice, nor inwardly exalt themselves on account of good words and works, nor indeed for any good which God may sometimes say or do and operate in them or by them." *Verba Admonitionis*, c. 22; *Opusc.*, ed. Boehmer, p. 45).

The true source whence Franciscan humility was born and had received its distinctive traits was the Gospel. Our divine Saviour says of Himself: "The Son of Man is not come to be ministered unto, but to minister." (Matth. 20,28) Hence, Francis insisted that the superiors of his Order be called "ministers" or "servants." Christ commanded his apostles: "Whosoever will be the greater among you, let him be your minister, and he that will be first among you, shall be your servant." (Matth. 22, 26-7) In like manner, soon after the foundation of the Order Francis called his brothers "Minores, Fratres Minores"—the least, the smallest, Friars Minor. He did this in order to make use of the very language of the Gospels which he had promised to observe and to make his disciples understand by the name which they bore that they must attend the school of the humble Christ in order to learn humility.

Two religious were once discussing the virtue of humility, and the one remarked that it was very difficult to seek continually the last place. "Oh, no," replied the other, "that is not difficult; the lowest place is the place no one wants and it is always ready for occupancy." As a matter of fact, both were right. The lowest place is always empty and anyone may have it for the asking; but to occupy it always is not so easy. Only the religious who wishes to be the servant of all, who has convinced himself of this truth and steadfastly carries it out, can really turn his steps toward the lowest place and feel at home in it.

The primary rule for every Franciscan is that he must be willing to disappear behind the Master whom he preaches and imitates. To submit cheerfully to being the least, not to mind being an apparent insignificant cog in the machinery of men, and to consider himself the servant of all are the abecedary principles in the school of Franciscan humility. Francis had graduated with the highest marks and greatest honors from this school and became the closest model and most perfect exemplar of the Master and Teacher Himself of this school.

✠

THE ETERNAL FLOWER

Stemming from the house of David
Surging upward toward the sky—
Bud still hidden in the confines
Of the soft and silky green.
Came the Light from earth's dark chamber
Living Light, Divinest Love.
Once the Bud had felt its warmth
Instantly it burst afire.
Glistening, sparkling in the Light.
Pearly petals, cool as velvet,
Rose with grace up toward the Light.
Yellow centers smiled with tear drops—

Fr. Anaclete Yonick, O.F.M.

SAINT BONAVENTURE:

The Seven Gifts Of The Holy Ghost

(The Gift of Knowledge Continued)

22. The third reason why this gratuitous science is called the Science of the Saints is that it emulates perfection. So we read in the book of Ecclesiasticus: "In much wisdom there is much indignation: and he that addeth knowledge, also addeth labour." (Eccle. i, 18) A man who knows his defects, has sorrow of compunction for himself, of compassion for his neighbors and of yearning for the honor of God.—A Psalm reads: "Ye sons of men, how long will you be dull of heart? Why do you love vanity, and seek after lying? Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him. Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds." (Ps. iv, 3-5) He who has true knowledge and knows God and sees that he is not walking rightly and perfectly is in continual grief because he realizes that his affections and thoughts are dissipated. Augustine says: "Knowledge gives birth to sorrow." (Liber II de Doct. Chris., C. 7, n. 10) When one views a massacre of a body, he grieves much. Then how can one refrain from tears when he sees a soul slaughtered? This sorrow pleases God very much. He tells us of this science: "For I desired mercy, and not sacrifice; and the knowledge of God more than holocausts." (Osee vi, 6) I know the infirmities of others; I ought to have compassion on them. Isaias says: "We have seen him, . . .a man of sorrows, and acquainted with infirmity." (Is. liii, 2-3) A member does not have the spirit of the knowledge of God when he sees that another member of his Head is wounded and does not grieve with it. David mourned the death of Absalom who had even persecuted him. These are then the sorrows of compunction for oneself and the compassion for our neighbors. —The third sorrow is the yearning for the honor of God. Thus we read in the book of the Machabees: "O Lord who hast the holy knowledge thou knowest manifestly that whereas I might be delivered from death, I suffer

grevious pains in body: but in soul am well content to suffer these things because I fear thee." (II Mach. vi, 30) Eleazar uttered these words when he wished rather to die than pretend to eat pork. Philosophy does not teach this, that I should expose myself to death for my conviction.

23. A Psalm reads: "I am thy servant: give me understanding that I may know thy testimonies." (Ps. cxviii, 125) Gratuitous knowledge teaches us knowledge and the manner of knowing. In regard to these words of the Apostle: "If any one thinks that he knows anything, he has not yet known as he ought to know" (I Cor. viii, 2); Bernard says: "You see that the Apostle does not approve of much knowledge, but rather of the manner of knowing. Note that he has placed every benefit and advantage of knowledge in the manner of knowing. What is the manner of knowing according to the Apostle? To know in what order, with what desire, and for what end each one should study; in what order, that he study first what is more pertinent to salvation; with what desire, that he more eagerly learn that which vehemently draws him to the love of God; for what end, that he study not for the sake of vain glory or curiosity but for his own edification and that of his neighbor. Some are eager to study merely for the sake of knowledge; this is foul curiosity. There are some who desire knowledge in order to be famous; this is vile vanity. And there are those who want to be learned to peddle their knowledge for money or honors; here is filthy prostitution. There are also those who wish to be learned so that they may edify others; this is charity. There are also some who desire learning in order that they themselves may be edified; and this is prudence." (Sermo xxxvi in Cant., n. 3)

24. "Knowledge puffs up, but charity edifies" (I Cor. viii, 1); therefore, science must be joined with charity in order that a man may have both knowledge and charity simultaneously. Then the words of the Apostle can be fulfilled: "Being rooted and grounded in love, you may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know Christ's love which surpasses knowledge." (Eph. iii, 17-19) This is the knowledge which is the gift of the Holy Spirit.

25. Concerning the last science, the heavenly science, I shall say one word. We read of it in the book of Wisdom: "For to know thee is perfect justice," and it continues, "this is the root of immortality."

(Wis. xv, 3) This science is initiated in the contemplative, perpetuated in the dead and perfected in the resurrected. May He grant us this knowledge who with the Father, etc.

THE FIFTH CONFERENCE

The Gift of Fortitude

1. "Who shall find a valiant woman? Far and from the uttermost coasts is the price of her. She hath sought wool and flax, and hath wrought by the counsel of her hands." (Prov. 31, 10, 13) "Thy neck is as the tower of David, which is built with bulwarks: a thousand bucklers hang upon it, all the armour of valiant men." (Cant. 4, 4) The last quote, from the Canticle of Canticles, was spoken to a bride, or to Mother Church, whose neck is like the "tower of David; a thousand bucklers. . ." That is called a neck from which proceeds the teaching of truth. The neck serves two purposes; to receive food and to express words. So Mother Church is said to be "a neck" because from her the teaching of truth progresses; concerning which it reads, "A thousand bucklers hang upon it." Likewise, from her proceeds all the words that strengthen souls; of this it is written, "All the armour of valiant men." Holy Scripture explains everything which is valuable for possessing spiritual strength.—We ought to speak of the fourth gift of the Holy Spirit, that of fortitude. We will ask God in the beginning, etc.

2. "Who shall find a valiant woman? etc." This quotation from Proverbs was, doubtlessly, written in praise of Mother Church, but especially in praise of the glorious Virgin. In this text she is praised on three accounts: first, because of the strength of her spiritual fortitude; second, because of the fruitfulness of her supernatural conception; and third, because of the discretion of her salutary advice. The first is indicated with the words, "Who will find a valiant woman?. . ." The second when it reads, "Far and from the uttermost coasts is the price of her." The third by, "She hath sought wool and flax, etc."—We will now speak of the gift of fortitude; tomorrow morning of the privilege of fruitfulness and tomorrow night of the gift of counsel.

3. She is primarily praised because of the strength of her spiritual fortitude with the words, "Who shall find a valiant woman?" A person searches not by giving way to despair but by having hope. Hence, who will find her? Certainly he who "reacheth from end to end mightly," (Wis. 8, 1) will find her and sends her a spouse, the

Archangel Gabriel. Gabriel is interpreted "strength of God," and was sent to find a valiant woman. Without doubt Solomon wanted rest in her as in a safe place, but this he couldn't do unless he w brave since we read in the Canticle of Canticles, that "threesc valiant ones surrounded the bed of Solomon." (Cant. 3, 7) Solom is interpreted as the "desirable king." Sixty valiant men surroun his bed.—Sixty, a perfect number, is had by multiplying the num six by ten and as such it signifies a totality of works. Or it arises fr a multiplication of the number ten by six and by this is symboli all the commandments of the decalogue. In as far as a man is str and ordered according to the dictates of the law and the comma ments, he is strong and cannot be wounded from without. Hence read in Proverbs, "Strength and beauty are her clothing." (Prov. 31, Strength is called a garment of the soul because just as the body adorned with clothing, so the soul is beautified with fortitude. fortitude is not only a garment of the soul or of the glorious Vir but also of Mother Church. Thus Isaias writes, "Arise, arise, O S put on the garments of thy glory." (Is. 52, 1)

4. This conference concerns the habit of fortitude, how we be clothed with it. If we want to describe fortitude correctly, we m keep in mind that it is from heaven. Thus we read in the book Macabees, "For the success of war is not in the multitude of the ar but strength cometh from heaven." (I Mac. 3, 19) A psalm re "God is wonderful in his saints: the God of Israel is he who give power and strength to his people." (Ps. 67, 36) Therefore, titude is a gift of God. In order that we might have a better und standing of the gift of fortitude, we want to speak of these aspects this gift. First, I want to describe it from the part of the giver; ondly, from the part of the receiver; and thirdly, from that of effect.

5. I want to describe this gift first from the part of the giver is given by God who is our protector, by God our Redeemer and God who dwells within us.—First, the gift of fortitude is given God our protector. For God protects us according to the hierarch ordering, guarding us within and without. It is written in Prove "The name of the Lord is a strong tower: the Just runneth to it, shall be exalted." (Prov. 18, 10) And in the same place ,"The s stance of the rich man is the city of his strength, and as a strong w compassing him about." (Prov. 18, 11) Fortitude is from God,

from a source which is firm, sublime and strong. The eternal God is the source of strength in all things because there is nothing powerful nor strong except through the strength of the First Principal. Hence, this strength descends from God who protects us, from the First Principal according to the hierarchical dispositions. This fortitude leaves every man rich, safe, powerful and confident.

6. Secondly, fortitude comes from God who is our Redeemer through the Incarnation of the Divine Word. Hence we read in Isaias, "The Lord is my strength, and my praise, and he is become my salvation. You shall draw waters with joy out of the Saviour's fountains." (Is. 12, 2-3) These are the waters in which the soul is strengthened, purified, redeemed, sanctified and freed from the power of the devils. How is the soul redeemed? We read in Habacuc, "His brightness shall be as the light; horns are in his hands: There is his strength hid." (Hab. 3, 4) It is also written, "When the strong man, fully armed, guards his courtyard, his property is undisturbed. But if a stronger than he attacks and overcomes him, he will take away his whole armor on which he was depending, and will divide his spoils." (Lk. 11, 21-22) This stronger man is God, because "the weakness of God is stronger than men." (I Cor. 1, 25) The Son of God became weak for our sake.

7. Thirdly, the source for the bestowal of fortitude is God who dwells within us. Hence in Micheas, "I am filled with the strength of the spirit of the Lord, with judgment and power." (Mich. 3, 8) A human body, without a soul, has no strength even if it is the body of a giant. So if God is not in the soul, it is devoid of strength. Of our most valiant Christ we read, "And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge and of godliness. . ." (Is. 11, 2) Fortitude is placed in the middle because Christ does not dwell in us if we do not have these two, the Spirit of the Lord and fortitude. And so fortitude is placed in the middle. Peter made his denial when the maidservant spoke to him, but he withstood Ceasar because without the Spirit of the Lord the soul is weak, but with it the soul is strong. He stood up against Ceasar because he was strong with the Spirit of the Lord.

8. To describe this mystery it is narrated that Samson, because of the instruction of the angel, did not allow a razor to be used on his head. His hair grew and he became the strongest of men. It was

remarkable that with his hair he was strong, but without it he be
weak. Dalila, the harlot, deceived him by asking him where his str
lay. Four times she asked him and the fourth time he told he
truth. The first three times, however, he concealed the truth.
first time he said, "If I shall be bound with seven cords ma
sinews," I shall be like other men." But when he was bound an
Philistines came to seize him, he immediately broke the cords.
she asked him where his strength lay, and he answered, "If I
be bound with seven new ropes, that were never in work I w
as other men." The third time he told her, " 'If thou fastene
seven locks in the ground with a nail,' I shall be as other men."
fourth time he revealed the truth to her, "If you shave my
locks which are on my head, I will be like to other men." And
the Philistines captured him. (Judges 13, 3) What was the re
—I answer that the shaving of the locks symbolized the with
of the sevenfold grace of the Holy Spirit. In regard to all the
it is evident that as long as they possessed the grace of the Holy
they were strong.—Why didn't Samson tell Dalila where his
tude lay? Notice that there is a certain process in the loss o
Holy Spirit; the Holy Spirit is lost in this way. There are fo
lights of the senses; attention, thought, disturbance of the intern
fections and violation of divine laws. The Holy Spirit is lost b
last; man is disposed for this by the other pleasures. First the
offers objects pleasing to the senses; this is to be bound with
cords made of sinews. Afterwards, when a person dallies with the
of the pleasing object, he is then bound "with seven new ropes
were never in work." Disturbance of the affections follows. For
as heat is generated by a multitude of rays, so when there are
thoughts in the soul, the soul is inclined to their object. This is
bolized by the fastening of the hair to the ground with a na
till now a person has not lost the Holy Spirit. But fourthly, a vio
of divine laws takes place, when the hairs of the head are sh
that is, when the grace of the Holy Spirit is withdrawn.—We now
the way by which the gift of the Holy Spirit proceeds; that is,
God protecting, from God redeeming and from God dwelling
us. Nature protects the origin of life through the grace of the
Spirit; we ought to protect the spirit of life. What can a man
he does not have the Holy Spirit?

9. You may ask what disposes the soul to receive the inflow
this gift. I answer that fortitude, a gift of the Holy Spirit, come

s primarily through the impenetrable shield of faith, secondly,
rough the immovable consolation of hope and, thirdly, through the
extinguishable fire of charity.

10. The soul is primarily disposed for the gift of fortitude through
he impenetrable shield of faith. The Apostle writes to the Hebrews,
Who by faith conquered kingdoms. . . became valiant in battle."
Hebr. 11, 33-34) To the Ephesians he writes, "In all things taking
p the shield of faith, with which you may be able to quench all the
ery darts of the most wicked one." (Eph. 6, 16) In Esdras we read,
A strong thing is wine, stronger is the king;" thirdly, "stronger are
omen." Then he says, "The strongest thing is truth." The writer
ints out how man can conquer the strength of the devil. The devil
aws man to concupiscence of the flesh, to concupiscence of the eyes
d to pride of life. (I Jn. 2, 16) Concupiscence of the flesh leaves
en very brave; they suffer many things in order to satisfy the pas-
ons of the flesh. Similarly, ambition makes men brave; because
their desire for honor, many men put up with many inconveniences.
ncupiscence of the eyes, which is the breeding place of lust and
ide, also renders men brave. People suffer many things to acquire
mporal goods. Pride is signified by the king; wine, which makes a
rson drunk and bold, signifies concupiscence of the eyes. It is writ-
n, "Look not upon the wine when it is yellow" (Prov. 23, 31) in a
p. Concupiscence of the flesh is symbolized by the women. What
the material for resisting these? How can wine and the other two
conquered? I say, by truth. A psalm reads, "His truth shall com-
s thee with a shield," (meaning through faith living in you) "thou
lt not be afraid of the terror of the night." (Ps. 90, 5) Blessed
ter says, 'For your adversary, as a roaring lion, goes about seeking
meone to devour. Resist him, steadfast in the faith." (I Peter 5,
) If we would love truth, we would not fear the devil because it
written, "For the eyes of the Lord behold all the earth, and give
ength to those who with a perfect heart trust in him." (II Par. 16, 9)

11. The second disposition for the bestowal of the gift of fortitude
nes through the immovable consolation of hope. The Apostle writes
the Hebrews, "We may have the strongest comfort—we who have
ght refuge in holding fast the hope set before us." (Hebr. 6, 18)
d Isaias, "But they that hope in the Lord shall renew their strength,
y shall take wings as eagles, they shall run and not be weary,
y shall walk and not faint." (Is. 40, 31) A man would gladly carry
eavy burden for a good mark. If mere money is invigorating, you

ought to incite yourself to undergo things for the hope of a future a eternal reward. We must hope in God because "he giveth streng to the weary." (Is. 40, 29) The Philosopher wants to make magnani ity one of the cardinal virtues. But it isn't necessary that you posse it since God has this magnanimity which is strength.

12. Thirdly, man is disposed for the bestowal of the gift of f titude through the inextinguishable fire of charity. Thus in the C ticle of Canticles, "Put me as a seal upon thy heart, as a seal up thy arm, for love is strong as death, jealousy as hard as hell, the lam thereof are fire and flames. Many waters cannot quench charity." (Ca 8, 6-7) Do you believe you can extinguish a fiery blaze with a dr of water? Every virtue is like a drop of water to the soul of one w loves. "Love is strong as death;" death conquers everything. Love, li wise, conquers everything. "Jealousy as hard as hell;" what hell c ches, it does not release. So charity overcomes everything and gra it firmly. Paul, what do you have to say of charity? "Who," he a "shall separate me from the love of Christ?" He answers, "Shall t ulation, or distress, or persecution, or hunger, or nakedness, or d ger, or the sword?" And he adds, "For I am sure that neither de nor life, nor things present, nor things to come will be able to s arate us from the love of God, which is in Christ Jesus our Lor (Rom. 8, 35, 38) Chrysostom points out that Paul enumerates eve creature and says, "Nor any creature will be able to seperate me fr the love of God, which is in Christ Jesus;" (Ibid., v.39) meaning th if a new creature could come into existence, it could not separ me.—This charity draws us to a heavenly nature. Nor does it per foreign stains in us. It remains for ever; so great is it in itself. F if we do not reject it, God will not take His charity from us. In psalm we read, "I will love thee, O Lord, my strength: the Lord my firmament, my refuge, and my deliverer. The protector of my li of whom shall I be afraid?" (Ps. 17, 2; 26, 1) Catherine and La were strong through the love of God. If we are not bound to the Lo through charity, we will easily lose our strength.—So it is clear whe the origin of the gift of fortitude lives and by what means we disposed for the reception of this gift.

13. But you know that a habit without action is nothing. Hen we must realize that the gift of fortitude is given for three thing first, to accomplish manly actions; secondly, to overcome transito powers; and thirdly, to endure the tribulations of the world. The gi

of fortitude is primarily given for the accomplishment of manly actions. Thus in Proverbs, "The slothful hand hath wrought poverty: but the hand of the industrious getteth riches." (Prov. 10, 4) Of the valiant woman we read, "She hath put out her hand to strong things, and her fingers have taken hold of the spindle." (Ibid. 31, 19) This is said of the Church and her members. Before the fingers take hold of the spindle, the hand should first reach out to strong things; meaning by this that a man must first act with fortitude before he can teach with insight. Industry, through which men learn doctrine and explain it, is symbolized by the spindle which extracts the thread from the flax. The man who wishes to be a good teacher must put out his hand to strong deeds. In the book of Kings we read, 'Come in, because thou art a valiant man, and bringest good news." (III Kings I, 42) And in Isaias, "Get thee up upon a high mountain, that bringest good tidings to Sion." (Is. 40, 9) If a man has a strong and worthy sword, but his arm is weak, he will not have a good stroke. Some are full of words, but empty of actions.

14. Secondly, the gift of the Holy Spirit is given to overcome transitory powers. Hence in John, "I am writing to you, young men, because you are strong and the word of God abides in you, and you have conquered the evil one." (I Jn. 2, 14) Every Christian should have this strength, but especially a leader in the army of Christian people. It is written in the book of Macabees that "Judas who is valiant and strong from his youth up, let him be the leader of your army, and he shall manage the war of the people." (I Mac. 2, 66) Everyone who accepts the care of souls is made a leader in the army. But when the leader is not good the army is in great danger. Thus Jeremias complained, "And from the daughter of Sion all her beauty is departed; her princes are become like rams that find no pastures: and they are gone away without strength before the face of the pursuer." (Lam. 1, 6) God gave strength to two men, Caleb and Josue. Concerning Caleb we read, "And the Lord gave strength also to Caleb, and his strength continued even to his old age, so that he went up to the high places of the land." (Eccli.) 46, 11) Likewise, we read of Josue that he became "valiant in war." Caleb is interpreted "entire heart" and Josue, "salvation." For the safety of others, these two went out to explore the promised land.

15. Thirdly, the gift of fortitude is given to endure the tribulations of the world. We read in the book of Macabees that Elzear when he was dying gave an example of fortitude to the young and old,

saying, "I am well content to suffer these things for love of y (II Mac. 6, 30) He could have been freed if he had feigned to eat But this he did not want; he preferred, moreover, to die and lea example of fortitude for others.— Who will have this gift? All flight because of a trifle, for the loss of a trifling temporal obje of a small commodity. And why? They do not have fortitude. himself says: "The just man shall hold on his ways." (Job 17, 9) way of Christ himself is that man walk clearly and bravely. We "She hath girded her loins with strength." (Prov. 31, 17) A another place we read, "He the conqueror will lead me upon places singing psalms." (Hebr. 3, 19)—We will ask our Lord Christ that through his mercy he may deign to so guide and rule this mortal life, that we might be able to obtain the gifts of he Spirit which we have considered and arrive at that ineffable j which he lives and rules, whom "we will see, love and praise," i very presence, who is triune and one, Father, Son and Holy G Amen.

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

A ROUSING RHAPSODY

God be praised for all things sturdy, staunch and stout:
Things stirring-strong, invisible within;
Things stolid, solid, palpable without.

God be praised for thick, white milk, stout amber ale;
For friendship's stouter hand-shake partings,
For fellow-friendship's quickening, hearty hail.

God be praised for solid oak trees, sturdy girders;
For fortitude's firm, straining self-refusals,
For puissant patience's egotism murders.

God be praised for staunch, squat houses, strong tall tow
For Faith's fast footing, treading granite dogmas,
For Hope's hale help in dank, dark hours.

Fra. Pacificus F. Waywood, O.F

The Pious Association of the Guard Of Honor of the Immaculate Heart of Mary

Fr. Gerard Vogt, O.F.M.

Introductory Remarks

Ours has been rightly called the "Age of Mary". Waves of devo-ion to Mary have swept over the recent decades, expressed in Papal documents and the activity of the hierarchy, in the foundation of national Marian societies, in national and international Marian Con-gresses, and in a resulting rich Marian scientific and devotional lit-erature.

A significant Marian movement of our day is the recent founda-tion of Pious Marian Associations and Confraternities, wherein the faithful seek to deepend their piety and to assure more efficaciously their own salvation. Thus in 1921 the "Knights of Mary Immaculate" were founded in Rome, Italy, by the Conventual Franciscan Friars. In 1921 the "Legion of Mary" was founded in Dublin, Ireland, with its twofold aim of the spiritual formation of its members and the ex-tension of the Apostolate. In 1946 the "Blue Army of Our Lady of Fatima" came into existence in America, founded by Monsignor Colgan.

The purpose of the prest study is to trace the origin and develop-ment of another such modern witness to the "Age of Mary"; namely, the "Pious Association of the Guard of Honor of the Immaculate Heart of Mary", founded in 1932 by a Franciscan Friar in Munich, Bavaria.

ORIGIN AND PURPOSE

The founder of the "Pious Association of the Guard of Honor the Immaculate Heart of Mary" is a Franciscan Father of the varian Province, Fr. Bonaventure Blattmann, O.F.M. Fr. Bonaven-re entered the Franciscan Order in the year 1880 at the age of enty. He was ordanied to the priesthood in 1887, and 1895 was ap-inted to the Theology Faculty of the Franciscan School of Theology ated in St. Ann's Monastery in Munich, at the same time the office of

Master of Clerics was entrusted to him. In this capacity it was duty to guide young Franciscan clerics in the way of religious and to prepare them for the priesthood. The city of Munich thus came the central field of his activities. Such was the high regard which his confreres held him that they elected Fr. Bonaventure peatedly to the high dignity of Provincial of the Bavarian Provi

Devoted to the apostolate of the confessional, Father Bonaven was much sought after as a father confessor and spiritual directo souls, and soon came to be held in extraordinary esteem and revere among widening circles of the faithful. In the course of his pri labors Fr. Bonaventure gradually became more and more convin of the importance of leading men to Jesus through Mary, the divi appointed Mediatrix of all graces.[1] Was not this also the mind of Church as expressed in the age-old saying: *Per Mariam ad Jesu* "To Jesus through Mary"? As a practical means of fostering devo to Mary he conceived the idea of an association of a guard of h of Mary.[2]

His thoughts ran along these lines: Christ is the King of ki By her consent to become His Mother, Mary merited the title of Qu of all creatures. As Queen of Heaven Mary has a guard of honor for by the choirs of angels and the saints in their glory. Why not create a guard of honor for Mary here on earth by gathering aro her an association of devout clients who would pay her willing trib of love and devotion, strive to imitate her virtues, and endeavor promote the things dear to her Immaculate Heart? Thus was b the idea of the "guard of honor" as the association later commo came to be known.

The special feature of the guard of honor was to be the gu hour, a selected daily period during which the members of the a ciation would gather in spirit at the throne of Mary without necessa interrupting their daily occupations. Saluting Mary with aspirati of homage and love during this hour of interior union with her, t strive to make amends for the insults suffered by her and her Div Son, by offering in reparation their daily prayers and good wo crosses, and self-denials. Pleading for the salvation of souls thro Mary, they would thus associate themselves with the supreme inter of her Immaculate Heart.

[1]Cf. *Die Ehrenwache des heiligsten und unbefleckten Herzens Mariae.* Muend Hildegardstrasse 18, 1952; pp. 10 & seq.

[2]Ehrenwache. P.14

Members of the Association of the Guard of Honor must be Catholics in good standing, who endeavor to conduct themselves in private ind an public life as faithful children of Mother Church. As the "elite guard" of Mary's honor they will manifest their loyalty to their heavenly Queen by the example of their personal lives, and by promoting devotion to her through their efforts to spread the Association of the Guard of Honor.

Fr. Bonaventure began prudently to acquaint penitents who came to him for guidance with his ideas of an association of a "guard of honor of Mary". In order to interest larger numbers of the fathiful, he strove to promote these ideas in sermons and in popular pamphlets of practical religious instruction. These Pamphlets were eagerly received and widely read, and drew a considerable number of individuals to the cause. The converts in turn became active promoters inducing others to join.

GROWTH AND ECCLESIASTICAL APPROVAL

As a result of these labors the association of the guard of honor grew to such numbers that Fr. Bonaventure decided to announce the up to now private association as a public Association of the Faithful by entering it as such in the official *State Register of Societies* of Bavaria. This took place in Munich on April 19, 1932(which day is generally reckoned as the date of the establishment of the "Association of the Guard of Honor".

Previously, Fr. Bonaventure had directly addressed himself to Cardinal Pacelli, then Secretary of State to Pope Pius XI, who during his years as Apostolic Nuncio in Munich had become a warm friend of Fr. Bonaventure and an admirer of the Association of the Guard of Honor. Through his intercession he obtained, on August 31, 1931, from the Holy See in favor of the Pious Association of the Guard of Honor, the generous Indulgences to be named in detail later in this paper.[3]

In further tribute to the spiritual importance of the Pious Association of the Guard of Honor, Pope Pius XI, on August 22, 1933, appointed Cardinal Pacelli, his Secretary of State, as Protector of the Pious Association of the Guard of Honor,[4] an office which His Emin-

[3]According to a letter (based upon the records) of Fr. Stanislaus Wellenhofer, O.F.M., General Director of the Guard of Honor in Munich, of January 28, 1957, o Fr. Irenaeus Schoenherr, in New York City.

[4]Cf. *Manual*, p.5.

ence accepted most willingly as a signal favor and honor fo
Association.

Visibly blessed by our Lady the Pious Association of the Gu
Honor now spread rapidly in Germany and in adjacent countr
crossed the ocean and spread to America where it was to enjoy
nomenal expansion through the zealous apostolate of Father Ir
Schoenherr, O.F.M.,[5] whom Fr. Bonaventure in 1938 delegated D
of the Association of the Guard of Honor in America, with pow
receive members into the Association.[6]

Through personal recommendation, first to one then to an
Fr. Irenaeus started quietly to promote the Association of the
of Honor in the New World. His neophytes would carry the mess
other kindred souls, so that before very long there was a large
numbering in the hundreds. Today, owing to the zealous acti
Fr. Irenaeus, membership in the Association of the Guard of Ho
America is reaching high into the thousands. In addition, his confr
ity of the Guard of Honor soon spread throughout the entire E
speaking world, with groups of members from Canada to Hawai
from England and Ireland to far off Australia.

When the need of a manual of instruction and prayer for the
lish members of the Guard of Honor became apparent, Fr. Ir
addressed himself to writing it. His manual has passed through
editions. It has been translated into Polish and printed in Brail
the use of the blind. In order to promote a closer family union
the members of the Guard of Honor and to unite them in a co
bond of charity and spiritual endeavor, Fr. Irenaeus founded in 19
Messenger of the Guard of Honor of the Immaculate Heart of
published twice a year. It serves as a welcome medium of conta
tween the Director and his spiritual family, fosters devotion
Mother of God by its instructive and inspiring articles, and is a
ful means of spreading knowledge of the Association of the
of Honor.

On March 2, 1939, Cardinal Pacelli was raised to the dignity
Papacy, taking the name of Pope Pius XII, and as such he con
to show his interest in the Guard of Honor. On June 5, 1939, he
the Minister General of the Franciscan Order, in a private audie
spread this devotion throughout the world through the zealous

[5]Cf. *Messenger of the Guard of Honor of the Immaculate Heart of Mary.* New
No. 29. Winter Issue, 1955-56, pp. 27-28.

[6]Cf. *Ehrenwache,* p.17.

Franciscan priests.[7] The Holy Father renewed this exhortation in an
ndience, granted on May 24, 1951, to the Fathers attending the Gen-
ral Chapter of the Friars Minor.[8]

Again, acknowledging a spiritual bouquet sent by the American mem-
ers of the Guard of Honor on the occasion of the Silver Jubilee of
is Episcopal Consecration, Pope Pius XII, in a letter dated May 13,
943, addressed to the Director of the Guard of Honor in the United
tates, sent the following message through Cardinal Maglione, Secre-
ry of State, to all the members in this country: "It is a great comfort
o his Holiness that, as you state, this Association has already increased
s membership to the number of five thousand, in which number alone
he maternal hand of the heavenly Virgin is assuredly manifest.[9]

Finally, in a special Brief dated December 17, 1951, in response to
request from Cardinal Faulbaber of Munich, the same Sovereign
ontiff Pope Pius XII raised the Association of the Guard of Honor
o the dignity of a Primary Association, with all the privileges of such
n association, or Primary Union, as it is called canonically.

Cf. *Manual,* p. 5.

Cf. Letter of Fr. Polycarp Schmoll, OFM, who was present at the audience, to
r. Irenaeus Schoenherr, dated May 10, 1957.

Cf. Messenger, No. 5, Oct., 1943, p. 1. Preserved in archives of the Guard of
onor at the New York City headquarters.

(To be Continued)

TWO TUNES OF FRANCIS

I would love to be a saint
  Like Francis of Assisi;
A virtuoso poor of plaint,
  Whose music seems so easy.

Life would be but minstrelsy,
  And death no grave finale,
Glad a gay and gorged with glee,
  A welcome rhythmic rally.

But then there is the other song
  Of five discordant bars;
And I'm not sure I really long
  For Francis' shrieking scars.

Liguori Mittelstadt, O.F.M.

BOOK REVIEWS

MY CATHOLIC FAITH. The Most Rev. Louis Laravoire Morrow, STD, Kenosha, Wisconsin: My Mission House, 1958; 429 pp., $4.00

My Catholic Faith is a catechism, but it is unfair to call it simply that. We ordinarily think of a catechism as a series of questions and repetitive answers which will at least teach our children to be good parrots if it fails to make them good Catholics.

Still a catechism has advantages over other types of religion text-books. It is orderly, complete, brief and uniquely able to present the matter in a form easily memorized. Bishop Morrow has retained these advantages and has added more; he has developed the *implications* of dogmatic truths in the lives of his young readers. By generous use of Scriptural proofs and by the timely insertion of stories and anecdotes, he holds the mind and the imagination of the student, hammering meanwhile at the mastery of a doctrine. Variations in size of type and free use of illustrations help to avoid the great danger of a catechism text-book: tedium.

The book is meant for high-school students and has all the meat that these hungry minds demand to stay alive spiritually. Besides the familiar topics which must be mastered because they are fundamental, there are more advanced subjects introduced as one gets on in the course—Communism, labor unions, preparation for Marriage, the liturgy. It is not of course a "do-it-yourself" book; it requires further explanation and illustration but enough matter is presented to guide the teacher in his development of each topic.

My Catholic Faith is recommended high schools. It is so complete and det ed that it can be used for a four course, yet is readable and sensible eno to attract the high school mind even yond the demands of the course by ring a desire for knowledge.

The one fault of this book is the work. Most of the illustrations are go many are poor, some reach the point absurdity. This is a serious flaw since reaction to a cursory scanning—am ment and/or disgust—may prevent reader from taking a serious view of doctrine considered. A picture in a t book should explain or illustrate; at very least it should attract. Any b which uses art-work to such an ex should depend more on originality imagination and less on the oversupply bad drawings which have cluttered many books which were otherwise me ingful. Since this edition is a thorou revision, we shall have to settle for t present format and be content at le with the excellent text. But we hope th the next revisor makes use of a brush well as a pen. J.L.

A PRIMER OF PERFECTION. Jam Meyer, OFM. Chicago: The Francisc Herald Press, 1956.

The old myth that perfection is monks and nuns is exploded with a aphic boom in James Meyer's "Primer Perfection." He begins by exploring p fection—what it is, why it is necessa and how it can be attained by anybody

The subjects which the late Fr. Me treats are those found in the most co plete and profound tomes of ascetical th ology. But he has reduced them to th

simplest words and has produced a thorough treatment of the spiritual life so readable that it is suitable even for lay people of high school age. There are many religious who, preferring simplicity in such matters, will devour this book. Fr. Meyer's dexterity at cutting away the drudgery of methodical study without also losing the essential doctrines will bring pleased chuckles to those who believe that the laity also are in need of God.

THE CHRISTIAN HOME. Celestine Strub, OFM. Chicago: The Franciscan Herald Press, 1956.

This is a guide book of Christian family life written for the average Catholic; nothing abstract or flowery here. The style is simple, down to earth and concerned with practical suggestions to parents and children for christianizing the most commonplace activities.

Self-sanctification and good example are the two ideas which the author stresses. He writes briskly and imaginatively, filling his text with stories and examples of daily living which show clearly how one can make religion live in the home. Such things as grace before meals, daily prayers, family entertainment are treated lightly but strikingly with reasons for their necessity and ways of introducing and continuing them.

A new feature of this revised edition is the liberal use of quotations from recent papel encyclicals and speeches concerning marriage, the family, education and the training of youth.

The book's brevity and readability will allow many lay people to get through it who are too often bogged down part way through books intended for them. The paper edition is inexpensive enough to premit one to send copies to married friends who are seeking a guide for making their homes Christian. J.L.P.

OUR LORD AND OUR LADY. Alexander P. Schorsch, C.M., and Sister M. Dolores Schorsch, O.S.B. New York: The Philosophical Library, 1958. Pp. 179. $4.50.

"It seemed to me that because God set Mary with Jesus at enmities against Satan and his followers, her prerogatives in the redemption would run parallel with those of Jesus." Thus Father Schorsch states the hypothesis which he attempts to verify in this work. And he has verified it, quite conclusively.

Our Lord and Our Lady is a happy combination of Christology and Mariology. Though the aproach is predominantly Scriptural, some very significant statements of the Fathers and the Holy See are also included. This extensive use of Sacred Scripture combined with the simple prose of the authors render some profound theology in a very lucid manner. An analytic table of contents and logical paragraph headings will be greatly appreciated by those who will use the book for reference work.

But besides being a capable theological exposition, the book will provide excellent meditation subjects for those who prefer doctrinal meat to devotional desserts. J.C.W.

Summer School June 30-August 7, 1958

Graduate Courses of the Franciscan Institute

Philosophy:

517 Introduction to Research
518 Palaeography
703 Contemporary Philosophy
705 History of the Franciscan School, Part III: Ockham
705a Seminar: Ockham

Theology:

517 Introduction to Research
518 Palaeography
725 History of the Franc. School, Part III: John Duns Scotus
727 Hist. of the Fran. School, Part VI: Post-Tridentine Theology

History:

517 Introduction to Research
518 Palaeography

Spirituality and Practical Theology:

630 Franciscan Spirituality, Part II: Franciscan Prayer
631 Rule of the Third Order Regular, Part II
632 Third Order Secular Workshop
633 Franciscan retreat (for priests only)
634 Writings of Saint Francis
635 St. Bonaventure's De triplici via
636 Convert Work
637 Spiritual Direction (for priests only)

Write to:

Director of Summer Session
St. Bonaventure University
St. Bonaventure, N. Y.

I KNOW CHRIST

The Personality and Spirituality of Saint Francis of Assisi
by
Gratien de Paris, O.F.M.Cap.
translated by
Paul J. Oligny, O.F.M.

"What perhaps charms me most about the book is that its attempt at synthesis—one of the first of its kind, it seems to me—in no way mars the clear and ever fresh presentation of details. . . If your book has any fault, it is its richness'. (Paul Sabatier to the author).

The Franciscan Institute, St. Bonaventure, N. Y. **$1.00**

Addresses And Sermons (1955-1958)

Most Reverend Amleto Cicognani

Priests, religious, and laymen alike will benefit from reading these forty addresses and sermons of the Apostolic Delegate. Given at different times and in widely differing places they are, as are all his words, marked with sound doctrinal knowledge as well as familiarity with the history of the Church in the United States. This collection in particular offers ideal models on which other speakers from pulpit or platform might well pattern their talks. 232 pp., **$3.00**

Your bookstore or Dept. 4-2608

ST. ANTHONY GUILD PRESS **PATERSON, N. J.**

Will and Baumer

The Pioneer Church Candle Maker of America

integrity of the maker . . .
the practical measure of candle quality!

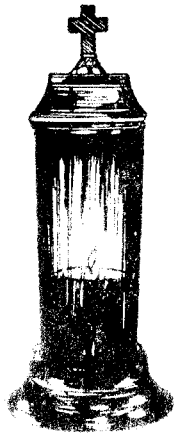
Canon Law *explicitly* defines the acceptable minimum in liturgical candles . . . *implicitly* recommends the finest purity and ingredients throughout.

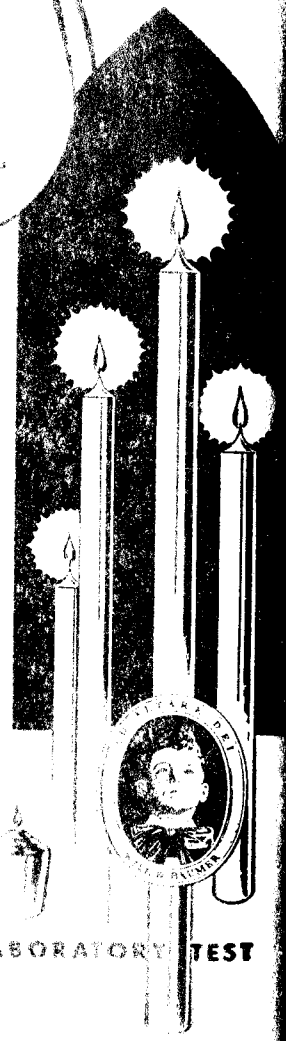
For the busy pastor, the practical standard of measurement is the *known integrity* of the maker . . . the *proved quality* of his products.

WILL & BAUMER
Candle Company, Inc.

Syracuse Boston New York
Chicago Montreal Los Angeles

PURITY PROVED BY LABORATORY TEST





the CORD

SPIRITUS + ET + VITA

A FRANCISCAN SPIRITUAL REVIEW

1856 1858 IN SANCTITATE

1956 1958 ET DOCTRINA

VOL. VIII., NO. 7, JULY, 1958

the CORD

A monthly magazine specifically devoted to Franciscan spirituality is publi[illegible] under the sponsorship of the Franciscan Educational Conference by the Franci[illegible] Institute, St. Bonaventure University, St. Bonaventure P. O., New York. Edi[illegible] Eligius Buytaert, O.F.M., Assistant Editor: Sister Mary Frances, S.M.I.C. Mana[illegible] Editor: Innocent Daam, O.F.M. Editorial Board: Ignatius Brady, O.F.M., Colum[illegible] Duffy, O.F.M., Allan Wolter, O.F.M. Annual subscription. $2.00.

Entered as second class matter on November 25, 1950, at St. Bonaventure P[illegible] New York, under, Act of March 3, 1879. All communications, whether of a busi[illegible] or a literary nature, should be addressed to The CORD, St. Bonaventure Univer[illegible] St. Bonaventure P. O., New York. *Cum permissu superiorum.*

Vol. VIII, No. 7, July, 1958

CONTENTS

LOVING GOD IN OTHERS
Geoffrey G. Bridges, O.F.M.

THE PASSION OF CHRIST
Fr. Thomas Plassmann, O.F.M.

UT MELIUS CATHOLICE OBSERVEMUS
Fr. Cajetan Esser, O.F.M.

THE HISTORICAL VALUE OF CERTAIN CHAPTERS OF THE FIORETTI
Sister M. Anthony Brown, O.S.F.

THE PIOUS ASSOCIATION OF THE GUARD OF HONOR OF THE IMMACULATE HEART OF MARY
Fr. Gerard Vogt, O.F.M.

MONTHLY CONFERENCE

LOVING GOD IN OTHERS

Geoffrey G. Bridges, O.F.M.

"A new commandment I give you, that you love one another; that as I have loved you, you also love one another. By this will all men know that you are my disciples, if you have love one for another." (Jn. 13, 34-35) We come now to the second great commandment of love. It is one of the most difficult and troublesome of commandments. Uncharitableness is usually the last outpost to fall on our battle to overcome the obstacles on the path to spiritual perfection. Long after we have gotten tempations to unchastity in thought and desire under control; long after we have developed other virtues like temperance and fortitude, we still fail, and fail often, against the commandment second only to the commandment of love of God. The cause no doubt is that uncharitableness has so many and such deep roots, the longest and strongest of which is our self-love.

The reflections I will offer in this conference will do more I hope than emphasize the importance of fraternal charity in your spiritual life; you know that already. Rather I will try to bring out motives and means that will aid you to turn your knowledge into virtue. And actually all that there is to be said on the subject can be drawn from the fountain of Holy Scripture. There is no other virtue which receives as much attention in the New Testament. This in itself should be a lesson to us where to put the emphasis of our effort in the spiritual life.

Our Neighbor

Our neighbor, as you know, is the broadest of terms excluding no intelligent creature—except the damned. Mary, the saints, the souls in Purgatory, and every living human being—all these are the object of the second command of love. It is important that we grasp and hold this with all the strength of our faith. No man as long as he is living and hence capable of saving his soul is excluded from this command. This is a revealed doctrine which Christ was at pains to

make clear. We know why he was so insistent; we are constantly feeling the pull of nature to make exceptions: our detractors, confirmed sinners, persecutors of the Church. Not content with the figurative teaching of the parable of the Good Samaritan, Jesus on several occasions went into detail, pointing out for our love those very people we are inclined to exclude from the embrace of our love. He directs us to pay for those who persecute and calumniate us. (Mt. 5,44) He means men like Krushchev, Tito, Mao; he means the guiding spirits of the POAU; he means a fellow religious who unreasonably opposes or calumniates us; he means a fellow religious with irritating mannerisms, or a habit of loud boasting, or a tendency to underhanded conniving. With keen insight into our human nature he warns us away from the pagan attitude of loving only those who love us and saluting those we like. (Lk. 6,32) As he said, there is no reward in this; it is merely natural; it doesn't befit our supernatural destiny. If we are to be his disciples our love must follow our faith and his revelation. We must love all men for his sake; then we may hope for reward.

It is significant that the golden rule of perfection follows immediately after his exhortation that we love those who do not love us. This rule is: "You therefore are to be perfect even as your heavenly Father is perfect." (Mt. 5,48) For one thing God's love is perfect in that he loves all without distinction of person; and in this he showed his love, in that he gave his Son for the salvation of all men. To the extent that our love takes on the universality of the love of he Father, we will approach the perfection of his love.

A limit to the ranger of our love, any exclusion of a person, or a type of person, or a particular race is contrary to the command of Christ; and it is alien to the Franciscan spirit of brotherhood with all men, especially the sinner and the outcast. Perhaps the best antidote to such a temptation is a sincere prayer to this effect: "O God, who hast always loved *me* despite all my sins and imperfections, for love of thy love, I will love this person no matter what he may do."

"Love thy neighbor as thyself"

The way to love our neighbor is laid down simply and clearly by our Divine Teacher: "Thou shalt love thy neighbor as thyself." (Mt. 22,39) This means, Christian tradition tells us, that we should desire for every single person the same good and blessing that we seek for ourselves: primarily growth in grace and virtue and eventual salvation and sanctification, secondarily the necessary and useful goods

of this earth. Everything that *we* rightly desire, we should desire for our neighbor. Then we will live up to this command.

We can hardly succeed in this love of well-wishing, however, unless we have that prior love that takes joy in the worth of our neighbor. I mean that love whereby we are made on with every human being because he is created by God, made in the image of God, redeemed by Jesus Christ, loved by the Blessed Virgin Mary, an actual or potential member of the Mystical Body. When the light of our faith pierces below the surface of race and creed and character and lights up these essential truths (as violet rays bring out the hidden beauties of phosphorescent rocks), and when our hearts embrace these people because of these underlying qualities, then the acts of charitable action follow easily.

Or more simply, when we learn to see Jesus Christ in every man, to love Jesus Christ in our neighbor, then the wishing good and the doing good becomes possible. Again, our faith must lead the way. Under her light we can see in our superiors Christ the Divine Master; in our friends, Christ the Divine Companion; in repulsive, abusive, irritating persons, Christ in disguise, testing me in order to prove my virtue and increase my merit. When caring for a querulous sick person, or placating a selfish complainer, or helping an ungrateful petitioner, it becomes easy to be patient, kind, generous, when we do it for Christ in this person. "Amen, I say to you, as long as you did it for one of these, the least of my brethren, you did it for me." (Mt. 25,40)

The Counsels of Christ

Certainly such a personal love rooted in faith is necessary if we are to practice the counsels of Jesus Christ on loving our neighbor. And I wonder if we can say that we have truly put on the mind of Christ if we do not practice these counsels. Yet what he asks is not easy. These counsels at times strike at our pride and natural self-respect; they go beyond our natural prudence. Take for instance the counsels in the Sermon on the Mount, where Christ laid down the foundations of the Christian philosophy of life: "But I say to you who are listening: Love your enemies, do good to those who hate you. Bless those who curse you, pray for those who calumniate you. And to him who strikes thee on the cheek, offer the other also; and from him who takes away thy cloak, do not withhold thy tunic also. Give to everyone who asks of thee, and from him who takes away thy goods, ask no return. And even as you wish men to do to you, so also do you to them. And if you

love those who love you, what merit have you? For even sinners love those who love them. And if you do good to those who do good to you, what merit have you? For even sinners do that. And if you lend to those from whom you hope to receive in return, what merit have you? For even sinners lend to sinners that they may get back as much in return. But love your enemies; and do good, and lend not hoping for any return, and your reward shall be great, and you shall be children of the Most High, for He is kind towards the ungrateful and evil. (Think of that!) Be merciful therefore even as your Father is merciful." (Lk. 6, 27-36) This is Christian charity in action.

You see now what I meant when I said that this virtue strikes at our natural self-respect and our natural prudence. Only on the supernatural level can it be wisdom to refrain from defending our good name or to lend when we know that no return will be made. Only men of deep supernatural faith can truly practice this virtue of fraternal charity, especially to the extent here counseled by our teacher, Jesus Christ.

Searching elsewhere in Sacred Scripture, we find many other works of charity commanded or counseled by Christ and his Apostles. We should bear one another's burdens (there are abundant opportunities for this in the convent); incite one another to charity and good works; look not to our own interests but to those of others; become all things to all men; giving of what we have to those who have not; giving good example to all men; showing mercy and compassion to all; loving not only in word but in deed and in truth; being toward all humble, meek, and patient. This is true fraternal charity. Looked at in this way, embracing, that is, all the virtues that have respect to our fellow man, it is not surprising to hear St. Paul proclaim: "The whole law is fulfilled in one word: Thou shalt love thy neighbor as thyself." (Gal. 5, 14) This is the real, the positive virtue of fraternal charity, a far cry from that insipid, negative attitude of trying not to think or speak or do evil against our neighbor. Such is only a small part, the introduction, to this beautiful virtue.

One Command and One Love

It helps us to realize the dignity of fraternal charity, if we realize that actually love of God and love of neighbor are not two virtues or two loves, but two aspects of the queen of all the virtues, charity. Because charity has two objects, God as the direct object and our neighbor as the indirect object, there can be *two* commandments of love. But charity itself is one. It is God that we love in this virtue, either

directly in himself, or indirectly in his image and reflection in our neighbor. Love of neighbor is a necessary consequence of love of God. For if I love God, then I will love what God loves, and God loves all men without exception. If I love God, then I will desire that all men will love God and grow perfect in this love. And if I love God, then I will love the participation of divine perfections and goodness in my neighbor. You have heard this before, that you should love your neighbor because God loves him and because he is an image of God. Do not be discouraged if you cannot *see* this resemblance. It is faith that is leading here, and faith is not vision. Your neighbor is like a sacrament: an outward sign and an inner reality. Despite all appearances cling to the truths that faith teaches you about your neighbor and you will have the foundation for fraternal charity.

I said at the outset that the second great command of love is one of the most difficult because of our human nature which is constantly exerting a drag on our super-nature. In this difficulty St. Theresa of Avila offers a word of encouragement. She assures us, since love of neighbor requires at times more effort, more generosity, more forgetfulness of self and of personal feelings and desires, therefore it is often more meritorious than many a direct act of love of God.

We can tie this in, then, with the previous conference. In the course of your day, as you cast about for ways to express your love for God, you will seldom find a better, more meritorious opportunity, than the one that your neighbor offers you. Negatively, by restraing your tongue, your action, your judgment, your criticism, or positively by a kind word, a generous service, by giving or loaning, by patience and compassion, you can love God in your neighbor.

There is not better way to die to yourself and live for Christ in his love, than to subject yourself with your natural likes and dislikes to the Christ you see by faith in your neighbor.

St. John says, then, "Beloved, let us love one another, for love is from God. And everyone who loves is born of God and knows God. . . If God has loved us, we ought also to love one another." (In. 4,7;11)

Living with our neighbor in the spirit of Christ is a school of love. Loving him as God loved us is one important way of fulfilling our destiny as co-lovers of God with Christ and Mary.

THE PASSION Of CHRIST

Fr. Thomas Plassmann, O.F.M.

Many of our daily exercises and duties afford us a practical opportuinity for the constant recollection of the Cross of our Savior.

One way is to cover the entire Passion from the Garden of Gethsemani to the Sepulchre, using the prayers and ceremonies of Holy Mass as indicative of the various scenes of the Passion. This was described in a previous number of The Cord. Another is to meditate on the Passion during the seven Canonical Hours. The theme for each hour is easily determined, f.i., by starting in Gethsemani at the beginning of Matins and closing with the death of Christ at Compline.

The history of the Passion from the Upper Room to Mount Calvary covers about twenty-four hours. In the following description the hours do not necessarily correspond to the time of the day when and where the various scenes of the Passion took place. In fact, one may suit them to his own convenience. It has been suggested that we write out a brief horarium of these twenty-four hours and briefly indicate the theme. In this way we shall comply with St. Paul's beautiful suggestion "Always bearing about in our body the dying of Jesus." If we keep this outline on our desk or in our workshop, it is easy to carry the Cross of Christ with us all day.

HOLY THURSDAY AND GOOD FRIDAY

"Come, child," said Jesus, "stay with me
This ev'ning and tomorrow
And I will tell you of my death
And of my Mother's sorrow.

"Behold, my wounds were never sealed
And though I live in glory,
My love goes out to those who watch
My bitter Passion's story.

"Mark then, at every hour's stroke
You must recall with pity
The places of my sufferings
In Isr'el's Holy City.

"Assembled in the Upper Room,
The Twelve looked sad and tired.
'From all eternity,' said I,
'Have I this Pasch desired.'

"Into the chalice and the bread
I poured my love in token.
And last, on Calv'ry's hoary heights
I died for all, heart-broken."

THE PASSION CLOCK

Holy Thursday

6 p.m. *The Last Supper in the Upper Room*

Where is the guest chamber, that I may eat the passover there with my disciples? (Lk. 22:11)

7 p.m. *Ritual of the Paschal Lamb*

It shall be a lamb without blemish, a male of one year: according to which rite also you shall take a kid. (Ex. 12:5)

8 p.m. *Jesus Washes Feet of Disciples*

If I do not wash thee, thou shalt have no part with me. (John 13:8)

9 p.m. *Institution of the Holy Eucharist*

I have greatly desired to eat this passover with you before I suffer. (Lk. 22:15)

10 p.m. *Institution of the Priesthood*

Do this in remembrance of me. (I Cor. 11:24)

11 p.m. *The New Commandment of Love. The Priestly Prayer*

A new commandment I give you, that you love one another. (John 13:34) Holy Father, keep in thy name those whom thou hast given me, that they may be one even as we are. (John 17:11)

Good Friday

12 midnight *Farewell Between Jesus and Disciples*

I go to prepare a place for you. . . And where I go you know, and the way you know. (John 14: 3-4)

1 a.m. *The Bloody Sweat in Gethsemani*

Father, if it is possible, let this cup pass away from me; yet not as I will, but as thou willest. (Matth. 26:39)

2 a.m. *The Kiss of Judas the Betrayer*

Friend, for what purpose thou come? (Matth. 26:50) Judas, dost thou betray the Son of Man with a kiss? (Lk. 22:48)

3 a.m. *Arrest of Jesus—In Chains*

He shall be led as a sheep to the slaughter and shall be dumb. (Is. 53:7)

4 a.m. *Before High Priests. Peter's Denials and Remorse*

And the Lord turned and looked upon Peter. . . And Peter went out and wept bitterly. (Lk. 22:61-62)

5 a.m. *Mockery, Insults—In Prison*

But I am a worm, not a man; the scorn of men, despised by the people. (Ps. 21:7)

6 a.m. *Before Caiphas: "Guilty"*

The kings of the earth rise up and the princes conspire against the Lord and against his Christ. (Ps. 2:2)

7 a.m. *Before Pilate: "Not Guilty." ....Barabbas*

His blood be on us and on our children. (Matth. 27:25)

8 a.m. *Before Herod: Royal Robe of Derision*

But Herod, with his soldiery, treated him with contempt and mocked him, arraying him in a bright robe. (Lk. 23:11)

9 a.m. *The Cruel Scouring*

Upon my back the plowers plowed; long did they make their furrows. (Ps. 128:3)

10 a.m. *Ignominiously Crowned with Thorns*

He was wounded for our iniquities, he was bruised for our sins. (Is. 53:5)

11 a.m. *"Ecce Homo." Bitter Way of the Cross*

We have seen him, despised, and the most abject of men, a man of sorrows. (Is. 53:3)

12 noon *Golgatha: Crucifixion*

They have pierced my hands and my feet, and they have numbered all my bones. (Is. 21:17-18)

1 p.m. *Jesus Crucified Between Two Thieves*

Father, forgive them, for they do not know what they are doing. (Lk. 23:34) This day thou shalt be with me in paradise. (Lk. 23:43)

2 p.m. *St. John and Sorrowful Mother*

Woman, behold, thy son. Son, behold, thy mother. (John 19:26-27)

3 p.m. *"It Is Finished"*

Father, into thy hands I commend my spirit. (Lk. 23:46)

4 p.m. *Jesus in the Arms of His Mother*

O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow. (Lam. 1:12)

5 p.m. *Darkness. Burial. "Peace be to you"*

Him the Gentiles shall beseech, and his sepulchre shall be glorious. (Is. 11:10)

ECCE HOMO

I saw Him—the Man of Sorrows—and lo!
He lisped to my heart His grief and His woe:
All stained in His gore, all wounded and sore;
The crown of derision upon His brow;
His cheeks with burning fever aglow;
An anguished quiver about His lip;
His hands pressed together in trembling grip.
And hark! a sigh from His breast divine—
It died, and yet in my heart's deepest shrine
Re-echoed those accents, so tender, benign.

Accents of loning, a pray'r sad and numb,—
Because in His sorrow He must succumb—
Ah, and His eyes were longing with pain,
Longing for Love, Love without feign . . .
"See with My blood I have come to regain
Naught but thy love—love is life, sin decay.
Thine is My destiny: sentence Me, pray—
Wilt thou Me die, or live, to-day?"

. . . I saw Him, and gazed, and listened anon
To the word that broke from His dying breath:
"Oh, give Me thy love, thy love alone,
Or thy sin will cause—My death."

By a holy contemplative of our day
(Appr. by Bishop William Turner)

Ut Melius Catholice Observemus

Fr. Cajetan Esser, O.F.M.

Chapter Six

THE FRIARS ARE NOT TO ACQUIRE ANYTHING AS THEIR OWN—THEY ARE TO DEPEND ON ALMS—THE CARE OF THE SICK FRIARS.

With this chapter we reach what is one of the most important sections of the Rule, in which Francis binds all his friars to the highest poverty. But, as the second part of the chapter shows, such utter poverty is wedded to and made feasible in a truly brotherly community life. Not by accident are these two elements of our life so closely linked together in the Rule. Poverty and fraternal love go hand in hand, and the one is made possible only through and in the other. They stand and fall together: poverty without the protection of brotherly love can make us hard and biter, while through poverty fraternal love finds new life, depth and meaning.

1. THE SUBLIMITY OF THE HIGHEST POVERTY.

"The friars are to take nothing as their own, whether it be a house, or a place, or anything at all. Instead, they are to be as pilgrims and strangers in this world; and as those who serve the Lord in poverty and lowliness let them go begging for alms with full hope in him. Nor should they feel shame thereby, since for our sakes the Lord himself came into this world as a poor man. Such indeed is the greatness of this perfect poverty that it makes you, my dearest brothers, heirs and kings of the kingdom of heaven, so that though you are thereby in want of this world's goods you are made rich in virtues. Let this always be your 'portion' here below, for it will bring you to 'the land of the living.' Hold fast to it, most beloved brothers with all your soul, and desire never to have aught else under heaven, for the sake of our Lord Jesus Christ, whom you have chosen."

An excerpt from Fr. Cajetan Esser's explanation of the Rule of Saint Francis, published in *The Marrow of the Gospel* (Franciscan Herald Press). See previous issues of the CORD.

The mind of Saint Francis stands forth clearly in these words: his friars an Order, as a brotherhood, are not to claim anything a their own, a house, a piece of ground, or aught else. From the begin ning the Order and the Church have seen in this sentence the basis fo the absolute lack of ownership on the part of the Friars Minor. Th Church, moreover, through her highest pastors, the popes, has eve sought to bring this seemingly impossible prohibition into harmon with the concrete daily life of the friars and the changing condition of the world.

1. *The Poverty of Saint Francis.*

Here the first question that interests us is how Saint Franc himself understood poverty and the lack of all possessions; that i how did he actually live this poverty. A law must always be unde stood first of all from the viewpoint of the lawgiver if we would avoi a servile and barren observance of the letter thereof.

In both Rules Francis says that the friars are allowed a certa kind and definite amount of clothing. The earlier Rule (ch. 3) permi them to have "those books necessary to fulfill the divine office," thou these were then more numerous than we need today. According the present Rule (ch. 3), they may have breviaries. The permission the older Rule that such laics among the friars as knew how to re might have a psalter, is now found in the later Rule. Again, in prescri ing that each should retain, if honorable, the art or trade he knew b fore entering, the former Rule (ch. 7) also grants that "they may ha the tools and instruments required by such trades." Since other boo besides breviaries proved needful for the life and activity of the fria Francis did not reject such a necessity: "He wished, however, th they be few, and available for the needs of all the friars." Cela quotes him elsewhere as saying that "the friars should have books a all pleasing things (placentia) in common." In like manner, Fran allowed the friars to have churches and houses, as these in the cou of years proved necessary for the life of the friars. Moreover, the R for Hermitages, which is so full of his spirit, says simply and plain "They should have a cloister (that is, an enclosed section), in whi each should have his cell" in which he may pray and sleep. In t Letter to the Chapter, Francis speaks of "the places in which the fri dwell," and prescribes that they should celebrate Mass therein acco ing to the form of the Roman Church. Thereby he makes reference the privilege granted by the pope, that the friars might have th own oratories. But if they were to celebrate Mass and receive H Communion, they would need vestments and sacred vessels, and Fran

does not hesitate to say these should be costly (pretiosa). Finally, at the end of his life Francis approved this whole development when he wrote in his Testament: "The friars should make sure that they do not receive under any circumstances churches, houses however small and mean, and all else but for their use, unless they are truly in keeping with the holy poverty which we have promised in the Rule; and they should always, as pilgrims and strangers, consider themselves as guests therein."

In all these instances, we may rightly conclude, Francis recognizes the necessities of life and does not push poverty to some unattainable extreme. That in all these instances likewise a certain "having" is involved, Francis shows by the fact that on occasion he disposed of such things, giving away his mantle, capuche, tunic, drawers, books, and even the ornaments of the altar, and declaring that his friars should also retain such liberty. He once remarked: "I wish that my friars show themselves sons of the same mother and that if one asks for a tunic or cord or anything else, the other would generously give it away. Let them share with one another books and whatever else might please the other; let one even force the other to take them." This was one of the liberties of the Gospel which Saint Clare, the truest daughter and disciple of Saint Francis, wished her Sisters to practice, since she writes in her Rule: "If anything be sent a Sister by her parents or others, the Abbess should have it given to her. The Sister, if she need it, may use it; otherwise, let her in all charity give it to some Sister who may be in need of it."

Behind all these concessions there stands out clearly the idea which the first Franciscans had of property, to which Francis himself so often gave concrete expression: God places all things at man's disposal, that he may use them as the needs of his life may require. But such things are less a gift than a loan to which man loses all right when he meets someone poorer than himself. If he then clung to what had thus been conceded to him, he would be guilty in the mind of Saint Francis of an "appropriare," a "desire for possession." When Francis once met a man poorer than himself, he gave him his mantle and remarked to his companion: "It is only right, brother, that we give this poor man the mantle because it really belongs to him. We have only received it on loan, until we should find someone poorer . . . I do not wish to be a thief, yet it would be charged as thievery against us if we did not give it to one in greater need." As much as Francis conceded to his brothers the use of things needed for their existence and for the fulfillment of their labors, just as much did he

insist that all such things were but loaned to us by God, "that great Almsgiver," and might be used by his friars only as long as they did not encounter someone poorer whose need might be alleviated thereby.

The "approriare" of Saint Francis has therefore less of a juridical than a deeply religious meaning. Man cannot claim things as his own but must ever hold them at the disposal of their proper owner, "the great Almsgiver," who must be able always to use them as he wills with no let or hindrance from the greedy will of man. "To appropriate nothing to oneself" must be thus understood in the words of Saint Paul: "This I say, brethren, the time is short; it remains that those who have wives be as if they had none and those who weep, as if not weeping and those who rejoice, as though not rejoicing; and those who buy as though not possessing; and those who use this world, as though not using it, for this world as we see it is passing away" (I Cor. 7, 29-31). This Francis implies in using the word "hospitantes" in his Testament, for the friars are to live as guests in their cloisters and churches. Even more clearly the earlier Rule brings out the meaning of "appropriate:" "Wherever the friars may be, in hermitages or in other places let them take care not to make any place their own or to forbid anyone access to it."

If Francis thus granted his friars the use of what was needed for their life and work, it was always full acknowledgment of the sovereign rights of God. The Friars Minor were to renounce that use in complete detachment if love were in any way harmed thereby. Thus does such lack of ownership serve the great goal of their life: the honor and glory of God, since he is once more revered as the supreme Lord of all things. Francis said as much to Cardinal Ugolino when at the latter's lavish table he ate the black bread he had begged on the streets of Rome. When the Cardinal demurred, for this seemed to shame him as host, Francis replied: "I have rather shown you honor, since I have honored a greater Lord; for God is well pleased with poverty, and above all with that which includes voluntary begging." The poor man surrenders himself completely to God and casts all his care upon him, that he may be cared for by his Father. He thereby gives "to God the things that are God's" (Mt. 22, 22).

The next sentence of the Rule is full of meaning for the poor friar who must seek to serve and honor God: "They are to be as pilgrims and strangers in this world (who). . . serve the Lord in poverty and lowliness." The deep, truly religious meaning of "non-appropriare" is capsuled in these brief but pregnant words. The pilgram and stranger is, so to speak, always enroute, and if he does tarry somewheres a while

it is always as a guest. As a result, Saint Francis did not wish to make his friars attached to any place or particular cloister, by any vow of stability. They were not to live by the fruits of their land or estates, from rentals or any kind of fixed revenues. Instead, as they went their way through the world, they were to earn their livelihood by their work. They were not even to have a legal claim to the pay for their work, for that again would be an appropriation at odds with the lowliness of our state.— Even what was offered them as pay they were to accept as alms; and when it did not suffice for their needs, then they might take themselves to the table of the Lord and like other poor men go begging from door to door. Francis thought too that the brothers might practice such begging among themselves, as he wrote for the friars in hermitages: "And they can, if they will, beg (from the friars who acted as 'mothers') an alms for the love of the Lord God as little poor people might do." The truly poor man makes no demands and shows no preferences. Rather, like a beggar he awaits whatever God's love is ready to give him through the hands of man. To beg for alms was thus for Francis an expression of his deep and living faith in the providence of God.

2. *The Motives for a Life of Highest Poverty.*

What were the motives that drew Francis of Assisi to embrace such a life of utter poverty? The Rule itself presents two reasons both of which had shaped and inspired his life: the example of our Lord Jesus Christ who "for our sakes . . . came into this world as a poor man;" and the thought that the life of a Christian is a journey and an exile until the Lord shall come and make perfect that which is now but a promise: therefore as pilgrims and strangers we should take poverty as our portion here below that it may lead us to the land of the living (Ps 141, 6).

"Brethren, you know the graciousnes of our Lord Jesus Christ —how, being rich, he became poor for your sakes, that by his poverty you might become rich" (II Cor 8, 9). These words of Saint Paul are implied in the phrase of the Rule: "since for our sakes the Lord himself came into this world as a poor man." Historically, no doubt, it was the external poverty of Christ that first attracted Francis and led him to accept it as a characteristic of his life and ours. But gradually he came to understand more fully the inner poverty of Christ, the "emptying" (Phil 2, 7) of the Incarnate Word, and sought to empty himself in return. In every sin, he knew, man seeks to have and possess for himself things or other men, when in reality they belong to God. At the heart of every sin is an "appropriare," whereby we take

as our own what does not and cannot belong to us. At the heart o our salvation, by contrast, is he poverty of Christ, who, being rich emptied himself and became poor for our sakes. His saving grace wi flow most fully, then, upon him who shares the poverty of Christ b cause totally "expropriatus," stripped of self, he seeks to live with n thing of his own. The poor man thus becomes the living symbol of th Christ who saved us by his poverty: "Brother, when you see a po man, you have before you a mirror of the Lord and his poor M ther."

For Francis, his friars were to re-present and exemplify in t Church that poverty of Christ by making it live again in their li Their poverty was to preserve and nourish in the members of t Church love for the Poor Christ. Sometimes, then when he sent the for alms, he would say: "Go, for in this last hour the Friars Minor a given to the world that in them God's chosen ones may fulfill th which may obtain for them the favor of the Judge of all: 'What y have done for one of my lesser brethren, you have done for me'." again, he wrote: 'The friars who labor in seeking alms shall have great reward, and cause those who bestow such alms to acquire a gain that same reward.' The poor life of the Friars Minor is thus occasion or a channel of the saving graces of Jesus Christ in the Chur Poverty becomes a help to the salvation of men: "Know, my brothe that poverty is a special way of salvation. Her fruits are manifo yet actually known only to a few." Because of this precious fruit poverty Francis wished to have nothing and to lay claim to nothin "He sought to have nothing as his own that in God he might more fu posess all thing," and as utterly poor and empty might be filled w the fulness of the kingdom of God through the grace of our Lord Je Christ. In turn, his poverty and that of his brethren would bring t kingdom of God to men, by portraying to all the poverty and humil of Christ.

Unceasingly therefore Francis bade his sons make the poverty Christ the foundation of their life: "Often, when he spoke to them poverty he would point to the words of the Gospel: 'The foxes h dens, and he birds of the air have nests, but the Son Man has nowh to lay his head'." When he could not copy to the utmost the poverty Christ, he was filled with sorrow and holy dismay: "When the L dwelt in his hermitage (the desert), and prayed and fasted for f days, he had no cell or house to cover him, but lived under the ro of the mountain. We can follow him if in keeping with our life Rule we have nothing of our own, though we cannot live without

use of houses." Yet he sought to follow that poverty to the utmost, conscious that to this God had called him, and that it was to be the special mark of his brotherhood and would distinguish it from all other orders: "The example of the poverty of the Son of God must bind us more than all other religious." Our poverty is primarily and literally the poverty of Christ; and we embrace not poverty but the Poor Christ, "who was not ashamed for our sakes to be poor and without means, and to live by alms." Joyfully, Francis could claim: "I deem it royal dignity and high nobility, to follow that Lord who, being rich, became poor for our sakes," for poverty was thereby made a "royal virtue since it shone so wondrously in the King and his queenly Mother." He therefore loved poverty as the Bride of Christ, and in knightly fashion dedicated himself to her as his liege lady, that through utter self-despoilment he might honor Christ and with him our Father in heaven.

"Such indeed is the greatness of this perfect povery, that it makes you, my dearest brothers, heirs and kings of the kingdom of heaven, so that though you are in want of this world's goods you are made rich in virtues. Let this always be your 'portion' here below, for it will bring you to 'the land of the living'." Not without reason did Francis speak of his friars as pilgrims and strangers, to indicate thereby their truly Christian approach to life. The Christian is a wayfarer, a man on the way. He is not of this world but a stranger in it, that he may reach another world (cf. John 15, 18f). In Christian hope he awaits the fulfillment and perfection of his life in the kingdom to come. The outward sign of such hope in us is, for Francis, holy poverty. Through it is nourished in Christians the longing for their true home, the "land of the living" (Ps. 141, 6). For this reason he allowed nothing in the houses of the friars that would recall this world to them. Instead, everything was to remind them that they were pilgrims and exiles. This "law of pilgrimage" was ever to be in effect, above all in their highest poverty.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5, 3). To our holy Founder poverty was "the pledge of our heavenly inheritance. . . . the pledge and promise of eternal riches." Because the early friars sometimes did not fully take to begging, he comforted them: "My dearest brothers, the Son of God was far nobler than us, yet he came into this world in poverty for our sakes. For love of him we have chosen the way of poverty, and cannot therefore be ashamed to go for alms. It does not belong to the heirs of the kingdom to be ashamed of the pledge of their heavenly inheritance." And those

who placed their hope in earthly things he earnestly rebuked: "For sake of a loan given but for a time I would not abandon what is a sure inheritance to come; for it is poverty alone that makes us heirs and kings of the kingdom of heaven, not your false riches." Only to the man who in Christian hope has made himself poor will the fulness of God come. He alone becomes rich in virtues, since he gives full place to the workings of the Spirit. For him, poverty is truly "the root of perfection."

From this Christian view of poverty proceeds the concluding exhortation of Saint Francis: "Hold fast to this poverty, most beloved brothers, with all your soul and desire never to have aught else under heaven, for the sake of our Lord Jesus Christ, who you have chosen."

II. *FRATERNAL LOVE AS THE GUARDIAN OF MOST HIGH POVERTY.*

"*And wherever the friars may be together or may come upon any of their brethren, let them show by ther behavior toward one another that they are all of one family. And if one of them is in need, he should in full freedom and trust make known that need to the other. For if a mother has such care and love for the child born of her flesh, how much more love and care must not one have for him who is his brother according to the Spirit? And if any of them become sick; the other friars are to take that care of him which they would wish to have themselves.*"

There is a vital connection between the apparently disparate paragraphs of this chapter of the Rule. Francis has just required of his friars the observance of highest poverty and a life of complete temporal insecurity. Now, in the second part of the chapter, he seeks to give them another, more deeply Christian security for their life: the true brotherhood of the Franciscan common life, which is to be the support and guardian of poverty.

Here again we soon discover that Francis had very clear concepts and principles governing his approach to the common life of his sons. We are not surprised to discover that only twice in all his writings does he use "Order" in reference to the friars. The Bull of Honorius III speaks of the Order of Friars Minor, but the Rule itself invariably uses "religio" or more often "fraternitas," brotherhood. In this it is a more accurate reflection of the mind and spirit of Saint Francis, since his whole concept is that of a closely knit community of brothers pursuing a definite form of the Christian life (haec vita) through a common Rule. Our communities must therefore possess

more of the character of a true family, since Francis wished his friars to "show themselves sons of one and the same mother." They are indeed sons of one mother, the Church and through the life which she has given them, "spiritual brothers." Through that life, which is developed in pursuit of the will of God, they are brothers of Christ, one spirit with him, and in the oneness of that spirit brothers to one another.

Francis has truly grasped the words of the Lord, and cites them in the early Rule: "All you are brothers; and call no one on earth your father; for one is your Father in heaven. . . Wherever two of three are gathered together for my sake, there am I in the midst of them." Taking these words literally, Francis saw his community as less that of sons under a father (an abbot or prior) than of brothers bound together for the sake of Christ and through his love under one Father in heaven. His friars were to be and are brothers in the Spirit. Therefore must their love for one another exceed the greatest natural love that can be found, that of a mother for the child she has carried beneath her heart. Of all human loves, this is the most beautiful, the most loyal and indestructible, the most self-sacrificing. Yet Francis demands more of us: the very love that Christ has for us: "And they are to love one another according to the word of the Lord: 'This is my commandment, that you love one another as I have loved you'." He who is bound to his brothers through the spirit of Christ must love them with the love of Christ which surpasses all knowledge (Eph. 3, 19). Francis therefore cites in the early Rule the prayer of Christ for his disciples, as the foundation of our community life: "And for them I sanctify myself, that they may be sanctified in truth. Not for these only do I pray, but for those who through their word are to believe in me, that they may be perfected in unity and that the world may know that thou hast sent me and that thou hast loved them even as thou hast loved me. And I will make known to them thy name, in order that the love with which thou hast loved me may be in them, and I in them." Franciscan brotherhood, then, is nothing more than radical Christian brotherhood and unity! The spiritual brothers must love one another with that love of God which became man in Christ which far surpasses in intensity and greatness the love of a mother for her child.

Such love Francis reduces to three practical directives in the text of the present Rule:

1. His friars were to find their true dwelling-place, so to speak, in such love. "Wherever they may be together or may come upon

any of their brethren" had pointed meaning when many if not most of them were traveling preachers. Because they thus lacked a fixed abode, they were to show themselves in any chance meeting as members of one family, knowing that their love took the place of any house or home. They were not solitary pilgrims and strangers, but joined together wherever they were in the love with which God has loved us in his Son.

2. If it is to be genuinely human, love must always be concrete and not theoretical. Therefore, "by their works let them show the love which they owe one another, as the Apostle says: 'Let us not love in word, neither with the tongue, but in deed and in truth'." Such true love should inspire confidence in one's spiritual brothers. If a friar has a need, he should not hide it within himself in the unhappy thought of solving it alone, but should make it known to his brother, that the latter may show true love and care for him. How, in practice, this should be done. Francis clearly tells us: "I wish that my friars show themselves as sons of one and the same mother, and if one asks for a habit, a cord, or anything else, the other should gladly give it to him; rather, the one ought to insist that the other take it." Or as the early Rule (ch. 9) puts it: "And let one unhesitatingly reveal his need to the other, that the latter may find and provide what is necessary for him. And let each love and cherish his brother as a mother loves and cherishes her child." Even more, brotherly care and thoughtfulness ought to make us alert to the needs of others, so that we would not wait for the other to ask but with generous heart and full love anticipate his wants.

3. "Thou shalt love thy neighbor as thyself" (Mt. 19,19). This commandment, which is like the grestest commandment of the love of God, Francis applies in a special way to our love and care of the sick friars. If the life of highest poverty is a difficult and complete sacrifice for one in good health, it is doubly so for the sick. And in the time of sickness there is always a greater danger of "looking back." Hence the friars should make special provision for the sick and "take that care of them which they would wish to have themselves." Here indeed will their love be tested, whether it be free of all self-interest and is truly love for the love of Christ. "Truly blessed is that friar," says Saint Francis, "who loves his brother who is sick and cannot render him service with as much love as he has for one who is well and can be useful for him."

As much as Francis commends the sick brother to the love of all, he does not fail to warn him of the danger of looking back": "And

I ask the friar who is sick to give thanks to the Creator for all things, and to desire to be whatever God wills for him, whether healthy or sick." One who is truly poor accepts everything in deep faith as coming from the hand of God. He makes no demands and knows full well that he can exact nothing as due to him, not even good health. As Francis sees it, he must not merely be resigned to the dispositions of providence but more positively must make his own whatever God wills for him, whether sickness or health. Even in the time of sickness, then, the Friar Minor can "love and honor our Lady holy Poverty." We can thus readily understand the further admonition of Francis: "But if the sick friar lets himself be troubled or angered whether against God or the other friars, or is too demanding of medicines in the vain desire of saving the flesh which is soon to die and which is the enemy of the soul, this comes to him from the evil one; and he is a carnal (i. e., self-centered) man and is acting no more like one of the friars, since he loves the body more than the soul." Let him humbly accept what God disposes for him, and let the others by their kindness and loving service help him to preserve the truly Christian and Franciscan spirit in sickness and in trouble.

Another reason for the care of the sick friars Francis advances elsewhere: "Brother, in the sick behold the sufferings which Christ undewent for us!" As the poor were for him the mirror of the Poor Christ, so the sick were the image of the Suffering Christ: "I was sick and you visited me" (Mt. 25, 36). The sick thus help us to prove our love for Christ by our deeds: this is the reason for the mercy and kindness which Francis showed the lepers, whom for love of Christ he served with such self-forgetting love. As the "wholly Christlike Poverello," he saw in the poor and the sick the "effigies Christi," Christ made visable before him.

Poverty, which Francis praises so highly in this sixth chapter of the Rule, will truly produce many fruits in us if we give ourselves wholly over to her keeping and possess her true spirit. She will rid us of all attachment to or dependence on earthly things, that we may be wholly free to glorify God and as pilgrims and strangers to serve him in poverty and lowliness. Yet even as she finds support and protection in the brotherhood of the spirit, she will in turn teach us how to love one another, without self-seeking or self-interst in the pure love of Christ, who loved his own even to the end.

The Historical Value Of Certain Chapters of the Fioretti

Sister M. Anthony Brown, O.S.F

It must be born in mind that the *Fioretti* does not purport to b a biography; it is a collection of beautiful traditions about St. Franci and his companions, handed down orally in the Provinces of Umbri and the Marches and put into writing in the course of the Fourteent Century in such a way as to appeal to the popular fancy. As in man cases history has a tendency to transform itself into legends, even i the case of kings and emperors, how much more must this be the ca of two Saints like Francis and Clare, who form a striking exception t the axiom *nemo propheta in patria sua.* There is not, therefore, aft all anything that should surprise us, if in some chapters of the *Fioret* the thread of historical truth is of the slenderest.[1]

Many of the stories of the Fioretti, are, doubtless, but memori of memories, ensamples, fused, and transfigured in the imagination always fervent to say the least, of the second and third generations o *Spirituali* which they told as they went by the way or as they gat ered together in their refectories.[2]

Since the purpose of this paper is to discuss the *historical valu* of certain chapters of the *Fioretti,* it is, perhaps of value to discu briefly the *historical* value of the Fioretti, itself, before mentioning i dividual chapters and their historical import.

There has been some doubt as to whether the *Fioretti* were wri ten in Italian in the first instance, as Sbaralea thought, or were trans lated from a Latin original, as Wadding maintained. The latter seem altogether more probable, and modern critics generally believe that larger Latin collection of Legens, which has come down to us unde the name "Actus B. Francisci et Sociorum Ejus" represents an appro imation to the text now lost of the original "Floretum," of which th *Fioretti* is a translation.

[1]Paschal Robinson, "A Conjectural Chapter in the Life of St. Clare," *AFH* V 639, 640.

[2]T. Okey, "The Little Flowers of St. Francis," Introduction, XX.

A striking difference is noticeable between the earlier chapters of the *Fioretti* which refer to St. Francis and his companions, and the later ones which deal with the friars in the province of the March of Ancona. The first half of the collection is, no doubt, merely a new form given to traditions that go back to the early days of the order; the other is believed to be substantially the work of a certain Fra da Monte Giorgio of the noble family of Brunforte, who, at the time of his death in 1348, was provincial of the Friars Minor in the March. Living as he did a century after the death of Saint Francis, Ugolino Brunforte was dependent on hearsay for much of his information, part of it he is said to have learned from Fra Giacomo da Massa who had been well known and esteemed by the companions of the saint, and who had lived on terms of intimacy with Fra Leone, his confessor and secretary. Whatever may have been the sources from which Ugolino derived his materials, the fifty-three chapters which constitute the Latin work in question seem to have been written before 1328. The four appendixes on the Stigmata of St. Francis, the life of Fra Ginepro, and the life and sayings of Fra Egidio, which occupy nearly one half of the printed text of the *Fioretti,* as we now have it, form no part of the original collection and were probably added by later compilers. Unfortunately, the friar who translated into Italian fifty-three of the seventy-six chapters found in "Actus B. Francisci", and in translating immortalized them, as the *Fioretti* remains unknown. The attribution of this work to Giovanni di San Lorenzo rests wholly upon conjecture. However this may be, the vernacular version is written in the most limpid Tuscan and is reckoned among the masterpieces of Italian literature.[3]

Now let us look at the historical value of Chapter XV of the *Fioretti* entitled: "How St. Clare Ate With St. Francis And His Fellow-Friars At St. Mary Of The Angels". Some accept the feast as an established fact because it fits in with their sentimental notions of the pleasant, friendly feeling existing between the Minorite "brethern and sistren". Others reject it as pure romance from the standpoint that such things as are narrated could not possibly have happened. A moment's reflection causes one to perceive that this manner of argumentation is nothing more or less than *apriorism* pure and simple and it involves the negation of accepted historical methods. A whole group of articles resulted from a statement about the feast that was made by Paschal Robinson. He translated from the Latin the oldest known

[3]Paschal Robinson, "Fioretti di S. Francesco d'Assisi," *Catholic Encyclopedia,* vol. VI, pp. 78, 79. This is almost a word for word quotation from this article.

biography of St. Clare.[4] Robinson took occasion in a footnote to the text to say that the charming chapter found in the lives according to some biographers and the same story in the *Fioretti* which tells how she once went to eat with St. Francis and his companions at the Portiuncula, was, in his opinion, wholly devoid of historical foundation. Opinions to the contrary have been forthcoming in considerable number. In reply Father Paschal quotes as his sources for this opinion the *Actus B. Francisci*[5], and the *Floretum S. Francisci*[6]. Now it is a well known fact that the *Fioretti* is based on the Actus, but no critical exhaustive study exists about the historical value of the single parts of the *Actus-Fioretti.*[7]

According to Father Paschal the earliest extant biography of St. Clare is her legend written by order of Alexander IV about the time of her canonization (1255-1261) and now generally ascribed—almost wholly on internal evidence—to Thomas of Celano. The oldest text of this legend known to scholars, is that to be found in the Assisi Ms 388. This Ms, which formerly belonged to the Sacro Convento in Assisi, dates from the end of the XIII Century or beginning of the XIV, but its text of the legend contains no reference to the famous repast in the Portiuncula where St. Francis and St. Clare were rapt in ecstasy. Attention is called to this omission by the Conventual scholar, Papini, in a marginal note in the Assisi Ms 388 at fol. 80b, 1.

In the edition of the *Legenda S. Clarae* issued by the Bollandists in 1761 the Bollandists enclosed the chapter in brackets, because, not having found them in any Ms older than their own, they suspected them to have been interpolated in the Mss they have followed.

Furthermore, those who accept the Fioretti story of the feast as an established fact discuss how the repast can be reconciled with the law of enclosure without any inquiry whatever as to whether the incident recorded really ever happened.

Now, the really formidable difficulty in accepting the repast story as an actual fact lies, not so much in the weight of negative evidence against it, as in the reiterated assertion of St. Clares' first biographer

[4]Paschal Robinson, "The Life of St. Clare ascribed to Fr. Thomas of Celano, of the Order of Friars Minor, Translated and Edited from the earliest MSS by Father Paschal Robinson," Philadelphia and London, 1910, XLIII, 109 pp.

[5]*Actus B. Francisci et Sociorum eius*, ed. P. Sabatier, Paris 1902, cap. XV, p. 52-4

[6]*Floretum S. Francisci*, ed. P. Sabatier, Paris 1902, c. XV.

[7]Paschal Robinson, *art. cit.*, p. 640, note 2.

that St. Clare never left San Damiano after her installation there in 1212.[8]

Also the author of this biography asserts that he had recourse to the companions of St. Francis and St. Clare to verify the truth of his narrative.[9]

For these reasons, Paschal Robinson[10] and others ask, "Chi lo dice il primo?" History has not yet revealed who was the first to tell it, but we do know that there is no allusion to his incident in St. Clare's contemporary biography, or in the versified legend based upon that work. Moreover, one can find no corroboration of it in any of the other sources, properly so called, of the history of St. Clare. Nor is the repast included in the scenes from the Legend of St. Clare depicted in the ancient paintings of the Saint at S. Chiara in Assisi.[11] The earliest representation of the repast Bughetti has come across is to be found in the Codex *Laurenziano Guddiano*, c. XII, an early XV century Ms which formerly belonged to the Franciscan nuns at Foligno.

Another chapter of the *Fioretti* which is open to doubt as to whether it is based on a firm historical foundation or whether it has its origin in fancy is Chapter XXI—Of The Most Holy Miracle That St. Francis Wrought When He Converted The Fierce Wolf of Gubbio. A lengthy discussion of the historicity of this chapter is to be found from the pen of Faloci-Pulignani.[12] This writer suggests that in the *Passio Sti. Verecundi* we find what may well be the first part of the narrative of the wolf of Gubbio.

Another suggestion is that the once cruel feudal brigand Fra Lupo of Verna, or, perhaps a cruel oppressor wrecking havoc and desolation among a peaceful community may easily have been developed into the fierce wolf of Gubbio.[13]

Ignatius Brady offers two suggestions—He asks if perhaps this chapter may not be a poetical version of the conversion of the robbers

egenda S. Clarae, ed. Pennacchi, no. 10, p. 16.
buius locelli ergastulo, pro coelestis amore sponsi, virgo se Clara conclusit. hac se a mundi tempestate celans, corpus, quoad viveret, carceravit. . . In hoc reclusorio per quadraginta duos annos disciplinae flagellis frangit sui corporis strum, ut domus Ecclesiae repleatur fragrantia unguentorum.
enda S. Clarae, Prologue, ed. Pennacchi, p. 2,3.
hal Robinson, *art. cit.*, p. 639.
v. Bughetti, "Alcune idee fondamentali sui 'Fioretti di S. Francesco' ", XIX (1926), p. 321-333.
ell. Franc., X, 8.
Okey, *The Little Flowers of St. Francis*, Introd. xx.

mentioned in the *Speculum*, c. 66. For his second opinion he queri with Sabatier whether the story might not have had an historic found tion in the conversion of a robber named Lupo.[14]

Sometimes historical truth is so overgrown by legend that it difficult to find out the facts. This is particularly true of the char ing story of how St. Louis, King of France, came to visit Brother Gil in Perugia as told in the *Fioretti*, Chapter XXXIV under the title How St. Louis, King of France, Went in Person, In The Guise Of Pilgrim, To Perugia To Visit The Saintly Friar Giles. A search of historical record of the life of St. Louis reveals that St. Louis nev went to Italy. The Bollandists have printed a lengthy account whe they, too, state that it is a matter of history that St. Louis never pas through Italy at all.[15] This chapter appears to have its slim histori basis in the fact that the Spiritual writers mention that Brother Gi was visited at one time by an illustrious personage with a retinue "t made him appear as a king". That St. Louis, King of France, was King in question has not been established as an historical fact.

In the *Actus Sancti Francisci et Sociorum Ejus* and in the *Fior* which depend on the *Actus*[16] there are two episodes pertaining to life of St. Anthony, both depending on sources of the middle t teenth century, *viz.*, the sermon to the fishes[17] and the miracul multilingual sermon at Rome, where all understood him, despite fact that his audience was made up of persons who spoke Fre German, Slavonian, English, and diverse other tongues. In the *A* the first event is narrated in Chapter XLIX, the second in Cha XLVIII; in the *Fioretti* these two events correspond to Chapter entitled: "Of The Miracle That God Wrought, When St. Anthony, ing At Rimini, Preached To The Fishes In The Sea", and Cha XXXIX-entitled: "Of The Marvelous Sermon That St. Anthony Padua, A Friar Minor, Preached In The Consistory."[18]

Another doubtful chapter in the *Fioretti* is Chapter XLVIII titled: How Friar James of La Massa Saw In A Vision All The F Minor In The World In The Similitude Of A Tree, And Knew Virtues And The Merits And The Sins Of Each One Of Them.

[14]Ignatius Brady, OFM, *The Sources of Franciscan Spirituality*, (1952), p.

[15]*Acta S.S.*, Aug. V, Comm. Praev., cap. LXII, p. 446-9.

[16]*Historiae Serephicae Religionis Libri Tres* (Venice, 1586)

[17]*Supplementum ad Scriptores*, etc. (Rome: editio Nardecchia, 1921), Par p. 114; cf. ibid., p. 114c, annotation by the Quaracchi editors.

[18]Raphael M. Huber, *St. Anthony of Padua, Doctor of the Church Univ* (Milwaukee, 1948), pp. 130, 131.

This harsh story also can be traced to the *Actus B. Francisci et Sociorum Eius* where the vision of Friar James is substantially the same. The Friar "that had drunken part of the clup and part had been poured away, climbed up that branch and to that place whence Friar John had descended"[19] is never mentioned by name, but since St. Bonaventure "climbed up that branch and to that place whence Friar John had descended"—or simply it was St. Bonaventure who succeeded Blessed John of Parma as Minister General at a special Chapter at Rome in the early months of 27, this bit of fanciful imagining must concern Blessed John of Parma and St. Bonaventure.

It is true that St. Bonaventure was concerned in the trial of Blessed John of Parma for his Joachimistic leanings, but nowhere is it related that St. Bonaventure was vindictive as the *Fioretti* story so strongly states, when it says: "And while he [the Friar who had climbed into Blessed John of Parma's place] stood in that place [the top of the tree or the position of Minister General] the nails of his fingers became of steel, sharp, and cutting as razors; whereat he came down from that place whither he had climbed, and with rage and fury would have flung himself against Friar John to do him harm. But Friar John, beholding this, cried out amain and commended himself to Christ. . ." The cries of Blessed John of Parma, according to the story aroused Christ, Who gave St. Francis a sharp flintstone with which Our Holy Father St. Francis cut the nails of St. Bonaventure so that he was unable to rend asunder Friar John.

As an historial source for the trial of Blessed John of Parma by St. Bonaventure, this story certainly cannot be considered valid since it is contrary to accounts found in accepted histories of the Order.[20]

True, the enemies of John of Parma did not rest however, until they had brought him, on account of his alleged connections with the Abbot Joachim, before an ecclesiastical court. The accounts of this affair seem to give a very clear understanding that it was the *enemies of John of Parma* who stirred up the trouble and insisted that John brought to trial. Raphael Huber says, "The new General, Bonaventure, was forced into the trial.[21] This opinion is not just one singular,

The Little Flowers of St. Francis, c. 48, (Everyman edition), p. 87.

Huber, Raphael, *A Documented History of the Franciscan Order* 1182-1517 Washington, 1944)

Lapfel, H., *Handbuch der Geschichte des Franziskanerordens* (Frieburg im Breis- 1909)

Huber, R. *op. cit.*, p. 142.

isolated instance for the same meaning is conveyed in other sources.

Around 1257 (the date for this event varies), John of Parma w again called to judgment, this time by the General himself, at t monastery of Citta della Pieve in Umbria.

The trial was under the direction of John Gaetano Cardinal sini, the Protector of the Order.[23] At these proceedings John was liged to undergo a severe cross-examination. The accused, both and angered, that his faith was suspect, stood up and with his raised to heaven and in an attitude of supplication, he recited Apostles' Creed, slowly and distinctly so that those in the legal ch ber might hear each word.

The enemies of Blessed John of Parma were not appeased by display of attachment to the tenets of his faith, nay rather, his agg sors seemed only the more incensed and did not cease their acc tions.[24] They kept importuning the authorities until the judges were duced to pass sentence on John.

Just before the announcement of the sentence, a letter arr from the nephew of Innocent IV, Cardinal Ottoboni, giving a established defense for John, who was thus saved and freed from ther incarceration.

Then the Minister General, St. Bonaventure, gave his permissio John to pass the rest of his earthly days wherever he pleased.[25] kindness of St. Bonaventure to Blessed John of Parma seems to direct contradiction of the *Fioretti* story, and does nothing to trate the vicious enmity between the two as portrayed in the *Fio*

There is no intention in this paper to discount the charm an tractiveness of the *Fioretti,* but the intention has been to discuss *historical* value of certain of its chapters.

22AM IV II; AF, III, c. 24, p. 350.
23L. Oliger in AFH, II, 346.
24L. Oliger, *op. cit.*, p. 346.
25AM IV, 5; AF III, c. 24G, 698, 9.

✠

The Pious Association of the Guard Of Honor of the Immaculate Heart of Mary

Fr. Berard Vogt, O.F.M.

(*Continued from last issue*)

ORGANIZATION AND SPIRITUAL BENEFITS

The statutes of the Guard of Honor, as confirmed by the Holy See in the above Brief, have the following text:

Statutes of the Guard of Honor of Mary:

A. The Purpose of the Guard of Honor of Mary.

1. The first purpose of the Guard of Honor of Mary shall be to train and to band together pious clients of the Most Holy Mother of God who in imitation of the heavenly hosts offer full honor to the Immaculate Heart of Mary.

2. The second purpose is the imitation of the virtues of the Most Pure Heart of Mary and active reparation and expiation offered to the Mystical Body of Christ.

B. Organization of the Guard of Mary.

The Director of the Guard of Honor of Mary is subject to the jurisdiction and supervision of the local Bishop according to Canon 720 of the Code of Canon Law.

The direction of the Guard of Honor shall be exercised by the incumbent pastor of St. Ann's in Munich, a member of the Bavarian Franciscan Province.

It shall be the duty of the Director of the Guard of Honor of Mary:

1) To see to it that the Pious Union of the Guard of Honor of Mary shall ever live up to its purpose more perfectly.

2) To actively promote the spread of the Guard of Honor of Mary.

3) To administer the temporal goods in acordance with the directions of the Code of Canon Law.

4) To have care that the members are entered into the Register of the Confraternity, and that the Indults, especially the Apostolic Indulgences, are renewed at the proper time.

C. Membership in the Guard of Honor of Mary

Anyone can be admitted to the Guard of Honor of the Most Holy and Immaculate Heart of Mary who is a Catholic in good standing. The member accepts the obligations:

1) To cultivate and foster love and veneration of the Mother of God.

2) To offer reparation and expiation for the insults inflicted upon the Most Holy Mary through a spirit of sacrifice and self-denial, through fostering devotion to Mary, and through sanctification of her feasts especially also of Saturday.

3) To work for the salvation of souls through prayers, good works sacrifices, sufferings offered to God through Mary.

4) To keep a daily Guard Hour with Mary.[11]

As was stated above, the affiliated national office of the Guard o Honor is the national office for the United States, located at 135 W. 31st St., New York, under the direction of Fr. Irenaeus Schoenherr, O.F.M

The official manual for the American members of the Guard Honor, as prepared by Fr. Irenaeus Schoenherr, O.F.M., the spiritu Director for the United States, contains the following explanations.

The National Office in the United States was established in Ne York City in April, 1938.

The Director and Assistant Directors are aided in their work b Promotors. The title, "Promotor of the Guard of Honor", is acquire by those who enroll at least six new members, and who are willing carry on this good work in the future. Propagation of the Guard Honor is due in large measure to the zeal of faithful Promoters.

The official periodical is the *Messenger of the Guard of Hon of the Immaculate Heart of Mary*. Its purpose is to consolidate t membership of this Union, to stimulate zeal and love for the cau and to unite all the members in a common bond of charity.

Enrollment: For reception into the Guard of Honor it suffices th the prospective member desires to be received. The Director will se him the Certificate and Manual. No special ceremony is required. their effort to enroll prospective members, promoters should prudent refrain from the use of undue pressure. It is not so much the numb of members that matters, but rather their zeal and fidelity. Eve Catholic is, however, eligible for membership. Once a person is a mitted to membership, it is enjoyed permanently, unless it be sever by voluntary resignation.

[11]Cf. *Ehrenwache*, pp. 20-25

[12]Cf. *Manual*, pp. 12-16

The Guard Hour: Members shall select a daily Guard Hour, that is, a certain hour during which they will guard in spirit the honor of Mary without necessarily interrupting their daily occupations, and will fervently salute Mary and offer her acts of praise and love and expiation of the insults suffered by her. The Guard Hour may also be offered up as an Hour of Mercy for the salvation of souls.

Spiritual Benefits:

1) Every Saturday holy Mass will be offered for the members living and dead, and for their relatives.

2) A Holy Mass at Christmas and Easter Sunday.

3) A special Novena of Prayers ending on the principal Feasts of the Blessed Virgin Mary.

4) A daily Rosary by the members of the Franciscan Order.[13]

PAPAL INDULGENCES

As stated above, on August 7, 1931, the Holy See granted the following Indulgences for a period of seven years (to be regularly renewed) to associates of the Guard of Honor.

I. Plenary Indulgences:

On the day of enrollment.

Once a month, by those who have made daily the offering of the Sacred Heart of Jesus.

Once a month, by those who have made daily the offering of the Immaculate Heart of Mary.

Twice a month, by those who have faithfully observed the Guard Hour.

On the following Feasts of the Blessed Virgin:

Immaculate Conception, Nativity of the Blessed Virgin, Presentation, Annunciation, Visitation, Purification, Feast of the Seven Dolors, Assumption, Holy Name of Mary.

At the hour of death, by those who having confessed and received Holy Communion, devoutly pronounce the Holy Names of Jesus and Mary.

II. Partial Indulgences:

An Indulgence of seven years for keeping the Guard Hour.

Theree years for each offering of the Sacred Heart of Jesus.

One year for each offering of the Immaculate Heart of Mary.

One hundred days for every good work performed for the intentions of the Guard of Honor.[14]

[13]Cf. *Manual*, p. 31

[14]Cf. *Manual* pp. 29-30

On April 12, 1956, the Holy See gratiously permitted that all priests belonging to the Guard of Honor may celebrate a votive Mass in honor of the Immaculate Heart of Mary on the first Saturday of each month. This indult was given for five years.

CONCLUDING REMARKS

Fr. Bonaventure died on December 20, 1942, happy in the certain knowledge that the Association of the Guard of Honor founded by him would endure. When the Holy Father received the news of the death of Father Bonaventure, he sent, on the 26 of February, 1943, a message of condolence to the Procurator General of the Franciscan Order, through Cardinal Maglione, the Secretary of State.[15]

Today the membership of the Guard of Honor includes person from every walk of life and every rank of society, young and old, rich and poor, laymen and religious, priests and prelates. It has grown like the mustard seed of the Gospels.

There exist today six accredited branch offices in Germany. Switzerland has an office; so do Luxemberg and Holland. The United State have, besides 135 W. 31st Street in New York City, a second center con ducted by the Franciscan Friars of Pulaski, Wis. Ireland possesses very active center at Adam and Eve's Convent, Merchant's Quay, Dub lin. The Irish Fathers also publish a bi-annual Bulletin, *The Guard* Victoria in far off Australia also has its own Bulletin. Recently branch office has been accredited in Hong Kong for the Far Eas and its zealous Spiritual Director, Fr. P. Gabrill Maria Allegra, O.F.M has volunteered to translate the manual into the Chinese languag The total enrollment of the Guard of Honor at present (Jan. 1958 surpasses one million sixty five thousand members.

The Pious Association of the Guard of Honor of the Immacula Heart of Mary has reached the four corners of the globe and has b come a powerful instrument of Divine Providence. It has recruited legion of devout clients of Mary who are battling the forces of evil the world today by loyal cooperation given to the Church in her vinely appointed mission to bring men to God. The ills of the co temporary world are spiritual. If the ills are spiritual, the remedi must likewise be spiritual. The profound spiritual influence of t Guard of Honor exerts upon souls stamps it as a true apostolate bringing graces into play, and a truly apostolic movement of Cathol Action, properly so-called, under the auspices of our Lady.

[15]Cf. *Acta Ordinis Fratrum Minorum*, Ann. LXII, Martii-Aprilis, Fasc. III & IV p. 71

I KNOW CHRIST

The Personality and Spirituality of Saint Francis of Assisi

by

Gratien de Paris, O.F.M.Cap.

translated by

Paul J. Oligny, O.F.M.

"What perhaps charms me most about the book is that its attempt at synthesis—one of the first of its kind, it seems to me—in no way mars the clear and ever fresh presentation of details. . . If your book has any fault, it is its richness'. (Paul Sabatier to the author).

The Franciscan Institute, St. Bonaventure, N. Y. $1.00

THESE MADE PEACE

Hallack-Anson

Vivid, stirringly written biographies of fifty-two men and women who added glory of the Third Order of St. Francis of Assisi through the ages. $3.50

BROTHER AND SISTER SAINTS

Martin P. Harney, S.J.

A unique collection of over one hundred and twenty-five sketches of saintly brothers and sisters who supported, advised and encouraged each other in trial and in efforts toward perfection. $2.00

Bookstores or Dept. 42631

ST. ANTHONY GUILD PRESS PATERSON, N. J.

Wherever it shines before the tabernacle . . . in tiny mission chapel or
cathedral . . . the Sanctuary Light is a universal sign of the real
ence of the Eucharistic Christ . . . a symbol that speaks in every
guage, saying: "Come, let us kneel before the Lord that made us."

Will & Baumer

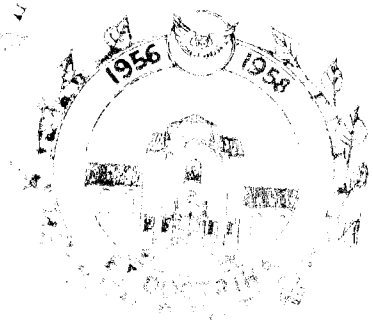
CANDLE CO., INC. SYRACUSE, N. Y.

BOSTON
NEW YORK
CHICAGO
MONTREAL
LOS ANGELES

Domini,
adapted
ne good,
omplete

the CORD

A FRANCISCAN SPIRITUAL REVIEW



the CORD

A monthly magazine specifically devoted to Franciscan spirituality is publish under the sponsorship of the Franciscan Educational Conference by the Francisc Institute, St. Bonaventure University, St. Bonaventure P. O., New York. Edit Eligius Buytaert, O.F.M., Assistant Editor: Sister Mary Frances, S.M.I.C. Manag Editor: Innocent Daam, O.F.M. Editorial Board: Ignatius Brady, O.F.M., Colum Duffy, O.F.M., Allan Wolter, O.F.M. Annual subscription $2.00.

Entered as second class matter on November 25, 1950, at St. Bonaventure P. New York, under, Act of March 3, 1879. All communications, whether of a busi or a literary nature, should be addressed to The CORD, St. Bonaventure Univer St. Bonaventure P. O., New York. *Cum permissu superiorum.*

VOL. VIII, NO. 8, AUGUST, 1958

CONTENTS

CONQUERING SELF THROUGH TEMPERANCE.....
Geoffrey G. Bridges, O.F.M.

'FOR THE NIGHT COMETH'.....
Fr. Regis Marshall, O.F.M.

ST. CLARE, THE FLOWERING OF THE FR'CISCAN IDEAL.....
Sr. M. Ritella, O.S.F.

THE FRANCISCAN VOCATION IN THE MODERN WORLD.....
Fr. Cajetan Esser, O.F.M.

POEMS:

Our Lady of the Ascension *by Sister Mary Francis, P.C.*.....
Ascent *by Sister Mary Florian, O.S.F.*.....

MONTHLY CONFERENCE

Conquering Self Through Temperance

Geoffrey G. Bridges, O.F.M.

What a shock Adam and Eve must have felt when they came suddenly face to face with their fallen human nature. Sanctifying grace gone; the praeternatural gifts too. Each faculty seeking satisfaction without regard to the good of the whole man. The will dragged after every type of real or imagined good, without order. Concupiscence straining against conscience; the law of the flesh rebelling against the law of the mind, at times seducing the mind by its strategems. The triple-headed dragon rampaging in their persons: the lust of the eyes, the lust of the flesh, the pride of life. This is the new Adam and the new Eve that they slowly came to know. This is the natural state into which we are born, the state in which men live who have not the supernatural virtues of faith, hope and charity.

If we would truly know ourselves, then we must recognize the heritage that Adam and Eve have passed on to us. By the mercy of God we have been delivered from their sin, by sanctifying grace in Baptism. Through his abounding goodness we have been delivered from slavery to sin. But the remains of that sin linger in us still. The devil still has his allies within us. Until the day we die, one of the main means for us to prove our love for God will be to keep the triple-headed dragon within us bound and impotent. Fortunately the mercy and goodness of God has extended beyond the first tremendous gift of sanctifying grace. Because of Jesus Christ he has equipped us with the armor and weapons of the infused virtues and the supernaturalized moral virtues in place of Adam's gift of integrity. What before was possible and easy for him is now possible for us; though not at all easy. For the virtues give us the essential power; we must labor to develop facility.

The infused virtue which is directly opposed to concupiscence is hope. The protectors, the instruments, of hope among the moral virtues are temperance and fortitude. By the coordinated action of these virtues it is possible for us to control that restless dragon within.

Role of Temperance

Temperance has a definite and very important role in the purifying and rectifying of our will, so that it will be conformed to the similitude of God. Temperance is an acquired moral virtue like prudence. It is a habit which inclines us to moderate our desires for pleasures and honors. And it too can be natural or supernatural depending on the motive and the norm.

There are many people practicing temperance—because they want to reduce, or because they want to make a team or break a record. A man who habitually restrains himself in eating, never eating too much, too fast, or too eccentrically, because he believes that such conduct befits a gentleman, has the natural norm and his motives are natural. The only difficulty is, there is no merit in such action. To make such temperance supernatural and meritorious the motive of love of God and the norm of faith are needed. A man who habitually controls his tongue to please God and because of the advice of St. James ((("If anyone does not offend in word, he is a perfect man" 3,2), such a one has the supernatural virtue of temperance in speech.

The ideal we seek is to develop supernatural temperance in all the senses and in all the desires. It is pouring water into a sieve, if we restrain our eating, but allow our eyes free indulgence. Better equal control in all things, than great control in only one. Our progress in developing the virtue of temperance, therefore, must be deliberate and systematic, well thought out according to prudence.

The question is, how far shall we go in supernatural temperance? Let us look at the ideal first. The Gospel norm is this: "If anyone wishes to come after me, let him deny himself, take up his cross daily and follow me (Lk. 9,2)." Pondering on these words St. John of the Cross exclaimed: "O that someone could tell us how far our Lord desires this self-denial to be carried. It certainly must be like to death and annihilation, temporal, natural, and spiritual, in all things that the will esteems." With less unction but with no lessening of the ideal St. Thomas sets down this as the norm of Christian temperance: "Temperance accepts the necessity of life as its guide in using pleasures, so that it uses them only in so far as necessity requires." And later even more emphatically he states: "Temperance abandons, so far as nature can bear it, what the body demands." Certainly, as these saints indicate, this is a death to self. Christian temperance is Christian mortification, which means a putting to death.

It is evident that this ideal cannot be realized by us immediately. At a given moment in our life the amount of grace and strength that we have, the amount of spiritual progress that we have made, limits us. You and I at the present moment have not the strength and the grace to practice temperance to the extent that St. Francis practiced it toward the end of his life. But if we are truly making spiritual progress, then next year at this time we will be able to do much more than we are doing now; and God will expect more. The important thing to remember is that the norm and the ideal is the same for St. Francis and for us. If we are to be faithful to the gifts that have been given us, if we are to be profitable servants, then to our dying day we must be striving upward to that ideal. And so with spiritual direction—that is an important point—and with an eye to *supernatural* prudence we should seek each day to grow in the virtue of temperance.

Penance and Mortification

The Franciscan Order is an order of penance. The penance and mortification which are a necessary part of a Franciscan's life are a natural training ground for temperance. By the former we make amends for our sins and the sins of the world; by the latter we purify our heart and conquer self. In both St. Francis is our teacher and example. Brother Body received slight comfort and pleasure from him. He fasted most of the year, often mixing water and ashes with what food he ate. His clothing was rough and generously patched, and nothing was added in winter to ward off the biting fingers of the wind. He slept little, mostly sitting up. His eyes were disciplined not to look upon a woman or to gaze at a passing Emperor with glittering entourage. He combatted temptation by standing in an icy fountain, or rolling in thorn bushes, Wouldn't it be wonderful if we could go out and do the same, for the glory of God and the saving of souls? But we cannot. Francis had a special vocation; he was flooded with graces so that he might live the ideal of self-conquest to the limit. Rather, we must do what he let his brethren do. Felder observes that for his brothers and for his Order itself, his own conduct was not to be directive. At a public Chapter therefore he reprimanded those who exceeded the bounds of prudence in their vigils, their fasting and other practices of penance. He forbade this strictly, and commanded them to treat Brother Body mildly and sensibly. In his private instructions he likewise admonished the brothers frequently to season their severity with prudence and forbearance. "On must treat Brother Body with kindness," he said, "lest a storm of rebellion break out on his

part. One must not give him reason to murmur, that he may not ti of watching and praying devoutly. . .But if he has received sufficie nourishment and still shows signs of rebellion, then may be know th the lazy beast of burden deserves the spur and the idle ass the prod Every sacrifice, he said, must be seasoned with the salt of prudenc not this prudence, however, which is prompted by the flesh, but whi Christ has taught.

One who studies these words of our holy Father will note h sagely he at once restrains imprudent ardor, and at the same ti snatches away any pretext for self-indulgence from the lukewarm. N the extraordinary, but a generous amount of the ordinary is the ch acteristic of Franciscan penance and mortification.

Universal Control

What Chirst and St. Francis look for and expect from us, the fore, are not rigorous penances, which are the special vocation o few, but a universal temperance, a restraint and control on every fro with a gradual increase of generosity according to the growth of gr in us. We will be pleasing to them if we are temperate in the use our eyes, ears, taste, speech, touch, imagination, and in the quest honors and distinctions.

Our eyes are the windows of our mind and imagination to prot the mind from useless, distracting thoughts and our imaginations fr escapes into dream worlds and tempting fantasies, we need to mort our eyes daily in their curious wanderings. Don't ever succumb to t temptation to consider custody of the eyes old-fashioned. It is o of the fundamental disciplines of the religious life.

The ears, like the eyes, are instruments of that pernicious evil curiosity. We must develop control of our hearing, especially on th occasions when we are tempted to strain to hear the latest news gossip.

Taste and eating in general call for constant vigilance. St. Greg places special emphasis on this. "It is impossible," he says, "to gage in the spiritual conflict without previous subjugation of the ap tite." St. Augustine lays down a good norm: "Food is necessary the support of life, but like medicine it should be taken only wh necessary." And so, as St. Bonaventure advises, we should always mortified in the "quantity, quality, and manner of eating."

As for the use of the tongue for speech, St. James has fruit f many meditations in the third chapter of his Epistle. The tongue is small member, but it can do a great amount of damage. But, if w

can control it, we can birdle the whole body. The rules of convent silence which are intended to encourage the spirit of prayer and devotion may well be used also to develop control of the tongue.

The sense of touch emcompasses many things, such as posture, reaction to weather, care for one's health. Tendencies to sloth, too much ease, self-centered preoccupation with our health, must be systematically opposed with acts of temperance, or we will leave a guard down and let concupiscence in to run wild.

Nor should we, in strengthening all the openings through which temptation may enter, overlook that important interior sense, our imagination. This is an important and necessary faculty, but it must be trained. If we don't tie it down, it will carry us hither and yon, leading our heart astray.

Lastly, the habit of curbing our desires for honors and distinctions is actually the virtue of humility, or at least a part of the intricate yet all-important virtue. On this tempering of our desires depends much of our hope for true progress. A heart set on reward and honor soon finds itself short on generosity, the fuel of progress.

You can see now that actually there is not so much one virtue of temperance but a temperance for each of the senses, exterior and interior. Yet each has the same nature and operates according to the same rules, and one can help to develop the other. Concentrate on a strict control of the tongue, and the habit of watchfulness can readily keep us on our guard against inroads of the enemy through the eyes. But a warning must be sounded again. It is possible to concentrate on one to the neglect of the others. The consequence will be that concupiscence will shift its weight to the unguarded sense. Supernatural prudence prompts us therefore to keep increasing this virtue on every front.

Purity of Heart

The prospect of such a many-sided battle according to the norm of St. Thomas, "to give up everything that the body can do without," might appear a bit austere, even a little un-Franciscan. But actually the freedom of heart and joy of spirit that is so characteristically Franciscan flows directly out of this universal, ever-growing temperance. You all know the story of perfect joy in the life of St. Francis. Our holy Father and Brother Leo were slogging through the mud, dripping with rain. And what was it that Francis said was the source of perfect joy in this life? "Above all the graces and gifts of the Holy Spirit, which Christ has given to his friends, is that of *conquering self*." It is by

hope-inspired temperance that this self-conquest is accomplished. Tem erance withholds present satisfaction from our self-centered, self-pe fecting appetites. Hope promises fuller satisfaction, spiritual perfe tion. Temperance corrects and redirects our appetites; hope faste them on heavenly things. Hope with temperance purifies our hear from earthly loves and attachments—so that they may be free to lo God.

It is evident again how the virtues are the school of perfectio preparing us for a fuller living of our vocation as co-lovers of Go with Christ and Mary.

OUR LADY OF THE ASCENSION

Fold your love like hands around the moment.
Keep it for conference with your heart, that exit
Caught on clocks, by dutiful scribes recorded
Less truly than in archives of your soul.

Turn back from His going, be His still-remaning.
Lift the familiar latch on cottage door. . .
Discover His voice in corners, hear His footsteps
Rund down the porches of your thoughts! No Powers

However hoarse with joy, no Dominations
Limp with adoration guess what whispers
Of: "Mother, look!" and "Mother, hurry!"
Glance off the cottage walls in shafts of glory.

How shall your heart keep swinging longer, Mary?
Quickly, quickly, take the sturdy needle
Before your soul crowds through your flesh!—the needle
And stout black thread will save you! Take the sandal

Peter left for mending. After that,
The time is short, with bread to bake for John.

—Sister Mary Francis, P.C.

'FOR THE NIGHT COMETH'

Fr. Regis Marshall, O.F.M.

If "going about our Father's business" is the common vocation of mankind, then the effort expended in this compulsory venture can be rightfully termed our penance. Again, if a perfect waste of time is that lived in mortal sin, then the same moments diligently spend in atonement for all sin are a perfect use of the same. One of the many forms of penance is work. No man is born into this world when work is not born with him. To each is offered the challenge, "work while you have the light of day." Every person is presented with this concomitant opportunity. To none is this denied. For to all is given the light of day. However, this light will eventually grow dim. The descending nocturnal shades will slowly but definitely announce quitting time. This will be in the twilight of our lives, "when day is done and blue shadows fall," that "night when no man can work." Hence the wise old adage, "Carpe diem," could very well be the order of the day still at hand.

Our Franciscan heritage constantly reminds us that we are pilgrims in a strange land. One of the intimates accompanying us on this wearisome but hopeful journey is work. A familiar to all it is at once a blessing but also a mode of punishment. Adding joy to our lives it can likewise stamp our tenure on earth with the label of boredom and monotony. None are exempt from it. Each has been allotted his burden according to the size of his shoulders. We can't escape it! We can abuse it! True wisdom says convert it! Concerning work our holy Father Francis opined, "I labored with my hands and I wish to labor. And I firmly want all the rest of my brothers to labor at work that is honorable." Work is always honorable when performed in the Franciscan spirit, that is, when transformed into acts of penance.

In Paradise it was a pleasure to share this experience with God. Action of some kind was necessary in the Garden of Eden. But then it was action perfected by joy. Through creation man was given the capacity to expand. It was possible to express himself physically. In

working he impressed his personality on objects about him. There is always a joy in positing something of ourselves in others. With clarity of intellect which is in perfect correspondence with the will, Adam tasted of this joy. Some of this joy is still ours to share. In the simple equation ascribed to St. Francis, "it is in giving that we receive." In depositing our personality on things about us, we can reap an abundance of joy even in this life. Did not the Creator, the Divine Worker, impress His ineffable Image on the greatest work of all, the human soul? In giving, does He not also receive? And in receiving gifts fashioned with human hands, cannot God, you might say, take a second look upon creation and still see that it is good?

After the Fall the penalty of difficulty and weariness was added to work. The joy of working was tempered by original sin. Work became the price we pay for existence. Labor became the inexorable law of life. The joy that accompanied work in Paradise was alloyed. Work now had to be performed in an atmosphere of obedience and penance. To obey and to do penance is not the easiest of tasks.

In creation God has allowed His Divine Craftmanship to be known. The producet of His Hand are on exhibit in this beautiful world. The Franciscan revels in looking upon this huge display. The sons and daughters of the Poverello know that to God the Father, the work of creation was more than a hobby. It was really a deep-seated act of love. How Franciscan to scrutinize nature and there discover the wisdom of a beneficent God! How Franciscan to find in this showcase the blue ribbon prize, the gold cup winner, none fairer to behold, God's own holy Mother! "By their works you shall know them." If this be true of creatures how much more true is this concerning the knowledge we have of God through the study of His masterpiece, the Queen of Heaven. The greatest philosophers have found in the works of God rungs as of a ladder reaching to His existence. St. Paul, a no mean philosopher himself, emphatically stated that God can be known from the things which He has made.

For saintly Francis the world was a gift shop. The items on display were mementoes, souvenirs from his Heavenly Father. This world was a gigantic postcard with a return address on it. Direction and purpose in life were its hallamrk. On the other hand, for the atheist, if there be such an anomaly, the world is a fenced-in workshop where one toils under the closed shop system. Mencken, who was of this mold, once said, "I go on working for the same reason that a hen goes on laying eggs." All purpose in creation has been withdrawn. If there be

any motivation it is sterile and shallow. Our co-creative activity becomes senseless. The sweat of our brow is purely a physiological reaction. Life is without rhythm. All romance is gone. The thrill of challenge is removed. The love that prompted God the Great Worker has been reduced to a determinism or at the most to a deism. The example of the Holy Mother of God, who made housecleaning so pleasing not only for God but also to God, is now merely a game of playing house. The toils of St. Joseph, the Worker, who had as his apprentice none less than the Son of God, have become nothing but calculated calisthenics. Mencken may have lowered his dignity to that of a hen but his greatest barnyard folly was to eject Divine destiny from life and work. To be of value a thing must have something of the spiritual in it. The real value of work, its potential, consists in permitting us to "lay up treasures in Heaven." In laboring we can be "working out our salvation" here on earth while we have the light of day. And for Franciscans this entails coupling the ministry of Martha with Mary's work of contemplation.

By committing us to work, God allows us to imitate Him. Fashioned after the likeness of our Creator the work that we now do assume a proportionate dignity. This is the basis of that wholesome pride which should be attached to work. Here is the foundation of that affection and even the tenderness of the true craftsman for the finished product. Our intellect and will are great powerhouses. They are the reservoirs where the masterplans and blueprints are formulated. Because of our destiny, work properly performed has a price tag for eternity. God always pays a just wage. However, it is we who evaluate the worth of a day's work. In the pursuit for eternal life there are no bargain sales. "Unless you do penance, you shall all likewise perish." Work, then, we must while we have the light of day. The law of life demands it. Exemption thereform will come only with the approach of night. St. Paul reminded his hearers that he supported himself. He was aware that there would come a time when our wares will also be on display. This will be the moment when "every man's work shall be made manifest."

The dignity of labor is happily typified in St. Joseph, the Worker. Perhaps the finest tribute ever rendered to this universal patron was given on the day when Christ was mockingly accused of being only a carpenter's son. What an elevation this homely trade received! An omnipotent God working under the direction of one of His creatures! From this moment on work assumes a new dignity. If St. Francis

could look upon the world as a huge sacramental, then the work penitentially performed in this life can be considered as an oblation to God. Every sincere worker is then a sort of high priest. Yes, man has the capacity to cup his calloused hands in the form of a paten and to lift his mental and physical efforts on high in a heartfelt Suscipe.

Among the Jews every man was expected to know and to practise some trade. A review of the lives of the Apostles and disciples of Christ will bear this out. Because Peter and Andrew mended their nets so well, they became the fishers of men that they were. Because St. Matthew practised not only the letter but also the spirit of the law, he became the great dispenser of God's laws that he was. And finally, because St. Luke brought comfort to the afflicted, he became the doctor of the sick soul that he was. These great co-workers with Christ knew so well the price and reward of labor. They converted the silvery beads of the sweat of their brow into the golden gems of a crown that has since graced the head of many a martyr and saint.

Our attitude towards work should be one of reverence. It is in the spirit of gratitude that we accept a God-given task. Work that is done out of obedience and not according to our moods is very profitable. It is of such an attitude that true joy is born. Our times have lost the exquisite joy of the old craftsman puttering about his shop, putting things in order in a leisurely manner, giving him time to think, dream, and plan. Pragmatism has churned up in its restless and valueless wake so much wasted, undedicated effort. Indeed there is industry, but who is more industrious than the Evil One? Like a roaring lion, motivated by hatred, he is daily expending his satanical energy, preying on the slothful soul. The lack of reverence for work begets the "what is in it for me" disposition. The proper outlook on work can be found in the words found in the Communion of the Mass, "What can I render to God for all that He has rendered unto me?"

A person translates himself in the work that he does. No amount of piety in leisure hours can compensate for slipshod effort on the job. It is good for us to feel the weariness of labor. This can be a healthy reminder of our position after the Fall. It can also serve as a spur, pricking our conscience, making us cognizant of the Passion, one of the greatest works ever accomplished. Quitting time was never so effectually announced as from the Cross when Christ gasped, "It is finished." Never was recognition of a job well done so much in order. "Well done good, and faithful Master!" When we perspire let it recall the bloody sweat. If there are blisters, know that Sacred Hands were pierced with nails.

Should our bones ache, be mindful that others also died beneath the chaffing weight of a cumbersome cross.

There is nothing like watching a holy monk preoccupied with his work. A spirit of dedication surrounds his work which is broken only by the silence which diffuses it. An aura of spiritual transformation encompasses his bench. The magnificent cathedrals of the Middle Ages are examples of such dedicated effort. Seldom have mute monuments spoken so articulately. Work that is prayer is something to behold!

We are not meant to be slaves of labor. We are servants of God only. But there must be seen in a day's work the inherent power of discipline. A calloused hand can be the means for attaining a firmer grip on a weakened will. Like iron that must be softened before it becomes malleable, a mind exhausted and fatigued from earnest endeavor can mold character. The satisfaction acquired from such fruitful effort comes not from the gain but the manner in which it was effected. It will add flavor to life. In seasoning our lives it will also make us honest with ourseles in admitting that "neither he who plants is anything nor he who waters, but God who gives the increase."

The most dangerous of the capital vices is sloth. It stifles the spiritual life. To be unemployed by man and self is dangerously close to being employed by Satan. King David fell not when he was leading armies, winning battles for God. Succumbing to idleness, he lost that joy that attends any warfare in behalf of the Almighty. Idleness is indeed the devil's workshop, a den well outfitted with insidious tools of every shape and size. Solomon too was happy when preoccupied with building the towering temple. Through slothful dissipation he allowed himself to degenerate into a state of effeminacy. Idleness is the mother of vices, discouragement, and spiritual discomfort. Hesiod wrote, "Work is no disgrace; it is idleness which is a disgrace."

Father Philotheus Boehner in one of his penetrating Spiritual Conferences has bequeathed to us some excellent thoughts on the most venemous enemies of religious life, sloth or accidia. Sloth is the barren, unproductive acre, the graveyard of many a good and wholesome intention. St. Bonaventure called it the "cess-pool of all evils, the source of evil suspicions, of blasphemous thoughts, of malicious detraction". Sloth is not as spectacular as the other vices since it does not cause the scandal or merit the censure of the more obvious vices as anger, gluttony or lust. This is why it is more dangerous. It gives one the feeling of security in his torpor. Of all the vices it is the only one which nauseates God. "Because thou art neither lukewarm and neither

cold nor hot, I will begin to vomit thee out of my mouth." Sloth can make of a religious a lazy and dissolute entity without any deeper motivation than Mencken's hen. Sad and melancholy, the victim of utter boredom, he can become the inert clay on the potters' wheel of Satan. Conversely the joy that results from dedicated work puts to flight the Morose One. He spits out his deadly poison in vain. Earnestly going about "those things which please the Heavenly Father," filled with a holy mirth, such a religious is already tasting some of that peace which the world cannot give.

A man broken in body, living his life on a pallet of pain, may be a failure according to the standards of the doctor. An illiterate peasant may be a boor to the educator. And an ordinary laborer may appear to be a slave to the industrialist. However, if the sick man accepts his cross, he buys back his health. If the illiterate uses what mental capacity he possesses to praise and worship God, he is of the wise. Finally, if the laborer sanctifies his work, converts it into penance, he is building cathedrals and raising monuments which have as their Architect, the Master Worker Himself.

Thomas Edison was one day asked to say a word or two to a child, something that the lad might remember as coming from a great inventor. "My boy," said Edison, "don't keep your eye on the clock." Clock watchers seem to live for the proximate moment. In this they resembly the pragmatist. This is a nearsighted vision. Christian labor should be measured with the yardstick of eternity, by the clock which indicates no time. The talents we have, and they are so diverse, must be exploited for the glory of the Order and for the love of God. The patterns and blueprints of sanctity are many. Hands to the plow, it is we who decide its degree. There are no retirement nor pension plans on this score. We must press ever onward, work while we have the light of day, "for the night cometh when no man can work." There is always room for improvement. Into a bushel of nuts one can pour in addition many meaures of oil. According to the Franciscan ideal it must be work that does not "extinguish the spirit of holy prayer and devotion." In the spirit of the Little Flower of Jesus, the least things must be done as if they were the greatest, the ordinary, extraordinarily.

An atmosphere of oblation should pervade all our works. May I quote the ever so beautiful Sursum Corda of Henry Suso. To me it sounds so Franciscan. Without much effort I can conceive it as coming from the lips of our holy Father Francis. What a salutary reminder

that even as we bend our backs in labor we can yet lift up our hearts:

"I place before my inward eyes myself with all that I am, my body, soul and all my powers—and I gather round me all the creatures which God ever created in heaven, on earth, and in all the elements, each one severally with its name, whether birds of the air, beasts of the forest, fishes of the water, leaves and grass of the earth, or the innumerable sands of the sea, and to these I add all the little specks of dust which dance in the sunbeams, with all the little drops of water which ever fell or are falling from dew, snow, or rain, and I wish that each of these had a sweetly-sounding stringed instrument, fashioned from my heart's inmost blood, striking on which they might each send up to our dear and gentle God a new and lofty strain of praise for ever and ever. And then the loving arms of my soul stretch out and extend themselves towards the innumerable multitude of all creatures, and my intention is, just as a free and blithesome leader of a choir stirs up the singers of his company, even so to turn them all to good account by inciting them to sing joyously, and to offer up their hearts to God."

Living in a secular moment in the history of our country it might be too much to presume and to pray that one day over the entrance of every shop, suspended over every work-bench, engraved on every tool-box will be found words similar to those of St. Augustine, "Where there is love, there is no labor, and if labor, then the labor itself is loved."

For Franciscans, cheerful about their work "that is honorable," this day is already at hand!

✠

St. Clare, The Flowering of The Franciscan Ideal

Sr. M. Ritella, O.S.F

It has often been said, and aptly elaborated on by Father Ignatiu Brady[1] and others, that whenever God inspires His servants to laund a project for the spread of His kingdom, He employs a woman to ai in its accomplishment. Thus, to lend fire and fervor to the new-bor faith of the catechumens of early Christianity He used a Perpetua; t end the prolonged exile of the Popes in what was known as the "Baby lonian Captivity of the Church" He singled out a Catherine of Siena; t plant in the hearts of His little ones of our own land the seeds of knowledge and love for Him, He chose a Mother Seton. Without doubt, in the designs of God, St. Clare was destined to be the livin exponent of the pure Franciscan ideal, for as Cuthbert[2] maintain never during the course of her life did she waver nor was she uncer tain to it.

If one agrees with the Dominican, Father Henry, that "the wo mans' role . . . is to bring her cooperation, with its marvelous power to bear on this matter of the 'doing' of the Word" and that while "man sows the Word externally, the woman knows the art of making it grow internally in a way that is easily recognized by those who have experienced it,"[3] the role of St. Clare in the spread of Franciscanism is readily grasped. For it was she, who better than anyone else in the world, and almost better than himself (asserts Englebert[4]), realized the ideal of the Poverello. Francis had shown Clare the way to the complete imitation of the Gospel Christ; Clare with all her capacity for sacrifice allowed herself to be led along that way and to attain thereon the heights of an heroic spirituality.

[1]Ignatius Brady, OFM, "Our Monthly Conference: The Little Plant of St. Francis," *The Cord, IIII* (January, 1953), 1.
[2]Father Cuthbert, O.S.F.C., *Life of St. Francis of Assisi,* (New York: Longmans, Green and Co., 1914), p. 175.
[3]A.M. Henry, O.P., "The Obedience of Women," *Obedience,* (London: Blackfriars Publications, 1953), p. 114.
[4]Omer Englebert, *Saint Francis of Assisi,* (London: Burns Oates, 1950), p. 139

The extent to which Clare patterned St. Francis is poignantly presented by Englebert:

> Never was there union more intimate and harmonious than that between St. Clare and St. Francis; never were two souls in more perfect accord in their way of envisaging the things of earth and heaven. One asks oneself sometimes which copied the other, and one is faced by a sort of spiritual consanguinity, so alike were their views and their impulses. The ideal of the Little Poor Man ever maintained itself in that filial heart, which kept unaltered and unblurred the lovliest inspirations, as in a clear mirror. . .[5]

The "spiritual consanguinity" to which the author refers caused Clare to fashion San Damiano after the Portiuncola; it was there that the flower of Franciscanism—as Jorgensen[6] terms the Poor Clares' life of prayer and labor, of poverty and joy—unfolded itself. It was first by Clare herself, then at San Damiano, and thereafter at the establishments dominated by Clare's spirit, that the Franciscan ideal, as expressed and lived by Francis himself, was put into sound practice. Jorgensen confirmed that point when he wrote:

> While men sometimes must be satisfied to represent theory, practice, often outside of all theory, is the vocation of woman. No one ever realizes, more fully a man's ideal than a woman, once she is possessed by it. . . if one wishes to see the Franciscan life in a form free from all enforced additions and unfavorable foreign influences, one must above all others turn to his great female disciple, St. Clare of Assisi.[7]

The fact, then, that St. Clare shared admirably and heroically in giving practical expression to the Franciscan ideal in all its prime purity, is beyond question. It remains rather to show in what particular respects she mirrored St. Francis in her life and in the life she proposed for acceptance by her Sisters.

Clares' imitation of Chirst, as was that of Francis, was complete and thorough. Anyone who has studied the bull of her canonization is convinced of that. In it she is said to have been:

> . . . the foremost among the poor, the leader of the humble, the mistress of the continent, the abbess of the penitent; . . . ever vigilant in duty, prompt in the performance of her office, cautious in exhorting, unfailing in teaching; in correcting she was moderate, temperate in ordering, admirably compassionate, discreet in keeping silence, prudent in speech. . . more desirous to obey than to command, more anxious to honor others,

[5]*Ibid,* pp. 147-148.
[6]Johannes Jorgensen, *St. Francis of Assisi,* (New York: Longmans, Green and Co., 1912), p. 129.
[7]*Ibid.,* p. 122.

than to be honored herself. . . a vessel of humility, a tower of chastity, a flame of charity, a maker of peace. . .[8]

From such an enumeration of high praise it is difficult to re strict oneself to any one phase of Clare's imitation of Christ; indee her life was such a total conformity to that of Christ that it almo defies categories. However, for present purposes it seems better t stress only a few of the ways in which Clare was a "mirror of Franci as he was of Christ, and to discuss those with a view of gaining deeper appreciation of this valiant woman and a more absorbing lov and desire for all that is truly Franciscan.

The Most Reverend Augustine Sepinski, O.F.M., in his encyclica on St. Clare states: "To imitate the Crucified and to follow in th steps of her Father Francis was her task. She was deeply anxious le she lose her privilege of poverty, and she was devoted to the Blesse Eucharist. . ."[9] Gemelli's text resembles the latter: "The Franciscan devotion for Jesus Chirst as a child, on the cross, and in the Euchar ist, and for Our Blessed Lady, was so intense in the case of St. Clar as to produce ectasy and miracles."[10] Portions of the above texts wi serve as "leads" for discussion here.

Both Francis and Clare realized that the lessons for imitatio found in the Gospel were never meant to form a comfortable doc trine. Still more did they realize that the suffering and dying Christ as found therein, would present a stumbling block for many. It is a Wicks points out when he speaks of those who would follow Francis: "Men will share his songs who will not make his sacrifice; and wil chant his roundelays who will not cry for mercy at the foot of th Cross."[11] For both Francis and Clare the knowledg, love, and copy ing of the poor crucified Christ constituted the epitome of all thei spirituality, and with the magnanimity of surrender that was theirs the Crucified Christ became the magnificent obsession of each. I Francis the love of Christ Jesus Crucified so obsessed his heart an pervaded his soul like the fragrance of a bundle of myrrh, that he

[8]Nesta De Robeck, "The Bull of Canonization of the Virgin St. Clare," *St. Clare of Assisi*, (Milwaukee: The Bruce Publishing Company, 1951), pp. 233-234.

[9]Augustine Sepinski, OFM, "Encyclical Letter on St. Clare," *The Cord*: III (December, 1953), 348.

[10]Agostino Gemelli, OFM, *The Franciscan Message to the World*, (London: Burns Oates and Washbourne Ltd., 1934), p. 72.

[11]Sidney F. Wicks, *The Friends of St. Francis*, (Chicago: Franciscan Herald Press, 1952), p. 40.

desired, by the intense fire of his love, to merge entirely into Him.[12] Such a love had been enkindled by his two early visions of Christ crucified. St. Bonaventure and Celano both told of the effects of those two visions: the memory of Christ's Passion was so impressed on his heart and he was so penetrated with compassion for the Crucified that he wept at the very thought of the Cross.

In Clare one meets the clear reflection of this devotion to the Crucified Savior. The extent and practicality of her love for the Suffering Christ is brought out beautifully by Celano, the surest guide for the life of St. Clare:

> Deep and full of tenderness was her lament over the Passion of the Lord. His holy wounds were for her at times a source of sorrowful affections, at others a reason to flee sweeter joys. The tears of the suffering Christ inebriated her, and her memory often recalled to her Him whom love had impressed so deeply on her heart. She taught the novices to bewail Christ Crucified, and what she thus taught by word she exemplified in her actions. For often when she was exhorting them in secret to these things, she would give way to tears before she began to speak. During the Day-Hours of Sext and None she was usually filled with greater sorrow ,that she might be immolated as a victim with her sacrificed Lord. . . To feed her mind unceasingly on the delights of the Crucified, she would frequently recite with great attention a prayer on the Five Wounds of Our Lord. She learned the Office of the Cross as Francis, the lover of the Cross, had composed it, and prayed it often with like affection. As a secret reminder of the Savior's wounds, she girded her flesh with a little cord with thirteen knots.[13]

Celano's account of Clare's manifest devotion to the Passion is proof enough that she felt that the perfect response to her call of following Christ had to lead her inevitably to crucifixion. To properly repay the total self-annihilation of His sacrifice, she desired to become a sacrificial victim. Thus, her very life, with its constant mortification and penance, bore witness to the degree to which she attained that desire.

With devotion to the Passion as the formative power of her spiritual life and sincere meditation on the Passion as the characteristic element of her mystical doctrine,[14] it is not surprising that an affectionate respect for the sign of the cross should be found in Clare. De Robeck claims that for her ,"the sign of the cross became something life-giving

[12]Otto Karrer, ed., *St. Francis of Assisi, The Legends and Lauds*, (New York: Sheed and Ward, 1948), p. 164.

[13]Ignatius Brady, OFM, and Sister M. Frances, SMIC, Editors, *Legend and Writings of St. Clare*, (St. Bonaventure: The Franciscan Institute, 1953), pp. 39-40.

[14]*Ibid.*, p. 150.

that transported her ever more deeply into the mystery of the love o Christ."[15] The Sign of the Cross was for Clare, "the sign of life an healing; it was the sign of joy and unspeakable delight, for on th Cross was consummated her mystical union with the Great King."[16]

This sign of the cross was indeed a sign of healing for Clare, an this in more than one sense. Using it she won miracles for her Siste and for those who begged her help and blessing. The entire cause her canonization is interspersed with instances where Clares' makin the sign of the cross during her lifetime wrought marvelous cur for mind and body.[17] Such wonders can only be ascribed to the r wards of the Suffering Christ to one who was aflame with love for Hi

Closely associated with her intense following of Christ who h so divested Himself of all on the Cross was Clare's love for t poor Christ. Here again she mirrors Francis who, in the mind Chesterton, "plunged after poverty as men have dug madly for gold." Perantoni recalls the place poverty held in Francis' life:

> Poverty was the lady of his desires as far back as when, not yet recognizing her clearly at the outset of his conversion, he drove his teasing comrades far back from him with the words: 'Yes, I am going to take a nobler and more beautiful bride than you have ever seen, one to excell the rest in from and surpass them all in wit.' He took her to his embrace in troth unbreakable, weaving that holy, lovely exchange with her—the SACRUM COMMERCIUM. On the point of death, too, he plighted himself to her when he had himself laid bare on the bare floor, leaving her at last to his children as a most wealthy heritage.[19]

It was this evangelical pearl of poverty that Clare also soug after, and when she had found it, clung to it with the tenacity comm to her. Like Francis she was firmly wedded to the poverty of Chri as Francis declared to the friars, so did Clare repeat to her daug ters, that the community would remain in its primitive fervor a would be pleasing to God in the same measure as it was fortified holy poverty. Clare was very definite as to the ideal poverty she h vowed. She looked upon it, as Father Mark Stier mentions, "as t door which gave her entrance into the city of all other virtues.

[15]De Robeck, *op. cit.*, p. 92.

[16]Brady and Sister M. Frances, *op. cit.*, p. 151.

[17]De Robeck, *op. cit.*, pp. 179-230.

[18]Gilbert K. Chesterton, *St. Francis of Assisi*, (New York: George H. Doran Co pany, 1924), p. 119.

[19]Pacific M. Perantoni, OFM, *Franciscan Spirituality*, (Chicago: Franciscan Hera Press, 1950), p. 16.

as a golden lock with which she could shut out from her heart the dust of earthly things."[20]

As with all else, Clare carried her esteem for poverty into action. When the question of a name for her Order arose, she asked Innocent III that her Sisters and she might be called after poverty. Celano[21] wrote that to insure the observance of the poverty which Francis had inspired in her, she begged the Pope for the "Privilege of Poverty," certainly a unique request in that day. For the greater part of her life at San Damiano she endured a constant struggle to be allowed to live the life of Gospel poverty. That struggle ended only on her deathbed. Perfect poverty according to the Gospel and the example of Francis was uppermost in all her strivings. How intimately she connected the practice of poverty with the Gospel life is verified by her reply to the Roman Pontiff recorded by Celano:

> . . . But when he (that is, Pope Gregory) sought to persuade her because of the conditions of the times and the dangers of the age to consent to some possessions he himself generously offered, she wholeheartedly resisted and refused to agree. When the Pontiff answered: "If you fear for your vow we release you from it," she replied: 'Holy Father, never do I wish to be released in any way from the following of Christ.'[22]

It is plain from passages Clare included in her Rule that she was conscious of the exhortations of Francis regarding the ideal of poverty and the Poor Christ. In Chapter VI she mentions:

> And that we and those who were to come after us might never fall away from the highest poverty which we had chosen, shortly before his death he (St. Francis) again wrote to us his last will, saying: 'I, little Brother Francis, wish to follow the life and poverty of Our Lord Jesus Christ most high, and of His most holy Mother, and to persevere therein until the end. And I beseech you, my ladies, and counsel you always to live in this most high form of life and poverty. And guard well, lest by the teaching or counsel of anyone you ever in any way depart from it.'[23]

The testament of St. Clare, too, shows forcibly that a life of poverty according to the Gospel was her goal. In it there are frequent allusions to poverty: ". . . especially that we should persevere always in holy poverty. . . Therefore we have bound ourselves again and again to our Lady most holy Poverty. . . . as I have ever been zealous and careful to observe and have others observe the holy poverty. . . and

[20]Mark Stier, OFMCap., *Franciscan Life in Christ*, (Paterson: St. Anthony Guild Press, 1953), p. 60.

[21]Brady and Sister M. Frances, *op. cit.*, p. 28.

[22]*Ibid.*, p. 29.

[23]*Ibid*, p. 74.

ove all to observe most holy poverty in a more perfect way. . ."[24]
ch repetitions are indication that where Clare's treasure was, namely
nformity to the life of the poor Christ, there were her heart an
nd also. These indications are confirmed by Clares' letters, partic
arly by that addressed to Agnes of Prague, in which Clare extols th
aises of poverty:

> O blessed poverty! to those who love and embrace her she bestows eternal riches. O holy poverty! to those who possess and desire her God promises the kingdom of heaven and in truth bestows eternal glory and the blessed life. O poverty beloved of God! whom the Lord Jesus Christ, Who ruled and now rules heaven and earth, Who spoke and things were made (Ps. 32, 9), deigned to embrace so completely.[25]

The message of Clare to Agnes of Bohemia is another referen
the exact observance of poverty and a clue to her own esteem f
Regarding it, Englebert has written: "These accents (Clare's wor
poverty) are less new and sublime than those of the Poverello an
are certainly has not spoken as St. Francis did of Poverty, but o
n say that she did not love it less than he and that she strove
did to be faithful to it."[26]

One can readily accept the words of Loccatelli's standard *Li*
St. Clare:

> I do not believe, my reader, that any miser has ever toiled all his life to accumulate treasure as our Holy Mother toiled to acquire poverty; nor that he regretted so much at the point of death to be obliged to leave his wealth, as she exulted in being divested bare of everything.[27]

Truly the plaque that hangs on the convent of San Damiano
This is the home of the poor"—tells the story of what went on
at cloister, "the story of an heroic life, inspired by the love of
preme idea: the poverty of the Gospel."[28]

As St. Clare shared in Francis' ideals and efforts to lead a cru
ed and poor life in the spirit of the Gospel, so she made, as he d
e Eucharistic Christ the mainstay of her life. For this, too, wa
sson she learned from her Father Francis. Felder says that "Fran
stered the devotion to the Eucharist as no saint before him. It w

Ibid., pp. 82-85.
Ibid., p. 89.
Englebert, *op. cit.*, p. 150.
Author of "The Enclosed Nun," editor, *St. Clare and Her Order*, (London: M
d Boon, Ltd., 1912), p. 50.
Franciscan Clerics, *The Family of St. Francis*, (San Luis Rey: Studies in Fra
can Idealism, 1947), p. 34.

the devotion, not *one* of the devotions of the Seraphic Saint."[29] That devotedness urged Francis to communicate often. It impelled him to seek out and repair dilapidated churches. It inspired in him a deep reverence for the priesthood, a reverence he showed toward all priests, even those unworthy. It enkindled in Him an intense devotion for anything and everything that bore even the slightest connection with the Eucharist. Of the latter Brother Leo remarks: ". . . and (Francis) preached to them (the assembled priests) of the salvation of souls, and especially that they should be careful to keep clean the churches and altars, and all things which pertained to the celebration of the divine mysteries."[30] Moreover, Francis frequently admonished his own brothers to be shining examples unto all men in their glowing love for the Eucharistic Christ. Those admonitions were outgrowths of his own faith in the Blessed Sacrament. Felder maintains that:

> . . . The faith of Francis beholds behind the crystal of the monstrance, on the linen of the altar, and on the tongue of the communicant, the hands and feet, the eyes and mouth ,the flowing blood and throbbing heart, the majestic personality and the saving grace of Him who once walked the fields of Galilee and Judea, and to whom he himself had sworn allegiance as a knight of the cross. . .[31]

In such "beholding" did Clare, too, receive the courage and strength to grow spiritually as Francis' "little plant." The statement of Father Sepinski bears out that point: "Clare's life is truly striking. But there is one virtue in particular which completes and makes all the others one; it is the fresh and unfailing fountain from which she drew all her many graces and gifts: her devotion to the Blessed Sacrament."[32]

Celano, in his legend on St. Clare, includes manifestations of her devotion for this sacrament of divine love. He says:

> How great was the devotion of the Blessed Clare to the Sacrament of the Altar is shown by its results. For during the severe illness which confined her to bed, she had herself raised up and supported by props, and sitting thus she would spin the finest linens. From these she made more than fifty sets of corporals and enclosed them in silken or purple cases, and then had them sent to the different churches of the plains and mountains of Assisi.[33]

Hilarion Felder, OFMCap., *The Ideals of St. Francis of Assisi*, (New York: Ben
iger Brothers, 1925), p. 11.
Brother Leo, *The Mirror of Perfection*, Everyman's Library, No. 485, (New
ork: E. P. Dutton and Co., Inc., 1947), P. 228.
Felder, *op. cit.*, p. 44.
Sepinski, *op. cit.*, p. 352.
Brady and Sister M. Frances, *op. cit.*, pp. 38-39.

Celano[34] also relates the incident of the onrush of the bloo thirsty Saracens into the confines of San Damiano and into the Po Clares' cloister. In fear and trembling the Sisters rushed to th Mother for help. Clare, though sick, was fearless, and placed her in the doorway facing the enemy. There, with the ivory-bound sil casket containing the Body of the Holy of Holies in front of her, prostrated herself in prayer. The Eucharist, prayer, and Clare maste the situation. The invaders were quickly routed.

Nesta De Robeck, in her biography of St. Clare, cites another Celano's accounts of Clare and the Eucharist:

> . . .when Clare came to Holy Communion she wept hot tears of love, and was filled with the utmost awe and reverence towards the Lord of Heaven and earth who thus abased Himself. She cried so much that it seemed as though her heart was being poured out. For her the thought of the consecrated Host was as awe-inspiring as that of God the Creator of all things. . .[35]

Clares' own words, included in the cause of her canonization, veal her deep love and respect for the Eucharist: "O my daugh thank the Lord God for me, because all the heavens and earth ca suffice to praise God for me since today I have received Him in Blessed Sacrament and have also seen His Vicar."[36] It is further lated by one of the witnesses to her cause:

> . . . when the Sisters thought Saint Clare to be near death the priest brought her the Communion of the Body of Our Lord Jesus Christ, and at that moment the witness saw a wonderful light over the head of the Lady Clare, and the Host appeared to her transformed into a most beautiful little Child. And after the blessed Mother had received It with her habitual great devotion and many tears she said these words: 'All the heavens and earth could not worthily praise our Lord God for what He has granted me this day.'[37]

One need not press the point to infer that her devotion to Holy Eucharist led Clare to live a eucharistic life, a life that sh none of that want of generosity which results in hesitation or

[34]*Ibid.*, p. 34.

[35]De Robeck, *op. cit.*, p. 95.

[36]*Ibid.*, p. 196

[37]*Ibid.*, p. 212.

[37]*Ibid.*, p. 212 .

treat before the austerity of the following of Christ.[38] With the Eucharist as the sun of her spiritual life she was able to grasp the warmth and spirit and gather the stamina of the Poverello in his imitation of the Gospel Christ.

Through her total dedication to the pursuit of this evangelical perfection—dominated, as it was, by her conformity to the suffering, poor, and Eucharistic Christ,—Clare came to be regarded by Francis and the brethren, "not as a disciple of the fraternity but as one set by God to witnes to them the truth and sanctity of their vocation."[39] Truly she was for the Portiuncola itself, and for the world at large, a most excellent emulator of Blessed Francis and the very flowering of his ideal.

[38]A. Motte, O.P., "The Obligation to Follow a Vocation," *Vocation*, (London: Blackfriars Publications, 1952), p. 33.

[39]Cuthbert, *op. cit.*, p. 162.

ASCENT

"In order to come to union with the wisdom of God, the soul has to proceed rather by unknowing than by knowing." —St. John of the Cross.

God:
Unknow the mind
that it know Thee.
Unday the night
that all the shimmering
pathways of my thought may be
but darkness in the light
and light to all the dark.
Drouth this, my fertile land,
But rain the desert yet. . .
then may I take Thy hand
and, learning Thee,
forget.

—Sister M. Florian, O.S.F.

The Franciscan Vocation In the Modern Wor

Fr. Cajetan Esser, O.F

RETROSPECT AND SUMMARY

"The Rule (Francis was wont to say) is the book of life, the hop salvation, the marrow of the Gospel, the way of perfection, the of paradise, the pledge of an eternal covenant" (II Cel. 208).

"Every kingdom divided against itself is brought to desolati and house will fall upon house" (Lk. 11, 17).

More than any other, this judgment of Christ describes the ation of mankind today. For centuries, especially since the b of Humanism and the Renaissance, western man has sought to b a kingdom in which man and not God would be the measure of things. In every phase of human life and action, the human, w belongs to man, has occupied the central place, while the div whatever is of God, if it has not been completely abandoned, has b made to serve the desires of man. In retrospect, we can only say t such a displacement of the proper center of the universe and of m thought has worsened with the passing of time. Incapable of subdu the passions of man, it has let them grow unrestrained to produce unhappy fruits of rampant greed and lust for power in which S Paul rightly saw the root of all evils (I Tim. 6, 3-10). Through gr man seeks to have this world's goods for himself alone, while thro the desire for power he would lord it over others that they n serve him. The rights of God, to whom all persons and things bel are entirely forgotten, while the glory of God for which creatio a whole and man in particular were called into being is made c pletely void.

If man is now the center of this brave new world, its end i longer the honor and glory of God but the glorification of man. W is this but the senseless effort to repeat the mistake of our

Note: This is a "Retrospect and Summary" offered by Fr. Cajetan Esser, at the of *The Marrow of the Gospel*, portions of which have already appeared in Cord. The translation is made by *Fr. Ignatius Brady, O.F.M.*

parents, who sought to "be like God, knowing good and evil" (Gen. 3, 5)? But whenever man supplants God and makes himself the center, egoism soon rears its evil head, to claim all for itself. Not without reason does Holy Scripture pass over other details after the Fall, to narrate immediately the fratricide of Cain (Gen. 4, 1-8), to make it clear that when man is no longer the child of God, he cannot be brother to his fellow-man. As soon, then, as the glory of God gives way to the glorification of man, self-love poisons and destroys the relation of man to man. When man ceases to have fellowship with God, true brotherliness disappears, and "a man's enemies are those of his own household" (Mt. 10, 36).

All this is alarmingly true of the world today, for discord and disunity are, despite the U.N. and all efforts to the contrary, the mark of our God-forgetting and God-less age. Enmity between nations is matched and fanned into lasting hatred by the excessive nationalism that rules within. Yet even this is but an apparent unity, since class-conflict, social divisions, distinctions based on race or creed give outward evidence of a deep-seated division within, as each seeks to gain or maintain his own selfish and self-centered "rights," perhaps by intimidation and violence. Even in families the ties of love are relaxed or torn apart, and the spirit of mutual affection and helpfulness is lost sight of. With deep concern we must go so far as to admit that this disintegration has invaded even the community of the faithful. No longer is their assembly that of the people of God, the family of our Father in heaven, but a loose gathering of individuals, who have come together indeed in the same house of God, not to worship as a Body but each for himself, while they are interested in the Church only insofar as they may obtain from her something for their personal salvation.

Such a development has affected not only society as such, but reaches down into the life of the individual. Its logical consequence has been to turn man entirely upon himself and to blind him to all save his own interests. Toward God he has closed and hardened his heart. Toward men and things he has an eye only for their value to himself. They have lost their dignity and worth as creatures and reflections of God.

How right was Saint Augustine when he described "the love of self even to the contempt of God" (amor sui usque ad contemptum Dei) as the root of the earthly city, the world without God. This love of self even to the contempt of God has two unmistakable signs by which it betrays itself: greed for this world's goods and an equal greed

for power and honor; and to these all the evils of a purely tempor and earthly "city" can be traced.

The kingdom of this world, in which man attempts to make hi self the center, is particularly vulnerable to attacks and invasion by t prince of darkness. Even as he deluded the first man and woman, has not ceased to mislead men to the God-less use of things. Th tutored, man no longer seeks to use and to possess things in the ord which God established, but in the order dictated by his own perve will. From this it is but a logical step to the complete overthrow all God-given values and the creation of an entirely new order the of—which is not new, for it is the order of the evil one himself. thus witness the birth of a complete secularization of all phases human life, which is nothing less than a complete surrender to t enemy, for "he who is not with me is against me" (Mt. 12, 30). Whe man is led by the spirit of self alone, he has fallen into the kingdo of Satan and has lost the kingdom of God; for those "who do su things will not attain the kingdom of God" (cf. Gal. 5, 16-21).

II.

In an unwholesome "perversion" man has become the enemy God through his desire to glorify himself. Much as he has suffere in consequence under the "works of the flesh," the fruits of his ow error, he can never "convert" himself to his original state. God h therefore in his boundless mercy sent his only Son that he mig raise mankind from its misery and restore it to the kingdom of Go unto the glory of his Father. This "conversion" Christ has acco plished for all in his saving Passion and Death, that in him we mig be turned once more to God and render him love and obedienc "thus the Christ should suffer and should rise again from the de on the third day; and repentance and remission of sins should preached in his name to all the nations" (Lk. 24, 46-47). He the fore began his work with the summons: "The time is fulfilled, and t kingdom of God is at hand. Repent and believe in the Gospel" (M 1, 15). "To repent," to do penance, to change mind and heart, h since been the inescapable requisite for man to enter the kingdom God.

This conversion of mind and heart, whereby one's whole li is corrected and directed toward God, is possible only to the degre that man comes to share in the redemption of Christ and that re demptive work becomes effective in his life.

If the "love of self even to the contempt of God" has produced

the earthly city, it is the "love of God even to the contempt of self" (amor Dei usque ad contemptum sui) that creates the City of God. This love for God even to contempt of self is the central mystery of the whole earthly life and work of Christ. As the love of self even to the contempt of God manifests itself primarily and most clearly in the lust for possessions and for power, so is the love of God even to contempt of self visible in Christ most clearly in his poverty and humility: "Christ Jesus. . . though he was by nature God, did not consider being equal to God a thing to be clung to, but emptied himself, taking the nature of a slave and being made like unto men. And appearing in the form of man, he humbled himself, becoming obedient to death, even to death on a cross. Therefore God also has exalted him and bestowed upon him the name that is above every name, so that at the name of Jesus every knee should bend of those in heaven, on earth and under the earth, and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father" (Phil. 2, 6-11).

These words of Saint Paul reveal that the "Kenosis," the emptying, of our Savior is the means of glorifying the Father, the way to the kingdom of God, in which all through and in his Name acknowledge the glory of the Father. Our duty, as men redeemed by Christ and possessed of his grace, is indicated in the previous words of the Apostle: "Have this mind in you, which was also in Christ Jesus" (Phil. 2, 5). The gospel "Metanoia," to "do penance" in a complete change of outlook, thus means essentially that the citizen of the kingdom of God must put on "the mind of Christ" (I Cor. 2, 16) and "become conformed to the image" of Christ (Rom. 8, 29); or, as Saint Peter says: "As obedient children, do not conform to the lusts of former days when you were ignorant; but as the One who called you is holy, be you also holy in all your behavior" (I Pet. 1, 14-15). The more therefore the redeemed man shares in and imitates the emptying, the poverty of Christ, the more does holiness, the love of God, fill his heart, that he may return love for love. "For you know the graciousness of our Lord Jesus Christ — how, being rich, he became poor for your sakes, that by his poverty you might become rich" (II Cor. 8, 9).

The poverty of our Lord Jesus Christ, as the saving victory over the selfish greed of fallen man, consisted not merely in this that he was poor in earthly goods, that he had nowhere to lay his head (Mt. 8, 20) and depended for support on those "who used to provide for him out of their means" (Lk. 8, 3); but in this, that he surrendred himself entirely to the will of the Father and did always the things that

were pleasing to him (John 8, 29), and indeed considered this a s
whereby the world might know that he loved the Father (John
31). This loving obedience in complete emptying of self, in cons
and total devotion to the divine will, is that glorification of the Fat
of which he spoke in his priestly prayer: "I have glorified thee
earth: I have accomplished the work that thou hast given me
do" (John 17, 4).

The emptying of Christ lies also in this, that he serves us.
his sinful self-love man refuses to be either the servant of God o
serve men and things as the images and footprints of God. But
his self-forgetfulness as the servant of God, Christ becomes the serv
of all: for "the Son of Man has not come to be served but to serve,
to give his life as a ransom for many" (Mt. 20, 28). "You call
Master and Lord, and you say well, for so I am. If, therefore, I
Lord and Master have washed your feet, you also ought to wash
feet of one another. For I have given you an example, that as I h
done to you, so you also should do" (John 13, 13-15). In these w
our Savior shows that his humility is an essential part of his work
Redeemer, and that it must be taken as a model for the kingdom
God. This he made even clearer on another occasion: "You kn
that the rulers of the Gentiles lord it over them, and their great m
exercise authority over them. Not so is it (to be) among you. On
contrary, whoever wishes to become great among you shall be y
servant; and whoever wishes to be first among you shall be y
slave" (Mt. 20, 25-27).

The kingdom of God, built through the love of Christ for
Father even to total emptying of self, thus becomes a reality w
under the redeeming, liberating grace of Christ man strips him
of everything and abandons all desire for wealth and power that
may become capable thereby of complete love and unceasing pr
of the Father in Christ Jesus our Lord. This Christ proposes to
who belong to him: "If anyone wishes to come after me, let him d
himself, and take up his cross daily, and follow me. For he
would save his life will lose it: but he who loses his life for
sake will save it" (Lk. 9, 23-24); and "Every one of you who d
not renounce all that he possesses, cannot be my disciple" (Lk. 14, 3
The kingdom of God is thus the fruit of the imitation of Christ
complete "Metanoia," by which we empty ourselves of self, that
must thus be free for "the love of God even to contempt of self."

Those who belong to the kingdom of God, belong to Christ:
"you are Christ's, and Christ is God's" (I Cor. 3, 23). But "they w

belong to Christ have crucified their flesh with its passions and desires" (Gal. 5, 24), to be led not by the flesh or the spirit of self, but by the spirit of the Lord. They have inherited the kingdom and the fruits of the Spirit, which are "charity, joy, peace, patience, kindness, faith, modesty, continency" (Gal. 5, 22-23). Through such fruits is overcome in the redeemed man whatever had excluded him from the kingdom; for each of these fruits springs from one root: "the love of God even to contempt of self."

III.

The age of Saint Francis saw the awakening of individualism and subjectivism and the gradual loosening of the wholesome bonds and restrictions which for the good of the kingdom of God older Christianity had laid on the individual. In the twelfth and early thirteenth centuries we find the first sprouts of the movement which through Humanism and the Renaissance, the Reformation, the Enlightenment and Rationalism, was to result in the chaotic breakdown of our day because in increasing degree it became more and more individualistic and liberalistic: that is, more and more God-less. At the beginning of this development the Lord God set a sign in his servant Francis, which would continue to have great significance throughout all succeeding stages of history. The charisma or grace of Saint Francis was given by God to the Church in an age and for a development which stood once again under the mark of original sin because men sought by one means or another to be like to God. To that age Francis set the example of a life of gospel penance, to keep that world from the danger of total apostacy.

Yet Francis alone was not called by God to live the gospel life in a Church threatened by individualism and liberalism. It was the mission also of the community of brothers whom the Lord himself gathered about Francis and established in the Church as the Order of Friars Minor. Their manner of life is therefore "to observe the Gospel of our Lord Jesus Christ," as the first chapter of the Rule declares; and 'firm in the Catholic faith to observe the poverty and humility and the Holy Gospel of our Lord Jesus Christ, as they have firmly promised," as the concluding chapter repeats once more. Through this gospel life of penance in the Church they are to renew the kingdom of God and strengthen it within and without.

"Come and help me in building the monastery of San Damiano; for here will dwell Ladies whose good name and holy life will glorify our heavenly Father throughout his holy Church," was the invitation

Francis gave his fellow-Assisians. This prophecy is fulfilled not only in the feminine branch of the Franciscan movement, but also in the Friars Minor themselves, who likewise by their "good name and holy life will glorify our heavenly Father throughout his holy Church." Like Francis, they are to lead a life of penance according to the form of the Holy Gospel, and so glorify God in an age that tends more and more to glorify man. Purely and simply Francis stated their duty: "And when we see or hear that men speak or do evil, or blaspheme God, then let us say and do good and praise the Lord, who is blessed forever. Amen." Francis is here faithful to the exhortation of the Apostle: "Be not overcome by evil, but overcome evil with good" (Rom. 12, 21).

The Friars Minor are to glorify God particularly in this, that "in this world. . . they serve the Lord in poverty and lowliness" (Rule, ch. 6). Poverty and humility, as Francis discovered them in the life, passion and death of Christ, are to be the special forms of our "emptying" (expropriatio, exinanitio). Through povery and humility we are to renounce all we own, to live "sine proprio," to be completely empty of self, that God may give himself to us and let his love flourish in us without let or hindrance. To this end, "in the holy love which is God," Francis begs "all the friars, both the ministers and the others, to remove all hindrances and put aside all cares and worries, that with all their might, as best they can, they may serve, love, adore and honor the Lord God with a clean (that is, empty of self) heart and pure (free from all attachment) mind; for this he seeks above all else." Ere divine love can enter us and work in us, it demands of us such an "expropriation" in poverty and humility. In this expropriation, this stripping of all that is "proper" to us, we find the meaning of many individual precepts of our holy Rule.

Since man is a being made up of body and soul joined together in strict unity, his "expropriatio," his renunciation and emptying and liberation of all attachement to self and things, must be both interior and exterior.

Outwardly, this sacrifice of all earthly possessions and even of the will and right to own anything is accomplished in the renunciation required by the second chapter of the Rule. Such goods the candidates are to give to the poor, as "the Lord may inspire them." Not only is this the fulfillment of a gospel injunction (Lk. 18, 22), but by it God is glorified, for man thus gives back to God what is really his, and thereafter uses only what God in his fatherly kindness puts at man's disposal through the love and alms of his

fellowmen. The same thought underlies the precepts on clothing, which not only are formulated after the Gospel (Mt. 10, 9-10), but are founded on utter dependence on God: even changes in the habit or additions of sack-cloth and other material must be according to the will and blessing of God. The use of food and drink should also be free from all self-will (ch. 3). Such freedom is the privilege of that man in the kingdom of God who has abandoned himself entirely to the Lord. This Francis makes clear in the earlier Rule, when he uses the words of Christ to emphasize the role of poverty in clothing, food and drink: "Those who wear fine clothes and live in luxury and wear soft garments are in the houses of kings"; and "Take heed to yourselves, lest your hearts be overburdened with self-indulgence and drunkenness and the cares of this life, and that day come upon you suddenly as a snare. For come it will upon all who dwell on the face of all the earth."

Because in this world the friars are to serve the Lord in poverty and humility, they are forbidden to ride on horseback (ch. 3), since in Francis' day this was a sign of wealth and rank and usually became a display of pomp. The same reason explains the strong and unbending prohibition of money (ch. 4). The friars are to have no earthly security for their life, that at all times they may be ready and free to do what God wills for them. Because it is so difficult for those "who trust in riches (to) enter the kingdom of God" (Mk. 10, 24), the Friars Minor must cast this hindrance aside, that with Francis they can always go to the Lord with the liberty of the children of God.

A like freedom for God is assured in the fifth chapter, which speaks of the manner of working. The Friars Minor are to see in work a grace of God, and are to perform it as "the servants of God." Free from all self-interest that can so easily debase our work and make it servile, it should be so penetrated and enlivened by the spirit of prayer and complete devotedness that it becomes a true service of God. In his work, as in all else, the Friar Minor must not seek himself or anything for himself, but strive thereby to express his devotion to the will of the Father. His food, like that of Christ himself, must be "to do the will of him who sent me, to accomplish his work" (John 4, 34). After the example of Christ, the friars must with full confidence go for alms to the Table of the Lord (ch. 6), to receive from him what they have need of for life: to receive, not as their right, but as the free gift of God, when he wills and as much as he wills. This thought will find place even in respect to preaching: though we

have the papel privilege of preaching, we must not use it save when God allows us through his representatives on earth.

God is the only explanation, the only goal, of all such renunciation and expropriation. They are not sought as ends in themselves, but as means, that God may be once more our center, our King and Lord, our leader and guide. Francis places himself and his friars completely and unreservedly under the dominion of God, "our Father in heaven. . . Lord and King of heaven and earth, . . . that having thus left the world, we have nought else to do but to be solicitous to follow his will and to please him," and in the freedom begotten of poverty, to receive his love in ever-increasing degree. But where Gods' love is free to work and finds no hindrance or obstacle of human self-will, there is the kingdom of God: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Mt. 5, 3).

The external renunciation of all that is ours, of any "proprium," must be accompanied by an inner emptying of everything that springs from the perverted self-love of man. In this inner "expropriation" poverty takes the form of humility, since the latter is ultimately nothing less than the perfection of such poverty. How we are to reach this perfection is shown us in the Rule.

Thus, in the second chapter Francis emphatically counsels ahd begs us not to look down on or pass judgment on any man. That is the right of God, who judges all men; were we to do it, we would usurp the right of God; and if we considered ourselves superior to others, and better than they, we would almost be placing ourselves on an equal with God. This is followed by the parallel warning to avoid all quarreling, bickering and strife (ch.3), since such pettiness destroys the reverence we must have for God in the person of our fellow-men. Hence our words should always be respectful, no matter with whom we are speaking. The friars are thus to be men of peace, by their very example as well as by their form of greeting; because "blessed are the peacemakers, for they shall be called the childen of God" (Mt. 5, 9). All this supposes and requires interior humility, the absence of all insistence on right and privileges. How often does not Francis exhort us that "we must never desire to be over others, but must seek rather to be the servants and subjects of every human creature for Gods' sake"! This readiness to serve must be shown especially to the sick friars (ch. 6); for this is a test of true humility and self-forgetfulness, to serve those who are helpless to make us any return.

(To be Continued)

I KNOW CHRIST

The Personality and Spirituality of Saint Francis of Assisi

by

Gratien de Paris, O.F.M.Cap.

translated by

Paul J. Oligny, O.F.M.

"What perhaps charms me most about the book is that its attempt at synthesis—one of the first of its kind, it seems to me—in no way mars the clear and ever fresh presentation of details. . . If your book has any fault, it is its richness". (Paul Sabatier to the author).

The Franciscan Institute, St. Bonaventure, N. Y. $1.00

THESE MADE PEACE

Hallack-Anson

Vivid, stirringly written biographies of fifty-two men and women who added glory of the Third Order of St. Francis of Assisi through the ages. $3.50

The Little Flowers of St. Francis of Assisi

Much of the information we have on the life and times of St. Francis was drawn from these enchanting pages. Can be read as biography, as history, or for its quaint lovliness alone. Illustrated. $3.50. Limited, deluxe, $6.50.

Your bookstore or Dept. 4-2640

ST. ANTHONY GUILD PRESS PATERSON, N. J.

Will and Baumer
ESTABLISHED 1855
The Pioneer Church Candle Makers of America

integrity of the maker . . .
the practical measure of candle quality!

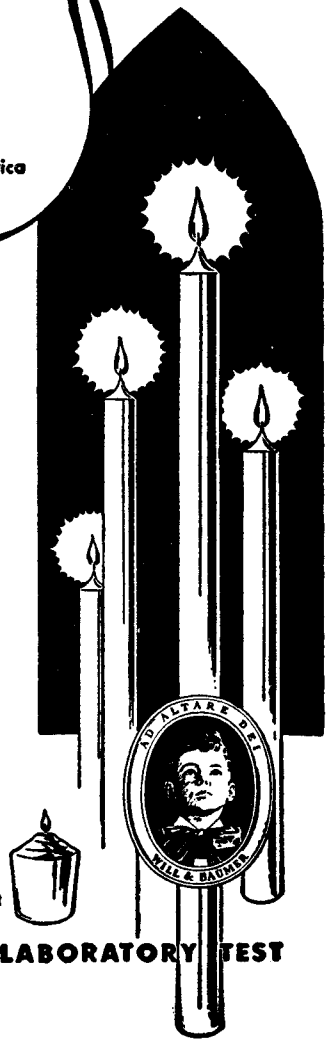
Canon Law *explicitly* defines the acceptable minimum in liturgical candles . . . *implicitly* recommends the finest purity and ingredients throughout.

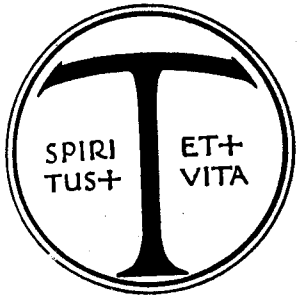
For the busy pastor, the practical standard of measurement is the *known integrity* of the maker . . . the *proved quality* of his products.

WILL & BAUMER
Candle Company Inc.
Syracuse Chicago Boston Montreal New York Los Angeles

Purveyors to the Vatican by Appointment

PURITY PROVED BY LABORATORY TEST





The CORD

A FRANCISCAN SPIRITUAL REVIEW

ST. BONAVENTURE LIBRARY
ST. BONAVENTURE, N. Y.

VOL. IX., NO. 9, SEPTEMBER, 1958

the CORD

A monthly magazine specifically devoted to Franciscan spirituality is publish under the sponsorship of the Franciscan Educational Conference by the Francis Institute, St. Bonaventure University, St. Bonaventure P. O., New York. Edit Eligius Buytaert, O.F.M., Assistant Editor: Sister Mary Frances, S.M.I.C. Managi Editor: Innocent Daam, O.F.M. Editorial Board: Ignatius Brady, O.F.M., Columb Duffy, O.F.M., Allan Wolter, O.F.M. Annual subscription $2.00.

Entered as second class matter on November 25, 1950, at St. Bonaventure P.O New York, under, Act of March 3, 1879. All communications, whether of a busin or a literary nature, should be addressed to The CORD, St. Bonaventure Univers St. Bonaventure P. O., New York. *Cum permissu superiorum.*

VOL. VIII., NO. 9, SEPTEMBER, 1958

CONTENTS

SUPERNATURAL PRUDENCE 2
Geoffrey G. Bridges, O.F.M.

OUR LADY OF LOURDES 2
Reverend Mother M. Borromeo, O.S.F.

ST. FRANCIS OF ASSISI AND THE VIRTUE OF HOPE 2
Sr. M. Patricia, O.S.F.

THE FRANCISCAN VOCATION IN THE MODERN WORLD 2
Fr. Cajetan Esser, O.F.M.

ST. FRANCIS, WORSHIPPER OF THE TRINITY 2
Fr. Willobrord Lampen, O.F.M.

POEMS:

Faith the Rose *by Fred LaLone* 2

A Pause For Thought *by Fr. Anaclete Yonick, O.F.M.* 2

MONTHLY CONFERENCE

Supernatural Prudence

Geoffrey G. Bridges, O.F.M.

In the past months we have meditated on the wonders of the theological virtues. Faith, hope, charity—each is a priceless gift with a definite purpose in our spiritual life; each plays an essential part in God's merciful and generous plan for our sanctification. These are the fountains of our supernatural life as sons of God, heirs of heaven, co-lovers and co-adorers with Jesus Christ.

Because they are so essential, it is immediately evident how important it is for us to foster and protect these gifts. This we do, in the plan of God, by forming habits of judging and acting, habits which are at the same time ways of expressing our faith and hope and charity in a practical way. These habits of judging and acting are the auxiliary virtues, the moral virtues, all of which hinge on (that is the meaning of "cardinal") four main moral virtues: prudence, temperance, fortitude, and justice.

Moral virtues are natural habits of mind and will, acquired through persistent practice, which incline us to perform acts promoting our end as men. These habits become supernatural through the norm of faith, but more especially through the motive of love of God, which proceeds from sanctifying grace in the soul. How important, then, is that constant renewal of our intention of doing everything for the love of God. Love is the necessary, life-giving ingredient that turns a naturally good act into something Christian, supernatural, meritorious. It is as impossible to perform a supernatural act of temperance in mortal sin as to see with blinded eyes. We can say that we are acting for love of God, but the lack of grace nullifies and contradicts our motive; that act is naturally good but not a bit meritorious.

Science of What to Desire and to Avoid

The first of these moral virtues which charity transforms into something supernatural is the companion of faith and is developed

a the intellect, namely, prudence. This is the habit of judging con-
erning the right way to do things. Or as St. Augustine would define
: "It is the science of what to desire and what to avoid." And it
a *science,* a habit of mind that must be acquired through much
fort and practice. It is a practical virtue in the sense that it
concerned with immediate judgments about what is to be done
ere and now, as well as in the future. This is the virtue which
gulates our thoughts, our motives, our choices and affections
d actions.

Actually, in forming decisions as to what is to be willed, what
to be done, a whole judicial process is involved. For example, I
t down to eat in order to refresh my strength. And so I take
unsel with myself how much and what kind of food I need. The
ind weighs when the last meal was, when the next will be, what
ods are injurious to my particular constitution, what foods are
ore beneficial than others. The mind then makes a judgment
ncerning these points, especially as regards the particular food
t before me. The last step is the recommendation to the will
w to proceed. We find here counsel, judgment, and recommen-
tion involved in the act of prudence.

The Norm of Faith

The most important element in this whole process is the norm
e mind uses in judging what to take and what to leave. In this
se, if I am practicing natural prudence, my mind judges accord-
g to natural reason, or what we sometimes refer to as "common
ense." The norm that common sense follows is: what and how
ch can I eat without doing harm to my health? How far can
go without hurting myself? Now some people are more "sensible"
n others in these things, vecause they have reflected on past
perience and because they have schooled themselves not to be
ayed by feelings. They can make prompt and objective decisions.
ese we point out as especially possessing the natural virtue of
dence.

What we have to note immediately about natural prudence
is that theoretically it is good, i.e., naturally good; but actually,
it is found in particular individuals, it is under the influence of
ginal sin. Its vision is clouded by the darkness in the intellect;
resoluteness is swayed by the concupiscence in the will. So that
ally the naturally prudent person is ever in danger of drifting

off into the false wisdom of the world, which is foolishness before God.

Supernatural prudence, on the other hand, while building on natural prudence, leaps out far beyond its natural counterpart. There is a world of difference between natural and supernatural prudence. It is so very important to realize this difference. A religious can easily fall short of holiness by lingering on the level of natural prudence. I do not refer to those religious who habitually use "prudence" to excuse themselves from rules, regulations and the spirit of the Gospel; their difficulty goes deeper and prudence is just a subterfuge. Rather I am thinking of well-meaning religious who through weakness or a lack of appreciation of the difference between natural wisdom and Gospel wisdom, choose too easy a way for themselves, walking around the sanctifying difficulties on the road to Christian perfection.

We have already seen what natural prudence consists in; its norm is natural reason, its motive is physical happiness. Supernatural prudence has faith, the Gospel, for its norm and love of God for its motive. What a difference! And what a difference it makes in our decisions. Supernatural prudence judges according to the wisdom of Christ enunciated in the Beatitudes, the parables, all the "You have heard, but I say unto you. . ." of the Sermon on the Mount.

Let us go back to our example. The supernatural man sits down to eat for love of God, not simply for self-gratification. He seeks food to refresh his strength in order the better to serve God. Now, he knows that natural prudence, swayed as it often is by concupiscence, often demands more food than Gospel moderation and penance recommends. He knows too that he can easily become attached to pleasant foods while convincing himself that the less pleasant are not good for him; and that he can easily grow in self-love in the process of eating. So supernatural prudence directs him to moderation in eating and penance in the choice of food. That supernatural man gets up from the table not only physically but spiritually benefited, richer in grace because of his motive of love, as well as richer in faith and hope.

In the condition we are in, namely, as descendants of Adam who sinned and left his mark on us, a conflict between the natural and the supernatural is inevitable. The law of the flesh and the wisdom of the world will wage war on the law of the mind and the

wisdom of Christ. To take just one example. A field in which ther is often found this conflict is the acquiring of goods, even nece sary goods. On the one hand, economy (which is an exercise natural prudence) may suggest the buying of a costly and long lasting type of article. But supernatural prudence, taking into co sideration Gospel simplicity and especially our vow of poverty, wi suggest a less costly type, more in conformity with our way life. It takes faith to see this, especially here in America where bu ing the best has been raised to the status of a virtue. But that is t nature of supernatural prudence. It is based on faith, and faith kno more and sees deeper than natural reason. Nor should we mind we seem foolish in the eyes of men, as long as we appear wise to o Divine Master.

A word of warning is in place. Obedience takes precedence ov our own personal opinion. If a superior commands something whi in our eyes seems prompted wholly by natural prudence, our p and duty is to obey. That is the will of God. And if we would g the full merit, then we should obey promptly and simply as a ch Nor should we be too prompt in judging the prudence of others. ten the decisions of the two prudences will coincide even though th arise for different principles. Ours, therefore, is not to judge but obey.

Developing the Habit

Let us see, then, how we can develop this supernatural hab of acting according to Gospel principles. Since the Gospel maxi form the norm by which Christian prudence judges, there is ne first of all of a strong and practical faith in the teaching of Chri It bears repeating that often times we fail to have a *practical* bel in these maxims. We believe them because they are in the Bib but in our daily life we contradict them. It is by means of prude that we make faith a living faith. Prudence forms the link betw what we believe in theory and what we do in practice. And h precisely is the essential role of prudence in the plan of God our sanctification. It's purpose is to bring the life and teaching Christ out of the Bible and our minds and into the individual tions of our day, so that we become men of living faith.

As a sort of long range preparation for supernatural prude therefore, we need a combination of reading, thought and pra in order to know and understand the Gospel teachings and th implications. Some are easy to understand: "Blessed are the p

of heart"; "forgive seventy times seven times"; "take up your cross daily and follow me"; "lending without hope of return". Some require study. For instance, it is not immediately evident all that is implied by the warning of Christ: "If thy eye is an occasion of sin to thee, pluck it out"; nor are these words: "Unless you become as little children you shall not enter the kingdom of heaven." We have to read what the Fathers and the Saints have to say on them. We have to pray for light and guidance. Then we can choose the means to them.

This long range prudence develops convictions in us that make decisions easy. It also saves us time in making on-the-spot decisions. For instance, to go back to our example of eating, we should practice long range prudence in meditation by adopting general rules for ourselves on the amount, manner and quality of our eating. Then our on-the-spot prudence need only decide what is in accord with our general rules. And so with our other activities of the day. The important work is that done in meditation. There we are working in the spirit of prayer; we are thinking calmly and have time to weigh the pros and cons; we have an opportunity to recall the Gospel norms that often slip our mind in a quick decision.

With this preparation, our on-the-spot prudence should then be deliberate and constant. We should never act hastily and without reflection. If we do, our old fallen nature will get the jump, and we will act according to natural prudence or even sinfully. In all things we should weigh our actions and our motives. Of course, we hope and we are striving to develop *habits* of supernatural action that will come out as easy as second nature; but this takes time.

Once we have weighed the problem and made the decision, then is the time for action. In so far as possible we must avoid fluctuation. St. Francis de Sales has an important word of advice: when there is a question of small things both according to supernatural principle, do not take more time than the act itself would take debating with yourself which to do. For instance, should I use formula prayers or make up my own during this visit? Make a decision and act. And even in more weighty matters, if the alternatives seem equal, whisper a prayer to the Holy Spirit, choose one and go ahead. Otherwise there is the danger of developing a habit of hesitation that leads us to accomplish nothing.

Finally, in more important matters, for example, the undertaking of greater acts of humiliation or more noticeable acts of penance, seek

the advice of your confessor. It is an important part of supernatural prudence to recognize when not to trust our own judgment.

This, then, is the first of the cardinal virtues. It is the companion of faith in the rectifying and redirecting of our intellects. It brings our judgment back into conformity with God, restoring us to the similitude of God. It is the foreman on the job, showing us how to live practically the truths we hold by faith. In its action, it is urged on to its decision by hope and it is motivated by charity. We choose this action according to Gospel wisdom in order to manifest our love for God. In fact, St. Augustine defines prudence as "love that makes choice of things proper to unite itself unto God and rejects such things that are contrary to it."

The Prudence of St. Francis

A man of extraordinary supernatural prudence was our holy Father St. Francis. He lived with his head in the clouds of Gospel wisdom. What he did, he did after the example or after the advice of Jesus Christ, with his own applications to 13th century life and problems. Francis was supernaturally prudent when he fasted 40 days—less a half loaf of bread, lest he be proud of doing as much as Christ had done; he was supernaturally prudent when he had a Brother drag him by a rope around the town as he confessed his "hypocrisy" of eating chicken when people thought he was fasting; he was supernaturally prudent when he presumed to preach to the birds, gave his mantle to a man poorer than him, cast himself in the snow to combat temptation, or crossed the lines to preach peace to the Sultan. He was prudent because he had a Gospel norm for each of these—and, he knew his own strength and grace. The latter keeps us from going out to do every deed he did. It would be imprudent for us to attempt that, without the extraordinary graces that he had. But his example is there: act according to the wisdom of Christ—without the weakness of human respect. There were those who took scandal at his actions; there will always be such, who measure the wisdom of the Gospel with their skimpy rule of worldly wisdom. Francis had too much Christian childlikeness to be swayed by the opinions of men; and in this he was supernaturally prudent also.

This is "the mother and nurse of all the virtues", as St. Bede says, and therefore extremely important in our spiritual life. We might call prudence the sergeant placed over the platoon of the virtues. For with the moral virtues, perfection is in the middle between excess and defect. It is up to prudence to judge where is the middle way. But

note that supernatural prudence at times will place the mean far to the right of where natural prudence would like to put it. Again, prudence settles the disputes between the claims of the various virtues. She tells us, for example, when to stand firm in fortitude and when to yield in charity; when to pray and when to work (if it is a matter of our own choice); or in the case of superiors, when to cling to the Rule and when to make an exception.

I bring in, in conclusion, someone who perhaps should have been mentioned long before—the Holy Spirit, the Spirit of Wisdom and Light. No day should go by that we do not say a specific prayer to him for light to discern clearly during the day between the wisdom of the world and the wisdom that is of God; we should ask for the help of his grace in all the decisions that we will have to make during the day, so that gradually we may grow in this virtue which is the companion of our infused gift of faith; the virtue which will exalt us and lead us to glory when we embrace her (Prov. 4,7).

FAITH THE ROSE

A mourning sky sends clouds of snow
And firs bowed with white cares grieve.
Chance drifts smooth rough corners
Of barn and shed with tenderness.

Hillsides bequeath precious silver
To wet, blackened trees standing up
To the winds of fear that swirl
The flakes, blurring anxious vision.

But a clear way enters this heart—
Deep terrain (land within a land)
Where grows the thorny golden rose, as
I travel this wintry province.

—*Fred LaLone*

OUR LADY OF LOURDES

Reverend Mother M. Borromeo, O.S.F.

It is fitting that this year we center our Community Day around Our Lady under her title, "Our Lady of Lourdes." It was at Lourdes that Mary identified herself as the Immaculate Conception, and to Our Lady of that beautiful prerogative our Community is dedicated. Our Immaculate Mother with St. Francis is our very special patron, our personal intercessor at the throne of God. That is why I want our theme for the year to be simply, "Mary, Our Lady, Our Queen."

In a very real sense, for us every year is, or should be, a Marian Year. We must keep Our Lady enthroned on our altars and in our hearts; we must see to it that she, the Queen of the Universe, in very truth holds personal sway in our lives. Only in this way we claim her special protection; only in this way can we justify our title, "Sisters of St. Francis of Mary Immaculate."

This is not to imply that we are forgetting our theme of last year, the prayer commonly ascribed to St. Francis, "Lord, make me an instrument of Thy peace." That prayer must continue to be a focal point in our lives, the permeating influence of all our living. We must become thoroughly, actively convinced that it is in giving that we receive, that it is in pardoning that we are pardoned, and that it is in dying that we are born to eternal life.

We must live that prayer. But who is better able to help us live that prayer of peace than the Queen of Peace herself? In this, as in everything else, Our Lady shows the way.

I think that sometimes we tend to overlook the fact that Our Lady was truly a woman. Our Madonna statues and pictures attempt to mirror the intangible loveliness that was God's Mother. We enshrine them, pray before them, and perhaps forget that Mary's claim to our reverence stems from the fact that she was the Woman par excellence —with all the implications of that role for time and for eternity.

We must try to see beyond the niche, must—to use reverently the French expression, "Cherchez la femme!"—find the woman. That

*Address given by Rev. Mother M. Borromeo, O.S.F., Community Day. Sisters of St. Francis of Mary Immaculate. Joliet, Illinois, July 12, 1958.

will not be done quickly, for Our Lady, like her Son, has depths that must be plumbed ever anew. But when we begin to see Our Lady as the Woman, our lives will take on a new meaning, for she will then move through them in her poised womanliness, transmuting the dust of every day living into the shimmering wonder of spun gold.

No statue or painting, however beautiful, can quite capture the loveliness of Our Lady. For those who like Bernadette were favored with a vision of Mary, all artistic representations of her fell far, far short of the visionary beauty upon which their eyes had feasted. Remember Bernadette's reaction to the statue we know now as Our Lady of Lourdes? She said in effect, "It is very nice—but it is not the Lady." Bernadette always saw Mary as she had appeared in the Grotto, and thereafter all statues and pictures were meaningless to her.

Now, of course we are not visionaries—we must wait for heaven for our first sight of Our Blessed Mother. And what a wonderful revelation that will be! However, we can here and now learn an important lesson from Bernadette—to see not the replica, but the Lady who inspired it. That is what I mean when I say we must keep in mind Our Lady's very real womanliness, and that means to see her moving through her ordinary days, doing a woman's work of making a home. When we kneel before her statues and see her hands folded in prayer, let us remember as we pray that those hands were the hands of a valiant woman, that they "took hold of strong things," as Scripture says. Let us look at her lovely serenity and remember that sorrow etched itself on her face, and bowed her shoulders and broke her heart. Let us, in a word, try to see Mary as she really was—as she really is—a woman. Only in that way will she be the inspiration of our womanhood.

It was before the Incarnation that Gabriel saluted Our Lady as 'full of grace." God had not yet tabernacled Himself within her womb, but she was already by angelic declaration, "blessed among women." Our Lady—just a girl at the time, remember—had reached a spiritual stature beyond that of anyone else, simply by being receptive to the flood of God's grace that inundated her soul. Life, I suppose, had been comparatively simple for her until the moment of the Incarnation. After she accepted the Divine invitation to bring God to the world, things were never the same again. But we cannot imagine Our Lady wanting to slip back into the shadows of anonymity, regretting, as the sword plunged deeper into her heart, that

she had ever said, "Behold the handmaid of the Lord." It sounds almost blasphemous even to think such a thing, doesn't it? No, Our Lady was a woman—which means she knew how to give herself in love and sacrifice. She could stand in the strength of her womanhood beneath the Cross and hear the renunciation that gave her to be mother of the world. And she could go on alone during the long years after the Ascension quietly doing her woman's work, quietly giving her woman's gifts of kindness, and compassion, and encouragement and love.

There is so much Our Lady can teach us—primarily, I think, she teaches us how to be women, and especially how we as women consecrated to her Son's especial service, are to fulfill our dedicated destiny.

Mary's whole life is summed up in her words at the marriage feast at Cana: "Whatsover He shall say to you, do ye." I think if she were to appear to us today she would say the same thing. "Do whatever He tells you," she would say, knowing that if we do that, we are doing everything. And if we were to complain, "But it's so hard sometimes!" Our Lady would probably nod in agreement. "Of course," she would answer. "But it isn't impossible. He only asks as much as He knows you can do. Suppose you try and see if it can't be done!"

She would be too tactful to remind us that she knows perfectly well that doing God's will isn't always easy. But she might remind us gently that an easy life isn't exactly what we signed up for either. Life at best is going to be hard, she might add, and religious life is for the heroic.

But, you know, things become harder when we concentrate upon their difficulty. When we do them without reflecting upon the difficulty, simply because they are the demands of duty, why then we take them right in stride. Just listen to the stories our older Sisters can tell us about the pioneer days in the Community. When they recount the work they did, the circumstances under which it was done, we often spontaneously exclaim, "How did you do it?" The Sisters will answer usually, "We had to." But I don't think that is the answer. What they don't tell us is that they were really working for God and it never occured to them to feel sorry for themselves or to think that what they were doing was so very wonderful. Once we begin to count the steps we take, or to measure out the time we give, our dedication starts downhill. Then we are

remembering what we are doing and forgetting why we are doing it. And it is the why that makes all the difference.

Our Lady can teach us how to maintain that equilibrium. Her importance stems from the fact that she is God's Mother, that she brought God into the world, cared for Him through infancy, guided Him through boyhood, and climbed at last the hill of torture to stand by Him in His dying. Our Lady is important because the Lord was always with her, because she was ever the handmaid of the Lord. Our Lady's glance was never turned upon herself. She was too dedicated to reflect upon all she was doing and giving and suffering. She literally didn't have time nor inclination to glory in her privilege.

It is so very easy to become complacent. We can come to regard religious life as something of an exclusive club in which we have lifetime membership. With that attitude it is easy to revert to "what we have done for the Community," forgetting that love never draws up a balance sheet. Love takes inventory on its knees, looking at the "little done," and the "great undone," and concluding with a sigh of regret that as yet it has done nothing.

When we have that idea of our vocation, then we are following Our Lady; then we are joining her in her mission of service; then we too are bringing Christ into the world. For Chirst must ever be born anew in the hearts of the world, and we have consecrated ourselves to that sublime task, even foregoing natural motherhood in order more prefectly to achieve it.

Our Lady never let the greatness of God become an ordinary, every day thing. She never, as we would say, "got used" to the wonder of God fleshed in the nature she had given Him. God was the helpless Baby, the growing Boy, the strong young Man, the broken Crucified. He was never just her Son; He was her God, and familiarity never dulled that mysterious truth.

If we could learn to keep the wonder of God's presence active in our lives, if we could be ever alert to the wonder of God's infinite reality, what a transformation there would be in our lives! Our Lady can help us to that appreciation. She can show us the way, if only we will accept her guidance.

Before the end of the year, thousands of pilgrims will have made their way to Lourdes to honor the Lady of Massabielle and to beg her intercession. We cannot actually join them, but we can be with

them in spirit. Let us ask the lovely Lady of Lourdes for woman ness like her own, and for all that such womanliness implies in t way of love, self-sacrifice, and total dedication. And let us ask p ticularly that she, the Lady who smiled on Bernadette, wait wi her radiant smile to welcome us at the last to the heaven wh she is forever Our Lady and Our Queen.

A PAUSE FOR THOUGHT

A birthday is a roadsign
on the highway of life.
This sign contains two arrows.
One arrow points to the past
That is sealed forever in time.
One arrow points to the future
To the road we still must climb.

It's good to look at the past at times
To things we did, and left undone,
To graces lost, and graces gained,
To times we've slipped, to times we arose.
But now before us, future stands.
With times of grace and times of test;
With lessons learned from past demands
We can fulfill what future holds.

The present stands within our grasp
We ought not let the "now" go by
Without a thought, just why we're here,
From whence we came, towards which we strive!

Fr. Anaclete Yonick, O.F.M.

St. Francis of Assisi And the Virtue of Hope

Sr. M. Patricia, O.S.F.

Just as the Holy Spirit is frequently referred to as the unknown God, so, too, the theological virtue of Hope seems to be the forgotten member of the all-important "Three." There is a wealth of material written on Faith and Love, but there is a sad dearth of such wealth on Hope. Visualizing the theological virtues as comprising a spiritual airplane, analogically it could be said that Faith and Hope are the wings with Love as its body. How necessary then the two wings are to a safe directing of love to its goal, the Land of Light! Once there, those wings may be discarded, but on the journey both are of great importance.

Like other saints, Francis, a man of clear vision, came to know God, and knowing then loved with an undivided love. Therefore though much has been written of Francis's faith and love, little mention has been made of the role hope played in his spiritual life. The paper then humbly purposes to show that Francis was a man of desire and that on his pilgrimage Home, Hope was an important factor in winging him to God and freeing him from the things of this earth.

There are various definitions given for hope. In the Franciscan school, St. Bonaventure says it "is a gratuitous virtue, for by making the soul expect what the divine liberation has promised, it causes the soul to trust fully and to rely on that supreme and immeasurable bounty. . ."[1] Years later another Franciscan theologian, Duns Scotus, injects the idea of "desire" into the virtue when he clearly states, "We experience in ourselves an act of this kind, namely, to *desire* that the infinite God be in us as our good, and this through God giving Himself to us in liberality. . ."[2] In his definition Tanqueray includes both these ideas by saying that hope is "a theological virtue that makes us desire God as our highest good,

[1]P. DeLetter, "Hope and Charity in St. Thomas." *Thomist*, Vol. 13, April, 1950, 211.
[2]*Ibid.*, p. 334.

and expect with a firm confidence eternal bliss and the means attaining it because of God's goodness and power."[3] In the first issu of THE CORD, Father Philotheus Boehner emphasizes Scotus's ide in the hope of St. Francis and poetically says, "Francis was hom sick with longing for the eternal peace."[4] Borrowing from the various definitions, hope as used in this paper will be considered a broad, general sense; it will have the three dimensions of desir confidence, and homesickness.

Confidence—A Trusting in God the Father

Since St. Francis turned to the Gospels for his way of life, it only natural that he should have learned from Christ his lesso in hope. From Him he imbibed the first great desire to be a true s of the Father. Christ continually spoke of the Father and his care f us, so Francis at the beginning of his religious life knew to Whom turn when disowned by his father in the Ecclesiastical Court Assisi. Stripping himself to nakedness, he cried, "Hitherto I ha called thee my father on earth, but henceforth I can confidently s 'Our Father, Which are in heaven,' with Whom I have laid up m whole treasure, and on Whom I have set my whole trust and hope. Here then at the outset of his life is a perfect act of hope and one the primary roots that led to his great love of God.

From that moment on God the Father was set "as a seal up his heart." No wonder then that the "Our Father" was so intima a part of his prayer life and that he enjoined the brothers to say seventy-six times a day. His love for the prayer caused him to ela orate on its various phrases and to recite this paraphrase before eve Hour of the Breviary.[6] In the phrase *Thy Kingdom come,* a certai homesickness for God may be noted when he says, ". . .that tho mayest reign in us by grace and mayest make us come to Th Kingdom, where there is the vision of Thee, the perfect love of The the blessed company of Thee, the eternal enjoyment of Thee."[7] D

[3]Adolph Tanqueray, *The Spiritual Life,* tr. by Rev. Herman Branderis. (Belgiu Desclee, 1930), p. 560.

[4]Philotheus Boehner, O.F.M., "The Franciscan Spirit." *The Cord,* Vol. 1, No ember, 1950, p. 7.

[5]St. Bonaventure, *The Life of St. Francis,* tr. by E. Gurney Salter, (N. Y., Du ton, 1951), p. 412.

[6]Hilarin Felder, O.F.M.Cap., *The Ideals of St. Francis of Assisi,* tr. by Berchma Bittle, O.F.M.Cap., (N. Y., Benziger, 1925), p. 403.

[7]Paschal Robinson, O.F.M. *The Writings of St. Francis of Assisi,* (Philadelphi Dolphin, 1906), p. 139.

rectly following this, the element of desire enters his elaboration of *Thy will be done on earth as it is in heaven* when he petitions, "That we may love Thee with the whole heart by always thinking of Thee; with the whole soul by always desiring Thee; with the whole mind by directing all our intentions to Thee and seeking Thy honor in all things and with all our strength. . ."[8]

Francis took Christ's words to His Apostles literally as they are recorded in the twelfth chapter of St. Luke's Gospel, "And as for you, do not seek what you shall eat, or what you shall drink; and do not exalt yourselves (for after all these things the nations of the world seek); but your Father knows that you need these things. But seek the kingdom of God, and all these things shall be given to you besides."[9] It is no difficult task to show how he lived these ideals and abadoned himself in filial confidence to the Heavenly Father. What abandonment prompted him to fling away his money and to joyfully beg an alms from his Father's table! In this connection Felder maintains that the mainspring of the Poverello's assurance for the livelihood of the Friars was his supreme and unshakable trust in Divine Providence.[10] This theory is proved when we see Francis's trust in asembling the various Chapters without having any provisions for the Friars whatsover. St. Bonaventure relates that at one such gathering there were 5,000 and he reports, "Here, albeit there was destitution of all things needful,. . .the divine mercy succouring them, there was both a sufficiency of victual, and bodily health together with it, while gladness of spirit abounded."[11] Is not this the virtue of a little one? Could it be that in using the term "minor", Francis wished to imply that his brothers were to be trusting children of God the Father? In view of this unshakable confidence, it is not surprising to learn that he sent his brothers on their obediences with the beautiful admonition, "Cast thy burden upon the Lord, and He shall sustain thee."[12]

It is not presuming too much to say that Francis's whole ideal of poverty rested on his filial trust in his Heavenly Father.[13] Nobody excelled him in his loving reliance on the Providence of God

[8]*Ibid.,* p. 140.

[9]Chap. 12, v.29-31.

[10]Felder, *op. cit.,* p. 155.

[11]St. Bonaventure, *op. cit.,* p. 420.

[12]Bonaventure, *op. cit.,* p. 420.

[13]Mark Stier, O.F.M.Cap., *Franciscan Life in Christ,* (Patterson, N. J., St. Anthony Guild Press, 1953), p. 104.

for all his needs of soul and body. Begging for him was no disgra because it was as though he were asking food from the bounty the Lord. Indeed it was a source of delight for him as he once marked when lunching with Brother Masseo on the bread they h begged, "And this is what I call a great treasure, that there nothing here provided by human industry, but everything is pr vided by Divine Providence."[14] In his article on poverty, Esser poi out that the hope of everlasting life leads one to a fundamental different evaluation of worldly things, thus St. Francis begged h brothers not to desire the costly garments of this world so that heaven they might have clothing of immortal splendor.[15]

That Francis united himself to God by this constant recour to Him cannot be denied, for his biographies abound in stories the favors God granted this loving son. One of the most delight of these tells the story of Francis's being taken back in his illn to Assisi. In the course of the journey the escort stopped and we to the nearby hamlet of Satriano to buy food. They returned emp handed. Then the Saint, sick though he was, chided, "Naught ha ye found, for that ye put more trust in your flies than in God. . . Then he told them to go and humbly ask alms, offering the lo of God as payment. This we are told resulted in more food th they could have ever purchased.

Desire—A Yearning for the Riches of Heaven

"A holy unconcern for the things of this world, and an absorbi concern for the things of heaven" is cited by Father Philibert[18] his excellent article as being typically Franciscan. He has good fou dation for this statement, for a perusal of the writings of St. Franc prove it in diverse ways. St. Bonaventure in his Legenda aurea giv an excellent incident to illustrate this point. Once in the bitter co of the winter someone asked the scantily-clad Francis how he cou endure the discomfort and he simply replied, "If through our yea ing for the heavenly fatherland we have been inwardly kindled its flame, we can easily endure this bodily cold."[17] The same sen ment is found in his words to the brothers as he sent them off preach, "Be ye patient in tribulation, watchful unto prayer, zeal

[14]Felder, *op. cit.*, p. 158.
[15]Cajetan Esser, O.F.M., "The Mystery of Poverty," *Wissenschaft und Weish* 14 Jahrgang 1951, Heft 3, p. 187.
[16]Bonaventure, *op. cit.*, p. 458.
[17]*Ibid.*, p. 435.

in toil, humble in speech, sober in manner, and thankful for kindnesses, seeing that for all these an everlasting kingdom is prepared for you."[19] In his own personal life he carried out this maxim in his wish to sacrifice even consolation in prayer thus crying to the Lord, "Lord, take thy gift from me in this world and preserve it for me in the future world."[20]

Following his Model Christ Who frequently reminded His Apostles of their future reward, St. Francis in his Rule and Testament encouraged the brothers to keep their ideals high through the thought of eternity. In the Regula Bullata when speaking of begging for alms he exhorts, "This is that peak of highest poverty which has established you who are my dearest brothers as heirs and kings of the kingdom of Heaven; it has made you poor in possesions but raised you high in virtues. Let that be your portion, as it leads you to the land of the living" (Ps. 141, 7).[21] Again in the same source he concludes his exhortation concerning the admonishing and correcting the brothers with, ". . .but let them desire to have the spirit of the Lord and his holy operation, to pray to him always with a pure heart, to have humility, patience amid persecution and infirmity, and love for those who persecute, reproach and accuse us, because the Lord has said: Love your enemies and pray for those who persecute and slander you. (Mt. 5,44) Blessed are they who suffer persecution for the sake of justice, for theirs is the kingdom of Heaven (Mt. 5,10). But he who perseveres to the last, shall be saved" (Mt. 10,22).[22] Finally, in the Testament he says most beautifully, "And whoever shall observe these things, may he in Heaven be filled with the blessing of the most high Father and on earth be filled with the blessing of his beloved Son together with the most holy Spirit the Paraclete, and all the powers of the Heavens and all the saints."[23]

Now that we have seen how hope united Francis to God and severed him from the desire for earthly possessions, we will consider it as a part of his life of prayer. In the Prolog of the Itinerarium,

[18]Philibert Ramstetter, O.F.M., 'An Introduction to Franciscan Spirituality," *Franciscan Studies*, (New Series II, 4), December, 1942, p. 341.
[19]Bonaventure, *op. cit.*, p. 420.
[20]Felder, *op. cit.*, p. 385.
[21]James Meyer, O.F.M., *The Words of St. Francis*, (Chicago, Franciscan Herald Press, 1952), p. 289.
[22]*Ibid.*, p. 293.
[23]*Ibid*, p. 248.

St. Bonaventure states that no one is disposed for contemplation unless he first be a man of desires which are enkindled in him "through the clamor of prayer."[24] Since Francis was a man of the spirit, he gave full honor to God by placing confidence in Him. It is no wonder then that God responded to this trust in His Power and Goodness by showering him with spiritual and temporal favors.

At the beginning of his conversion Francis went straight to the "heart of the matter" in begging for the theological virtues. The entire prayer shows implicit trust in the Father and the Son that they will bring him from darkness to light. Simply then he cries, "Give me a right faith, a certain hope, a perfect charity; . . ."[25] No doubt it was this "certain" confidence in God that made him have recourse to God in unceasing prayer when Pope Innocent III asked him to pray before he would give an answer to the desire of Francis for the approval of his way of life. St. Bonaventure says in relating in this incident, "Then the servant of God Almighty, betaking himself wholly unto prayer, gained by devout intercession that which he might set forth outwardly, and the Pope feel inwardly."[26] Then follows the parable which Francis related to Innocent about the poor wife with the fair sons. Since God refuses no grace to those who trust we know the success of Francis with the Papacy despite the opposition of certain Cardinals to his way of poverty.

As legislator Francis concludes his First Rule with a long and beautiful chapter on Prayer, Praise, and Thanksgiving. There he pleads, "So let us desire nothing else, wish for nothing else, take pleasure and delight in nothing else but our Creator, Redeemer and Savior, the only true God, who is the perfect good, everything good, wholly good, the true and sovereign good. . ."[27] Following this ardent desire of God as the highest good, he continues by renewing his plea for the theological virtues and emphasizing their importance in the words, ". . .day after day and without ceasing let us believe in him with a true and humble faith, cherish him in our heart, and love, honor, adore, serve, praise and bless him, the most high, sovereign, eternal God, in Trinity and Unity, Father, Son and Holy Ghost, the

[24]*St. Bonaventure,* Itinerarium, tr. by Philotheus Boehner, O.F.M. (St. Bonaventure, St. Bonaventure U. (Mimeo.), 1953), p. 2.
[25]Meyer, *op. cit.*, p. 21.
[26]Bonaventure, *op. cit.*, p. 422.
[27]Meyer, *op. cit.*, p. 282.

Creator of all things, the Savior of all who have faith and hope and love for him. . ."[28]

Celano writes of Francis, "With his whole soul he thirsted after Christ alone; to Him he consecrated not only his heart, but also his whole body."[29] His prayers truly reveal this, and in his "Praises of God," written on Mt. Alverno two years before his death, we may glean phrases redolent in some way of this trust and complete happiness in God,

Thou art security.
Thou art quietude.
. . . .
Thou art all riches to sufficiency.
. . . .
Thou art guardian and defender.
Thou art strength.
Thou art refreshment.
Thou art our hope.[30]

It is worthwhile noting that throughout this prayer Francis does not use the word *our* until he comes to three theological virtues and that contrary to the usual arrangment of these virtues, which put faith first, he begins with hope. Thus starting with hope he soars to eternal life—

Thou art our hope.
Thou art our faith.
Thou art our great sweetness.
Thou art our eternal life, great and admirable
Lord, God Almighty, merciful Saviour.[31]

Likewise it is significant to note that at the hour of death he prayed in its entirety Psalm 141.[32] Like a troubled child in this hour of trial he turns to the Heavenly Father with faith and confidence. The following verses from this psalm indicate his reliance on the Lord, "With a loud voice, I cry to the Lord, with a loud voice, I beseech the Lord. I pour out my trouble before him, and I lay my anguish before him. When my spirit is troubled within me, thou know-

[28]*Ibid.*, p. 283.
[29]Felder, *op. cit.*, p. 393.
[30]*Robinson*, op. cit., p. 148.
[31]*Ibid.*, p. 148.
[32]Bonaventure, *op. cit.*, p. 518.

est my path. . . .I cry to thee, O Lord; I say: Thou art my refug my portion in the land of the living. Give heed to my cry, for I ha become very wretched. Deliver me from those who persecute me, f they are stronger than I. Bring me out of prison, that I may gi thanks to thy name."[33] Here we might say is the culmination of hope the life of St. Francis. In this hour of extreme need and distress, turns to Him in Whom he had placed "his whole trust and hope." This life since that time has been a "prison," and there is no one wh cars for his soul—it has always been and is now—God Alone.

Indeed, Francis was face-to-face with God, His Deliverer. H whole life shows the fruits of his ardent desire to unite himself wit his Heavenly Father. It is as though he had said with St. Philip "Lord, show us the Father and it is enough for us." (John, 14,8 Having discovered Him at the beginning of his religious life in th courtroom of Assisi, he set aside all the worldliness and vanity, whic was just as much a part of his day, as it is of ours, in order to be H dutiful son in imitation of his brother Christ.

He had exchanged the fleeting superficial joy of glamor and rev elry for the deep spiritual joy of knowing that God loved and care for him daily. As Francis grew in love and intimacy with His Father so also his hope became more strong and certain so that his life though troubled at times, never lost its tranquil peacefulness. Havin left all his concerns in the Hands of His Merciful Father, he attained that "security which today's world prefers to put in the creature—Blue Cross Insurance, Old Age Pension, and Unemployment Benefits. How much wiser was Francis, for paradoxically he found security in inse curity. "Thirsting with unwearied desire of the blessed hope,"[35] he was lifted to his real Home where dwelt the Father of Love for Whom he had so longed. As he lay dying he knew that at last his homesickness for God had terminated as he exclaimed, "I for my part make haste to go unto God, unto Whose grace I commend you all."[36]

[33]Ps. 171: 2-7, 6-8.
[34]Bonaventure, *op. cit.*, p. 412.
[35]Bonaventure, *op. cit.*, p. 399
[36]*Ibid.*, p. 518.

✠

The Franciscan Vocation In the Modern World

Fr. Cajetan Esser, O.F.M.

(Continued)

To this same inner poverty and humility belongs the advice of the ninth chapter, to avoid all show of rhetoric and oratory in our preaching, since such ostentation is largely the product of pride and self-seeking. To keep clear of such a practice takes a great amount of inner self-renunciation, yet only thus will the preacher be the pure instrument through which God can freely announce his word. But the highest degree of inner poverty is reached when the "new man" gives up his own will for God (ch. 10). In obedience to the representative of God man becomes in the final and deepest sense free for God, free for true love. Therefore can Francis speak of the "vera et caritativa obedientia," the true obedience of love, which is pleasing to God and beneficial to neighbor. Such is the holy obedience which confounds self-will in any form, and it is ready to receive whatever is sent it from above by the Lord. Through it grace accomplishes the complete victory over the spirit of self, that henceforth the spirit of the Lord may lead us in all things (ch. 10). But herein is the kingdom of God, "for whoever are led by the Spirit of God, they are the sons of God" (Rom. 8, 14); but "if sons, heirs also: heirs indeed of God and joint heirs with Christ" (Roms. 8,17).

The essence of such inner poverty is thus a constant No to self and creatures on the part of the follower of Christ, that with Christ he may fully says Yes to God and to all that comes from God. Through such denial of self, he becomes open and receptive to the love of God, which "is poured forth in our hearts by the Holy Spirit who has been given to us" (Rom. 5, 5). The true meaing of our whole poverty, without and within, is thus to remove all obstacles to the perfect working of that love. When that love shines upon our whole life and completely changes it, there is the kingdom of God; for "God is love, and he who abides in love abides in God, and God in him" (I John 4, 16).

IV.

Mankind is redeemed and brought back to God through Jes Christ in the Church. It is within the Church therefore that m must live his new life to the glory of the Father. She is the co munity of the redeemed, who glorify the Father in and throu Christ, since in him they are not only given grace and raised to n life but are also called to share his redemptive work and to ma it visible and present among men.

Francis was deeply imbued with the thought by her preachi and her Sacraments the Church imparts life to us, which with h help we are to perfect in our Metanoia and our life according to t Gospel. With great reverence he called her "holy Mother the Church and despite many difficulties remained his whole life long her ob dient and loyal son. Obedience to this Mother was the one su foundation of his life "sine proprio," in absolute stripping of se As the Catholic and wholly Apostolic man, he could not and woul not attempt to lead the life according to the form of the Holy Gosp save in complete subjection and submission to the Church of Jes Christ. To do otherwise, was to give way to self-will and stubbo caprice.

Accordingly he promises for himself and his followers, and ther by for the Order throughout its history, "obedience and reverence t the Lord Pope" as the visible head of the Church on earth. All th friars who live according to this Rule must be "submissive and sub ject" to the Church, and constantly at her service. That we may b even more closely linked to her and guided by her dictates, he ask for a special representative of the Church for the Order, who will b "ruler, protector and corrector of this brotherhood." Her life is to b his life and that of all his friars; and he seeks to conform to tha life outwardly as well as inwardly. This is evident from the Rule:

The friars are to pray the divine office according to the usag of the Holy Church of Rome, or a corresponding number of Pater nosters (ch. 3). They are thereby to share in the prayer of th Church and her liturgy, through which as the community of the re deemed she honors the Father in Christ and brings salvation to men. That we may more perfectly share that prayer, Francis requires of u "purity of heart," that is, inner emptying of self and all that cater to self: "Let us therefore love God and adore him with a pure heart and a pure mind, because this above all he seeks, since he says: The true worshippers will worship the Father in spirit and in truth."

Where man thus prays in purity of heart and mind, God's "search" for such men (John 4, 23) finds a happy ending.

The Church not only continues on earth the prayer of Christ; she also makes his sacrifice visible among men. Accordingly, it was one of Francis's great concerns that his friars share in and celebrate that Sacrifice "according to the form of Holy Church," and offer it anew with due reverence and devotion, conscious of the daily lesson of "exinanitio" which Christ gives in the Eucharist: "Keep back nothing of yourselves for yourselves, that he may receive you wholly who have given himself wholly to you." In return, they will receive grace from above, for in the Mass "the Lord Jesus Christ fills those both present and absent who are worthy of him."

This complete emptying of self takes place not only in the Eucharistic sacrifice. It must also carry over and continue in the friar's life of sacrifice. This Francis plainly indicates in the tenth chapter, when he exhorts his friars to preserve "humility and patience in persecution and in sickness, and to love those who persecute us, find fault with us or rebuke us; for the Lord says: Love your enemies, and pray for those who persecute and calumniate you. Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven." To such constant sacrifice of self belongs likewise the precept of fasting (ch. 3), for through the sacrifice of fasting the Church shares in the battle of Christ against the powers of darkness and the enemies of the kingdom of God. That this is one purpose in fasting Francis indicates in the earlier Rule (ch. 3), when he quotes the words of Christ: "This kind (of evil spirit) can be cast out in no way except by prayer and fasting" (Mk. 9, 28).

Prayer and sacrifice are the ways by which the Church makes the redemption of Christ present in her life and applies it to men. They are the ways too by which she grows as the kingdom of God. A still further means of growth, however, is the preaching of the word of God. Here again Francis puts himself at the disposal of the Church. The friars are to devote themselves to the apostolate at the direction of the Church, either among the faithful or in the midst of the infidels (ch. 12). Yet, since the apostolate at the direction of the Church, either among the faithful (ch. 9) or in the midst of the infidels (ch. 12). Yet, since the apostolate is the outward expression of the inner life of the Church, its goal is to bear witness to the Lord not by word alone but also by example: "Praise the Lord, for he is good, and exalt him in your works. For unto this has he sent you into

the whole world, that by word and deed you should give testimo to his word."

Prayer, Sacrifice and Apostolate: by these three means Fran participates in the life of the Church. The Rule in its turn leads also to share in that life, not merely externally through our serv to the Church, but within, through growth in Christ and the inner of the Mystical Body. Because the Church gives us this life, we m love and honor her as our Mother; and seek as true sons to be her. We must always, as Francis so inimitably phrased it, follow revered footsteps with special devotion. The Church must be reflec in the Order and in each individual friar, and toward this the R leads the way:

The Church is the Sponsa Verbi, the Bride of Christ: as s of this virginal mother the Friars Minor must reflect in their life espousal to Christ. The Rule therefore not only requires of us a of virginal chastity, but also commands us (ch. 11) to avoid whate might violate the sacred character of that life. As Christ "prese himself to the Church in all her glory, not having spot or wrinkle any such thing, but that she may be holy and without blemish" (E 5, 27), so the Friars Minor are to present in their lives the Churc espousal to Christ in all its beauty. They must, Francis demands, from anything that would even seem to sully such a union.

The Church is also the familia Dei, the fellowship of God's chil ren, for: "You are all brothers; and call no one on earth your fathe for one is your Father, who is in heaven" (Mt. 23, 8-9); and: "Whe two or three are gathered together for my sake, there am I in t midst of them" (Mt. 18, 20). This for Francis was the secret a foundation of his own brotherhood: the first Rule (ch. 22) ther fore quotes this and similar texts, while the same thought is expresse as clearly, if with less detail, in our present Rule.

The latter constanly speaks of the Order as a life, as a brothe hood, to which we are all attached by profession. The life accordi to the Gospel is not lived by the individual alone, but by the co munity, in a common fellowship of grace and the Holy Spirit. Ther by the Order reflects and develops here and now the kingdom God: its very communal life thus becomes of inestimable value fo the final coming of that kingdom.

Because as son of Mother Church their life is in common, the are to "show they are all of one family," as children of one and th same spirit, as "fratres spirituales." Nor must this remain pure theory.

Instead, the one "should in full trust make known his need to the other," that the latter may help him in more than otherly love (ch. 6). This true brotherly love, which grows out of our deep spiritual unity within the Mystical Body, must prove itself especially in times of sickness (ch. 6) and spiritual need (ch. 7). Here again Francis shows that such love can flourish only where the Friar Minor has completely renounced himself. Only a man who has emptied himself of all that might affect him can, for example, keep himself from being angered or troubled; "for anger and anxiety hinder charity in themselves and in others" (ch. 7).

To love is to serve: "I am in your midst as he who serves" (Lk. 22, 27). True brotherly love must imitate the love of Christ and the love of the Church by its readiness to help others and to serve them. Such love Francis requires first of all of those who take the place of Christ, "vice Christi," as superiors in the brotherhood. They are meaningfully called "ministers and servants" because they are chosen "for the service and common welfare" of the friars (ch. 8). They are to be "so approachable toward them, that the friars may speak with them and act as masters deal with their servants; this is indeed as it should be, that the ministers be the servants of all the friars" (ch. 10). They thus fulfill the charge which Christ laid on the Church after he had washed the Apostles' feet: "I have given you an example, that as I have done to you, so you also should do" (John 13, 15). In such completely self-sacrificing service, they live the "vivere sine proprio," the life without anything of their own, since this loving service is perfected by the love which arises in the heart of God and is bestowed on us by Christ in the Church: "As the Father has loved me, I also have loved you. Abide in my love" (John 15, 9); and again: "This is my commandment, that you love one another as I have loved you" (John 15, 12). This is that love of God even to contempt of self which produces and perfects the kingdom of God, the Church. To that love Francis seeks to lead us by our holy Rule, that by a life according to the Rule it may be made perfect in us.

V.

The true meaning of a life according to the Rule of the Friars Minor and its mission on our own day, should be abundantly clear from the foregoing analysis.

Today the selfishness and egoism of man have pushed God and His law aside, to enjoy an uneasy victory. Once more original sin, which

sets man in place of God, rules in full force and pervades all pha of human life. Blinded by his egoism, made ruthless and vicious his greed and pride, man has brought such chaos into the world t the end of time seems aproaching with terrifying swiftness. More t ever before, man's love of self, which leads to the denial of God furthering and strengthening the kingdom of the evil one.

Such an age stands more in need of redemption than any ot for it can be saved from itself only through the salvation which G has given us through Jesus Christ in his Church. Since it glori man, it needs Christians whose only goal is to glorify God thro his Christ. Since it is made up of men who trust only in themsel and live wholly for themselves, it cries for Christians whose one sou of strength is the grace of Christ by which they live in entire for fulness of self and complete dedication to the service of God. Si the man of our day, caught up in the love and worship of self, have the concept of true and genuine love, they need the example of caught up in the love and worship of God, of men who by the po of that love renounce and contemn themselves that with their wh being they may seek not self but God and the things of God.

One more to such a God-less and erring world there must ne be sent men who will translate the saving grace of Christ into a to true Metanoia, a life of "penance," according to "the form of holy Gospel" in the imitation of Christ. In such men Christ will again in poverty, humility, self-abnegation, and so bring healing salvation to the world of our day.

But if the Gospel is to live again in such men, they must be f from that form of egoism which seeks to have and to hold the go of this world. In every phase of their life they must live "sine p prio," with nothing of their own. They must "hold back nothing themselves for themselves," but surrender themselves completely God. They must have nothing and desire to us nothing save w God in his goodness deigns to give them. In like manner, bec humility is the sister of their poverty, they must flee all quest of po all desire "to be over others," lest they usurp for themselves w belongs to God alone.

Our day, which has tried to free itself of the Church and thus closed the door to salvation, has need of Christians who not o belong to the Church and serve her, but are vitally conscious of true nature and mission and live her life before all the world. G

needs men who are "pure," completely empty of self, free and open to his grace, that through them he may make his love visible and acceptable to man.

Such pure instruments in the hand of God we Friars Minor are to be through a life according to our Rule. Our "life in penance" should enable us to observe the heart of the Rule: "that always submissive to holy Church, prostrate at her feet, and firm in the Catholic faith, we may observe the poverty and humility and the Holy Gospel of our Lord Jesus Christ, as we have firmly promised" (ch. 12).

The life according to the Rule of the Friars Minor of itself and in itself is a service to the Church. It is the exemplification of the kingdom of God because it is a constant No to every form of selfishness and a constant Yes to the Fatherhood of God, a never-ending No to self-love and an ever-eager Yes to the love of God. But we can give such answers only if we truly share in the life of the Church. This then is our task: to live the Church. It is thus not of first importance what we do for the Church, but how we live according to the Rule she has given us: it is through our life according to the Rule of the Friars Minor (which is in reality "the Marrow of the Gospel") that the Lord God wishes to help the men of our day. Was not this precisely what God did seven centuries ago when in similar conditions and circumstances he called Francis of Assisi to live the Gospel and become "Christus reviviscens" to the world of that day?

Trans. by *Fr. Ignatius Brady, O.F.M.*

✠

St. Francis, Worshipper of the Trinit

Fr. Willibrord Lampen, O.

INTRODUCTION

St. Bonaventure relates how Bernard of Quintaville who wa to dispose his goods entered the church of St. Nicholas together our Holy Father St. Francis to take counsel of God. "And h first prayed," the seraphic doctor tells us, "the worshipper of Trinity opened the books of the Gospels three times seeking by a t fold witness from God to confirm the holy purpose of Bernard." (Major III, 3).

At first sight this epithet of St. Bonaventure "Worshipper of Trinity" might seem like a mere flowery edition of style sinc loves to contemplate symbols and vestiges of the Trinity and w willingly choose three reasons to defend some opinion, more than dividing his arguments into three propositions. Furthermore, he less correct when he played with this number unless he elucid his opinions more clearly from context, e.g. when he says that: "t is a threefold nature in Christ" (Sermo de Trin. Vol. IX, 355a) is this playing with numbers lacking in his historical work. He tions in the legend of St. Francis that the brethren of the Saint rea the number of six and "among these the third place fell to the Father Giles.". (Leg. Major III, 3). He relates, following Thoma Celano, how three women appeared to St. Francis on a road and they were similiar "in all things" praising them in a threefold "similarity in appearance with such an unusual salutation and di pearing so quickly". Then in a threefold epithet he exalts pov as the mother, spouse and mistress of St. Francis. (Leg. VII, 6). Th fore since it is clear that the whole consideration of Bonaventur turned towards the most Holy Trinity whose seal he sees impresse all creatures, one can easily interpret the title "Worshipper of Trinity" given to our Holy Father by the Seraphic Doctor mor coming forth from the style of Bonaventure rather than as a resp to historical truth. Hence it would seem profitable to consider f certain works (1) the ideas of St. Francis relating to the mys of the whole Trinity, (2) his devotion towards the same (3) and

*Translation of the article "S Franciscus, cultor Trinitatis", by P. W. Lam O.F.M. Archivum Franciscanum Historicum, vol. 21 (1928), pp. 449-467. by Fr. Honorius A. Santoriello, O.F.M.

shall likewise investigate whether he knew of the liturgical celebration of this same mystery.

I. THE IDEAS OF ST. FRANCIS RELATING TO THE MYSTERY OF THE HOLY TRINITY

From the few writings which we have of St. Francis little can be said of his ideas or teaching on the Trinity, therefore, it is evident that he follows the doctrine of the Catholic Church. God is one in Triune, a Trinity and a Unity, the Father, Son and Holy Spirit. "God is a Spirit, therefore, can only be seen by the spirit".(Adm. I). But this is not only true of the Father "since the son is like the Father, He too is seen by nobody otherwise than the Father is seen, or otherwise as the Holy Spirit is seen". (Adm. I) God is One and Triune "without beginning or end, immutable, invisible, unutterable, ineffable, incomprehensible, unfathomable, blessed, worthy of praise, glorious, exalted above all, sublime, supreme, yet sweet, lovable, delightful and always altogether desirable, beyond everything forever and ever" (Regula I Chapter 23). The Lateran Council (IV) already had defined similar properties of God, so that it would seem that Francis could have drawn forth from it or from the work of Innocent III, "De Summa Trinitate". Yet there are various expressions among the early Fathers, especially St. Augustine and Peter Lombard, where they occur. They are also found in Holy Scripture, so that it is not necessary that our Holy Father St. Francis immediately derived his knowledge from the Council, but rather from the Ordinary Magisterium of the Church since similiar words are used "immutable, unutterable, ineffable, incomprehensible".

Francis may certainly have encouraged Caesar of Spires to adorn the first rule with these Scripture texts. He not only called "God the Father" by this name as the first person of the Trinity, but he rather called, exhorted and named Him, God and One: "Thou Holy Father, King of Heaven and earth, Thou Lord God art Three and One, All Good; Thou art Good, all Good, the highest Good". There is no doubt that he drew this title of the Father from the Gospel. The love of Francis toward Christ under this title given by our Lord to His Father and communicated to us through the Lord's Prayer, he gave preference to in evry prayer, extracting even from the fact of the Trinity of Person. Since he was treated harshly by his own father, it is psychologically understandable that the poor saint elevated his natural love to God Whom he confessed to be his only father, saying: "henceforth I shall freely say: 'Our Father Who art in heaven, not father Pietro di Bernadone' " (II Cel. 12).

The goodness of God was especially appealing to Francis. F praised this attribute with simple yet exalting words, since nothi else "pleased and delighted" him except "the one true God W is the perfect Good, every Good, Holy Good, the true and the hi est Good, who alone is Good (Luke 18:19), loving and gentle, sw and lovable; He Who alone is holy, just, true and fair; Who al is kind, innocent and clean; from Whom and through Whom and Whom is all pardon, all grace, and all glory." (Reg I, c.23) Here see that the cry of Francis' heart are not words of learning but immediate profusions from the abundance of the heart, truly app of gold on beds of silver (Prov. 25:11).

The well known words, "from Whom, through whom and whom," could have been known by Francis from Romans 11,3 "from Him and through Him and unto Him are all things: to H be glory forever. (Col. 1,16) Such expressions were used and appl among the early Church Fathers and theologians of the Trinity well as by St. Francis. Considering Francis' own words above, it be assumed that the Saint did not have specifically in mind the relat of the origin of persons in the Trinity in so far as it is indicated him that the creative power of the Father is given to the S by the Father and to the Holy Spirit by both. Even Alexan of Hales does not evolve as clearly such a sublime speculative d trine where he treats of these words; he only holds to them as as the Son. Thus, St. Francis calling upon God the Father say . . . by Your Holy Will and through Your Holy Son in the H Spirit you have created everything spiritual and corporal," (Reg. c.23); but we doubt whether he wished to express the origin of t persons through these words, even if you wish to admit here t intervention of Caesar of Spires. This creation through the Son co easily have been noted by Francis from various Scripture texts a is less clearly found here "in the Holy Spirit", as mentioned in C I, 16, since "al things were created in Him (Christ)."

Francis ascribes to God the Father not only creation but also tive Incarnation, "Just as through Thy Son Thou hast created us. so hast Thou been born True God and True man." The human r appropriates from God the Father, the will of the Redemption, from the Son, the very Redemption, and finally, from the H Spirit, consolation. Thus he mentions in his "Laudes", "Our Creat Redeemer, Savior and Consoler."

This Faith in the Trinity he declared also to his brothers:

"They proclaim the Word of God, to have them believe in Almighty God, Father Son and Holy Ghost, the Creator of all things, and in the Son, the Redeemer and Saviour; and have them be baptized and become Christians since unless a person be born again of the Water and the Holy Ghost, he cannot enter into the Kingdom of God" (Reg. I, c. 16; Jn. 3,5)

He also indicates the relation of the faithful to the Most Holy Trinity simply yet mystically when he says;

"And they shall be children of the Heavenly Father (Mt.5,45), whose work they do, and they are the spouses, brothers and mothers of Our Lord, Jesus Christ. We are all His spouses when through the Holy Ghost the faithful are united with Jesus Christ" (Ep. I, To All the Faithful).

He uses it in a more real sense by placing a similar relation between the B.V.M. and the Most Holy Trinity; for the Blessed Virgin Mary is praised as, "the daughter and handmaid of the Most High Sovereign Father, as the Most Holy Mother of Our Lord, Jesus Christ, and as the Spouse of the Holy Spirit" (Off. Passio., op. 128).

As for the singular epithet given to each Divine Person, we have seen that God the Father is called a King; this is clear from the preceding consideration and also from the following: "Most Holy Father of heaven, our King before ages, has sent His loving Son." In other places it can be understood of God, if we make an abstraction of the persons from the Trinity and use similar words: "I confess to you O Lord, Most Holy Father, King of Heaven and earth" (Op. 127). As we have seen, Francis did not take this idea of Royalty from the scriptures. And it is more surprising that he never gives the title of King to Christ, although those places in scripture where Jesus is called a king were certainly known by Our Holy Father. (Jn., 18, 37;I Tim.6,15; Apoc.19,16) On the other hand such an idea and its scope was especially attractive to Bonaventure.

Following scripture, Francis considers Christ the Word of the Father (Ep.1), Our Lord, "Master. . .who is in heaven, Christ," (Reg. I,c.22), Our Redeemer and Saviour who in the Most Holy Sacrament," is present to those present and to those absent, who are worthy of it; they get their fill from the Lord Jesus Christ. And although He is seen to be in several places, He nevertheless remains invisible and suffers no inpairment but entire everywhere, He acts as it pleases Him, with the Lord, God the Father, the Holy Spirit, the Paraclete." (Letter II to all the Friars). He entreats God the Father, "that our

Lord Jesus Christ, your beloved Son, in Whom You were well pleased may together with the Holy Ghost, the Paraclete, give you such thanks as please you and them for everything; for he ever suffices you in every regard, through Whom you have done so much for us" (Regula I c.23). We have mentioned this prayer in this place, even though we shall have occassion to speak of it further, because it is proper to the Son, "Who always pleases you (Father) for everything." Perhaps this common expression may have been derived in part from Genesis 45:28, where Jacob speaks of his love for his son, "it is enough for me, if Joseph my son be yet living." But certainly the Christology of St. Francis must be treated separately.

With the Church the Holy Spirit is called by our Holy Father, the consoler, the Paraclete; He Who fills the soul of the just as the Father and Son (fill the soul of) the just, "a home and dwelling within us for him (who is) the Lord God Almighty, Father, Son and Holy Ghost" (Regula I, c.22). This theological truth is had in its germ in John 14:23, where the word is not made of the Holy Spirit. Francis may have taken this idea unless one would wish to admit that Caesar of Spires adorned this text. Jordan of Yano says, "the blessed Francis seeing that the brother Caesar learned in Sacred Letters expressed himself that he might adorn the rule which he had conceived in simple words, namely, the words of the gospel" (Chronica n. 15). We believe that this ought to be ascribed to his "adornments" because Francis (Rule I) falsely applies the said communication of idioms. For Christ has said that He can not be ascribed to the Trinity, either to God the Father, or the Holy Spirit and therefore the praise is incorrect in part. "It is the Father, Son and Holy Spirit Who say watch then, praying at all times" (Luke 21:36).

Finally, we have made a close observation of the opnion following the Franciscan school, namely, that man was formed according to the body after the example of the Risen Christ.

Such an opinion already occurred in Tertullian, when he said: "whatever form is expressed Christ is thought glorious. . .because He was conceived and made into the image of God. . .so that He put on the image of the glorious Christ in the flesh (De Resu. Carnis).

Francis tells us ". . .He has created you and moulded you according to the image of His beloved Son bodily; according to His likeness spiritually" (Admon. V).

(To be continued)

Trans. by *Fr. Honorius A. Santoriello, O.F.M.*

I KNOW CHRIST

The Personality and Spirituality of Saint Francis of Assisi

by

Gratien de Paris, O.F.M.Cap.

translated by

Paul J. Oligny, O.F.M.

"What perhaps charms me most about the book is that its attempt at synthesis—one of the first of its kind, it seems to me—in no way mars the clear and ever fresh presentation of details. . . If your book has any fault, it is its richness". (Paul Sabatier to the author).

The Franciscan Institute, St. Bonaventure, N. Y. $1.00

The Franciscan's Climb to God

Translated by Conall O'Leary, O.F.M.

For anyone sincerely trying for spiritual perfection, this small book offers tremendous help in its study and explanation of Franciscanism.

Franciscan Life in Christ

Mark Stier, O.F.M. Cap

Directors and members of the Third Order Secular in particular will benefit from this presentation of the leven of Franciscanism which penetrates and conquers spiritual dead weight. $3.00

Your bookstore or Dept. 4-2648

ST. ANTHONY GUILD PRESS PATERSON, N. J.

Wherever it shines before the tabernacle . . . in tiny mission chapel or vast cathedral . . . the Sanctuary Light is a universal sign of the real presence of the Eucharistic Christ . . . a symbol that speaks in every language, saying: "Come, let us kneel before the Lord that made us."

Will & Baumer

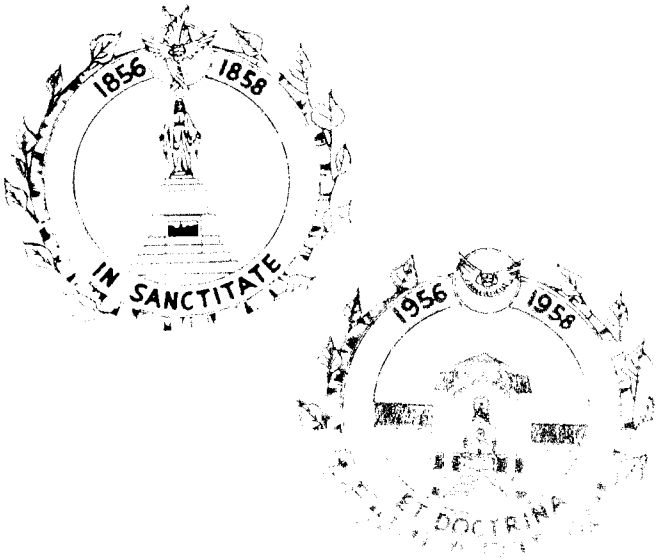
CANDLE CO., INC., Syracuse, N. Y.
The Pioneer Church Candle Manufacturers of America

BOSTON
NEW YORK
CHICAGO
MONTREAL
LOS ANGELES

Will & Baumer provides Sanctuary Lights of varying kinds—Lux Domini, Missa brand—each designed to comply with ecclesiastical customs and codes, and adapted [illegible] most Sanctuary Lamps. For those who feel that they should give to God not the good, but the best, ask your Will & Baumer representative to show you the complete [illegible] of Sanctuary Lamps available [illegible]

the CORD

A FRANCISCAN SPIRITUAL REVIEW



the CORD

A monthly magazine specifically devoted to Franciscan spirituality is pub under the sponsorship of the Franciscan Educational Conference by the Fran Institute, St. Bonaventure University, St. Bonaventure P. O., New York. Ed Eligius Buytaert, O.F.M., Assistant Editor: Sister Mary Frances, S.M.I.C. Man Editor: Innocent Daam, O.F.M. Editorial Board: Ignatius Brady, O.F.M., Colu Duffy, O.F.M., Allan Wolter, O.F.M. Annual subscription $2.00.

Entered as second class matter on November 25, 1950, at St. Bonaventure New York, under, Act of March 3, 1879. All communications, whether of a b or a literary nature, should be addressed to The CORD, St. Bonaventure Univ St. Bonaventure P. O., New York. *Cum permissu superiorum.*

VOL. IX, NO. 10, OCTOBER, 1958

CONTENTS

FORTITUDE .....
By Geoffrey G. Bridges, O.F.M.

ST. FRANCIS, WORSHIPPER OF THE TRINITY .....
Fr. Willibroard Lampen, O.F.M.

SUFFERING AND LIFE .....
By Fr. Thomas Plassmann, O.F.M.

NEWMAN'S USEOF THE WORD "FEELING." .....
By Fr. Benedict Leutenegger, O.F.M.

THE 39th MEETING OF THE FRANCISCAN EDUCATIONAL CONFERENCE .....

CONVENTUAL FRANCISCANS HOLD CONFERENCE .....
QUERIES & REPLIES .....

POEMS:

Two Blessing: For Stephen *by Raymond Roseliep* .....
Four Meditations *by Fr. Anaclete Yonick, O.F.M.* .....
Salute to the Blesed Virgin *From the Works of St. Francis* .....

Fortitude

Geoffrey G. Bridges, O.F.M.

The opening chapter of the Book of Job paints one of the most poignant pictures of suffering and abjection in all of human literature. Though Job lived before the time of Jesus Christ, still we must say, the spirit in which he bore his suffering is eminently Christian. For that reason I have chosen the story of Job as an illustration of our next virtue, Fortitude.

Job was weighed down with crosses. He had the cross of physical suffering to bear—his body was covered with sores that dogs came to lick. He was burdened with interior crosses much harder to bear. His spirit was tried with the sudden removal of the joy of possession: sons and daughters died, homes caved in, cattle were stolen, servants were killed. And, salt in his wounds, his wife berated him and his friends accused him of great crimes; for no man ,they said, was the punished by God unless he were a great sinner.

But Job was a model of fortitude under each of these crosses. He uttered that perfect prayer of resignation: "The Lord gave and the Lord has taken away; blessed be the name of the Lord." (Job 1,21) Our crosses are small in comparison to his; but it is the same virtue and the same spirit that we muct have, the spirit and virtue of Christian fortitude.

The Strength of God Within Us

In a vevry general sense, fortitude is a firmness or strength of soul in seeking moral good which is demanded in the practice of any virtue. Due to the Fall and the consequent weakening of our will, virtue is truly laborious; hence fortitude in some degree is required for every act of virtue. In this general sense, fortitude is not so much a distinct virtue as a necessary condition for virtue.

As a particular moral virtue, fortitude is a habit of the will inclining it either to overcome or to tolerate obstacles which hinder us from attaining a desired good. Natural fortitude seeks and protects natural goods, such as health, reputation, friendship; the motive also is natural; often it is nothing more than stoic pride, or an expression

of independence, of self-sufficiency. But a Christian supernaturalizes this naturalvirtue through the motive of love, he uplifts it according to faith that has been given him. The goods that a Christian protects are the spiritual goods of the soul. The decision of what is to be overcome and what is to be tolerated he arrives at by means of Christian prudence. In other words, Christian fortitude protects an infinitely higher good for a nobler purpose; he is willing to suffer and endure more. The stoic is a good example of natural fortitude in action; the martyr, of Christian Fortitude.

At times perhaps we are surprised at how much we can bear, or how easily we manage to fit the cross to our shoulder to bear it after Christ. That is because Christian virtue is supernatural virtue. The strength is not so much ours as the strength of God within us. Christ through his grace is our Simon of Cyrene. With him as our support we manage to remain fearless and steadfast in the presence of dangers and temptations. We find ourselves squaring our jaw in determination to preserve our dignity as supernaturalized creatures, to operate constantly on the level of grace. The effort comes from our will, but the strength and the steadfastness comes from God.

Job, "a blameless and upright man," with the support of God put up with sores and grief and accusations, that he might remain just in the eyes of God and do the will of God in all things. At the same time he fought against the promptings to rebellion against God on the part of his wife, because the honor of God and good of his soul demanded it. We see illustrated here the two sides of fortitude: the courageous overcoming of some obstacles, the valiant bearing of others without complaint.

It is somewhat artificial to split up these two aspects of fortitude; but perhaps it will help to get a clearer picture. I say it is artificial, because so very often both acts occur simultaneously. For example, in any strong temptation, in the same moment that you resign yourself to the concupiscence in your flesh that is at the root of these illicit thoughts or desires, you banish these movements in your heart with a prayer. Nevertheless let us consider the two acts separately.

The first act, courageously overcoming obstacles to our best interests, is the act most characteristically called fortitude. The chief enemies or obstacles that this act is concerned with can be classed under the familiar headings, the world, the devil, and our own natural self. The world steps between us and the good of our soul with its natural or sinful advice and example and allurements. It may be a person personifying the spirit of the world— and that person may even be clothed

in a habit. It may be a book or magazine. It may be billboards, movies, radio, or television. The world stands between us and the good of our soul; and only the strong sweep this world aside.

The devil is always with us too. He usually uses the world as his tool. But he has the power of getting within us, into our imagination especially. Only those armed with the strength of Christ manage to depose him by recalling to devil and self: "(God) only shalt thou serve." (Mt. 4, 10)

But the strongest and most persistent enemy and obstacle is our own natural self. Take, for example, our human respect, the neglect of our duty or acts of virtue because of what someone might think or say. This is nothing else than self-love. What masters of rationalization we can be; what reasons we can think up for not doing what we ought! In any effort to develop a strong habit of fortitude, this is a good, practical point at which to be. When that little fellow, "Natural Self," sitting on your left shoulder whispers, "They'll call you a pious hypocrite if you keep this rules of silence,' 'turn and listen to the Voice of Conscience perched on your right shoulder, and you will add another degree of strength to your habit of fortitude.

There is also our natural urge to follow the easy way, rooted in the weakness of our will; for example, the inclination to use presumed permissions or *epikeia* indiscriminately, maybe from fear or refusal, maybe from distaste for inconvenience. Or our natural self throws up the esay dodge: "Everybody else does it; it's a 'custom' in this house." It takes strength of will to buck curent abuses.

The world, the devil, our natural self, these are the greatest obstacles to our spiritual life and destiny. The persistent habit of sweeping out of sight distracting allurements, banishing temptations, resisting the easy, natural or sinful way, this is the active part of the virtue of fortitude.

The second act of fortitude is the toleration of obstacles for the sake of a greater good. This is the most difficult and more noble part of fortitude: "The patient man is better than the valiant." (Prov. 16,32) St. Augustine would seem to agree, for he defines fortitude as "a love that willingly support all things for Gods' sake."

The obstacles that the patient man must tolerate, if he would give glory to God and benefit his soul, are: bodily inconvenience or injury, the lack or loss of temporal goods, the violation of one's honor or good name, offense from or loss of loved ones, and disturbances of one's peace of mind. Just a word about each.

Perhaps the easiest place to practice fortitude is in sickness and injury. One can more readily discern the hand of God here; the example of Christ Crucified invites us to follow him. Yet even in the easiest, how often we fail to practice fortitude. We may be neglecting smaller opportunities for fortitude, too, by complaining, for example, if we have to walk instead of taking a car; if we have an adequate but not an easy chair in our room; or if our morning eggs are overdone. Any bodily inconvenience, and they are multiplied each day, is an opportunity for this type of fortitude, which more often is given the name of patience.

With regard to the second obstacle, many take the vow of poverty but lose much of the merit by not persevering in the spirit of poverty. They complain of not having a better quility of food, or clothes or furniture; they are dissatisfied if the monastery or convent lacks this or that luxury. Poverty of spirit and Christian fortitude must always go hand in hand in our lives—or they will split company and we will lose both.

Where fortitude becomes even more difficult is in the quiet bearing of suspicion, unjust criticism, unmerited blame. True, at times we will have to defend ourselves. But when the defense is not admitted the only Christian alternative is quiet fortitude. This is the Christian vocation. As St. Peter says: "If when you do right and suffer, you take it patiently, this is acceptable to 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 Pe., 2,20-21)

There is much ground yet to be covevred in the spiritual life of a religious, if he does not have enough faith to be resigned to death in the family and to say, "Thy will be done." Where one is more likely to be caught off guard is when a relative or friend opposes, accuses, criticizes us. As in the case of Job, this can be one of the morst purifying crosses for us, one of the best schools of fortitude.

Finally, a common opportunity for patience comes with the many disturbances of peace of mind, such as scruples, temptations, antipathies, unreasonable commands of superiors, doubts as to the prudent course to take, and such like. Each has his own built-in hairshirt. Fortunate is the religious who learns first to be patient with himself; he will be the most patient and understanding with others.

This more passive aspect of fortitude really becomes more difficult the longer the cross is with us. Crosses are like carried suitcases; they double in weight with each block. Here is the real test of our constancy. As week of sickness is not too hard to bear, but a year. . .;

to be an invalid the rest of one's life, and always to say "fiat", that takes great virtue, virtue that can only be acquired by saying "fiat" to many little things. To tussle with temptations once or twice a week might well serve to keep us on the *qui vive*, but every day, all day, week after week takes long-suffering fortitude, developed through thousands of moments of persistent struggle and patient forbearance.

We will find the strength for such patience if our motive is strong enough. One way to meet suffering is with calm and cheerful abandonment to the will of God, "because Christ also has suffered for you." This is the spirit of "fiat," "Yes, Lord." But there is another way, a motive that we can add: to accept the sufferings of life with an apostolic spirit. Every pain is a potential ransom for souls. As St. Paul says, by our sufferings we can fill up the suffering of Christ. In the plan of God, one principal way whereby the graces merited by Jesus Christ on the Cross may be brought down upon souls within and without the Mystical Body is by the sufferings of Christ's members today. Suffering in this spirit makes us co-saviours, co-sanctifiers. Here is the most fruitful fortitude, an enriching of the "fiat" of resignation to the divine will in everything.

I think we can appreciate now the role that fortitude plays among the virtues. Fortitude reforms and redirects the sergeant of arms in our interior household, our irascible appetite. As the avenging and aggressive virtue it ovevrcomes the obstacle to faith, hope and charity, to prudence and especially to temperance. St. Ambrose remarks about the aggressive part of fortitude: "Fortitude is not lacking in courage, for she alone defends the honor of the virtues and guards their behests. She it is that wages an inexorable war on all vice, undeterred by toil, brave in the face of dangers, steeled against pleasures, unyielding to lusts." Of the patient part of fortitude St. Cyprian says: "It is patience which assuages anger, which bridles the tongue, governs the mind, guards peace, rules discipline, breaks the force of lust, represses the violence of pride, extinguishes the fire of enmity. . . It makes men humble in prosperity, brave in adversity, gentle towards wrongs and contempts."

The life of the virtues is an unified life; that is why we find the virtues thus interwoven, mutually influencing each other. Fortitude is a necessary condition for any act of virtue. But when Christian fortitude acts, faith holds up the general norm, prudence makes the practical judgment, charity elevates and supernaturalizes the act, hope adds the last motive. When we are tossing uncomfortably on a hot afternoon in a sick bed, a pure motive of love of God often is not

enough. Do not be surprised when I say that. We have seen befor that we have two basic motions in our will, one that tends outward i love for another, the other that folds back in love to ourselves. In trial often it is only when we add hope of heavenly reward to our lo of God that we reach the summit of our courage and resignation.

Hope, temperance and fortitude are an inseparable trio, workin hand in hand on a common task in that area of our human natu that we sometimes call the heart, the field of man' desires. The go erning virtue is hope, the infused gift of God. It gives the speci push to temperance and fortitude that makes them act when o nature tends to rebel. Temperance with the aid of fortitude curbs a controls these apetities with the ultimate end in view of bringing the to desire their satisfaction and happiness only in what is truly goo Hope injects God as the greatest Good, the only satisfying end of o desires. These three virtues work in us that total 'mortification,' dea to ourselves, which St. Paul tells us is so necessary for our sanctific tion. But, leading us through the door of death, they lead us back God. The work of these virtues is a prelude to charity. They puri and free our hearts, that we might love God with our whole hea

And so, we may conclude the story of Perfect Joy that we start in the last conference. You remember that Francis told Brother Le 'greater than all grace and all the gifts of the Holy Ghost, is th conquering of self," (which is accomplished especially in temperance But that is not the end of the formula. St. Francis adds: "and th willing endurance of suffering, injustice, contempt and harshness. F of the other gifts of God we cannot take credit to ourselves, for th are not ours but come from God; . . .but of trials and sufferings a crosses we can take the credit to ourselves."

Here is where you will find joy, in conquering self, in willi endurance, for the love of God, in hope of heaven.

St. Francis, Worshipper of the Trinity

Fr. Willibroard Lampen, O.F.M.

(Continued)

II. HIS DEVOTION TOWARDS THE MOST HOLY TRINITY

Having explained Francis' theological ideas on the Holy Trinity, we shall now see how he expressed this devotion towards this mystery in both his public and private worship, especially,

A—in his prayers:

1) Laudes: this prayer was said all the hours of the day and night before the office of the Blessed Virgin and should begin with an invocation to the Holy Trinity, "Our most holy Father; creator, redeemer, saviour and our consoler," and likewise end with "Gloria Patri" (Opus 119), after which he would add the Trisaigon and other praise among which were, "let us bless the Father, Son and Holy Spirit," and end with the Gloria Patri (Opus 122).

2) In the salutation to the Blessed Virgin: he makes mention of the same mystery of faith and addresses Mary "Hail holy Lady. . . chosen by the most High Holy Father in heaven and by Him with His most belovevd Son and the Spirit, the Paraclete consecrated".

3) In the page which he gave to Brother Leo: "You alone art holy, oh Lord God. . .You are the Lord God, Threefold and One, all that is good." (Opus 124).

4) To the above prayer St. Francis adds another threefold blessing from Numbers 6, 24:6, in which many Theologians wish to see a special revelation of the Most Holy Trinity as in the Trisaigon.

5) In the Office of the Passion: not only do the psalms conclude with a minor doxology but also in the antiphon "Sancta Maria" (Opus 128) there is mention of the mystery of the Blessed Trinity.

6) The first epistle: At the end of this epistle there is a little prayer:" "In the name of the Father and of the Son and of the Holy Ghost: all, both men and women, who accept them kindly and understand them and send copies to others, shall, if they persevere to the end in them, be blessed by the Father, the Son and the Holy Ghost. Amen".

7) The second epistle: "In the name of the sovereign Trini and the Holy Unity, Father, Son and Holy Ghost. Amen". He mak mention of the Holy Trinity saying that Christ should be worshipp everywhere, "together with the Lord God, Father and Holy Spir the Paraclete", to Whom he confesses his sins: "furthermore I confe all my sins, to God the Father and the Son and the Holy Ghost," a he closes this epistle with the most Trinitarian prayer: "that enligh ened and aglow with the fire of the Holy Ghost, we may be able follow the footsteps of your Son, our Lord Jesus Christ: aided your sole-saving grace, may be able to get to you, who in prefe Trinity and simple unity live and reign and triumph as God Almight world without end. Amen".

8) In the Testament: Here he blesses his brothers:" and whoev shall observe these things, may he be in heaven, be filled with the ble ing of the most High Father and on earth be he filled with the blessi of his beloved Son together with the most Holy Spirit, the Paraclet

9) Regula I: Francis gives thanks to the most Holy Trinity, "a since we are wretched sinners, we are not worthy to mention yo name," he entreats the Father: "that our Lord Jesus Christ, Yo beloved Son. . .together with the Holy Spirit, the Paraclete, give y thanks. . ." Then he prays that all the saints "give thanks to y (Father) the true, sovereign, eternal and living God, together wi your dear Son, Our Lord Jesus Christ and the Holy Ghost, the Paraclet for ever and ever, Amen. . .Alleluja."

He completes this most beautiful prayer by praying: "God, th He the omnipotent who is threefold and single may bless all w teach and learn, recall and practice these things each time they what is here recorded". Concluding with the minor doxology "Glor Patri" (Chp. 23).

In this first rule he made the Lay brothers say the Gloria Pa after the Our Father but in the Regula Bullata (II) there is on a prescription for the Pater Noster.

In conclusion, by all these examples we believe that the dev tion which the ordinary Christian has.

B—in his actions: many biographers of the Saint tell us of Francis' veneration of the Holy Trinity

1) In Wadding, in 1213, Marian the Florentine tells us that o Holy Father Francis obtained from the Abbot of Port Royale beautiful grove on a high mountain between the town of St. Gemin and Porcaria, adjacent to a forest. There St. Francis built a chapel i

honor of our Lady similar to the Portiuncula. On the antipendium of the altar there were painted many figures as well as the following verse: "Fear the Lord, and honor Him. The Lord is worthy to accept praise and honor." At the end of this verse the following words occur: "Blessed be the Holy and undivided Trinity." Marian tells us that this antipendium was saved in memory of the Saint. Although the testimonies of Marian should be taken cautiously, we may believe them in this case concerning the antipendium, since we cannot deny the Franciscan style in the verses.

2) Our Holy Father showed his devotion to the Holy Trinity at Bevagna in the Valley of Spoleto. There he enjoyed the hospitality of the mother of one of his friars. This woman had a daughter and a grandaughter who was blind yet devout. "When our Holy Father Francis," Thomas Celano says, "asked her concerning her cares, he attended them and marked the eyes of the blind alternately three times with his own spittle in the name of the Trinity and he restored light to them." (Trac. Mir.n.124) St. Bonaventure narrates the same miracle almost in the same words. (Leg. XI,12) Francis' manner in marking with the spittle was suggested without doubt by the example of Christ. He only differed in that he did not make mud with his spittle as Our Lord did and as other saints did. But Francis added the invocation to the Holy Trinity in whose honor he thrice marked the eyes. Although it is not explicitly given to us by the biographers we can presuppose that this marking was made in the sign of the cross as did the Holy Deacon, Lawrence, "who through the sign of the cross gave light to the blind." Though we will not discuss the significance of ths spittle at length hre, we will only mention that fact that, similar marking was done to Francis at baptism.

3) Celano relates another fact which happened near Bari of Apulia. There the Saint, as he was walking along the road with a companion came upon a purse. His companion wished that the purse be taken and given to the poor. After Francis refused to do so saying that the money from the Devivl, but he later gave it to the friar only to show him that the money was not a servant of God. Celano continues: "He called a lad who was sitting on a wall near the road, so that 'in the mouth of three witnesses' the sacrament of the Trinity might be manifest." (Celano,II,68). St. Bonaventure narrates this same story but doesn't allude in any way to the Trinity. (Leg. VII,5). Hence we can conclude that, according to some grammatical error, the allusion to the Trinity in Celano was not said by Francis.

4) Nor for this same reason can we say that Francis showed forth

the three Orders, even though the legand of the Three Companions say "and thus by means of the Blessed Francis, that perfect worshipper of the Holy Trinity, the Church of God is renewed in the three Orders just as the foregoing restoration of the three Churches did typify." Likewise in the same legenda, our Holy Father is called, "the true worshipper of the Holy Trinity." That is given in the narration of the vocation Bl. Bernard of Quintavalle. We shall now consider a little more at length the openings of the books of the Gospels.

5) All the early biographies of St. Francis describe the three consultations on the Gospels. St. Bonaventure brings out the worship of the Trinity in this act more clearly, while The Legend of the Three Companions mentions the three persons, viz. Peter, Bernard and Francis himself. According to The Legend of the Three Companions, St. Francis exhorts Bernard in this manner:

"At earlies dawn we will go to church, and from the book of the Gospels we shall learn in what way the Lord taught His disciples: Rising early, with Peter, who also wanted to become a Brother, they came to the Church of St. Nicholas near to the market place of Assisi, and entering therin to pray, for that they were unlettered, and knew not where to find the word of the Gospel as to renunciation of the world, they prayed the Lord devoutly that in the first opening of the Book, He would deign to show to them His Will.

"When their prayers were at an end, the Blessed Francis taking the closed book, and bowing before the altar, did open it, and at the first opening thereof discovered the counsel of the Lord: 'If thou wouldst be perfect, go and sell all that thou hast, and give to the poor and thou shalt have treasure in heaven.' At this opening the Blessed Francis rejoiced greatly and gave God thanks, but for that he was a true worshipper of the Trinity, he desired it to be confirmed by three witnesses and opened the book for a second and a third time. And in the second opening was discovered the passage beginning: 'Take nothing with you on your journey. 'And in the third that other beginning: 'He that will come after me let him deny himself.' Thereupon, the Blessed Francis at each opening of the book, gave God thanks for the confirmation of His own purpose and long conceived desire, thrice Divinly declared and manifested unto him. . . ." (Leg. III, 8: 28-9).

We see that St. Bonaventure and the Three Companions add a third Brother, Peter, who was present and could account for Bonaventure's epithet, "Worshipper of the Trinity."

Celano in another place narrates a similar fact concerning St.

Francis. For at one time Francis wanted to know what to do with regard to his mode of life and rising from prayer:

". . .he fortifield himself with the sign of the cross and took the book from the altar, and opened it with reverence and awe. And it came to pass that when he had opened the book, the Passion of Our Lord Jesus Christ first met his eye. . .But to avoid any suspicion that this might have happened by chance, he opened the book a second and a third time and found the same or a similar passage written." And so Father Thomas Celano, silent about Blessed Francis' devotion to the Holy Trinity, adds that reason for the three openings was his desire for greater certitude. And in another place he indicates it with these words: "For he was being guided by the spirit of holy and most perfect men, of whom we read that they did something of the like nature with pious devotion in their longing for holiness".

And again we read that other saints had consulted the Lord in almost the same manner, vg. St. Gregory of Turin (Historia Francorum V, C.50) who mentions this of others. It must be especially observevd that consultation was not made once in three books as Divine under St. Tetricus the bishop says:

"The clerics havivng placed the three books on the altar, i.e., the prophets, apostles, and the evangelists prayed to the Lord that He might show to Chramus what would happen; i.e., whether it might turn out well for him or if he might reign; and having an assembly each one opened the books at Mass."

From this it is clear that:

1) these three books were opened by three persons. However, we don't necessarily have to hold to this view and say that Francis followed the custom by bringing Bernard and Peter with him as the Three Companions states. For even one could consult the three Holy Books as Merovevchus did who "placed the three books on the Holy Sepulchre i.e., the Psalter, Kings and the Gospels". No one who realizes the scarcity of books in smal churches or hermitages would deny that the custom of consulting three books would result in these consultations from one book.

2) It seems that even others hold the view that St. Francis was satisfied with just one opening as the Perugian Legend testifies: ". . .I carried the books where the gospels of the Lord were written and I prayed to the Lord that in the first opening of the book He might deem it worthy to show me those things. And having finished my prayer, in the first opening of the book there appeared to me those

words of the holy Gospel: To you it is given to know the mystery the Kingdom of God". (Mark 4:11).

3) It is clear from "The Chapter of the French Kings", Chapt IV "that no one may presume to make decisions or to observe oth divinations", that this use of opening the books to know future thin not only was prevalent in Gaul but in Africa as well as in Germany a Italy. The custom was also particularly prevalent among the Gentil as is clear from the example of Hadrian who predicted the future b a chance verse which occurred in Virgil.

4) It is clear therefore that from this consultation of profa books there arose the consultation of Sacred Books and from one to threefold consultation perhaps by the influence of the dogma of t Holy Trinity. We therefore cannot see in the laudable actions St. Francis a special devotion towards this mystery but rather we such a devotion more implicitly contained as St. Bonaventure is customed to describe more accurately. The contrary not withstandi however, there still remains "the true worshipper of the most Bless Trinity" in the actions and writings of our Holy Father.

At times famous paintings show this devotion of St. Franc Among some of the most famous representations are:

1) The painting in the sacristy of the church of St. Nicholas Florence painted by Nero di Bicci (1419-1491). This picture sho St. Francis holding a cross in his left hand and looking up towar the Crucified Christ on bended knee. God the Father and the Ho Spirit are also represented.

2) In the refectory monastery of St. Salvus near Florence the is a painting executed by Andrea del Sarto of Vannucchi (1486-1531) St. Francis is represented in this picture with other saints listening the great doctor St. Augustine expounding on the Holy Trinity.

3) In the church of St. Francis of Fesul there is a painting made Cosmas Roselli (1439-1507). This work shows God the Father und Whom is the Holy Spirit in form of a dove while on earth the Infa Jesus is adored by the Blessed Virgin Mother, and St. Francis and oth saints.

III. EXTERNAL INFLUENCES STRENGTHENING ST. FRANCI DEVOTION TOWARDS THE MOST HOLY TRINITY

We must first of all distinguish the internal from the extern reasons for the devotion of St. Francis to the most Holy Trinity. Fo it is clear that he had lived by a profound faith and a more perfec charity. He knew the One and Triune God better and he loved Him

more intensely than any other mortal. But we certainly can not express his internal life. We will only try to understand more clearly how he was able to strengthen this devotion by consideration of the circumstances of his time and the many places he visited. For it is certain that each one of us is influenced by his times and country.

1) In Italy, in the time of St. Francis, devotion towards the most Holy Trinity was not unknown: among some of the more famous sanctuaries there was a very old shrine in Vallepietra which was hewn out of the side mount of mount Auctor. The images depicted on the walls were made in about the 7th or 8th centuries among which there was a special representation of the most Holy Trinity. Twice each year crowds of the faithful come to the shrine to worship the most Holy Trinity. Adjacent to the shrine there is another shrine dedicated to the Trinity.

2) The monastery of the Most Holy Trinity of Capo di Lago in the diocese of Mediolani.

3) The room of the most Holy Trinity of Spineto in the Valley of Orcia in the diocese Cluny which once belonged to the Order of Vallumbros, was in 1497 transferred to the Italian Congregation of St. Bernard. St. John Gualbert a devot Camualdulese had a revelation from the Holy Spirit which is reported to have said to him: "go and begin your institution in the name of the Holy Trinity". He went to Vallis-Umbrosa, the place where his Order received their name. He erected a convent and church at Florence before the 13th century in honor of the most Holy Trinity and it was left in the care of Cardinal Hugolino, the Franciscan Protector.

4) Hugolino had given instruction to the great Blessed Joachim of Flora through whom he founded two monasteries. Joachim had a special devotion towards the most Holy Trinity since he was taught by the Cistercians who had cultivated this devotion. The monastery to which Joachim took refuge is called the most Holy Trinity of Acra. Joachim's doctrine on the Holy Trinity was rejected by the Fourth Lateran Council. After Joachim's death in 1202, St. Francis did not seem to draw directly from these Trinitarian ideas which divided history into three main divisions called: the Kingdom of the Father, of the Son and the kingdom of the Holy Ghost. Francis in no way accepted any of their teachings even though he may have come in contact with them. Though it is true that Francis was inflamed by devotion to the most Holy Trinity, it was a devotion that was inspired by the love of the Trinity manifested everywhere about him.

5) Another reason for the rebirth of the devotion towards the mo Holy Trinity was the institution and propagation of the order of th Most Holy Trinity for the redemption of captives whose rule was a proved by Innocent III on December 17th, 1198. Among other thin they prescribed that: "all the churches of this order are to be entitle by the name of the Holy Trinity. . ., the brothers are to dwell in o place, having three clerics and three laics". . . .The house of this ord was founded at Rome where the Pope gave them a church in whic St. John of Martha, their first minister general, died on December 17t 1213. It is possible that St. Francis had known this order which h many things in common with his own, v.gt. "that they do not go o horseback", they assist the crusaders in the regions of the Saracen that they have a superior who is called "minister", "to whom brothe are held to promise and execute obedience. If a brother sins again his brother . . .one must benignly and fraternally warn and corre him", and again, "the general chapter is to be celebrated once in year which ought to be done in the octave of Pentecost". Considerin all these things we can hardly deny that Francis had known the Tri itarian Order although it is not certain whether he has seen S John of Martha.

6) It is possible that St. Francis' devotion towards the mo Holy Trinity may well have been influenced by the works of Pop Innocent III to which St. Francis had access. Innocent often wrot of the mystery of the Holy Trinity:

"Why does not the Father himself come or why does He not sen the Holy Spirit? Rather why does he not choose the Son? Indeed, in th holy and undivided Trinity, unity is attributed to the Father because He is the beginning; equality to the Son because He is the means; and a bond of union is attributed to the Holy Spirit because of His participation" (Sermon I). And in his 14th sermon on the Annunciation h says: "Tody the mystery of the Trinity is renewed; there are thre substances in the unity of persons just as there are three persons in th unity of substance, that are not born of mother, without Father, who i born of the Father without mother." Even in his tract "on the Holy Mystery of the Altar" he always speaks on "the glory of the Trinity" by glorifying the whole Trinity". These examples can easily be multiplid but they are sufficient. We can conclude that the Holy Fathers favored this devotion which in "the catholic and wholly apostolic man" we interpret to flow freely from. We shall now consider the liturgical devotion of the mystery.

IV. ST. FRANCIS AND THE LITURGICAL CELEBRATION OF THIS MYSTERY

We will now look into the matter of whether Francis ever celebrated the liturgical feast of the Most Holy Trinity. At first sight it seems that we cannot deny that since it is known that in the year 1260 at the Chapter of Narbonne, our Order adopted the feast. But in 1279 it was abolished, "because the Order was held to recite the office according to the Roman Church and that Roman Church did not recite the office of the Trinity." (AFH, 111, 499). Even many Roman Pontiffs were against this feast; Leo IX (1054), Alexander II (1073) and Alexander III (1181), all held that no special day should be assigned to this feast in the Roman Calendar because each day the Trinity is honored through the doxology. Even many great men of authority outside of Italy as Pothus, the Abbot of Prumen adhered to this opposition. Still it is clear that from the biographies of Our Holy Father we have no noteworthy mention of such a celebration.

As for the Roman Pontiffs at the time of St. Francis, Gregory IX and Innocent III, favored in their writings the actual feast even before it was actually prescribed by John XXII in 1334. Even earlier than they, the Cistercian Monasteries before 1206 spoke of this feast, for in that same year their statutes read: "If the Feast of St. Barnabas falls on the Saturday before the Feast of the Trinity, nothing is taken from it in second vespers except only a commoration after the Magnificat." (Selecta Statuta). Francis could have known of the feast from these sources as well as from his relationship with Jacob de Vitriaco or other Leodienses clerics who celebrated the solemnity from the time of Bishop Stephen (903-20). However in Italy, besides the convent of the Cistercians, and perhaps at Florence and the Trinitarians etc., it even seems that the monastery of Fontavalle already celebrated this feast. There is found in that monastery a Ms. (XI cent.) in by Pseduo-Alchivus. All these testimonies prove to some extent that our Holy Founder was able to learn about this feast easily and easily accept it; as the testimony of Gregory IX, himself, who canonized our Holy Father, sums it up in his hymn "Proles de caelo".

He celebrates with solemn festivity
the office of the Trinity;
obeying te Law and the Prophets
and exercising the graces freely given him.

Certain objections can be made against the literal interpretation of these words. This is especially seen from the work of John Beleth, "The Explanation of the Divine Office" where the "feast of the Trinity" is called the Nativity of the Lord, Easter and Pentecost: "Of the feasts we have some that are called general, while others particular. The general feasts are those which ar celebrated generally by all, as the feast of the Trinity. . . . for the Feast of the Trinity must be celebrated by a more dignified worship. . . .Keep in mind that the Feast of the Nativity of Our Lord is for the Father, since the Father is made known to the world through Him . . . .Easter is the Feast of the Son . . . .Pentecost is indeed the Feast of the Holy Spirit. Of these solemnities any one is called the Feast of the whole Trinity." But if Gregory IX wished to speak of the Celebration of the Nativity, which originated with the Greeks, he would have expressed the three Divin persons lastly not at the beginning of the Strophe. Moreover at the time of John Beleth who wrote about 1160, the Feast proper to the Holy Trinity was less known than at the time of Gregory IX. But the greatest difficulty consists in interpreting Gregory's words in this hymn since the following strophe is a continuation of the first:

And so we can sum up the versus thus: He celebrates the office of the Trinity with solemn festivity while he prepares with virtues a three-fold dwelling and while he consecrates the temple of the Angles for Christ. The sense of this is Francis, by preparing a three-fold dwelling with the virtues (Obedience, Poverty and Chastity), by instituting the Order and restoring the Church (BVM) of the Angels, solemnly honors the Trinity to Whom he freely gives obedience. The three tabernacles and "the three-fold dwelling" perhaps can be understood of the three churches which were restored by St. Francis (I Celano 18,21); "the office of the Trinity" can be taken as a three-fold office as P. Respicius proposes. (Aldenborch I.c.134).

We must not forget to mention a certain inscription found at Assisi in the lower Church of the Basilica of St. Francis, under a picture entitled "Glorious Francis" in one of the archways. A strophe of one of its verses was without doubt composed under the influence of Gregory IX and reads:

"Dum reparat virtutibus
Hospes triplex hospitium,
Et beatarum mentium
Cum templum Christo consecrat."

While he restores poverty
and angelic chastity,
he prepares himself by obedience
to glorify the Trinity.

This strophe corresponds to the most beautiful Legend of the Three Companions in a metaphorical way as was intended by the poet Gregory IX. The Legend reads:

> "And thus by means of the Blessed Francis, that perfect worshipper of the Holy Trinity, the Church of God is renewed in the three orders, even as the foregoing restoration of the three orders did typify" (C. XIV, 60)

But although Francis' celebration of the Liturgical Feast of the Most Holy Trinity is not clearly given to us, we can certainly prove historically that he externally expressed this devotion in both his words and deeds so that we can rightly call him "the Worshipper of the Trinity."

Trans. by Fr. Honorius A. Santoriello, O.F.M.

TWO BLESSINGS: FOR STEPHEN

When Guenevere had handed me
the bundle of her newest son,
I stumbled through a Latin
blessing; and when that was done,
she made a cross upon the martyr
in his scratchy woolen shawl:
"God, let him love a little; not to
is the greatest pain of all."

—*Raymond Roseliep*

Suffering And Life

Fr. Thomas Plassmann, O.F

Ordinarily the life of a Christian is divided into three peri the period of golden youth, the period of hard labor, the pe of suffering. This applies in a large measure and with almost versal certainty to Religious. The reason for the third period is d ly anchored in the nature of the Christian life, which is in rea the imitation of Christ. "He who does not take up his cross follow me, is not worthy of me." The climax of Our Lord's life earth was suffering and his true followers, either by choice or tiny some day will find themselves on the Way of the Cross. religious Orders are keenly aware of this divine disposition anticipate a portion of suffering by the performance of works of ance.

God has numerous ways in imposing suffering on his creatu These may be bodily or spiritual, and usually a pain or an afflic strikes us where it is most keenly felt, at least in our imaginat There is no need of entering into detail of what everybody knows.

By divine disposition, what is true of the individual Chris or Religious is true of the Church which to everyone is a haven salvation and of paramount consolation. Reward and retribution reserved for the other world. If more than four Marks were nee to identify the true Church of Christ, the additional Mark mi well be suffering. It all started on Calvary and the long proces of sufferings of all kinds is seen in every age, clime, and coun among children and adults, among rich and poor. In the Eccle tical Year the Birth of Christ is followed by St. Stephen, St. J and the Innocents. After that the red color, the crowns, palms, hymns of martyrdom appear on every page of the calendar. martyrs' palm adorns the venerable pontiffs of the first centu Then we behold the multitude of martyrs during the persecutions, their number has not decreased but rather increased in the centu that followed, to the present day.

We spoke of the first period of youth as the Golden Age. mighty God has made it so, for as the flower must have sunshine

blossom, so man needs sunshine in his youth in order that he may happily reach the age of strength and maturity. But this must be sunshine of the real kind, namely pure joy and undisturbed peace which is especially found in the love and practice of our beautiful faith. The Christian home helps powerfully to this end and education should serve as a close second. If our educational system were based on these premises, the future generation would follow the normal God-appointed course instead of wasting our youth as well as succeeding years in foibles, fancies, and all manner of vagaries. It may be mentioned in this connection that education must serve not only to fill the brain with knowledge but to provide wholesome happiness for the heart and the whole being.

The next period consists of many or few years of labor and of the continuous effort of earning our daily bread. I say labor with emphasis, for unless man spends himself in useful occupation and service, his life is not worth living and there is no reward to crown the end. Once passing by a garden near Bethlehem, I saw a boy carry a heavy load of wood. My companion expressed his admiration to the mother who followed, and she promptly answered: "It is good for a man to carry his burden from his youth." The good woman was right, but probably she did not know that many centuries ago the same words came from the lips of the inspired prophet Jeremias. They have now become a by-word among the faithful who understand the ways of God. The burden of matured life frequently takes the place of suffering and in that way man makes up a large share of what would otherwise be his lot. A poor old woman came to St. Conrad of Parzham, the porter of the monastery, and asked him what penance she should do. "My dear lady," the holy Brother replied, "you need perform no special penance. God has provided it in your burdensome life." But whether suffering comes during the normal course of our lives or at the end, we should strive to follow faithfully in the path chosen for us by Divine Providence, namely to carry our burden cheerfully and hopefully and to die, if the Lord allows us, in the harness of labor. Thus we shall obey the will of our Divine Master.

The day of suffering or affliction comes as the Lord disposes and our big weapon must be holy patience. Read the beautiful Epistle of St. James the Apostle and you will find that not only should patience have a "perfect work," but that it is the strong fortress and the tower of strength when misfortune comes. It is this patience which gives the answer to the age-old question among philosophers:

Why is there evil in this world? In His death Christ conquered bot the evil and the world, and the Christian shares in the victory b carrying his cross patiently.

There is another consideration that especially Religious shoul bear in mind, namely that they are all members of Christ's Mystic Body. Christ's work was infinitely perfect and needs no addition help from us. However, the co-operative work of Christians who b reason of the Mystical Body share in the work and merits of t Head, who is Christ, is by no means perfect. And this is what S Paul has in mind when he writes: "I rejoice now in the sufferings bear for your sake; and what is lacking of the sufferings of Christ fill up in my flesh for his body, which is the Church" (Col. 1:24 Thus, in acepting our sufferings from the hand of God and for t love of our Divine Savior, we not only benefit our own souls, b we also contribute towards the well-being of Christ's entire Mystic Body, many of whose members are falling far behind in co-operati with the Savior. Thus we can become victims for others and cont bute our share to the glorious hope of St. Paul, namely that t Heavenly Bridegroom may "present to himself the Church in a her glory, not having spot or wrinkle or any such thing, but that sh might be holy and without blemish" (Eph. 5:27).

Some years ago the present writer published the explanation this text in a Catholic magazine. A certain prominent Prelate ha read it and wrote these words: "I am most grateful to you for you explanation of Eph. 5:27. I have suffered much in my life and wi have to suffer a great deal more, and your words have given m strength, courage, and spiritual consolation." He has gone to his re ward since. R.I.P.

✠

NEWMAN'S USE OF THE WORD "FEELING"

Fr. Benedict Leutenegger, O.F.M.

Newman often uses the word 'feeling". He does not use the word to mean an inordinate or sentimental feeling, one that is not under the control of right reason, as, for example, a feeling of laziness. He himself says: "Nothing lasts, nothing keeps incorrupt and pure, which comes of more feeling." (Sermon: Indulgence in Religious Privileges). Let us quote a few passages in which he uses the word "feeling". In his "Grammar of Assent" Newman writes: "The feeling of conscience (being, I repeat, a certain keen sensibility, pleasant or painful. . .) . . ." Surely, conscience is an act of the intellect, but the intellect is a faculty of the soul, and the soul is in and works through the human body. So Newman defines conscience as a "feeling. . .a certain keen sensibility."

Again, Newman writes in his "Grammar of Assent": "Certitude is accompanied, as a state of mind by a specific feeling. . .When a man says he is certain, he means he is conscious to himself of having this specific feeling. It is a feeling of satisfaction and self-gratulation, of intellectual security arising out of a sense of success, attainment, possession, finality, as regards the matter which has been in question." Surely, certitude is an act of the intellect, but not of an intellect of the human soul that is separated from the body.

In his sermon on the Crufixion, Newman speaks of love, that virtue which reached great heights in the life of our Seraphic Saint Francis. Newman said: "True love both feels right and acts right, but at the same time as warm feelings without religious conduct are a kind of hypocrisy, so on the other hand, right conduct, when unattended with deep feelings is at best a very imperfect sort of religion." Saint Bonaventure wrote: "The science of faith which would stir up in our hearts a tender feeling for God, is the science, 'quae dicitur scientia secundum pietatem'."

In his sermon, "The Thought of God, the Stay of the Soul", Newman said: "When we realize a truth we have a feeling which they have not, who take words for things."

Again, in his sermon, "Religious Emotion", he said: "The hig est Christian temper is free from all vehement and tumultuous fe ing."

And finally, in his great book, "The Development of Christi Doctrine", Newman wrote: "The theology of St. Thomas, nay of t Church of his period, is built on that very Aristotelism, which t early Fathers denounce as the source of all misbelief, and in p ticular of the Arian and Monophysite heresies."

In conclusion, let us not be afraid of the word "feeling", wh used intelligently. Rather let us be on our guard against treating t soul of man as if it were separated from the body, when human n ture is one. Speculation and study, if true, will harmonize with l and reality and will agree with the whole of reality.

FOUR MEDITATIONS

1.

When turbulent temptations haunt the restless soul,
Pineing, sighing, weaving, 'neath ceaseless burdens of the dead,
Run not to self, uncertain as the fickle breeze
But humble self to God and trust in incomprehensible love.

2.

This rose is red—
A burst of red for me.
Remember, restless Soul,
Christ's blood is red
In endless gush for thee!

3.

Soul entangled in self-made webs of utter selfishness,
By one most treasured act of love, is drowned in utter blessedne

4.

True joy in once-torn heart,
Joy unspeakable!
Joy indescribable!
Joy to find conviction in life—
I, the convict of God!

Fr. Anaclete Yonick, O.F.

The 39th Meeting of the Franciscan Educational Conference

The Thirty-Ninth Meeting of the Francican Educational Conference was held at St. Bonaventure University, St. Bonaventure, N. Y., on August 6-8, in conjunction with the centennial celebration of this Franciscan educational institution. About one hundred friars were present for this three-day event, and discussed this years' Theme: "The Mind of Modern Man."

The Very Rev. Brian Lhota, O.F.M., president of St. Bonaventure University welcomed the delegates to the century-old Franciscan educational institution.

The Rev. Maurice Grajewski, O.F.M., of Burlington, Wisc., president of the FEC gave the introductory address in which he congratulated St. Bonaventure University on its Centenary of Franciscan Service to God and Country. He also drew attention to the fact that this educational institution staffed by Sons of St. Francis was an ideal setting for this year's conference, since it was the "heart of Franciscan Education in America."

Opening the sessions was a Paper prepared by the Rev. Daniel Egan, T.O.R., president of the College of Steubenville, and read by the Rev. Matthew Herron, T.O.R., on "The Contemporary Catholic University.' '

The Rev. Colman Majchrzak, O.F.M., professor of philosophy at St. Francis College, Burlington, Wisc., spoke on "The Human Person according to St. Bonaventure." He came well qualified to speak on the subject. because he wrote his doctoral dissertation on the Seraphic Doctor.

"Thy Way Modern Man sees himself—As Reflected in 20th-Century Theories of Personality," was the subject of a Paper by Father Fintan McNamee, O.F.M., of St. Louis, Mo.

"A Critique of the Modern Philosophy of Man" was the subject of a Paper presented by Father Ronald Lawler, O.F.M.Cap., of St. Joseph's Friary, Hays, Kansas.

The Rev. Alan Glyn, O.F.M., head of the Psychology departme at St. Bonaventure University, discussed "The Unmaking of Man Personality Breakdowns."

The Rev. Carroll Tageson, O.F.M., from San Luis Rey Missi California, spoke on the subject of "Personality Testing and Measu ment.''

Father Marvin Freihage, O.F.M., of Duns Scotus College, Detr Michigan, spoke on 'Mental Testing and Measurement."

Speaking on the subject of "Problem of Emotional Instabilit Father Alfred Martin, O.F.M., well-known New York City friar a author of many articles on the problem of mental health, gave so sound advice on how one may be able to help those who suffer fr instability.

The Rev. Augustine Ramirez, O.F.M., of Mexico, presented a Pa on the subject of "Personality Disorders and their Therapy acco ing to the Client-Centered Theory."

Father Jeffry Keefe, OFM. Conv., of St. Francis Seminary, Sta Island, N.Y., presented a review of the factors affecting what psych ogists call the self-concept (one estimate of self) during childh in a Paper on the subject of "Psychodynamics of Adolescence in Te of Self-Concept: Some Modern Problems."

The Rev. Pacific Hug, OFM, of Quincy College, Quincy, Illin presented an inspiring discussion on "The Franciscan approach to problem of the Will." He was followed by a scholarly Paper on " tional Psychology: Its Content and Method," by Father Cyril Shir O.F.M., of the College of St. Francis, Joliet, Illinois, which was concluding Paper of the Conference.

During the Conference a number of committee-meetings were h Among these was The Commission for a Franciscan Theological S thesis, which discussed a progress report on a proposed text in matic theology which will incorporate contributions of the gre Franciscan thinkers. The Commission has been functioning for years, and hopes to realize its objective within two to four y The characteristic features of the proposed textbook flow from spirit of St. Francis of Assisi, which was formulated doctrinally such men as St. Bonaventure and John Duns Scotus. The first vol in this series was presented to the Conference for examination. the work of Father Ernest Latko, O.F.M., of Christ the King S inary, West Chicago, Illinois.

The Library Section, with Father Vincent Dieckman, OFM, brarian of St. Leonard of Port Maurice Friary, Dayton, Ohio, held

meeting in Friedsam Memorial Library, where they heard an informative Paper on "Franciscan Periodicals" by Father Paschal Schaller, O.F.M.Cap., from Herman, Pa. It was recommended that a Franciscan Periodical Index be established. During the discussion of the possibilities of such a venture it was learned that an author catalog of some 30,000 items covering Franciscan articles and other material published during the past ten years is already available at St. Bonaventure University's library.

Presented on this occasion was the second volume of "Franciscan Literature," a checklist of some 18,000 books, dissertations, and pamphlets written by Franciscan authors, or about Franciscan topics.

The current issue of *Franciscan Librarian Contact,* the organ of the Library Section, contains the first efforts at a Franciscan Book Review Service, consisting of reviews of 22 new Franciscan titles.

Under the temporary chairmanship of Father Donald Wiest, OFM Cap., some friars met to discuss the project of a Franciscan Synthesis of Moral Theology. It was felt that formal organization of a Commission should be deferred until the next meeting of the FEC.

At a meting of the Provincial Prefects of Studies, Father Colman Majchrzak, OFM, of Assumption Province was elected chairman of this Section of the FEC, and Father Nicholas Roling, OFM Conv., Consolation Province was elected Secretary. Capuchin Father Eric May, OFM Cap., of St. Mary's Province was selected to present basic concepts in Law and Statutes concerning Provincial Prefects of Regents of Studies.

As a result of this 39th meeting of the FEC, a new permanent Section of the Conference was formed to be devoted to Phychology. It will include Franciscan phychologists from all branches of the Order, who plan to gather twice a year to discuss problems and undertakings in their field. Father Alan Glynn, OFM, head of the Department of Psychology at St. Bonaventure University was selected as organizational chairman of the new division. He stated that its purposes, tentatively, would be: to study methods and programs for the psychological evaluation of male candidates to the various provinces within the Franciscan Order in the United States; to examine the role of psychology and religion; to promote research and literary contributions in psychology by Franciscans; and to act as a clearinghouse of information on psychological activities of Franciscan educators throughout the world.

Rev. Brother Philip Harris, OSF, Director of Student Personnel Services at St. Francis College, Brooklyn, was chosen Secretary of the

group. Brother Philip, OSF, was also elected Commissary of the FEC in which office he will help "keep alive, activiate and promote th policies and program of the FEC.

Among the Resolutions passed at the final session of the FEC w a proposal that Psychological Science be added to the philosophic study of man in Franciscan Clerical Training Programs.

Present at one of the sessions of the three-day convention, w the Very Rev. Thomas Plassmann, OFM, Rector of Christ the Ki Seminary, founding president and head of the FEC from 1919 to 194

Re-elected as officers of the Franciscan Educational Conferen were: President, Rev. Maurice Grajewski, OFM, St. Francis Colle Burlington Wisc.; Vice-President, Rev. Aidan M. Carr, OFM Con St. Anthony on the Hudson Seminary, Rensselaer, N. Y.; secretar Rev. Sebastian Miklas, OFM Cap., Capuchin College, Washingto D. C.,; and treasurer, Rev. Irenaeus Herscher, OFM, St. Bonaventu University, St. Bonaventure, N. Y.

SALUTE TO THE BLESSED VIRGIN

"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
beloved Son and the Spirit Paraclete
consecrated! —
You in whom there was and there is all
the fullnes of grace and everything good!

"Hail, his palace! Hail, his tabernacle!
Hail, his home! Hail, his vesture!
Hail, his handmaiden! 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 faithless faithful children
of God."—O 123.

From The Words of Saint Franc
By James Meyer, O.F.M

Conventual Franciscans Hold Conference

Chaska, Minn.—"St. Francis of Assisi definitely did not have a one-track mind. He was truly a Catholic (universal) man. And it is in his spirt that we strive to carry on. . ."

With this keynote, Franciscan Friars of the Order of Friars Minor Conventual from all the United States assembled August 26 to 28 at Assumption Seminary, Chaska, Minnesota to hold their twelfth annual Inter-Province Conference. This conference is a forum of discussion for all programs, projects, apostolates, problems and interests of the Conventual Friars in their many areas of activity.

Social, medical, educational, philosophical, liturgical, missionary and communal matters occupied the deliberations of the Friars at Chaska, Minn., this week. Paticular emphasis was given to comforting the ills and worries of the world through the social spirit of St. Francis that produced the Third Order with its timeless, ever-ready panacea and potential for world peace.

Extracts from Research Papers Read at the Convention

"The establishment in 1921 of the organization 'Third Order of St. Francis in North America' was based upon the ideal that the Third Order is universal even as the Church is universal; that Tertiaries in New York observe the same rule, follow the same customs, are governed by the same code of canon law, look to the same common father, and have the same interests and ideals as those of Cincinnati, St. Louis, San Francisco, Rome, Munich, or Paris."
—from a paper entitled "The Organization 'Third Order of St. Francis in North America' " by Very Rev. Adolph Bernholz, OFM.Conv., Queen of Peace Friary, Middleburg, N. Y.

Critic: Rev. Karl Chesher, OFM.Conv., St. Francis Friary, Toledo, Ohio.

* * * *

"St. Francis and the Franciscan Order exerted its greatest influence in the two most important aspects of liturgical worship, the Breviary and the Missal. The Franciscan Order was the first large organization to adopt the Roman Breviary and the Roman Missal.

Soon, wherever there were Franciscans, other clerics recognized t advantages of the Romany Breviary and Missal and adopted the Three hundred years later Pope Saint Pius the Fifth simplified a promulgated the Roman Breviary and the Roman Missal througho the Roman Catholic Church. These were none other than the Br iary and Missal of the Franciscan Order."

—from a paper entitled "The Liturgical Movement and the Conv tuals" by Rev. Philip Wozniak, OFM. Conv., St. Mary Semina Crystal Lake, Illinois.

Critic: Rev. Fulgence Gorczyca, St. Anthony Friary, Fairfield, Conn.

* * * *

"Recent legislation issued by the Roman Congregation for t Affairs of Religious Orders regulates the administration of so-call Provincial Commissariats established in countries situated geogra ically at a great distance from the official headquarters of the P vince to which the Friars laboring in those parts belong. These n Regulations came into force in July, 1957, and are to be observ during a trial period of 5 years before being adopted as a perm ent law." This paper on "The Statute concerning Provincial Co missariats in Distant Lands" was presented by Very Rev. Vincent Mayer, OFM.Conv., a former Provincial Superior of the Provin of the Immaculate Conception with Headquarters at Syracuse, N. and a former Provincial Commissary in England. The new legislati affects Provincial Commissariats in Brazil and Costa Rica, and the Argentine.

—from a paper entitled 'The Status of a Commissary Provincial" Very Rev. Vincent Mayer, OFM.Conv., St. Anthony-on-Hudson, Re sselaer, N. Y.

Critic: Rev. Bede Orr, OFM.Conv., Franciscan Missions, Staten Island, N. Y.

* * * *

"The Third Order of St. Francis is a challenge to the 'youth' today, especially the teen-agers. As an organization known throu out the world, it helps the individual members as such to com the many difficulties which confront all teen-agers. The primary p pose of the Third Order is to help the Tertiaries (name for tho who are members) toward personal perfection—striving to be bett Catholics, and more conscious of their position in life and of the

obligations toward their neighbor. The Third Order of St. Francis is open to all youth of today, if only they wish to follow in the footsteps of St. Francis, and to be nourished by the Franciscan Ideal or 'Mode' of life, which will, thus, anable them to fight the many delinquencies and evils which surround them in the world today. To help the youth in our Catholic high school, more Fraternities are being founded. These help and further the progress of the school and the individual student. The Third Order Youth Fraternities established in such schools are directed by a competent priest or faculty member who is prepared to help the youth of this school with his problems —be they spiritual or social."

—from a paper entitled 'The Third Order in High Schools" by Rev. Christian Wojciechowski, OFM.Conv., St. Anthony Friary, St. Bonaventure, N. Y.

Critic: Rev. Eugene Henley, OFM.Conv., Seminary, Mt. St. Francis, Indiana.

* * * *

"At that center for souls (the parish) each Franciscan is needed . . .All the Friars must work together for the salvation of every soul— Catholic, Protestant, fallenaways. Such work takes the 100 percent co-operation of every priest. . . We are dedicated to making our parishes examples of the claim of the American Institution of Managment that the Roman Catholic Church is 90 percent efficient."

—from a paper entitled "Should a Franciscan Parish Be Different From a Secular Parish?" by Rev. Aloysius Jacoby, OFM.Conv., St. Joseph's Friary, Waupun, Wisconsin.

Critic: Very Rev. Roger Bartman, OFM.Conv., Bellarmine College, Louisville, Kentucky.

* * * *

"The Franciscan apostolate in a Catholic hospital begins and ends with the Franciscan priest with or without the aid of doctors, nurses, Sisters, interns, or any hospital personnel. A bold statement, but true, because the chaplain is responsible for the spiritual life and health of the patients and personnel subject to his spiritual authority."

—from a paper entitled "Hospital Chaplaincies: A Franciscan Apostolate" by Rev. Elmer Mulcahy, OFM.Conv., St. Lawrence Hospital, Lansing, Michigan.

Critic: Arthur Nazic, OFM.Conv., St. Francis Hospital, Trenton, New Jersey.

* * * *

"Man, the man of the Renaissance to whom all things were p sible, where peasants became poets and kings became saints, is s the same today. Yet, somewhere this man of the Rennaissance h been lost, to say nothing of the man of creation. In the hands some writers of our time this man in non-existent. These writers not few. One of them is Albert Camus. Having proposed the probl of possession, dispossession, sharing, and reduced man to where stands naked and alone, unrelated to any circumstance of time, pla or identification except that of name, Camus does not turn to G Camus is an existentialist who goes half way."
—from a paper entitled 'Camus and the Franciscan Spirit" by R Emil Krancewicz, OFM.Conv., St. Joseph Friray, Binghamton, N.

Critics: V. Rev. Angelus LaFleur, OFM.Conv., Rector, Our Lady of Carey Seminary College, Carey, Ohio; and Rev. Nicholas Roling, OFM.Conv., Provincial Prefect of Studies, and Dean of Our Lady of Carey Seminary College, Carey, Ohio.

* * * *

"In addition to the philosophical and theological studies Apostolic Constitution for the education of Religious insists th future shepherds of the Lord's flock must be given, by skilled prof sors, and in accordance with the rules laid down by the Holy See thorough grounding in psychology and pedagogy, didactics and ca chetics, social and pastoral science, and other subjects of this so These studies should be in keeping with the most modern develo ments in all these fields and should fit and prepare the seminarians the many demands of the modern apostolate.

To solidify this academic training and formation in the ap tolate by practice and experience, it should be accompanied by wisely graded and prudently directed program of practical applicati After ordination, it is to be exercised and perfected in a spec apprenticeship under the direction of learned and prudent pri who will mold the young by their example.

Thus, with no interruption in their sacred studies, their ap tolic formation will be made continually more solid."

—Round table discussion on the fifth year theology led by Rev. Berard Marthaler, OFM.Conv., Assumption Seminary, Chaska, Minn.

* * * *

"Friars of the First Order are to alleviate and elevate the faithful", was the theme of Fr. Aidan Witte, OFM.Conv., Grand Rapids, Michigan, Commissary Provincial of the Third Order in the Province of Our Lady of Consolation. Fr. Aidan presented a paper pointing out the way to coordinate more effectively the effort of the Friars in caring for the lay members of the Franciscan Family in the Third Order. That the constitutions of the First Order of St. Francis be adjusted to permit the Provincials of the First Order to appoint all spiritual directors of the Third Order was one of the many suggestions made by Fr. Aidan.

Critic: Rev. Theodore Feely, St. Bonaventure Friray, Lake Forest, Illinois.

* * * *

At the final session of the Inter-Province Conference, among the resolutions passed by the assembled Fathers was the following:

"Whereas the present year 1958 marks the centennial of the apparitions of the Blessed Virgin Mary to St. Bernadette at Lourdes, and whereas St. Bernadette was a member of the Franciscan Family, as a Cordelier, be it resolved that henceforth the feast of St. Bernadette be celebrated in a special manner by the Conventual Franciscans."

In the same session the following were reconfirmed in office:

Pres.: V. Rev. Juniper Cummings, OFM.Conv., Chaska, Minn.
V-Pres.: V. Rev. Daniel Lyons, OFM.Conv., Trenton, N.J.
Sec.: V. Rev. Gregory Grabka, OFM.Convv., Granby, Mass.
Treas.: V. Rev. Callistus Winiarz, OFM.Conv., Chicago, Ill.

QUERIES & REPLIES

"We are a Third Order group. Can you tell me: are we able to gain the Portiuncula Indulgences in our convent chapel? For many years I have been in different parish convents and have made the Portiuncula visits and now in this hours one of the sisters feels quite sure that we cannot gain Indulgences by making visits to our chapel, since the chapel of a parish convent is a private chapel, she says. And so, the visit must be made when the parish church is not an Order church. The convent chapel, of course, belongs to the parish as do all convents in parishes."

ANSWER

1) According to Canon 1188, your "private" chapel is to be considered as a semi-public one since it is erected for the convenience of the religious community and on the other hand, it is not open for evevryone but is reserved for the sisters. Following the common law and taking into consideration a Decree of the Sacred Congregation of Indulgences of August 28, 1903, some authors (as Matthew a Coronata, O.F.M.Cap.) exclude the semi-public oratories from the privilege of the Portiuncula Indulgence. The above Decree grants the indulgences of the churches of the First and Second Orders to the churches of the Tertiaries with common life in simple vows. There is, however, another Decree of the Sacred Congregation of Indulgences of March 22, 1905 usually overlooked by many authors. By this Decree all of the indulgences granted to Tertiary churches are extended to their semi-public oratories.

2) Since it happens sometimes that some Tertiary Institutes do not have their own church or oratories as their property, but only for their use, the Procurator General of the Order of Capuchins proposed the following doubt to the Sacred Congregation of Indulgences: Whether the Tertiary oratories that do not constitute the property of the tertiaries enjoy the same rights as other churches or not. (The Decree of the above Congregation of August 18, 1868 required property.) On August 8, 1906 the Sacred Congregation of Indulgences, in agreement with the Holy Father, answered that these churches and oratories can also enjoy the same rights as the others but this concession is limited in favor of the Tertiaries and those who are under their care and live with them under the same roof. This case evidently applies to those Sisters who are in hospitals or schools where the convent or other places (chapels) are usually the property of a hospital or parish.

Therefore, the answer is to be given in the affirmative to the proposed question: The Sisters of the Third Order as well as all those who live under their care, or live day and night in their house can enjoy the Portiuncula Indulgences in their oratory. (For further references see *Jus Seraphicum*, vol. II, 1956, pp. 602-604.)

I KNOW CHRIST

The Personality and Spirituality of Saint Francis of Assisi

by

Gratien de Paris, O.F.M.Cap.

translated by

Paul J. Oligny, O.F.M.

"What perhaps charms me most about the book is that its attempt at synthesis—one of the first of its kind, it seems to me—in no way mars the clear and ever fresh presentation of details. . . If your book has any fault, it is its richness". (Paul Sabatier to the author).

The Franciscan Institute, St. Bonaventure, N. Y. **$1.00**

Colorful . . . Dramatic . . . Inspiring

Mission To Cathay

Anselm M. Romb, O.F.M.Conv.

The travelog of a fourteenth-century Franciscan friar who, fired by desire to preach the word of God, journeyed by sea and land to the court of the Great Khan. Drawn largely from authentic memoirs, the book is also a treatment of the missionary activities of Franciscans in the Middle and Far East in that year. End map. **$2.50**

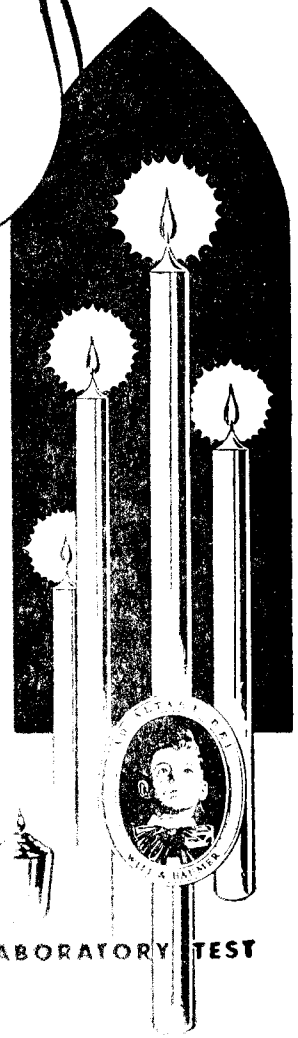
Your bookstore or Dept. 4-2665

ST. ANTHONY GUILD PRESS **PATERSON, N. J.**

Will and Baumer

ESTABLISHED 1855

The Pioneer Church Candle Makers of America



integrity of the maker . . .
the practical measure of candle quality!

Canon Law *explicitly* defines the acceptable minimum in liturgical candles . . . *implicitly* recommends the finest purity and ingredients throughout.

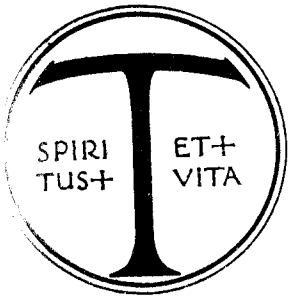
For the busy pastor, the practical standard of measurement is the *known integrity* of the maker . . . the *proved quality* of his products.

WILL & BAUMER
Candle Company Inc.

Syracuse Boston New York
Chicago Montreal Los Angeles

Purveyors to the Vatican by Appointment

PURITY PROVED BY LABORATORY TEST



The CORD

A FRANCISCAN SPIRITUAL REVIEW

VOL. VIII., NO. II, NOVEMBER, 1958

the CORD

A monthly magazine specifically devoted to Franciscan spirituality is publ
under the sponsorship of the Franciscan Educational Conference by the Franc
Institute, St. Bonaventure University, St. Bonaventure P. O., New York. Ed
Eligius Buytaert, O.F.M., Assistant Editor: Sister Mary Frances, S.M.I.C. Ma
Editor: Innocent Daam, O.F.M. Editorial Board: Ignatius Brady, O.F.M., Colu
Duffy, O.F.M., Allan Wolter, O.F.M. Annual subscription $2.00.

Entered as second class matter on November 25, 1950, at St. Bonaventure
New York, under, Act of March 3, 1879. All communications, whether of a bu
or a literary nature, should be addressed to The CORD, St. Bonaventure Univer
St. Bonaventure P. O., New York. *Cum permissu superiorum.*

VOL. VIII, NO. 11, NOVEMBER, 1958

CONTENTS

POPE PIUS XII

JUSTICE IS GENEROUS GIVING
Geoffrey G. Bridges, O.F.M.

FRANCISCAN TEACHING SISTERS WILL MEET

ST. PETER'S LOVE FOR HIS DIVINE MASTER
Fr. Thomas Plassmann, O.F.M.

THE SPIRIT OF PRAYER IN WORK
Fr. Arcadius Smolinski, O.F.M.

ALLOCUTION OF HIS HOLINESS POPE PIUS XII ON THE RELIGIOUS LIFE

POEMS:

Saint Francis by Sister Mary Terese, O.S.F.

The Elevation by Sister Mary Terese, O.S.F.

In Memoriam

Pope Pius XII

This article on Pope Pius XII was written for the most part by the late Father Anselm A. Krieger, O.F.M., a member of Saint Bonaventure University faculty, who died on February 23, 1956. During the days in 1954, when Our Holy Father was critically ill, it occurred to Father Anselm that it might be advisable to prepare a radio script summarizing the accomplishments of the Pope. This he tape-recorded, ready to be broadcast should his illness prove fatal.

But as we all know, Our Holy Father recovered remarkably well from those 1953 and 1954 attacks. Sad to say, however, Father Anselm was himself stricken in the Fall of 1955, and went to his reward during the following February. Little did he realize when he prepared the script of this broadcast, that he would precede Our Holy Father into eternity by over two years.

With some necessary changes and additions to the text, Fr. Irenaeus Herscher, O.F.M., confrere of Fr. Anselm A. Krieger, O.F.M., presents this script to the readers of *The Cord.*

That picture which is so familiar to everyone, Pope Pius XII standing upon the balcony of St. Peter's, his arms outstretched embracing not only the throng before him but all the suffering peoples in the world, is now but a memory. The Pope is dead.

In 1953 and 1954 he had overcome serious illnesses. But this time, his age and two strokes affecting the circulatory system were too heavy a burden for the 82-year-old Pontiff. Early in October he suffered a cerebral hemorrhage, but recovered consciousness enough to speak a few words. On Tuesday, October 7 he was stricken with a serious heart attack followed by terminal pneumonia with a temperature as high as 107.6, and he died on Wednesday evening, October 8, at 9:52 PM EST. His sun is now set in its place in eternity.

The Holy Father was born March 2nd, 1876, the second son in a family of four. He was given the name of Eugenio Pacelli. Sixty three years after his birth he was to sit on the throne of St. Peter as the Vicar of Christ on earth. His family had a noble background but there was no considerable wealth. He was ordained to the Holy Priesthood on April 21st in the year 1899 in the Bascilica of St. Mary Major in Rome. At that time he was twenty-three years old. No one on earth knew what God had planned for him but his clear intelligence and remarkable piety foreshadowed future greatness.

It was on the tenth day of February, 1939, that the bells of St. Peter's tolled out the sad news of the passing of Pope Pius XI—Pius the Good, or—Pius the Great—as he was affectionately called. Death came to the saintly pontiff on the seventeenth anniversary of his coronation and it removed from the Chair of St. Peter one of the strongest characters who ever occupied it. With great anxiety the world awaited the election of his successor.

The conclave or the assembly of the Cardinals for the election of a new pope opened on March 1st. Fifty-six Cardinals, dressed in scarlet robes and ermine copes, attended a Holy Mass that was offered in honor of the Holy Ghost for Divine Guidance in the forthcoming election. It was celebrated in the famous Pauline Chapel of the Vatican. That evening, a Wednesday, the conclave doors were closed on 62 Cardinals. The next morning at 10 o'clock in the Sistine Chapel, the balloting began. During the balloting a quarter of a million people in the square before the Vatican watched with eagerness the chimney over the chapel. Black smoke issuing from it would mean that no decision had been reached after each vote; white smoke would announce that a new pope had been elected.

At exactly seventeen minutes after twelve, a black plume of smoke floated up. Later in the afternoon black smoke again curled forth. But at 28 minutes after five, white smoke poured from the chimney. A pope had been elected on the third ballot, an unusually quick choice. In the election of the previous pope, Pius XI, fourteen ballots had been necessary.

During the balloting Cardinal Pacelli was calm, but when the forty second vote was read for him on the third ballot, he suddenly dropped his face in his hands. At the question as to whether he would accept the Papacy, he spoke of his unworthiness, but indicated his willingness to bow to the will of God. Having been invested in papal robes, there was placed on his finger the green and gold Fisherman's Ring, which bears a figure of St. Peter fishing from a boat. Meanwhile, a vast crowd had gathered in the shadows of St. Peter's. The people heard from the lips of the Cardinal Dean . . . "I bring you tiding of great joy . . . we have a Pope . . . my most eminent and most reverend Lord . . . the Lord Cardinal Eugenio Pacelli who has taken the name of Pius XII . . ." A thunderous acclaim arose again and again from the people.

The cheers finally died away in the soft Roman twilight, and then the notes of fervent Te Deum ascended to heaven, praising and thanking God. At the same moment, a figure appeared on the

balcony. It was Pope Pius XII. In loving kindness, His Holiness gave his blessing to the waiting crowd. It was March the second . . . the day of his birth. He had been elected to the throne of Peter on his 63rd birthday.

Pope Pius XII was the first Pontiff whose election was announced to the world by radio. And so, instead of hours or days, it was only minutes after his election that American Catholics knew that they had a Vicar of Christ on earth. Three years before the election he had visited the United States, winning the heart of America on a whirlwind six-weeks visit that carried him from coast to coast. It marked the first time that someone elected to the papacy had been in this country. When the news was flashed to the United States it seemed as though the Church in America had come of age. Next to a native of our country, no Pope elected in that year of crisis, could have been so much our own as Eugenio Pacelli. He was elected when the earth was trembling with the thunder of the storm that was to break over Europe six monhs later.

The coronation of Pius XII took place on the outer balcony of St. Peter's at five minutes after one on March 12th, 1939. The act of crowning the new Pope came at the end of almost four hours of religious ceremonies, including Holy Mass celebrated by the Pope himself. In the grey dawn thousands of the faithful, the rich, the poor, clerics and laymen, had filed into the vast basilica to be part of the ceremony. As there are no benches in the Roman Churches, the people kneel on the floor, but on this occasion because of the seventy thousand people occupying every square inch of flooring, kneeling was out of the question. In addition, a crowd of between four and five hunderd thousand had gathered in the square outside of St. Peter's to see the beloved Father crowned publicly and to receive his blessing.

In accordance with custom, the immense bronze statue of St. Peter was dressed like the pope in crown, cope, and ring. An impressive canopy stood over the statue.

At the sound of the silver trumpets the Pope appeared, surrounded by his soldiers, priests, bishops and Cardinals. He made his entrance on his portable chair, carried shoulder high by the attendants dressed in red. After receiving the acclaim of the waiting thousands, a prelate approached him holding in his hand a small bunch of flax. The lengthy ceremony was ended by the bestowal of the Papal blessing not only upon the crowd gathered in St. Peter's square, but upon the whole world. The Pope stood in full view for a few minutes

waving two tired arms as the crowd cried out....Long live the Pope.

World War II filled a great part of the pontificate of Pius XI On his shoulders was placed a cross of indescribable dimensions. H witnesesd a World War, saw leaders of the church imprisoned, bis ops and priests slain, and millions of the faithful persecuted behin the Iron Curtain. While embracing soldiers of all nations in his p ternal solicitude, and while serving as the symbol of justice and t hope of enduring peace in a war-strewn world, Pope Pius XII spe himself untiringly upon the men of the United States Army and Nav who came to see him. Rome meant one thing to the men in uniform— the opportunity to see the Holy Father and to hear from his co secrated lips some message from him whom even non-Catholics re ognized as the Vicar of Christ. In 1949 President Eisenhower, wh was then General Eisenhower, said that his audience with the Hol Father was the most consoling and stimulating experience of his da in Europe. He also voiced the common reaction—that in talking wi His Holiness, one felt as if he were talking with someone intimatel in contact with the spiritual world. A number of leaders have ofte spoken of the....piercing eyes....of the deceased pope.

In the Decretal Letter of November 19th, 1943, Pope Pius wro that among all the duties of his Apostolic ministry there was non more dear nor more consoling than the canonization of a saint. It wa on the seventh of July, 1946, that he raised the first citizen of th United States to the altars, the beloved Mother Frances Cabrin foundress of the Missionary Sisters of the Sacred Heart. The life o Mother Cabrini, who died in 1917, is too well known to make a sum mary here. "She was a humble virgin," said the Pope in his homily "distinguished not in name or wealth or power, but in virtue."

During the 1950 Holy Year he received more than 3 millio persons. Since his elevation to the Papacy over 1,000 pronounce ments including the proclamation of the dogma of the Assumptio of Mary the Mother of God, have issued from his study. Each yea he averaged 60 speeches and radio messages. It was inevitable th such an arduous program must exact its toll. From November 27t 1953, upon his return from his summer residence at Castel Gandolfo he became wretchedly ill. In Rome, Italians knelt through the nig on the cold cobblestones of St. Peter's square in prayer; in India, i China, in all the outposts of Christianity the same picture was re peated. In Boston, Mass., The General Assembly of the Nationa Council of Churches paused in its deliberations for a minute's silent

prayer proposed by Dr. Eugene Carson Blake, of the Presbyterian Church in the United States.

To the joy of all his children, the Supreme Pontiff recovered bodily strength and resumed his work, giving audiences to more than a million persons a year. Among them were ex-President Harry S. Truman, Vice-President Richard Nixon, and Dag Hammerskjold, Secretary of the United Nations, none of them Catholics.

The Holy Father has spoken earnestly for support of the United Nations, for a UN police force to preserve Peace, and for disarmament. More recently he has sorrowed over the violence in the crushed revolution two years ago in Hungary, over man's inhumanity to man, and over the persecution of the Church in the persons as Joseph Cardinal Mindszenty of Hungary, Stephen Cardinal Wyszinski of Poland; Thomas Cardinal Tien of China; Archbishop Joseph Beran in Czechoslovakia; and Aloysius Cardinal Stepinac in Yugoslavia.

He, whom ancient prophecies had termed "Pastor Angelicus" and "Pope of Peace," took a keen interest in urging development of atomic energy for peace purposes. A new radio station for Vatican City was established by the Supreme Pontiff, and is capable of transmitting in 28 languages to different countries. He himself took up the study of Russian, last year, being already fluent in seven Western languages.

Less than a year ago, Pope Pius XII, for the first time in the history of the Church, named a native-born American, Samuel Cardinal Stritch of Chicago, as head of a Roman Congregation, the Propaganda Fide in charge of world missions. The death of Cardinal Stritch soon after arriving in Rome, saddened the Pontiff.

The Pope's filial devotion to the Mother of God, was exemplified in his proclamation, in 1950 of the Dogma of the Assumption; in 1954 of the Marian Year, and more recently when he formally pronounced Mary, Queen of Heaven. It also found expression during this, the one hundredth anniversary of Our Lady's Apparition to Bernadette. Only a week ago, Cardinal Spellman, returning from Lourdes visited the Sovereign Pontiff, little realizing that within a few days His Holiness would be at death's door. On that occasion the pilgrims found him "forceful and cheerful, radiating a sort of inner light," as some declared. That is the way most of the world will remember him.

Among the last words reported spoken by the Supreme Pontiff was this plea: "Pray, pray so that this regrettable situation for the church ends."

A note of interest to Franciscan Tertiaries is the fact that His Holiness Pope Pius XII was a member of the Third Order of St. Francis as a young priest. He had enlisted in the Third Militia of the Seraphic Saint in 1902, in a Fraternity styled the Pious Brotherhood of Secular Priests of the Third Order of St. Francis. He was very happy to celebrate his Golden Jubilee as a Tertiary in the Summer of 1952.

No longer will his high falsetto voice be heard proclaiming the familiar words of blessing—"May the blessing of God Almighty, Father, Son and Holy Ghost descent upon you and remain with you forever. Amen."

Cardinal Spellman has written of him: "My dominant recollection of the Holy Father is not that of a profound scholar or a gifted linguist, but rather it is the memory, the inspiration and the edification of a great and a good priest. Notwithstanding hard and delicate duties of administration, Pope Pius XII always found time to dedicate himself to the practice of priestly works. He taught, he preached, and he served as a physician of souls. Truly, he was another Christ. Truly, at all times he was a priest."

To this holy man, to his unfaltering fidelity to the doctrine of God, to Pius XII who reflected the greatness and the glory of the Chair of Peter, the Christian world now pays loving tribute.

✠

SAINT FRANCIS

Saint Francis wood the Lady Poverty
with loyal words, he wed his thrifty bride.
They walked together, working side by side;
no cross perturbed their chaste fidelity,
which gave the saint unique serenity.
From earthly longings he was purified,
and finally his soul was sanctified,
for with his bride he fought the enemy.

Again I pledge with Holy Poverty,
always to live detached for God alone,
who amply will supply all needs and desires
with graces, which God gives in a quantiy
to keep the promise which Francis has sown,
that I may rate what Heaven requires.

Sister Mary Terese, O.S.F.

MONTHLY CONFERENCE

Justice Is Generous Giving

Geoffrey G. Bridges, O.F.M.

All men created by God have a common vocation: to be co-lovers with Christ of God. All, in the desire of God, have a common goal: eternal union and happiness with him. It is the most important business of our earthly life to learn to live according to our vocation, that we might come successfully through this period of trial and preparation into the eternal, loving embrace of God. The secret of success is daily to grow in love of God. This love is the heart of our spiritual life here on earth as it will be the heart of our eternal life. Yet, it is not enough to say: "Love God and that suffices." We have seen that we can love only what we know, and therefore we need an intense faith. We can love God for his sake (charity) and for our sake (hope) only if we purify our hearts through temperance and fortitude under the guidance of prudence. "Love God and that suffices" is true, therefore, if we understand that the other theological virtues and their companion cardinal virtues are necessary for growth in love.

Companion of Charity

Necessary also is the last of the cardinal virtues, Justice. What prudence is to faith, what temperance and fortitude are to hope, that justice is as regards charity. Like charity this habit of soul makes us altruistic; it turns us outward, seeking the welfare of others. Justice is the virtue which rectifies, facilitates and perfects all our relations with other persons, and by which we love them and efficaciously will for them their own good. Justice and all its species of virtues applies charity practically and in particular instances to others.

The ordinary notion of justice is "rendering to another his due." But actually if we remember that justice is the companion of charity and that charity is generous and altruistic, we will come to a broader view of this virtue, one that is more akin to charity. Like charity, justice does not think of self, of self gain or self perfection. Its action is outward. It is a giving. If we give of all that we have then we are fully the just man. We can give or share ourselves, our service, our possessions.

Sharing One's Self

The first and highest species of justice is to share with one's neighbor one's very self. This is friendship, the virtue "by which one shares himself with his neighbor as much as he is able, and as much as his neighbor is able to have him." (Scotus) As long as friendship is supernatural, "because we are members of one another" (Eph. 4, 25), i.e. pursued for the supernatural welfare of the other, pursued without attachment to the pleasure and satisfaction coming to oneself, one need not fear friendship. In the plan of God such friendship is ordinarily necessary for spiritual progress. Love of man and wife, the sharing of selves, is a very high type of such friendship. The spirit of brotherhood which St. Francis considered essential for the health and vigor of his Order is nothing else than such friendship. He admonishes us to "love and care for" all the brethren; to be the "servant and subject" of each other. What is this except sharing oneself? What giant strides toward perfection each one of us would make; what a spirit of love and peace and joy there would be in each house and province and Congregation or Order, if only this spirit of justice were strong in our hearts! Each one seeking to be the servant of the other; each one seeking to give rather than to receive! We have joined the Franciscan family in order that in the company of like-minded people we may live our vocation and reach our goal. These are our most important "friends." With these we should primarily share ourselves; then with those among whom we labor; then with all our neighbors, i.e. with all men. If our motive and our method are supernatural we will be able to share ourselves with everyone, yet without dissipation or distraction. If our motive is supernatural, then the neighbor with whom we share ourselves is God himself.

Sharing One's Service

A second species of justice concerns the sharing of internal goods, chiefly personal service, as in the social relations of superior and subject. The right exercise of authority is really service of others, especially in the Franciscan tradition. Christ said, "Let him who is chief among you become as the servant . . . I am in the midst of you as one who serves." (Lk. 22, 27) St. Francis echoed that in his own way: "So it ought to be that the ministers be the servants of all the brethren." "And blessed is the servant who is elevated through no will of his own and is always minded to keep at the feet of the rest."

When I as a superior fulfill my obligations of authority, I am acting justly, and sharing myself with others. But if I inject pride, self-will, self-gain into it, I vitiate the justness of my action. My exercise of authority will be supernatural in so far as I act for the love of God and out of love for those committed to my authority by God. It will be well-ordered if I seek first the supernatural and spiritual welfare of my subjects and their other goods according to their objective value and importance. It will be according to the ideal of St. Francis if in my dealings with my subjects I am humble, charitable, kind, not expecting anything for myself but heeding only the will of God, always available to all, and willing to serve even the least of my subjects.

As a subject I find an excellent opportunity to practice supernatural justice in obedience. Here I give my most precious possession, my will, to another for the sake of God. My obedience is supernatural if I act for the love of God, seeking the will of God wrapped in the will and command of my superior. It is well-ordered if I submit my will in all things, to the command and to the desire of my superior. It is according to the ideal of St. Francis when it conforms to his counsels: "That person gives up everything and loses body and life, who keeps himself altogether ready for obedience at the hands of his superior; and whatever he does or says is true obedience so long as he knows it is not against the superior's will, provided of course that what he does is good. And if ever a subject finds anything better and more useful for his soul than what his superior orders, let him nevertheless sacrifice his will to God and set himself to suit his actions to his superior's wishes. For obedience is true and in keeping with holy charity when it satisfies both God and neighbor."

Authority and obedience should proceed directly from charity. However, it is possible to perceive in these two acts some of the strict notion of "rendering to another what is due." We can say that obedience is "due" to one's superior, because God has bestowed his authority upon the superior and desires that we respect that authority. At the same time, because God has put a superior over subjects, service is "due" to the subjects; for the burden of service is of the essence of authority, much more than the honor of preeminence. In either case we are just in so far as we give ourselves to Christ in others.

Religious owe such obedience not only to their religious superiors. A person is truly just who renders obedience to all legitimate authority. But aren't we a bit schizophrenic at times? We obey Church and Order, but we manage perhaps habitually to find convenient evasions of certain laws and regulations of the civil or school or hospital code. We may escape detection and censure. But exceptions weaken the fabric of our justice; they set up a contrary inclination. We are creatures of

habit; and the stronger habit takes over when we act without proper reflection.

We would do well to keep St. Joseph as our model for this type of justice. He is praised by the Holy Spirit as a "just man," because he had reverence for the law. (Cf. Mt. 1, 18) Quiet uprightness in all things which characterized St. Joseph is a fitting disposition for every religious. All authority is from God; therefore all obedience is reverent submission to God, which as creatures we owe to God.

Sharing One's Possessions

A third type of justice is sharing of one's external goods. In the broad sense that we are taking the virtue of justice this includes mercy towards those in need as well as rendering to others what is due in temporal goods.

Supernatural almsgiving is based on the principle of faith that I am only the steward of my goods, and that the best way to use them is to give them back to God in the person of my needy neighbor. "He that hath mercy on the poor, lendeth to God." (Prov. 19, 17) When charity purifies almsgiving, it does not matter any more whether my neighbor is dirty of lazy: he is Christ-in-need to me. In the spirit of charity I give the things to which I am most inclined to be attached; I give more willingly and more personally to those to whom I am most disinclined. Above all, to be truly merciful I give not that I might receive in return or that I might be compensated by the one to whom I give. "Do good and lend, not hoping for any return . . . and you shall be children of the Most High." (Lk. 6, 35)

It is perhaps not appropriate to speak of such almsgiving to religious having the vow of poverty. Yet there are ways of practicing almsgiving and so growing in justice. There is first of all the alms of our prayers. We have been chosen and set aside by God to be mediators before the throne of God. Ours is a precious opportunity in Mass and Office and community prayer, in private visits and by the transformation of our work into prayer to intercede before God for souls. This is spiritual alms. We enrich those in need of grace and virtue; we obtain mercy for the sinner; we obtain relief for the suffering in Purgatory. We are rich with all the graces of Christ; we can spend our whole day dispensing these alms through Christ and Mary, if only we have the apostolic spirit.

Another way to extend mercy is through forgiveness of injury. St. Gregory tells us, to give of one's substance and not to forgive injuries is not to have mercy. Far from harboring a grudge or revenge towards my offending neighbor, I should be prompt to give pity and forgive-

ness. Look at Christ on the cross. His one concern was: "Father, forgive them." This is the example he gives us: "I forgave you all the debt . . . should not you also have had pity on your fellow-servant?" (Mt. 18, 32) Give generously of forgiveness to your benefactor. Yes, one who injuries, insults, culumniates, humiliates you is a benefactor. The more he injures you, the more opportunity he offers you to have your sins forgiven by God: "Forgive us our debts, as we forgive our debtors." (Mt. 6, 12) Even more, he is in effect but the hand of God effecting your purification and promoting your holiness by curbing your selfishness and curtailing your pride.

Another means of practicing almsgiving that can profitably be mentioned to religious is the sharing of goods committed to their use. Some unfortunately cling to things by no means their own as if they were proprietors. The temptation to renege on poverty is always present. One good means to keep ourselves detached is to be ready at any time to share what we have for our use. And we should lend, providing due permissions are had, in the spirit of detachment counseled by Christ: "Lend not hoping for any return, and your reward shall be great." (Lk. 6, 35)

Strict (commutative) justice is also appropriate for the meditation and practice of religious. At times religious can be grossly careless of the goods of others. They borrow a book, or set of dishes, or a car from lay people—and what they return is not at all in the same condition as when borrowed. Or worse still, through carelessness a borrowed object may not be returned. Strict justice requires that we return what belongs to others, in the condition as when borrowed, or that we make adequate compensation. Nor should we presume on the traditional indulgence of Catholic lay people toward clergy and religious. Justice demands that we respect the property of others, that we pay our just debts in full, and this as promptly as providence allows.

There are other species of justice which may be mentioned briefly. There is gratitude, for example. In a sense gratitude is something due to a benefactor. Prescinding entirely from the self-respecting concern for future favors, which is a legitimate but secondary motive for gratitude, we owe thanks to God above all and constantly for his thousand gifts every moment and to our other benefactors: "giving thanks always for all things in the name of the Lord Jesus Christ." Eph. 5, 2) Religion also is a form of justice, disposing us to give to God the worship that is due to him as the Supreme Lord of all. Adoration, sacrifice, the faithful observance of our vows are each ways of practicing justice.

Justice is Living for Others

Justice considered in this way is a wonderful virtue. It is not me ly a cold *quid pro quo* business. Viewed in this broader way you can the closeness between justice and charity. Justice, then, is a sharin ourselves, of our service, of our possessions with our brothers in Chr in a spirit of self-sacrifice and generosity. It is an imitation of Chr who came to serve rather than to be served, to forgive debts, to par sinners. It is putting on Christ's spirit of living for others.

Faith must be the guide. It reveals to us that the object of jus is really not just another human being, but our brother in Christ; i Christ. Faith reminds us that justice should not be a cold measuring o after the manner the pagans, but generous, self-sacrificing after manner of Christ in the Gospels.

Charity must also operate to make our justice supernatural. gives us the power to act justly according to the dictates of supernatu faith. Faith illumines the path of justice, but it cannot move the w to follow it; this is done by charity. On the other hand we can lo upon justice as a wonderful means to exercise charity. Authority, obe ence, almsgiving, forgiveness, faithfulness to the vows are each ways showing love for God.

Prudence, temperance and fortitude also are needed. Thinki back over each type of justice you can see how they demand a forg fulness of selfish interest, a going out of self to consider the good a the right of another. It requires self-discipline and admirable coura to be so truly altruistic.

Once again it is evident that growth in the virtues is organic. H wisely St. Francis said, that if you excel in one virtue you will excel all of them.

A powerful engine in an automobile will carry us nowhere unl we engage the clutch and steer correctly. Applied to the business justice, this means that before all charity is necessary. Justice is ma supernatural and meritorious by directing all our dealings with othe without exception, to love and honor of God and our neighbor's sup natural welfare. It is the intention of charity which gives the pro motivation to justice and is our assurance that these acts are rea being activated by grace.

Smooth driving however, depends on a mechanism free from g and sand. Our constant struggle must be to purify our justice; not be thinking of what impression we are making when we obey, not co gratulating ourselves when we lend something generously, not seeki only personal gain from friendship, not exercising discrimination i

rendering service. The more we intensify the motive of charity and follow the lead of faith the purer will our justice be.

The Restored Likeness

We are a fallen race uplifted. By the kind generosity of God through Jesus Christ we have been re-made. Original sin destroyed the supernatural likeness to God in our soul. But Jesus Christ has re-fashioned us through the virtues. Now with mind enlightened by faith and prudence, with heart strengthened and purified by hope and temperance and fortitude, with the citadel of our soul, our altruistic will charged and inflamed with divine power through charity and justice we stand before God, made in his image and restored to his likeness.

As star differs from star so each of us is in varying stage of growing likeness, according to our vocation and cooperation with God's divine gifts. Our vocation may put some limit—we are not all destined to be lovers of God in the stature of St. John or St. Francis—but as long as we live it is possible to grow, it is the desire of Jesus that we grow, in the splendor of virtue. The glory we give in gratitude of God, the reward we hope to attain hereafter, depends, next to the grace of God, upon our daily effort to put on more fully the robes of Christ-like virtue. As long as we are making this daily progress we will never fall short of our primary vocation as co-lovers of God with Christ and Mary.

✠

FRANCISCAN TEACHING SISTERS WILL MEET

The seventh national meeting of Franciscan teaching Sisters will be held at Viterbo College, LaCrosse, Wisc., on November 28 and 29.

Its theme will be "The Mind of Modern Man." Hosts will be the Sisters of the Third Order of St. Francis of Perpetual Adoration, who conduct the college.

St. Peter's Love For His Divine Master

(John 21:15-17*)*

Fr. Thomas Plassmann, O.F.M

Theologians usually consider the interview between Our Lord an St. Peter as a proof of Peter's Primacy. This is quite correct, but w must not forget the background of it all which reveals the intimate lo of the great apostle to his Divine Master.

It is a pity that we do not have this interview in the origin Aramaic tongue. This original would give us the full force and meanin of each word and bring out certain meanings and nuances which ar lost in the translation. However, since the Greek translation is presume to render the original faithfully, we may concentrate on this text i order to get the full force of each word and of the phrasing of both th questions and answers.

Our study has to do mainly with the two words *agapao* and *phileo* Both verbs mean "to love," and nearly all of the early versions giv this rendering without any further comment. If, however, we trace th origins of these words and their manifold applications, we shall fin that there is an appreciable difference between the two. The verb *phileo* means "to love" in the broadest, general sense and has the widest appl cations. These applications may well be grouped around the meaning "to be friendly, to exercise friendship" towards God and other object and creatures, and vice versa. The other verb, *agapao,* represents a higher, in fact, the highest degree of love. Its applications stay for th most part within the realm of the supernatural. The classic text: "Thou shalt love thy God with thy whole heart, etc." (Lk. 10:27; cf. Deut. 6:5 Lev. 19:18) uses the word *agapao.* It is also found in the texts when God loves His only-begotten Son and, in general, where men and angel are said to love God. To sum up, *phileo* denotes love in general, whil *agapao* denotes love in a higher degree. In fact, it denotes the highe form of human and divine love.

In the gospel story Our Lord does not pretend to use learned, muc less scholastic terminology, but this does not mean that He is not precis and selective in his choice of His terms, as far as the Greek text allow us to infer. The present text is a case in point. The same may be said o St. Peter's answers.

Some modern translators are aware of the difference but they bring

out this difference at the expense of the term *phileo.* Thus Msgr. Knox translates: "Simon, son of John, dost thou care for me? etc." However, we should always be careful not to depart from the usual and obvious meaning of the original biblical word as well as of a long-standing tradition.

Now let us take verse by verse, according to the Confraternity edition:

"Jesus said to Simon Peter, 'Simon, son of John, dost thou love me more than these do?'" Our Lord has a purpose in addressing the apostle not as Peter which referred to the sublime dignity bestowed upon him. Rather He stressed the lowly condition of Peter as a member of the poor fisher folk on the nearby lake. It was a gentle lesson in humility and it undoubtedly prepared Peter for what was to follow.

Again, Our Lord draws into the picture the other apostles whom at the Last Supper He had designated as His friends. This brings out a vital distinction in the theology of love which may be either intensive or appreciative, i.e., by comparison. Intensive love is usually not reached by mortal man. Appreciative love means that we love God above all things. Hence, assuming that all His apostles had not reached beyond appreciative love, the Savior asked St. Peter: "Dost thou love me more than these do?" Prudently He uses the term *phileo.*

Peter, impetuous as he was, immediately flies to the highest degree of love and appeals to Christ's divine omniscience when he promptly responds: "Yes, Lord, thou knowest that I love thee." In reality he dares to correct Our Lord when he uses the term *agapao* rather than *phileo.*

The answer must have pleased Our Lord but it proved unsatisfactory in view of His far-seeing intention. Thus, in the same unemotional tone of voice He repeats the question omitting, however, the words, "more than these do."

"He said to him a second time, 'Simon, son of John, dost thou love me?'" Evidently St. Peter was startled when he sensed that his answer by no means came up to the Master's expectation. Hence he simply repeated his first answer, no doubt with a feeling of humility, remorse, and timidity. Yet he persisted in the original choice of his words: "Yes, Lord, thou knowest that I love thee," using the word *agapao* as previously.

All through this interview Jesus showed Himself as a masterful instructor. His purpose was to bring back to Peter's mind the sad scene in the high priest's court when three times he denied his Master. His first denial was an evasion; the second, a bold lie; the third was accom-

panied by an oath. It was then that Peter burst with defiance: "I know not this man of whom you speak." At each denial the degree of his cowardly behavior rose to a higher pitch. With great ingenuity and visible kindliness the Divine Master followed the same pattern. Therefore, slowly and sternly He put the third question:

"Simon, son of John, dost thou love me?" Only those present could appreciate the forceful impact of these words which were undoubtedly carried by tone of sadness. Theologians would discuss to what category the love referred to here belongs: the love of desire, of complacency, of benevolence, or of excellence. At all events, the present love ranks higher than the one mentioned in the previous interrogation and answer.

Owing to the poverty of our language, the word "to love" appears in the translation in its bare form and fails to carry the full meaning of the original. Peter, shall we say in a bragging mood, had consistently used the word *agapao*. Now the Savior takes him up on this word and we shall not go too far if we translate it, "Dost thou love me with thy whole heart?"

At these words Peter's heart was broken. "Peter was grieved because He said to him for the third time, 'Dost thou love me' " and he answered with all the fervor of his heart: "Lord, thou knowest all things, thou knowest that I love thee." There is a faint rebuke in the words, "Lord, thou knowest all things." But Peter felt that he was kneeling before the omniscient and all-wise God and in confessing the divinity of his Master he also pleaded for His mercy.

From the first age of Christianity St. Peter has been held up as the patron saint of true contrition. The symbol of this is the figure of a cock, usually placed over church towers and other prominent places, which symbol carries, of course, the warning of watchfulness. Perhaps unconsciously the apostle in his beautiful confession blends perfect love with perfect contrition. The entire interview presents a colorful and impressive lesson on the perfect love of God accompanied by the perfect remorse for our sins. We recall that when St. Peter had thrice denied Our Lord before the cock crew twice, and when the Master gazed upon him with an expression of unspeakable sadness, "Peter went out and wept bitterly." In the above interview we behold the climax of true remorse as well as the pardon of the all-merciful God. Surely it was in the design of the Most High that the Primacy should be the outward token of this reward and that the first pontiff of our holy Church should reveal himself as a penitent, an exemplar for all the lambs and sheep of Christ's flock to follow.

THE ELEVATION

Few of us see what Mary saw,
when Jesus hung upon the Cross;
a naked Man, with open jaw
squirming His Head, looking across
toward the thief on His right side.
Blood was flowing from His Hands
held by savage spikes. Bands
of thorns oppressed His Head from side
to side. His Body strained when He tried
to lift His Head to see His Mother.
The Eyes of God rolled toward Heaven
begging pardon for all sinful men,
who nailed and mocked Him there,
becoming love's true prisoner,
in order to be man's redeemer.
Mary heard the soul-piercing cry,
"My God! My God! Why hast Thou forsaken Me?
It is consummated."

This is our elevation,
the transubstantiation
the Mass. We can in adoration
hear and see what Mary saw,
in every Mass we pray with awe.

Sister Mary Terese, O.S.F.

The Spirit of Prayer In Wor

Fr. Arcadius Smolinski, O F

I. Philosophy of Work

1. All men have a common vocation. It is the vocation of wo Through it man finds and accomplishes his highest common vocatio to know, love and serve God in this world. The purpose of work becom apparent in view of such a principle. To repeat, its purpose is to man in finding and fulfilling his supreme calling of knowing, lovi and serving God.[1]

We wish to point out here that we are taking work in the wide sen as including manual, intellectual and spiritual. In this sense work defined as that activity of man in which his forces of soul and bo are applied to the gifts of nature for the purpose of developing h own powers and those of matter.[2]

2. Man is a co-creator in relation to God and His creation, t world. God has not perfected nature to such a point so as to elimin man's co-operation. Man's purpose for his faculties, physical and sp itual, is the completion and perfection of God's creation. Just as G created the world, so man with his God-given powers works upon th "raw material" (the world), and produces out of it a more develop and finished product. By fashioning matter and materials to his us man plays the part of 'co-creator,' in so much that he faintly represen the creative activity of God. This fashioning, developing, refining not limited to manufacturing or, lets say, to materials changed by ma ual labor; it aims at higher levels as in intellectual activities of teac ing children's characters, attitudes, habits, etc. We see this power man at its peak in the work of procreation of other human beings. Ther fore, in the use of his powers on the material around him man expressing a 'god-like' characteristic, co-creation.

Furthermore, with such a view work regains its dignity. The actu basis of its dignity, however does not lie in the materials used or ki of work performed, but rather in the fact that the work is done by "image of God"—a human being, a person. So, no matter how dull unimportant the job may be it has its dignity and value from the fa that I (a man, image of God) am doing it, (e.g. it is not what Christ di

[1]Cf. Pridgeon, "The Vocation of Work." *Catholic Mind.* Vol. 52:96-103. Cf. Little, "Philosophy of Work." *ibid.* v. 46:259ff.
[2]Pius XI, "After Forty Years," p. 24.

but the fact that *Christ* did it that gives to His least activity infinite value.)[3]

3.Looking at work from the natural standpoint we say it is a means whereby man is developed and perfected. (This, by the way, serves as the groundwork for the supernatural life of grace.) When defining work Pope Pius the XI said "For what else is work but the application of one's forces of soul and body to these gifts of nature for the development of one's powers by their means."[4] These words indicate the purpose of work which is the development of man. In this sense, that is, in the natural order, work is a good in itself to the worker since it perfects his nature.[5]

Work is a social function. To this effect the Bishops of the United States have stated, "God created man and made him brother to his fellow man. He gave man the earth and all its resources to be used and developed for the good of all. Thus, work of whatever sort is a social function, and personal profit is not the sole purpose of economic activity."[6] This explains man's natural desire to do social good by external work. [7] Upon this natural basis Christ established his Mystical Body. Its members are called to fulfill a mission in His Church. The work is of a various nature, manual, intellectual and spiritual. When a member faithfully fulfills his Christ-given job he draws closer in perfection to God and at the same time brings perfection to the other members of the Mystical Body. Christ, therefore, employs a personal job for one's own sanctification and for the welfare of all mankind, indeed, of all creation—above all, of the whole Mystical Body.[8]

II. Monasticism and Work

1. We now advance to the supernatural level where we shall see how the superstructure of grace is built on the natural. Thus far we have seen that every man has a common vocation which is work. If the vocation is faithfully fulfilled man will accomplish his obligation in serving God, in completing His creation, in perfecting self and his neighbor.

Some people recognized the detrimental factors of the environment they lived in. They understood that it created a hindrance to their highest purpose in life, namely, knowing, loving and serving God.

[3]Cf. Pridgeon, *op. cit.*
Cf. Pius XII, "Nobility of Work." *Catholic Mind*, vol. 47 564-565.
[4]Cf. Pius XII, "Nobility of Work." *Catholic Mind.* vol. 47: 564-565.
[5]Cf. Little, *op. cit., Catholic Mind*, vol. 46:259ff.
[6]"Our Bishops Speak," p. 142.
[7]Little, *op. cit.*, p. 265.
[8]Cf. Pridgeon, *op. cit.*, p. 96-103.

Therefore, they drew away from society so as to achieve that purpo This marks the beginning of monasticism. Bede Jarrett explains it these words, "Monasticism is an attempt of the soul to get into tou with God, into union with Him. Now it is obvious that this has got be done by prayer. For prayer is just that, the raising up of the he through the mind to God." Prayer is the medium whereby the s achieves her own perfection.[9] Due to this fact in all systems of Christi monasticism, prayer is the central duty of the monk.[10] For this rea a considerable part of his time was always devoted to prayer.[11]

Prayer, however, could not be the only occupation in mona cism since it is a Scriptural truth that man is born to labor and bird to fly, (Job 5:7) Besides, a man is not only a soul, he likewise a body which needs expression.[12] And so as a wholesome over against mental fatigue and closeness of attention demanded by the c templative and prayerful side of the life—comes the insistence up manual labor as part of the religious ideal.[13]

Even the strict contemplative orders have regarded labor as important means in their life of spirituality. The Capuchin Fath Vitus a Bussum, who had written an authoritative book on Francis Spirituality, says, "Labor enim ille monachis (ex Ordinibus stricte c templativis) valde utilis est, ut per ipsum anima eorum paulisper laxatur et ad orationem magis idonea reddatur.[14]

In conclusion to this point we say with Don Rembert Song, O.S. that work, in particular manual work, has special importance in whole concept of monasticism. In fact manual labor is just as essent to this concept as poverty and chastity, and only a person with a sup ficial view is able to neglect or disregard its value.[15]

2. St. Benedict's idea of monastic life was—a spiritual discipli for the service of God and the spiritual santification of monks.[16] simplified the essential monastic life into: ORA ET LABORA. Th he had unified both prayer and work. He was convinced that the de reason for such simplicity and unity arose from the fact that the sa Spirit of Christ which sings the "Opus Dei" or the Office compels a

[9]Jarrett, "The Religious Life," p. 63.
[10]Hannah, "Christian Monasticism," p. 44.
[11]Encyclopedia of Religion & Ethics, vol. 8:784.
[12]Brennan, "The Making of a Moron" p. 155ff.
Sorg, "Towards a Benedictine Theology of Manual Labor," p. 36.
[13]Jarrett, *op. cit.* p. 61.
[14]Vitus, "De Spiritualitate Franciscana," p. 145.
[15]Sorg, *op. cit.*, Intr. p. 9.
[16]Faherty, "Look to the Monasteries." *Catholic World*, vol. 162:352ff.

drives the monk to manual labor.[17] In accordance to this St. Benedict wrote in his Rule, "Therefore at fixed times the brethren ought to be occupied in the labor of the hands."[18] The purposes for such labor are, namely: self-support, almsgiving, asceticism and expiation, Christian lordship and apostleship (imitation of the Apostles)—the money-making purpose is absent and excluded.[19]

Through these purposes the monks elevated and sanctified the underlying principles of work. Work proved to be a means of serving God, of perfecting God's creation, of perfecting self and of aiding materially and even spiritually when the needs of the people required it, the members of the Mystical Body of Christ.[20]

We must not, however, forget the fact that in spite of the importance of work in monasticism, St. Benedict stressed the primacy of prayer. He said, "Nihil Operi Dei praeponatur."[21] The Holy Father Pius XII in his enyclical "Like a Star," points out the proper place of prayer and work in the Order of St. Benedict. He says that prayer and worship is primary, then comes the careful *integration* (not harmony) of the monks' other activities, which embraces practically every kind of Christian occupation: manual labor, apostolic works, learning, etc., together with their prayer-life.[22]

3. In time a transition from manual to intellectual and priestly labor took place in the Benedictine Order. For missionary and intellectual reasons monks were clericalised.[23] The increasing needs of the laity required attention. They had to be taught and cared for by apostolic work, otherwise the dangerous heretical trends would engulf them. This need brought about the Benedictine transition.

4. But now the question arises how can one reconcile one's own sanctification with that of others. Doesn't one hinder the other? An obstacle to one's sanctification occurs when one either overemphasizes or separates sanctification of others through apostolic activity from one's own sanctification. In consequence, the holy work of the Apostolate becomes a source of damnation to the soul.

In order to forestall such peril one must have the proper integration of self sanctification with that of others. Sanctity of self is

[17]Sorg, *op. cit.*, p. 75ff.
[18]Faherty, *op. cit.*, p. 353.
[19]Sorg, *op. cit.* p. 22.
[20]*Ibid.*, p. 19-50.
[21]Catholic Encyclopedia, vol. 10:462.
[22]Ducey, "Inner Forum." *Commonweal*. vol. 46:221-2.
[23]Cf. Sorg., *op. cit.*, p. 67-76.

primary. Dom Jean Chautard explains this through the following pr ciples:

a) "Good works (as in the Apostolate) should be nothing but an overflow from the inner life."
b) "Active works must begin and end in the interior life, and, in it, find their means."
c) "The Active and Interior lives are completely interdependent."

The opposition to this would be to believe activity dispenses from c templation. But it rather means that apostolic work, meaning the sa tification of others, is merely added to that of contemplation with diminishing the necessity of the latter. Fr. Matheo expresses well t reconciliation of sanctification of self and neighbor. He says, "T apostle is a chalice full to the brim with the life of Jesus, and his ov flow pours itself out upon souls."[24]

III. Saint Francis and Work

Having stated the philosophical basis for work in man's life, a having manifested it's place and importance in monasticism we saf proceed to the new form of religious life established by St. Francis Assisi and called the Mixed Life, or, more accurately, the Apost Life. First, we shall give St. Francis' ideas on work, and secondly, shall try to determine the proper place or perspectus of work in t Order. The latter will be answered when dealing with such questio as:

1. when does work kill the spirit of prayer or contemplatio
2. when is it subservient, and
3. when does it foster the spirit of prayer.

(Work here is taken in the wide sense including manual, intellectu and spiritual work.)

1. What were the views that St. Francis held concerning work?

A. a) He considered work a "Grace." He says the Fifth chapter the Rule: "Those friars to whom the Lord has given the grace of wo ing..." Why does he consider work a grace? In it he saw the everyd opportunity for his friars in finding in the common dust of labor et nal gold, i.e. in meaningless things of life a source of merit for heav

b) Francis called labor a grace because it serves higher purpo as love, penance and reparation. It is true that few are privileged spend the day in prayer—before the Tabernacle— but many are able commune with Him through work. In fact, every movement of the wor ing hand can become an individual act of love.

[24]Cf. Chautard, "The Soul of the Apostolate," p. 43-64.

c) The person who works finds in his tasks an opportunity of imitating a Divine Attribute, e.g. Goodness, Charity, Justice...

d) Although work with the sweat of the brow, is a punishment, it is an act of God's infinite mercy more than it is of justice. The reason for it is, through work man may atone for offences against God, and plus a good intention he may shorten his stay in Purgatory. In this sense work may become an act of love, reparation and penance. If work, therefore, is considered by the friars an act of penance they live a life in strict conformity to the original plans of St. Francis who was wont to call his followers: "The Penitents of Assisi."[25]

B. Labor was considered by Francis a means for sustenance of the body. When St. Bonaventure explains the Fifth Chapter of the Rule among other reasons he states that work is for the purpose of supplying the needs of the body. We may hold this as being the motive or purpose of Our Holy Founder.[26] This is quite clearly implied in his words of the same Chapter, namely, "In return for their labor they may accept for themselves and their brothers what is needful for the body..."

C. "Idleness together with ignorance are the two greatest enemies of the Franciscan life, for, as Father Cajetan of Bergamo remarks, the Franciscan Order has suffered more from these two vices than from any other evil."[27] St. Francis was well aware of the evil of idleness and to remedy or forestall it he wanted his friars to keep themselves occupied with work. He says, "I want my brothers to toil and exert themselves, lest, if they give way to idleness, they stray into forbidden paths with heart or tongue[28]" "All the brothers should endeavor to keep hard at good occupation, because it is written: 'Always be doing some good work, so that the Devil may find you busy' (St. Jerome, Ep. 49). Thus servants of God ought always to keep at prayer or some other good occupation."[29]

D. St. Francis saw in work a means for exciting devotion. St. Bonaventure gives evidence of this when he says that work is for the purpose of nourishing the affection of devotion.[30] Work, therefore, must foster the spirit of prayer.

[25]Cf. Faddish, Fr. John, "Toward a Franciscan Concept of Work." Cord, vol. 1:209ff.
[26]Bonaventura, "Selecta Pro Instruendis Fratribus Ordinis Minorum, Scripta S. Bonaventurae . . .," p. 422.
[27]Cf. Faddish, *op. cit.* p. 209ff.
[28]Meyer, "The Words of St. Francis," no. 170.
[29]*Ibid.*, no. 283.
[30]Bonaventura, *op. cit.*, p. 422.

E. According to St. Francis labor is a source of giving good example. This is evident in the words of his Testament: "Those who know not (employment), should learn, not from the desire to get the price of their labor, but for *example's sake* and to repel idleness."[31]

F. Among all the reasons in favor of work we ask what was the greatest that drove St. Francis to it? The answer lies in Christ who was his model. He knew well that Christ led both the active and the contemplative life. In proof of this he said: "...And since we ought to do everything according to the model of what we see in *Him* as on a *high mountain,* it seems to be more pleasing to God for me to interrupt my retirement and to go out for such work (active apostolate).[32] Since Christ left the solitude of the bosom of His Father, Francis was impelled to leave contemplation for the same reason, namely, salvation of souls."[33]

Thus St. Francis imposed an exercise so as to exclude most perfectly idleness, so as to nourish affection of devotion, so as to serve the needs of body in a more praiseworthy way, so as to give good example and so as to follow Christ his model in all things.

2. The proper place of work in the Franciscan life.

A. In giving the solution to this vital problem we will begin by asking when does work (or activity) kill the spirit of prayer to which according to St. Francis, all things should be subservient?[34]

The spirit of prayer or the habitual union with the will of God is destroyed when a friar lives according to any of the following erroneous conceptions of the Apostolic Franciscan life:

(1) Activity is superior to contemplation. (As if one said, "the body is more important than the soul." According to this conception contemplation is a means to action, i.e. the primary and principal end of Apostolic life is action. Consequently contemplation is an effect and not a cause of action.

(2) The end of Apostolic life is twofold, prayer and activity, both are equally important. This means that contemplative and active life are on par. Both, therefore, should run parallel in harmony and agreement.—But such a twofold finality would bring necessarily detriment to the unity of Apostolic life, and therefore, as an effect action and contemplation would be in mutual friction.[35]

[31] Meyer, *op. cit.*, no. 282d.
[32] *Ibid.*, no. 209.
[33] Brady, "The Sources of Franciscan Spirituality," p. 89.
[34] Rule, Ch. 5.
[35] Vitus, *op. cit.*, p. 130ff.

(3) Harmony or "media via" between prayer and work makes for ideal Franciscan life. This means, that obedience to rule and constitutions in their prescription of prayers is sufficient for the ideal life.—This borders on externalism. The essential, the spirit of prayer, is left out.

B. When is work subservient to the spirit of prayers?

The mixed life which is also called Apostolic life is the one the friars are obliged to lead. It does not consist merely in a certain connection of active and contemplative life. If this were the case Apostolic life would not be a new form of religious life. It would be simply a combination of active and contemplative life. In order to have a truly new species or form of spiritual life more is required than a mere combination of prayer and work. The union that is necessary to form a new form and species of spiritual life is well explained by the doctrine which says that in the form of mixed life the active life is subordinate to the contemplative, e.g. just as the effect is subject to its cause, or better, just as the river proceeds from its spring or "ex suo fonte."[36]

Since the Franciscan life calls for such a union wherein work, and in fact all else, is the effect of prayer and likewise a means to it we think it foolish to try to seek a "media via" between prayer and work. Besides, it is very difficult to find the "via media."[37]

In order to solve this difficult problem we ought rather to have an ideal (Culmen) to which we will raise ourselves and in accordance with which we will dispose all our actions. This will be a matter not of hamonization, but *integration,* i.e. subordination and coordination of action and all other essential elements of Franciscan life to the ideal. The Capuchin Fr. Vitus a Bussum explains it this way. "This ideal or height consists in this, that *divine truth* lives in us, glows in us, becomes our life and spirit, which is gained through all exercises of religious life, namely: *regular observance, study* or *sacred sciences, prayer* and *meditation.* Thus our internal life will glow with the fire of divine love from day to day and will so consume us that it will necessarily reach out to inflame the whole world. And, on the other hand, this apostolic work, nourished by grace, prayer and unceasing penance will fire still more the heat of our love for God. Thus we will become like Our Lord Jesus Christ who is the "Word breathing love."[38] (Translation by the writer.

"In order that a religion may be said to give the first place to

[36] *Ibid.*, p. 128-129.
[37] *Ibid.*, p. 136.
[38] *Ibid.*

contemplation, and may be said to contemplate first and then act, i the manner that is necessary for a truly mixed order, it is not sufficie that it has works of prayer, such as, some meditation, examinatio of conscience, mindfulness of the presence of God, retreats for som days of the year, and the like which are commonly called spritual exe cises, for there is no religion, no matter how active which does not ha this and even more. In fact, even seculars are wont to practice thes as we know from experience.

"That religion, however, is said to proceed from contemplation action, and for that reason to contain in an eminent degree the perfe tion of a life purely contemplative and even something more—i. which prescribes *means proportionate to contemplation,* namely: clo ter, silence, mortificatioin of senses, penance, fast, vigils, psalms, spi tual reading and the like.

"Thus, a religion which contains these within its cloister in su a way that they are undoubtedly observed, and (these rules) are o then interrupted when necessary to help our neighor through prea ing or teaching, such a religion is truly professing a mixed life, th is, a contemplative life flowing into the active."[39] (Translation writer.)

Pointed remarks:-

(1) These proportionate means (cloister, silence, etc.) make f proper spiritual disposition of one's soul. (These are me of Contemplative Orders for that disposition.)

(2) Their continual practice (i. e. simultaneous with actual wo will help to sanctify the work at hand. This will call for gular check-ups in the examination of concience.

3. When does work foster the spirit of prayer?

First of all it is evident that it is a means for such an aim si St. Bonaventure says that the reason for work in the Franciscan is to excite devotion. But before it may do this, or in other words, fore it may foster the spirit of prayer it must be sanctified, which self-evident.

A. How work:

Francis gives the answer for this sanctification. He says in Fifth Chapter of the Rule, "Those brothers to whom the Lord has giv the grace of working, should work *faithfully* and *devoutly* in such

[39]*Ibid.*, p. 137, as quoting Salmanticenses.

way that with idleness, the enemy of the soul, excluded, they do not extinguish the spirit of holy prayer and devotion, to which everything else temporal must give service." [40]

(1) Faithfully: with due consideration for self and neighbor.

Work must be performed faithfully. St. Bonaventure explains what this means. It is to perform the work with due consideration for self and for neighbor. [41] This is accomplished by working with conscientiousness which implies knowledge of the object of work before us. [42]

(2) Devoutly: taking God into consideration, i. e. for God, obedience to His will.

To work devoutly means to take God into consideration. Accordingly, the work itself should be directed to God's glory. [43] St. Paul explains this by the words, "Whatever you do, work at it from the heart as for the Lord and not for men." (Col. 3:23) To work with devotion requires "a reasoned and deliberate act of will whereby one's intellect and will have nothing else in view but the will and glory of God; the end in mind is union with God,"—St. Albert the Great says" . . . through a good will, that you may be mentally united with God within yourself." (De Adhaerendo Deo) [44]

(1) in silence - a) to preserve union with God and therefore His will in mind.
b) to keep purpose in mind.

(2) Good intention - i. e. raising mind to God and joining will to God's will.

In order that a friar may be faithful and devout in his work it should be understood that he must labor in *silence.* Who can say he has worked faithfully after a work-day of talkativeness? Another required practice is the raising of the mind to God through *good intention.* [45] During physical work which only occupies hands, St. Bonaventure urges: keep mind at work, i. e. *at prayer.* [46] At other occupations momentary pauses are advised according to the example of the saints.

4. It is logical to add here the problem, What establishes and preserves one in the spiritual disposition of prayer while at work? The

[40]II Rule, Ch. 5.
[41]Bonventura, "Opera Omnia", v. 14:581.
[42]Faddish, *op. cit.*, p. 209ff.
[43]Bonaventura, *op. cit.*, p. 581.
[44]Faddish, *op. cit.*, p. 209ff.
[45]Kazenberger, Liber Vitae," p. 154.
[46]Bonaventura, "Selecta Pro Inst. . . .", p. 100.

process of detachment and attachment establishes and preserves o in it. Below is a sketch of it.

Detachment from self.	Cloister Mortification of senses Silences Fasts and Vigils Examen of conscience
Attachment to God.	Spiritual reading especially S. Scrip. Meditation Sacramental and Liturgical life (D. Office)

Thus is established the spirit of prayer which is explained to an easy and familiar union with God whose *will* is the sole reason activity in one's sanctification and in apostolic life. In activity spirit of prayer unites one's will to that of God's. It effects the union wills from which proceeds perfect love which is marked by the sp of mortification, of sacrifice and of obedience. Should this disposit or union become constant and habitual, activity would lose its influe in destracting or detaching the soul from God.

However, in order to preserve the spiritual disposition of pray while at work, constant feeding and strengthening of it by means detachment and attachment are necessary. [47]

Conclusion

From our study we gather that the Franciscan vocation is a of interior contemplation. Work such as of the ministry of souls, of intellect or of the physical, is only an overflow of the internal without diminishing its content, but on the contrary, giving incre to it.

In order that this may be obtained it is necessary that a m ardent desire of divine union or contemplation occupy the *first uppermost place* in the Franciscan life. A Franciscan who is convin and believes in this will consider "regular observance" of the me

[47]Vitus, *op. cit.*, p. 130-141.
Tanquerey, "The Spiritual Life." p. 253-6.
Foley, "Spiritual Conferences for Religious based on the Ideal." p. 160-1 344-348.

of detachment and attachment (means proportionate to contemplation) as *absolutely* necessary. [48]

In proof of the accentuated necessity of regular observance stands the fact: where regular observance fails there the spirit of prayer diminishes, religious life becomes lax. [49]

It is a sad fact that when a follower of St. Francis gives way to the subtlety and malice of the evil one who wishes above all things to snatch away the mind and heart from the Lord God. He seduces him from the supreme ideal of contemplation by empty toys and temporal cares of the world. In consequence such a follower, for istance will not consider it a great evil to omit "Opus Dei" because of physical work. [50]

In conclusion, St. Francis is invited to speak. He says, "So, brothers all, let us keep a close guard on ourselves, lest under the pretexts of some compensation or of work or advantage we let our mind and heart stray or be withdrawn from the Lord."—"And always let us make a home and dwelling within us for Him, the Lord God . . . who says: Watch . . . and pray all the time . . ." [51]

[48]Vitus, *op. cit.*, p. 119, 137ff.
[49]*Ibid.* p. 138ff.
[50]Kazenberger, *op. cit.*, p. 154.
[51]Meyer, *op. cit.*, p. 277-8: no. 283-6, no. 283-7.

†

Allocution of His Holiness Pope Pius XII On The Religious Life

Transl. by Fr. Charles Vianney, O.F.M.

Our Holy Father delivered this allocution in Rome, on Februar 11, 1958, to a gathering of General Superiors of Religious Orders an Communities. The official text of the allocution was published in t *Acta Apostolicae* Sedis, L (1958), pp. 153-161, and reprinted in the *Ac Ordinis Fratrum Minorum*, LXXVII (May-June, 1958), pp. 125-13 Although the Holy Father was speaking to Religious Superiors, and w concerned chiefly with their specific duties, his address contains man points which should be of great interest to all Religious.

With an especially joyful soul, most beloved sons, We greet all you in the Lord, who stand before Us, you who by the gracious coun of divine Providence, have been placed in charge of those striving aft evangelical perfection. For you share, in a very special way, the duti of Our Apostolic ministry. For as We called to mind a few years ag in speaking to the members of your first Congress on the states perfection, the institution known as the religious life "has existan and has value, because it is closely connected with the proper end the church, whose concern it is that men be led to acquire holiness. For the Church would not be completely fulfilling the wish of h Spouse, Christ the Lord, nor would she appear to men hopefully lookin at her as the "standard raised up unto the nations"[2] unless in h bosom were found those who by the example of their life and n merely by words, shone forth more brilliantly with the splendor the Gospel.

In exercising this part of Our duty, We have accepted you as share of Our supreme office, whether directly by delegating part of O supreme jurisdiction to you through the Code of Canon Law, or the Institutes and Rules approved by Us, laying the foundation your power which is known as "dominative." Hence it is of gre importance to Us that you exercise your authority according to O mind and that of the Church.

In Our already-mentioned exhortation at the close of the Ho Year in 1950, We described in detail those things which it is especial important for your subjects to preserve in this age, as well as tho things which they should begin and adapt. To day We have in min

[1] *Acta Apostolicae Sedis*, 1951, p. 28.
[2] *Is.* 11, 12.

to define in a few words how you, who rule those to whom We then spoke, may more fittingly work with Us for the purpose We intended.

We warned then that those who belong to the states of perfection should in no way, to the detriment of eternal truth favor that philosophy which is known as "existentialism."[3] And furthermore it is the duty of those who exercise governing authority, to lead their subjects with a clearly enlightened mind through the safe paths of truth to the goal of eternal life, and they must do this as carefully as possible, with firm leadership and, if necessary, with a strong hand. As the Western patriarch of those striving after evangelical perfection says: "The Abbot should teach or establish or command nothing that is beyond the command of the Lord; but let his command or doctrine be flavored with the leaven of divine justice in the minds of his followers."[4] For the Superiors of the states of perfection must always take their standards of governing their subjects, not from what is usually said by the majority, not from what is proclaimed to be the most recent teachings and accomplishments, while rejecting the older studies of the Fathers, not from what seems suitable to men living in the world, but from the pure font of revealed truth and the teaching of the church's *magisterium*. At times it is necessary to oppose the desires of many with a courageous soul; for unless a Superior sometimes consents to appear old-fashioned to certain ones, how will he preserve intact the truth of Christ, which is indeed ever new, but at the same time ever ancient? For even with regard to the norms governing ascetical theology and the manner of living in the states of perfection (as We warned in a more serious matter in the Encyclical Letter "Humani generis"), there are some today who "devoting too much attention to novelties . . . strive to withdraw themselves from the control of the sacred magisterium and therefore are in danger of gradually, without realizing it, discarding the divinely revealed truth itself, and of leading others with them in error."[5] Certainly it is less serious to err in a matter of discipline than in matters of faith; nevertheless each error in its own way and by its own nature leads us to destruction, and without doubt retards and impedes us from finding the Highest Good as we ought.

Let Superiors firmly adhere to the sane and solid teaching of ascetical theology, such as was handed down by the first Founders, and sanctioned by the long use of the Church, and let them not depart from it for any novelty. For we must adhere to the truth, not because it brings with it the agreement of men, but because it is the truth,

[3] *I. c.* p. 32.
[4] Saint Benedict, *Rules for Monasteries*, chapter 2.
[5] *Acta Apostolicae Sedis*, vol. 42 (1950), p. 564.

kindly made known to men by God, or by a discovery of nature. There are those who detract from it: does it thereby cease to be the truth and the way to God? Indeed, a prudent superior will gladly and frequently seek advice; within his own soul he will often consider and weigh the opinion of wise and learned men; he will never trust himself, as if the danger of making a mistake were not always present to everyone on this earth. But afterwards, having heard especially those whom the Rule itself has appointed his advisors, and after offering many prayers to the Spirit of Counsel, and carefully weighing all circumstances, the Superior should embrace a certain and determined decision as far as possible; nor should he be afraid to apply this decision to his subjects, as is proper, with humble and paternal firmness. "As it is proper for the disciples to obey their Master, so also should he arrange all things carefully and justly."[6]

Therefore, no matter what criticism certain ones may advance, who think the yoke of religious obedience too heavy to be laid upon men of this age, never forget that it is the duty of a Superior to lead his subjects in a firm manner, with all the humility and kindness of Christ; and that God the Judge is going to exact an account of souls not only from individuals, but also from those to whom He has committed them. "As large as is the number of brothers he knows he has under his care, let him know for certain that he will render an account to the Lord for the souls of all of them."[7]

During the course of time, with the needs of souls ever increasing, there have arisen various forms of life tending to perfection, under the guidance of the Holy Spirit, as we may hope. Some have different requirements of their members; the aims of monks are not the same as the aims of clerics regular, and the aims of Religious are not the same as the aims of the more recently founded Secular Institutes. One thing however is common and will remain common to all: whoever is striving after gospel perfection, must withdraw and separate himself from this world, and he must do this in actuality according to the requirements of his own God-given vocation, and in desire completely From this world, we say, of which our Lord and Master warned His disciples: "You are not of this world";[8] and the most beloved apostle: "the whole world is placed in sin";[9] and the Doctor of the Gentiles; "the world is crucified to me and I to the world."[10]

(*to be continued*)

[6] Saint Benedict, *op. cit.*, chapter 3.
[7] Saint Benedict, *op. cit.*, chapter 2.
[8] *Jn.* 15, 19.
[9] *Jn.* 5, 19.
[10] *Gal.* 6, 14.

I KNOW CHRIST

The Personality and Spirituality of Saint Francis of Assisi

by

Gratien de Paris, O.F.M.Cap.

translated by

Paul J. Oligny, O.F.M.

"What perhaps charms me most about the book is that its attempt at synthesis—one of the first of its kind, it seems to me—in no way mars the clear and ever fresh presentation of details . . . If your book has any fault, it is its richness". (Paul Sabatier to the author).

The Franciscan Institute, St. Bonaventure, N. Y. $1.00

THE PRIEST IN THE EPISTLES OF ST. PAUL

Most Rev. Amleto Giovanni Cicognani

Peace, "tranquility in the order established by God," is the subject of a chapter in this helpful, inspiring book. The body of the volume is made up of selected passages from the Apostle of the Gentiles with commentaries emphasizing their application. Frontispiece.
Third Edition. $1.75

Your bookstore or Dept. 4-2666

ST. ANTHONY GUILD PRESS PATERSON, N. J.

Wherever it shines before the tabernacle . . . in tiny mission chapel or vast cathedral . . . the Sanctuary Light is a universal sign of the real presence of the Eucharistic Christ . . . a symbol that speaks in every language saying "Come, let us adore Him, Who Liveth and Reigneth with us."

Will & Baumer

CANDLE CO. INC.

NEW YORK
CHICAGO
MONTREAL
LOS ANGELES

the CORD

A monthly magazine specifically devoted to Franciscan spirituality is pub[illegible] under the sponsorship of the Franciscan Educational Conference by the Fra[illegible] Institute, St. Bonaventure University, St. Bonaventure P. O., New York. E[illegible] Eligius Buytaert, O.F.M., Assistant Editor: Sister Mary Frances, S.M.I.C. Ma[illegible] Editor: Innocent Daam, O.F.M. Editorial Board: Ignatius Brady, O.F.M., Co[illegible] Duffy, O.F.M., Allan Wolter, O.F.M. Annual subscription $2.00.

Entered as second class matter on November 25, 1950, at St. Bonaventure [illegible] New York, under, Act of March 3, 1879. All communications, whether of a [illegible] or a literary nature, should be addressed to The CORD, St. Bonaventure Uni[illegible] St. Bonaventure P. O., New York. *Cum permissu superiorum.*

VOL. VIII, NO. 12, DECEMBER, 1958

CONTENTS

"WE HAVE A POPE" ..... [illegible]
Fr. Irenaeus Herscher, O.F.M.

MONTHLY CONFERENCE ..... [illegible]
Geoffrey G. Bridges, O.F.M.

THE SAINT OF THE INCARNATION ..... [illegible]
Fr. Wilfrid Busenbender, O.F.M.

TEMPTATIONS OF SUPERIORS ..... [illegible]
Fr. Thomas A. Plassmann, O.F.M.

ALLOCUTION OF HIS HOLINESS POPE PIUS XII ON THE RELIGIOUS LIFE ..... [illegible]

BOOK REVIEWS ..... [illegible]

POEMS:
PSALM 116 ..... [illegible]
LETTERS TO MY MOTHER ..... [illegible]
ADDENDA TO THE CANTICLE OF THE SUN ..... [illegible]
ST. FRANCIS NEVER CAME TO IRELAND ..... [illegible]

"WE HAVE A POPE!"

As the sun was setting over the Eternal Hills of Rome on October 28, and over 300,000 thronged St. Peter's Square, Angelo Joseph Cardinal Roncalli, Patriarch of Venice was proclaimed successor to the late Pope Pius XII. Servant of the Servants of God, spiritual leader of over 500 million Catholics, and 262nd successor to St. Peter, he chose John as his name, and will be known as Pope John XXIII.

Born on November 25, 1881 at Sotto Il Monte, a little village about forty miles east of Milan, in the diocese of Bergamo, he was the third of thirteen children. The son of humble farm parents, John Baptist and Marianna, he expressed his intention to study for the priesthood. He began his seminary studies at eleven, and on August 10, 1904, at the early age of 23 he was ordained.

One of his first assignments (1905-1914) was as personal secretary of one of the greatest prelates of his time, Giacomo Count Radini-Tedeschi, Bishop of Bergamo. In this position he began what in his day were considered quite daring innovations, such as the publication of parish and news bulletins. As the Bishop's secretary he also became acquainted with some of Italy's leading prelates and organizers of the fledgling Catholic Action Movement. He threw himself wholeheartedly into parish work and always prided himself as pastor. In his homily, prior to coronation, he drew attention in a very special manner to "Our Task as Shepherd of the entire flock."

During World War I he served as sergeant in the Medical Corps and later as Chaplain in military hospitals. After the war he continued his vigorous role in Catholic Action.

In addition to being professor of Church History, Apologetics and Patrology at his Alma Mater, the Episcopal Seminary at Bergamo he also began to write a History of Bergamo, now in its sixth volume. While doing historical research at Milan's Ambrosian Library he became acquainted with its librarian, Monsignor Achille Ratti, who became Pope Piux XI in 1922.

But it was his pastoral work in the field of Catholic Action which attracted the attention of Pope Benedict XV. He called him to Rome to reorganize the Church's missionary activity in the Sacred Congregation for the Propagation of the Faith, made him a Monsignor, Honorary Canon of Bergamo, and Domestic Prelate.

In 1925 Pope Pius XI named the now 43-year-old prelate Titular Archbishop of Areopolis, and appointed him Apostolic Visitor to Bulgaria. This marked the beginning of a most successful diplomatic career lasting almost thirty years, and taking him first from Istanbul to Paris. In the year 1935 he was promoted to the office of Apostolic Vicar and Delegate to Turkey, as well as Apostolic Delegate to Greece. After filling these posts during World War II with such credit and distinction, Pope Pius XII appointed him, in December 1944, Nuncio Apostolic to the Fourth French Republic. He presented his credentials to General Charles De Gaulle. This assignment taxed his great ability as church-man and diplomat.

For eight stormy post-war years he remained in Paris, and there sowed the seeds of good-will, winning the hearts of the French people. On January 12, 1953, Pope Pius XII, in recognition of his successful diplomatic mission created him a Cardinal, and three days later named him Patriarch of Venice. It was at the same consistory that Archbishop J. Francis McIntyre was elevated to the Sacred College. As a token of the high esteem of the French nation, the president of France, Vincent Auriol personally presented him with the red biretta.

During the Marian Year, Cardinal Roncalli represented the Holy Father as Apostolic Delegate at the Marian Congress held in Beirut in October, 1954, when he also consecrated Lebanon to Our Lady. Again in March 1958, as personal representative of the late Pope Pius XII, he inaugurated the Lourdes Centennial Year by consecrating the huge underground Basilica of St. Pius X at the famous French Shrine.

Among the qualities that have endeared our new Sovereign Pontiff, and certainly worthy of our imitation, are his benign appearance, affable manners, simplicity, cheerfulness, humility, openness, humorous joviality, good nature, always seeing the good side of things. He was never ashamed to recall his own humble origin as son of a farmer. Fatherly as a priest, conscientious as a pastor, ever a Bishop at heart, he is uncompromising with the truth and staunch defender of the faith. He loves his native town, returning to the little village of Sotto Il Monte whenever possible for a part of each summer.

Known as a learned historian and lover of art, our Holy Father speaks Italian, Latin, Greek, French and Turkish. He is also familiar with German, Spanish, Romanian and has some knowledge of oriental languages. He brings to the Papacy long years of successful experience in diplomatic and pastoral service, and is an administrator who can share authority. He "embodies rare flexibility in temporal affairs and orthodoxy in religion."

To give us an idea of the kindly person he is, we are told that during the first busy hours of his Pontificate, he performed some simple actions, a welcome sign that the weight of his new office and the walls of the Vatican have not entirely obscured a human being of endless curiosity, energy and optimism. Soon after taking over the papal apartment, he called for Sister Pasqualina, the late Pope's housekeeper. Burdened with the full weight of his spiritual and temporal responsibilities, he thought enough of the simple faithful service done by this lowly nun as to compliment her on the tidiness of the apartment. It is a great person who takes time out to thank another for work well done.

"Pious and fervent souls throughout the world, we beg of you to pray to Our Lord for the Pope with the intention of obtaining for him the exercise of perfection in meekness and humility. We are quite sure that many rich graces will follow from this exercise, and that the continuation of the eminently spiritual work of the Father of all the Faithful will render an immense service also to the entire social order in the temporal and earthly domain." Thus pleaded our Sovereign Pontiff at the beginning of pontificate. As his Franciscan children we cannot but heed his plea. "Let us," therefore, "Pray for our Holy Pontiff Pope John XXIII," asking God to bless him and his reign. May He Preserve him for His Church and His World:

"Ad Multos Annos!"

Fr. Irenaeus Herscher, O. F. M.
St. Bonaventure University
St. Bonaventure, N. Y.

†

PSALM 116

Appoint some seraph to proclaim
Reasons for praise,
To breathe out documental flames
Concerning Essence and Priority.

Angelic choruses will make the theme
Endless polyphony:
"Praise Might and Majesty!" Alone, the heart
Listens in vain to catch its alto there.

Better to spell such praises as I know:
Green mercy pushing
With tireless patience through resisting clods
Of pride polite with frost;

Wiser to sing God's awful perseverance,
Invent new modes
To bear the music of His sleuthing pity
Fast on the slender clue of a secret sigh.

His truth remains forever, underscoring
The sophistries in all my best excuses.
Try to outrun His mercy! Seek to baffle
The logic of His love, and at the end

Fall, panting, straight into His grave compassion,
Drop in the saving snare of truth. All nations,
Come, praise the walls and rooftops of His pity!
Sing His truth as fatal as salvation.

Sister Mary Francis, P.C.

Unless You Become Like Little Children

GEOFFREY G. BRIDGES, O. F. M.

Every feast in the Liturgy of the Catholic Church brings with it a special grace. At Christmas we celebrate what the Liturgy of the Circumcision calls the *Sacrum Commercium*. The Son of God takes from us human nature and gives in turn divine nature: the Holy Barter. In its fullness, that is the Christmas grace: that we should become sons of God, partakers of the divine nature (2 Pet. 1,4). That is what the Secret of the First Christmas Mass asks for: that we may take on his form who took on our substance.

It would require volumes to explore all the possibilities of this Holy Barter. So let us concentrate on just one aspect of it. Look at Christ the Child, in Mary's arms, under Joseph's care. A particular part of the Christmas grace is that we should become like unto this Child. When we ask that we may take his form, we mean to ask for all that is essential for our salvation. Being like to Christ the Child is essential for our salvation.

The Apostles one day approached Jesus with an innocent question, seemingly. (St. Mark tells that they had been arguing among themselves, which of them would be the greatest in Christ's kingdom.) They asked: "Who then is the greatest in the kingdom?" And Jesus called a little child to him, set it in the midst of them, and said, "Amen, I say to you, unless you turn and become like little children, you will not enter the kingdom of heaven. Whoever, therefore, humbles himself as this little child, he is the greatest in the kingdom of heaven." (Mt. 18, 1-4)

Childlikeness, therefore, is not simply something nice to have. It is essential. We cannot enter heaven except through a child-size gate. (The thought occurs that Purgatory must be the place where God makes children out of people who were too grown up for their own good.)

The Franciscan Approach to God

The fact that St. Francis adopted the approach of a child to God is explained not so much by his warm devotion to the Christ Child; this was a result of something deeper. He saw one fact standing out bold in the Gospels: the Fatherhood of God. He took his cue from

the insistence of Christ. Like Christ Francis constantly had the word "Father" on his lips. He was proud of his Father; he took joy in being a son of God. Everywhere he spread the good news of the Gospel: God is our Father—Christ is our Brother. All he exhorted to be worthy children of their heavenly Father. In this fundamental realization of the Fatherhood of God over all we find the solid basis for his practice of addressing all, even animals and plants, as Brother and Sister. This "other Christ" learned from the Gospel the need to take the child's approach to the Father; he was perfectly childlike. By sermon and example he encourages all his followers to take the same approach.

Simple Term, Deep Meaning

The project sounds simple, until we try to grasp what qualities in particular Christ had in mind. We are liable to confuse childlikeness with childishness and so conceive an aversion for such an approach. But if we look to the Fathers, we will find the true portrait of the child of God; we will understand the depth of meaning behind this simple formula.

St. John Chrysostom wisely remarks that it must have been a small child, a very small child that Christ set in the midst of the Apostles. It must have been a happy little one, still untouched by passion, not yet infected with his parents' bad habits. Such a child we should have in mind as we seek the qualities we will need to put on in order to fit ourselves for the kingdom of heaven. Concretely, the best example of an adult who has put on childlikeness.

In such a small child, first of all, you will find no desire for riches; his acquisitive nature has not yet begun to ascert itself. He is happily detached from the things of this world. Blessed is the religious with the vow of poverty. It puts him on the level of the little child. If embraced in its full spirit, it makes him like to the Christ Child, who was content with the least and the poorest.

A little child is forgiving; he has a poor memory for injuries; he is quick to seek peace. This is a quality that lasts fairly late into childhood. Perhaps you remember your childhood friendships. They were broken for good during a fight in the morning—and mended just as quickly that afternoon. Somehow, when we are older it requires almost heroic virtue to beg pardon. Doesn't that indicate we are getting too "grown up" interiorly? We need to recover some of that lost resilience, some of that ease to forgive and forget. Like Christ in Bethlehem, rejected and ignored, we need to go on loving and forgiving.

A little child, too, is no respecter of persons; he is totally lacking

in prejudice and aversion. A truly marvelous example of this is Jesus in the Blessed Sacrament. He will let anybody receive him, and try his best to make his grace penetrate that soul. Like Christ, the truly childlike religious will never be cold or short toward anyone; he will never favor just a few with his attention. Cultivating the friendship of just the rich, or the learned, or the artistic is contrary to the spirit of of the childlike as well as contrary to the universal brotherliness of St. Francis. All the more so is race or class prejudice in any form whatsoever. Even pagan sociologists admit that children if left to themselves would be free of such attitudes. These bad habits they learn from adults. Again, we may be too grown up for our own good. If necessary we should "grow down" a bit, down until we have the simple vision of St. Francis, for whom all people were "good people", because he saw the godly potentialities in each.

St. Francis was an optimist. Like a little child he always saw the better side, whether of people or of events. The "grown ups" are the critical ones, fault-finding, sharp or sour in disposition. The child overlooks the unpleasant in happy anticipation of the good. He is ingenious too at finding excuses for the faults of others. You must have heard as I have, an adult remark: "He's an old crank." And a child reply: "Maybe he is sick." A child, because he is a child, is content with the way God disposes things in his providence, content to rest in the hand of his Father.

Because he is an optimist, the child is joyful. He finds this joy in simple things. The more sophisticated and grown up a person gets, the more complicated and elaborate must his amusements be before he is pleased. But the child and the childlike find boundless joy in the simple things, like the beauties of nature, or song, or even prayer. St. Francis, though he had his trials of worry and melancholy, was a bubbling spring of joy; the simplest little gift from God's creative hand could set the fountains of joy flowing in his heart.

Most Necessary Quality

Underlying all these qualities of the little child, however, must be humility. St. Leo, St. John Chrysostom, St. Hilary, St. Jerome give special prominence to this quality. The humblest person in the world, it has been said, is a child—and a saint. A child has no pretensions; he is not forever seeking in thought or word to make himself more than he really is. A child is glad to be himself. He is no daydreamer gathering around himself an imaginary cloak of superiority. He does not brag of riches or birth (those things are drummed into him by

parents), nor of talents or brains. The little child is not envious of what others have, or put out because he has not got as much or as nice. He is happy to be what he is. The supernaturally childlike person is the same: content with what God has given him, praising God because he has given to another a greater skill or a greater intelligence. He recognizes that he is God's handiwork, playing a part in God's plan; if he were anything else but himself he could not accomplish what God has in mind. Human respect has no place in his make-up. Why should he care what others might think, what others might say? Why should he fear that others might laugh or tease or taunt—as long as God is smiling his approval. Human respect is one of the most unchildlike features of our life. How many good acts does it not nip in the bud each day. We must turn and become God-centered. We are what we are in the sight of God, we do what we do for the love of God. But above all, a child in his humility is the very opposite of Adam and Eve in their sin. Adam and Eve wanted to be like to God, equal to him, not subject to him. The worst sins of mankind have risen from this yearning for independence. But the child is meekly dependent, lovingly confident, obedient. Look again to the Christ Child. He was God, yet he chose to be dependent upon, subject to, obedient to his creatures, Mary and Joseph. As St. Bernard says in meditating on it: Learn from this to obey; learn to submit your will, your opinion, your desires. How blessed is our religious state: it makes us so dependent. No more congenial atmosphere can be found in which to develop childlike humility.

Very closely allied to humility and given almost equal emphasis by the Fathers is the childlike quality of simplicity. A child is free from all guile, deception, double-motives, from all pretense and affectation. There is nothing complicated about a child; there is no worrisome introversion. There is a simple integrity, a perfect unity about a child. He sees things as they are; his vision is not distorted by looking through a film of self-centered ambitions, fears or worries. But how is one to get back to that childhood simplicity? I would suggest that easiest way is through a wholehearted and persistent effort to live up to our essential vocation in life. We were made to be co-lovers of God with Christ and Mary. Nothing can better simplify our whole approach to life and yet keep us on the right path as the habit of doing everything for the love of God. The more we develop this attitude the less of self will be in our actions. As a consequence we will not be trying to deceive others by pretence and airs. As this motive becomes purer and stronger we will be delivered from double motives in our actions. In a word our life will take on one direction

only, we will reach a fundamental simplicity. But you can see how only a humble person can realize this—one who is glad to be just himself, who doesn't care what others may think, because all is for God.

A notable result of this humble simplicity is that lovable childlike quality of wide-eyed trust and confidence. As a child has complete trust and unwavering confidence in what his mother and father say or promise, so the childlike turn to God. When things begin to rock and tremble, when misfortune occurs or embarrassment, they are confident that God is there behind it all, ready to hold them lest they be engulfed. When they pray, it is with confident expectation of an answer—on God's terms. When they work it is without fear; no fear of the work itself as too great, nor of responsibility, or of people, or failure, or incompetence. As long as it is the work imposed by obedience, they are confident that God will give his grace to bolster nature.

Portrait of a Child

These are the qualities, then, of a child; at least it is the basic outline drawn by the Fathers in commenting on Christ's admonition. The child is detached from material things, promptly and wholeheartedly forgiving, no respecter of persons but at home to everyone, a joyful optimist seeing the good in everyone, above all humble and simple, and therefore resting in God with trust and confidence. The portrait could be filled out by recalling the ready simple belief of children, their reverential wonder at the works of God and the works that God can do through men, their gift for artless love. But these are the essential qualities.

Maturity of the Childlike

Fr. Leon in concluding his commentary on this same passage in St. Matthew's Gospel sums up childlikeness as "the exact contrary of hankering for independence, of choosing for oneself, of standing on one's own feet." This is true. But we must understand these qualities as he understands them, in their bad sense. For the childlike person is not and should not be a negative, a gray personality, fearful of responsibility, helplessly dependent. Childlikeness and maturity are not contradictory. Look to Mary and Joseph. Certainly they had all the qualities of true childlikeness. Yet God did a truly astounding thing. He dropped no book of instructions on the care of God become an infant human. No angel stood by for ready consultation. The childlike ones he had chosen to care for his Son were prudent and receptive of divine inspiration. With prayer they used their native intelligence

and set to the task assigned them. In a quiet efficient way Joseph cared for his family, saw them safely into Egypt and back again, established a home for them and provided for them. Mary fed and clothed her child and in admirable humility and wisdom reared God as if he were an ordinary child. We want to be like them, utterly childlike yet prudent and wise.

I have dwelt long on this part of the Christmas grace, but I think it is implied in the main theme of the Liturgy: Christ takes our human nature, we put on Christ; the Christ we see at Christmas is Christ the child. As we look at him in the manger his whole being seems to urge us: "Turn and become like little children." (Mt. 18,3)

When Christ and the Apostles were gathered for the Last Supper, the Apostles must have been well along in the process of becoming childlike. Jesus opened his address to them: "Little children . . ." This Christmas feast and the whole cycle of feasts that follow will truly be blessed for us, if at the end Christ can say to us: "Little children."

✠

The Saint Of The Incarnation*

FR. WILFRID BUSENBENDER, O. F. M.

"Christ yesterday" is the Christ promised in the prophecies, the "glad tidings" of God which "He has promised beforehand through his prophets in the Holy Scriptures concerning His Son . . .;" (Rom. 1; 2) In a deeper sense He is the hidden mystery of the entire creation of God.

"Christ today" is the period of time since Christ; it began with the hearing of the Angel's message. At that moment the Word became flesh in the womb of the Blessed Virgin Mary. The age of the Incarnation was not completed in thirty-three years; it continues without interruption. Christ himself points to this mystery: "I will not leave you orphans; I will come to you. Yet a little while and the world no longer sees me. But you see me, for I live and you shall live. In that day you shall know that I am in my Father, and you in me, and I in you." (Jo. 14; 18-20)

In a certain sense whenever a person hears the Word, Christ again "takes flesh" in his life because Christ dwells in him by sanctifying grace. Such a one thus becomes witness of the Incarnation according to the Word of the Lord in His highpriestly prayer: "Father, the glory that thou hast given me, I have given to them, that they may be one, even as we are one; I in them and thou in me; that they may be perfected in unity, and that the world may know that thou hast sent me and that thou hast loved them even as thou hast loved me." (Jo. 17-22 ff.) This takes place especially in the saints. In them the inner mystery of Christ, the mystery of the Incarnation in time appears, although only for a moment, just as Christ's majesty appeared only for a moment on Mount Thabor.

In the manifestation of *Christ's glory in eternity*, the sanctity of the saint will appear in greater brilliancy. Here on earth, however, sanctity becomes visible only as an incarnation continuing through all times until the consummation of the world. Understood in this way, the veneration of the saints does not mean imitation of the *saints*, but imitation of *Christ*.

I. The *Piety of the Incarnation*: Viewed in this light all the blessed in heaven can be called saints of the Incarnation, but there is one

*A summary of an article in *Wissenschaft und Weisheit*, 1952, No. 1

who is *the* Saint of the Incarnation *par excellence*, Francis of Assisi. But what does this saint of the Incarnation mean for us?

A. *Francis in the "last times."* ". . . If anyone say to you, 'Behold, here is the Christ,' or 'There he is', do not believe it. For false Christs and false prophets will arise, and will show great signs and wonders so as to lead astray, if possible, even the elect. Behold, I have told it to you beforehand." (Mt. 24; 23-25) We are tempted to see this prediction of the Lord fulfilled in our time. It's true, in every age there is tribulation. Christ foretold it. He also added the reminder: ". . . he who does not take up his cross and follow me, is not worthy of me." (Mt. 10-38) But at the end of the world, "the last times", there will be the greatest tribulation and suffering. This last period of time will be a passion-week, and after that the Son of Man will appear in the fullness of His majesty and his elect with him.

There is a striking similarity between our age and the Passion-week of the Lord. We too are deeply shocked and troubled just as Christ was at the beginning of His passion. The modern "Herods" still ridicule God; the cowardly "Pilates" are currying favor with the forces of right and the forces of evil; the Sanhedrin's hatred still burns so brightly that complete annihilation alone will satisfy it; the executioners are marshalled beneath a banner symbolic of total destruction.

And it is here that we need the Saint of the Incarnation, Francis of Assisi. Not his most extreme poverty, his all-embracing brotherly love, not his social reform—this does not place Francis in our age. The fact that he is the Saint of the Incarnation beneath the banner of the Cross places him in our age. Unless we realize with a deep faith the inner mystery of the Incarnation in this historical hour of the Passion *as a part of the economy of salvation*, then all the difficulties and sufferings become useless and wasted. We miss the hour of redemption and try to patch the world with social reforms, with declarations of human rights, with the U. N. and Atlantic Pacts, with penicillin and aureomycin.

Only faith in the Incarnation is able to bear the present hour of the Passion, not so much the simple acknowledgement of Christ as the Son of God—like Peter's acknowledgemen at Caesarea-Philippi—not so much the theoretical knowledge of Christ, but *living* the Incarnation, *perfected in the Passion*, by following the footsteps of Christ, as Francis did, even to the heights of Calvary—and Alverna.

B. *Decision for Christ*: One cannot simply have Christ, the incarnate Word; each one must choose Him with all His strength. "But as many as received him He gave the power of becoming sons of God." (Jo. 1; 11) St. Francis had made this decision and he was

conscious of this decision throughout this life. He points to this in the first words of His Testament: "When I was in sin . . ." (1) This does not mean that Francis was leading a life of serious sin, still it is not an empty word if Francis himself so characterizes his youth. We have to ask ourselves, what difference did Francis see between his former life and his life after his conversion, a life so different that he could consider the former life only as a life of sin.

Formerly creatures served only his personal ambition, his vanity; precious clothing, glittering armor, magnificent feasts—all of this were simply means to attain his ambitions. Fellow men were only names to further his own social standing. Once in a while his natural trait of kindness would prompt him to give an alms, but the distinction between giver and recipient would remain strongly enforced. That he committed no serious sin is to be attributed to his naturally noble attitude and to his fine sense for everything that is beautiful. One thing was lacking, the firm decision for or against Christ; Christ he did not possess in any other way than a man possesses his mother-tongue.

But all this was stripped away before his very eyes; all things suddenly appeared to him so vain and empty. The deception of glittering creatures was taken away; he was standing there with empty hands, with an empty life, an empty soul. He was lost; he saw no way to go. Now his soul was finally hungry, but he did not know how to satisfy this hunger. Francis began to pray—he needed advice beyond what human persons could give.

To this beginning of St. Francis' piety, *poverty* belongs as an essential part. It is there not as an ascetical accomplishment which God would reward from his riches. Poverty belonged to the specific character with which his piety began, that poverty as he has understood and later described it: "Blessed are the clean of heart; for they shall see God. They are clean of heart who despise earthly things and always seek those of heaven, and who never cease to adore and contemplate the Lord God living and true, with a pure heart and mind." This poverty which St. Francis professed before the Bishop is like the healing of the blind man in the gospel. At first the blind man had no natural relationship to creatures at all; when Christ had touched him for the first time he saw men like trees. Finally he was perfectly healed so that he saw clearly. Similarly, from an entirely confused relationship to the world and life, Francis through his poverty came to a relationship of helplessness. He once more tried the old life, but found it

1) Testament of St. Francis No. 1; cf. *Francis Writes* - an authentic collection of the writing of St. Francis prepared by the students of St. Joseph Seminary, Teutopolis, III. (1946).

tasteless. Then finally Francis discovered the relationship established by God—all the world is His creation. It proclaims God, it serves Him. Men are brothers and sisters, not by reason of each one's whim or fancy but according to a universal love which brooks no exceptions. God is a Father to whom we all belong, as a child belongs to his human father. When therefore Francis, before the Bishop's court declares: "From now on I no longer will call Pietro Bernadone my father, but I will say, 'Our Father, who art in heaven!," we hear the cry of one who has begun to perceive more essential things than bodily eyes are able to see.

Francis has now entered the mystery of the Incarnation and the door which opened the way for him into this reality was precisely his poverty.

C. *"Christ lives in me."* The Incarnation means that the Father has spoken to us with the Eternal Word about his Fatherhood. Francis recognizes himself to be addressed in the Incarnation. "Our Lord Jesus Christ who is the word of the Father . . . This word of the Father, so worthy, so holy and glorious, whose coming the most High Father announced from heaven by His holy Archangel Gabriel to the holy and glorious Virgin Mary in whose womb He received the true flesh of our humanity . . . Christ . . . offered himself on the altar of the cross, not for Himself . . . but for our sins, leaving us *an example that we should follow his steps.*" (2) Francis found himeslf in the security of the children of God.

Seen in this light we understand the picture of Christ to which Francis adheres and by which he became precisely the Saint of the Incarnation. The picture of Christ is not the exalted Christ as the previous centuries had venerated Him, but is the Word of the Father which He has announced in the womb of the holy and glorious Virgin Mother. In his Way God came near to Francis as Father. For this reason, the saint became deeply imbued with love for Christ's nativity, His poor life and His bloody death. These are the stages in which the love of the Father has descended to man, coming to him as fatherly love. These are still the same stages through which man must pass if he would grow in childlike love for the Father. Therefore the footsteps of Christ are so important and so necesary for the saint of the Incarnation.

Where should he learn how he must live as a child of God in the presence of the Father if not *from Christ.* For St. Francis nothing else remained but to follow in the footsteps of Christ. Let the path lead to bitterness or humiliation, so long as he walks in the footsteps of

2) Epistola and Fideles, 114.

Christ—they give him assurance. "No one showed me what I ought to do, but the Most High himself revealed to me that I should live according to the form of the Holy Gospel . . ." (3) This path led Francis to he heights of Mt. Alvera for the stigmatization.

II. *Piety becomes incarnate*: This is Francis' personal characteristic and greatness, this is the secret of his depth, that he did not simply possess the graces and truth of the Incarnation in sterile fashion as we do. For we are too helpless, too dumb, or too selfish to let ourselves be transformed. We simply hold the Incarnation and its graces as true. In Francis they take on flesh again. It is this that stamps Francis' piety with a very special, personal characteristic.

A. *The Brother of all Creatures*:

All men became brothers to him. He cannot, he may not look to see whether they deserve his love or not; for God loved him, not because he was worthy, but in order to *make him worthy.* Francis in turn would live the same way. How much he was indebted to the mercy of God; therefore he would be merciful to all men. "'Shouldst not thou also have had pity on thy fellow-servant, even as I had pity on thee?" (Mt. 19; 33) Frequently he thought of the saying of the evangelist, "In this we have come to know his love, that he laid down his life for us." The implication too was self-evident. "And he likewise ought to lay down our life for the brethren." (I Jo. 3; 16)

In the same way *all creatures* came near to him. In this aspect is Francis most misunderstood. Make no mistakes about his relations to creatures. His attitude toward created things is governed at all times by Christ's admonition not to be anxious about the things of this world, but to seek first the kingdom of God and His justice and everything else would be added to him. (Mt. 6; 25-33) St. Francis is a man of most severe penance; his heart was completely detached from all creatures. According to his own words he was striving for purity of heart towards heavenly things. Thus the Word of St. Paul was fulfilled in him: ". . . all things are yours, . . . or the world, or life, or death; or things present or things to come—all are yours and you are Christ's and Christ is God's." (I Cor. 3; 21)

He has sung his Canticle of the Sun not in an hour filled with happiness, but when he was severely troubled with sickness and his soul was suffering bitterly, and when he knew he was intimately united in love with the sufferings of the Lord. He sought first the Kingdom of God and all these things were given to him. He risked the loss of his life and regained it abundantly. This is the Brother of creatures, the

3) Testament of St. Francis, No. 4.

singer of the Canticle of the Sun. Through Christ the world was crucified to him and he was crucified to the world, but not as one despising the world, but as one with a pure heart enjoys God's revelations, *signs of divine fatherly love in creatures.*

B. *In the Mystery of the Holy Eucharist*: If we keep in mind what the Incarnation meant to St. Francis then we know immediately what relationship he ought to have with the Holy Eucharist. For him this was the continuation of the Incarnation with all the miracles of salvation that it had worked. "Behold daily he humbles Himself as when from the royal throne he came to the womb of the Virgin; daily he Himself comes to us with like humility; daily He descends from the bosom of His Father upon the altar in the hands of the Priest. And as He appeared in true flesh to the holy Apostles, so now He shows himself to us in the Sacred Bread; and as they by means of their fleshly eyes saw only His flesh, yet contemplating Him with their spiritual eyes, believed Him to be God, so we, seeing bread and wine with bodily eyes, see and firmly believe it to be His most Holy Body and Blood. And in this way Our Lord is ever with His faithful, as He Himself says: 'Behold, I am with you all days, even to the consummation of the world!" (4)

The nearness of the Lord in His Sacrifice, the Incarnation perfected in the Passion, sanctifies his whole life. For Francis the world in which there is the Eucharistic Sacrifice, has become an entirely different and new one; for him the world can be understood only in the Holy Sacrifice. Even as in the Old Testament the Exodus of the chosen people out of Egypt was under the sign of the Paschal Lamb so that God passed by the houses of those whose posts were signed with the Blood of the lamb, so St. Francis views the world under the salvific sign of the Holy Eucharist. Whenever God looks at the world under this sign, He sees it as Father and His look is one of grace and salvation.

C. *The Transformed Man.* For St. Francis piety was not an accomplishment which gives something to God, but something we *owe* to God. All good is from God; it belongs to Him. Men are in creation for no other purpose than to love God with God, not *in via*, then in heavenly glory. This mystery of creation and of all time has flashed in full brilliance in the Incarnation. Because St. Francis knows he owes each thing to God, he can live in it gratefully and love. And it may be only a dry crust of bread which he dunks into the clear spring-water; he does not know how to contain his overflowing gratitude towards the good God and Father.

4) Verba Admonitionis, No. 1.

1. His piety has become genuinely incarnate in a deep *reverence.* A few examples will suffice. It appears strange to us that he says so little about the vow of virginity; he only warns of dangers, whereas concerning obedience and poverty he says many words. This vow has a peculiar origin, entirely different from poverty and obedience. "Who can take it, let him take it." (Mt. 19; 12) *God* must lead the soul to this vow by His grace; He must give the grace to accept what not all can accept. St. Francis can not intervene in this mystery between the soul and God; he can not presume to teach a soul what God has given the grace to accept. In his tender watchful reverence he can only stand outside of this divine mystery of the soul and warn of the dangers. We see a similar reverence where *God* has given him brothers. "And when the Lord gave me some brothers, no one showed we what I ought to do, but the Most High Himself revealed to me that I should live according to the form of the Holy Gospel." (5) Therefore also the reverence in his formulae of greeting to the Brethren.

2. The *Mystical body*: "The Poverello" would not be the saint of the Incarnation if he had not lived entirely devoted to the Body, which Christ has at all times, the Mystical Body which is the Church. St. Francis tells us nothing about the mystery of the Church; he lives in it, and his life in it is obedience. Even that which the Most High has revealed to him, he carries to the Church that his Lord, the Pope, may confirm it for him.

3. The mystery of the Incarnation unites St. Francis in a most intimate way with Mary, the Mother of God. Mary has listened and by her hearing, the Word has become flesh. By the Holy Spirit she is the Temple of the Word Incarnate. From her womb the Word has truly assumed our humanity. By this prerogative Mary is at the same time the "Gestalt" of the Church who as Mother continues to give the life of the Sons of God to those in the world. It could not be otherwise than that Francis in his piety, which was entirely in the line of God's descent to man, adhered to the Virgin with a particularly intimate and tender love and venerated her above all; in this line of descent he was safe from all erratic wandering, which is displeasing to no one more than the Mother of God Herself.

4. Because of the Incarnation Francis could not be satisfied with a merely internal spiritual piety; this piety tended to express itself in signs and pictures. Thus for example, his care for clean altar-linens, for the reverent treatment of the vessels and the Sacred Scripture, his crib celebration at Greccio.

All Francis' piety stems from God's descent to man. But this

5) Testament of St. Francis, No. 4.

means also that man is still ascending to God. He has not yet arrived, but is on the way. Francis' piety, nothing of great and magnificent churches, because they would not be fitting to the status of pilgrims; and even the manner of saying the office in choir may not deny the *status viae.*

This piety—truly nothing new, but the original christian one—is piety in the catholic, all-embracing way; a piety along the great line of the descent of God to man. This piety is so fitting for these, our "last times," in which through all the noise of battles we hear so clearly the admonition of the Apostle and understand as self-evident: "For the rest, brethren, be strengthened in the Lord and in the might of his power. Put on the armor of God, that you may be able to stand again the wiles of the devil. For our wrestling is not against flesh and blood, but against the Principalities and the Powers, against the world-rulers of this darkness, against the spiritual forces of wickedness on high. Therefore take up the armor of God, that you may be able to resist in the evil day and stand in all things perfect." (Eph. 6; 10-13) The very fervent christians have heard this Word and followed it to some degree. They are fighting mightily, trying to fight force by force, unaware of those other words of the same Apostle: "I exhort you therefore, brethren, by the mercy of God, to present your bodies as a sacrifice, living, holy, pleasing to God—your spiritual service. And be not conformed to this world! . . . Be not overcome by evil, but overcome evil with good." (Rom. 12; 1) The loving kindness of God, which has appeared to us in the Incarnation, has overcome the prince of this world. In order to fight the battles of God in His way, through benignity and humility, in order to gain the victory that overcomes the world, to accomplish this, we need the Saint of the Incarnation: for "who is there that overcomes the world if not he who believes that Jesus is the Son of God!" (I Jo. 5; 15)

Trans. Fr. Conleth Fratus, O.F.M.

✠

LETTERS TO MY MOTHER

Christmas

Last night the snow clung crisply on the branches,
I thought I could reach out to the stars
To snuff them out, one by one.
The quiet stillness of the night wrapped me round
With eternity
And all events of time were as now.

I remember many things . . .
I remember a little man with cowled brown robe
At Greccio,
Who lifted from its strawy bed
The carven image of your Babe.
So great was faith, so strong was love
In him
That it had been greater mystery
Had not the wooden Infant stirred;
Had not the Babe Divine held out His little arms.

I remember many things . . .
I remember a whole world of children whose hearts are wooden
And each of these wait for a Francis.
For a faith that is strong enough,
A love that is deep enough
To bring them to life.
To waken the Christ in them.

I remember a chosen few
Holding their hands out to me.
(There was the nail print in their upright palm.)
The fire of their love and faith
Caught my weak flame
Until it was indiscernible in a giant torch
And burned with its brilliancy.

As they have known Calvary
Let them know Bethlehem.

Sr. Mary Emeran, O.S.F.

Temptations Of Superiors

FR. THOMAS PLASSMANN, O. F. M.

In numerous ways Sacred Scripture and Mother Church urge us to pray for our Superiors, for they have care of us. There is no gainsaying that the Superiors shoulder tremendous responsibilities and, whether or not we love them as we should, it is our bounden duty to pray for them and to ease their burdens. However, did we ever realize that Superiors have temptations all their own? We are not referring to temptations of the grosser kind, but to those which are of daily occurrence. Therefore, in pointing out some of them, let us stay down to earth and the matter will be more practical, if not at times amusing.

Many Superiors, when taking office, are attracted by the glamorous words of Sacred Scripture: "*Ecce nova omnia*— Behold, I make all things new" (Apoc. 21: 5). They feel the impact of these words and, unfortunately, see in it a directive from on high. They do not realize that sometimes serpents hide under fragrant flowers. If by "making everything new" the new Superior should start out with a pure intention of doing everything for God's glory, he would act wisely; but if he thinks that everything around him must be renewed because his predecessors blundered, then he may be sure that he steps boldly in line as the greatest blunderer of all. Not everything that is old is obsolete; nor antiquated, what is ancient. Superiors must firmly believe in the unity that should mark the succession of Superiors, "so that the Church may receive edification" (I. Cor. 14: 5). The long line of popes represents a zigzag formation because all differ in temperament, education, and immediate purposes, but the long line seen from a distance is as straight as were the words of our Savior: "Thou art Peter, etc." This grand divine plan for the papacy should be reflected in the superiorships of our communities. The new Superior must not forget that greater men than he have gone before him. Let him build upon the foundations laid by them in accordance with the best that modern progress affords, and his administration will be crowned with success. A certain guardian asked a rich man for a donation towards a new entrance to the monastery. "Gladly," said the other, "here is a check for a hundred dollars for your plan, and here is another hundred dollars for your successor who, I am quite certain, will tear down your entrance and build one more in accordance with his liking."

Again, other Superiors, on assuming office, are misled by the notion that per force they must build something or do something that will memorialize their name and fame. Are we not reminded here of Pharaoh Merenphta of Egypt of King Shamashumekin of Assyria, if not of Peter the Great of Russia. Do we realize that many a curse has been hurled against such monuments and that the names of the builders are remembered only for their own disgrace. This is vanity pure and simple, as everyone sees, and yet, if we look around we cannot deny its existence even though it be clothed in holy sentiments. But this is not meant to halt initiative, progress, and unremittant care for all that is conducive to the health and happiness of the community. The one danger is that selfishness, which is the bane of community peace, spoil every noble effort and every good work. After all, the community should be accorded a share in what Superiors do and accomplish. A certain Superior in a land far away wandered around his domestic domain to see where a memorial that would signalize him as a great man could be placed. He built his memorial and the next Superior calmly removed it under the exaggerated plea that it was a grotesque monstrosity, and both men were wrong. Wherefore, let us first see to build up a memorial in the hearts of our subjects and a shrine of love and devotion to the Lord of all.

God has so created men that they are not all alike: some are good, some bad, and still others in-between. So it has been since Adam's day. Visualizing a perfect community, many a young Superior wishes to show his generosity and broad-mindedness by declaring to his subjects that he will begin his rulership of each individual "from scratch." "There is the man for us," some will exclaim, while others bend their head in silence. The declaration was well-meant, but the Superior will soon discover that his mental notebook, filled as it is with scratches, will soon have to be scratched all over again. While all delinquents should be treated with charity and justice, the new Superior must guard against underrating the fairness of previous Superiors in dealing with persons who showed no regard for law and order. Generosity is an admirable adornment of our Superiors, but prudence and foresight are equally indispensable.. Mother Church shows us that the Middle of the Road is always safest, especially in regard to young aspirants for the holy Priesthood. Monastic discipline demands similar measures and precautions when there is question of picking worthy candidates for our holy habit. Past records cannot be taken lightly.

Still other Superiors begin their regime with the Psalmist's word: "*Omnis homo mendax*—Every man is a liar" (Ps. 115: 11). Thus they

conclude that every human being is bad and must be so treated. To their minds there is no exception among Religious and like Jeroboam of old they would, on principle, rule all with scorpions. This attitude is countered by the venerable saying: "No one is wicked, unless so proved." Thus the Superior would do far better by following the principle, substantiated both by sound philosophy and theology: "*Omne ens bonum*—Every being is good." Nevertheless, he will also have to exercise his office with solicitude and prudence. Although original sin has created havoc in the world, yet God in the beginning created all men good and He still loves them. Hence, there is some good, and perhaps more than is seen outwardly, in all men. It is up to the prudent Superior to detect the good that is in ach subject and endeavor to build up on it with the help of his wisdom and God's grace.

"At last I have come into my own," said a new Superior, "now I have what I have always wanted and surely I am going to make the best of my term." Probably he did not mean what he said, but the truth remains that some Superiors partake bountifully of the fleshpots of Egypt and let their few subjects (if there were many, the abuse would soon be detected) find what they may on the sands of desert. In a country thousands of miles away, the present writer entered a convent on a Sunday where he found the Superior behind a steaming plate of broiled chicken (perhaps it was a rooster), while the few Brothers present feasted on dry bread, potatoes, and a piece of stale pork. In connection with this it should be noted that it is not necessary for the Superior to accept every invitation and attend all the festivities far and near. He might just as well, excepting certain formal invitations, send a substitute who would perhaps be far more acceptable to the host and guests than the Superior himself. It should be understood by high and low alike that ordinarily the Superior's place is definitely at home. Unless urgent business calls him away, he must observe the *stabilitas loci*. As the late Pius IX once said to a bishop who was known to roam all about to the neglect of ihs own people: "*Se tu fai cosi, cosa faranno i parini*—If thou dost so, what will thy curates do!"

This brings us to the important matter of the Good Example which some Superiors underrate to their own disgrace. The old proverb says, "*Verbum sonat; exemplum tonat*—The word is sound; the example, thunder." This is true in particular where virtue, sanctity, and spirituality are at stake. As soon as a Superior takes office, there are as many searchlights turned upon him as his subjects have eyes. Nor can "all be deceived all the time." If we find a community peaceful, happy, and contented, we may be sure that the Superior deserves a large share of this ideal situation, and that he is trying to lead his flock in

the way of God. Another Latin proverb gives the reason: "*Qualis rex, talis grex*—As the shepherd, so the flock." St. Bonaventure calls attention to the reading of the Gospel which says, "Jesus began to do and to teach." His example preceded His word. A Superior who does not act according to his words or the precepts of the Rule, is like a bucket which is filled with clear spring water but has a leak at the bottom.

The word sympathy has a feminine touch and frequently men consider its application beneath their dignity and standard. Yet no Superior will be successful if at the proper time he lacks this important virtue to which our Savior imparted His divine sanction. It is understood that the Superior who does not take proper care of the sick, is not worthy of his name. But there are different kinds of ills as there are different kinds of people even among Religious, such as infirmities of the mind, the temperament and a host of others. A kindly word usually goes farther than medical treatment. Even those who suffer by imagination should not, as St. Bonaventure warns, be pushed ruthlessly aside. They, too, need the Superior's care which, if it is dealt out in measure and prudence, will have its effect. St. Francis gives us a beautiful example when in the darkness of night he called together all the community to a repast in order not to embarrass their brother who, whether out of real or imaginary necessity, clamored for food. The *Fioretti* do not tell us if the remarks of all the brethren were fit for publication. The Superior must be a doctor; his medicines are three: a pint of charity, half a pint of fortitude, and a large box of multicolored pills.

Some Superior consider their status sacrosanct and will not stand for the slightest criticism of their person or work. Would not a sense of humor take away the edge from all such talk and bring the Superior right down to the level of his brethren in Christ? A Superior who cannot enjoy a joke made for his benefit is hardly fitted for his job. In chapel the Brethren should conduct themselves as angels; at meals as gentlemen; but at recreation just as friars, as they are and live. With due respect to all sound progress, two trouble makers have found their entree in our community life, the radio and television. The former tickles the ears, the latter fascinates the eyes. But, sad to relate, they have done away with the practice of the spirit of prayer and devotion which at the time of silence should permeate the entire monastery. Meanwhile the grand old evening recreation period, which used to enhance peace and happiness by bringing wholesome entertainment and merriment to our communities, has suffered a serious setback. It is up to our Superiors to find and enforce the Golden Mean.

Last, but not least, let Superiors study, re-study, and study over again the word coined by St. Paul: *"Omnia omnibus factus."* *Omnia* is a big word and covers a large area; *omnibus* means that the community is entitled to what the individual gets and the individual is entitled to its generous share of what the community receives. Every member has a child's part in the love, care, and affection of the Superior—and this rule admits of no exceptions. The greatest and unforgettable sin a Superior may commit among his brethren is partiality. There is no room for the "white-haired boy." The Superior who foolishly cultivates such a one, will some day receive his punishment from the person he spoiled. Superiors should ever be mindful of the words of St. James, " A man who does not sin with his tongue is a perfect man." If, using monastic parlance, the sin of partiality is the greatest of all, the sin of revealing secrets is a close second. The heart of a Superior must be open to all and his lips must be sealed irrevocably. Thus the Superior's heart is the safe deposit, stronger than steel and iron, in every monastery for every inmate.

ADDENDA TO THE CANTICLE OF THE SUN

Praise be to Thee, my Lord Most High,
For our brother,
The saint of Assisi,
Than whom no other
More like unto Him was,
Of whom Thou spoke
With Godlike praise:
This is my Son,
Beloved,
In whom I am well pleased.

Sr. Mary Emeran, O.S.F.

Allocution of His Holiness Pope Pius XII On The Religious Life

(Continued)

Whoever intends to live for the Lord and serve Him perfectly, must desire to be completely foreign to the world, for unless the Lord is served alone, He is not served perfectly. For what created good can in any way compare with divine perfection, must less be equaled to it? For he who has not cleansed his soul, and does not preserve it from the pride of the world, and its diverse concupicenses—how can he ascend to God as on the wings of free love, and live joined with Him? And joined indeed, not only by that vital union called sanctifying grace, but also by the fervour of charity, which is proper to a life striving after perfection.

For unless he is among the most perfect, and helped by an extraordinary grace from God, what human being, weakened by the sin of his parents, can remain completely unattached to earthly gods, unless he actually separates himself from them and courageously withdraws from them to a certain extent, and even as a rule. For no one (excepting the requirements of one's appointed duties) enjoys all the conveniences with which this world abounds, and takes pleasure in the joys and allurements of the senses, which the world offers to its followers in ever-increasing numbers, without losing something of the spirit of faith and love for God. And finally, whoever would yield to laxity for too long a time, gradually, without realizing it, will abandon his striving after perfection, and will bring himself to the danger that finally the fervor of charity and the light of faith itself may grow so weak, that he may perhaps fall miserably from the exalted state for which he was striving.

Your norms of judging, with regard to both doctrines and opinions, and activities, must be different; and different also must be your method of trying to influence other men. Your norms of judgment and evaluation should be taken from the Gospel of the Lord and the teaching of His church; for "it has pleased God through the foolishness of our preaching to save the believers;"[11] "the wisdom of this world is foolishness before God;"[12] for "we preach a crucified Christ."[13] For unless a

[11] 1 *Cor.*, 1, 21.
[12] 1 Cor., 3, 19.
[13] 1 *Cor.* 1, 23.

man refuses absolutely to corrupt his mind with the poison of continued traffic with this world's goods, and carefully nourishes his mind with reading and meditation on the things of God, by the study of sound doctrine, and familiarity with the writings of ancient and more recent authors who are known for their unshaken faith and solid piety, how can he have a taste for what is right?[14]

And your subjects must observe similar norms of acting. They cannot strive for what is pleasant, or delightful, or convenient, but for God alone, Whom they will not find except in careful control of the senses and the will. Of the will, especially by humility and the submission of obedience; of the senses, by austerity of life and voluntarily practicing mortification of the body. For without these supports which are recommended in the pages of the old as well as the New Testament and the whole tradition of the Church, the Christian soul will flatter itself in vain that it is advancing in the love of God, and love of neighbor for God's sake.

And, furthermore, are not the methods by which you can influence men to lead them to God, their final end, different from the methods which the mind, left to itself, would perhaps consider efficacious. For the Apostolate we speak of rests entirely on the necessity of preceeding grace (*gratia praeveniens*), which opens the hearts and ears of the listeners; of helping grace (*gratia adjuvans*), without which no one does a good deed conducive to salvation, and no one perseveres in good. For the ways of the Lord are not our ways; for the power of moving souls to the faith and works of salvation are not always in "the persuasive words of human wisdom,"[15] "but in the showing of the spirit and power"[16] in "showing" those things full of mystery, and from this simple sincerity, charity and courage of the believer there arises a wonderful efficacy of persuading souls and leading them to God. For men are moved towards what is good not by new and unheard of things which human genius is every day inventing, but by a power hidden from the eyes—the power of grace and the Sacraments, especially Penance and the Eucharist. Again, therefore: unless one is separated from the world at least for a time, and every day commonly gives himself to consider these things in talking alone with the Spirit of Wisdom with a serene and pious mind, will he not be infected with that restless and very often sterile fever of "activity", as they call it, which is more conspicuous than effective?

That your sons might live in that peace and serenty of soul which

[14]Cf. Collect from the Mass of the Holy Spirit.
[15]1 *Cor.*, 2, 4.
[16]*Ibid.*

is so helpful to a proper appreciation of divine things, your Founders fortified them with what we usually call discipline or observance, according to the ancient tradition of the church, begun by the Fathers living in the desert according to the true wisdom of the Gospel. Even though this observance is different in the various institutes, because of their own special purposes, it must nevertheless be developed in all of them. Its necessity for attaining the end which you propose for yourselves arises from weak human nature laboring under the wounds of original sin. Both ancient and contemporary experience proves it suitable for attaining the perfection of Christian life. As in times past, so now the admonition of the Book of Proverbs is true: "Take hold on instruction; leave it not; keep it, because it is thy life."[17]

The divinely inspired author says this of discipline which each one freely imposes on himself, but cannot the same thing be said also of that discipline which a person takes upon himself and promises to keep by professing to follow the life of perfection? "The love of attaining eternal life impells some on and therefore they choose the narrow way, so that living not by their own whim, or obeying their own desires and passions, but walking under another's judgment and commands, living in cloisters they desire an abbot to rule over them."[18]

It is your duty to help your subjects and keep them on the right path, with fatherly firmness, by encouraging, warning and reproving them, and when necessary, punishing them according to the Rules of each Institute. Nor is it lawful for any Superior to cast off this duty of office with regard to a subject who is, perhaps, negligent or delinquent, by saying: "He's old enough, let him look after himself." The Lord will not consider the matter in this light, when he demands an account of the souls committed to you: "Behold I myself come upon the shepherds. I will require my flock at their hand;"[19] and He will require the blood of His wandering and indiscreet sheep from him who, shutting his eyes, left them to themselves. Fatherly and true charity if of advantage not only when praising, but also when directing and correcting. And furthermore, your firmness should never be harsh, never angry and uncircumspect; but let it always be proper and serene; meek and merciful, prompt to forgive and to help the son who is trying to rise form his error or fault; never cease to watch, or grow weak. Your leadership and vigilance should be concerned not only with the "regular" life, as it is usually called, and is lived within the confines of the religious house, but to the entire work which your subjects perform

[17]*Proverbs*, 4, 13.
[18]Saint Benedict, *op. cit.*, chapter 5.
[19]*Ezechiel*, 34, 10.

in the vineyard of the Lord. It is your duty to watch over the work of your subjects, according to the norms given to you by the ecclesiastical Hierachies to whom this matter pertains, that they do nothing that would bring harm to their own souls or the souls of others, or dishonor to the Church, but they strive always for the good of their own souls and the souls of others.

This gathering of Superiors General, which originally gathered and continues to gather of your own accord, is approved by the Apostolic See and raised to the dignity of a moral person, demands your most ready will to work for all those activities in which the Church wishes to use your labor. You have all understood well how to form one line of battle, in which some are foot-soldiers, others horse-soldiers and others archers, but all fight the same good fight. You have understood how fitting, indeed, how necessary it is, while the enemy of the name of Christ is every day gathering his forces into one supply which he hopes is unconquerable, that you also, and all who fight for God, united in strength, and each one with his own proper armor, work together for the same victory. This unity, which is hindered by diversity of nations, mentalities, customs, and other human considerations, will flourish in a marvelous manner, if the true charity of Christ, which the Holy Spirit infuses in your souls, reigns supreme there. This charity originates and comes from above, and if it finds willing workers, it will easily solve all difficulties regarding excessive concern for one's own rightly loved Institute, for this excessive concern usually arises from human weakness. For each one should love his own Institute, to which he was called by Divine Providence, he should form his mentality and manners according to this same Institute; according to its laws he should choose and undertake his work in the ministry: but always in harmonious service of the same church, the Spouse of the one Lord, God and Savior.

Hence it is that the eager reverence which all the faithful are obliged to show to the See of Peter and the Vicar of Christ, but be cultivated by you who strive after perfection in a very special manner. For his Apostolic See knows that you will be the first to obey it; it is confident that you are most faithful preachers of the doctrine of truth proceeding from this Chair; it firmly hopes that before all others you will be the models and promoters of ecclesiastical discipline. And if sometimes, as is the nature of the Kingdom of God on earth, in which the good is mixed with the bad, and the grain with cockle—some should sometimes be weak, unsteady, wavering and half-hearted, surely you, dear sons, who are united with Us, will tirelessly advance the "kingdom

of justice, love and peace."[20] Not with that immoderate confidence in oneself, which Peter had before he was strengthened by the Holy Spirit, and exclaimed "Even though all these (shall be scandalized), yet not I,"[21] but with stabilizing charity, supported by humble confidence in the grace of your call to the state of perfection, you will be able to say: "Even though others, perhaps, unmindful of the spirit of sons, should cause solicitude to the Apostolic See, we certainly, by the help of God, will remember most faithfully the word of our Lord: "Thou art Peter and upon this rock I will build my Church"; strengthen the brethren."[22]

That your Institutes may always respond to these wishes of the Vicar of Christ, it is your duty to admit to the ranks of your Institutes, only those who are completely suitable, that is, young men chosen for their virtue, and as far as necessary, for their ability and other gifts. Do not let it happen that excessive zeal for gathering a large number of vocations will lead you to admit some whom you fear will be unworthy of your high calling: for these will be of no benefit or honor to the Church, but will be a source of harm and sadness. If, on the contrary, keeping the norms proposed so far by the Church, you accept only the truly worthy, God will take care to raise up vocations of this kind, and the honor which your state will have among men, will prepare the way of divine grace in the souls of many. Trust God: if you serve Him as worthily as possible, He will care for you, to preserve and promote your Institutes.

God grant that upon this elect company of His servants, most dear to Him and to Us among all the soldiers of this same army, abundant light and the ardor of the Holy Spirit may descend. And while we call to mind with a grateful soul those sweet and marvelous visions of the Blessed Mary, Virgin Immaculate, in the grotto at Lourdes, we ask that the prayer of this same Mother of grace will obtain this excellent gift for you, most devoted sons. With abundant charity, and as a pledge of God's goodness, We impart to you, in a permanent manner, beloved Sons, to those who assist you in governing your Institutes, to all your subjects, striving mightily all over the world, to those especially who are tormented by the enemies of the divine Name, the Apostolic Benediction.

[20]Preface from the Mass of Christ the King.
[21]*Mark*, 14, 20.
[22]*Matt.*, 16, 18; *Luke*, 22, 32.

ST. FRANCIS NEVER CAME TO IRELAND

St. Francis never came to Ireland,
And sure as some would say,
Oh, t'is a mighty shame

He missed the wooded hills of Ireland
and never saw the Irish May
(The cause of much acclaim.)

Oh how he would have loved the forests
Like costly emeralds
Of purest Irish green.

He would have sung about those forests
God-praising canticles
Of Ireland's lovely scene.

He would have pointed with his finger
Across the Irish Sea
And bid the snakes, "Go out."

He would have beckoned with his finger
And called both you and me
To live a life devout.

Armagh would be his own Assisi
And Shannon, Umbria—
A green-like Italy.

He would have loved this new Assisi,
This new-found Umbria,
This Irish Italy.

Oh yes, it is a shame that Francis
Missed coming to this land
Our lovely Irish shore.

But see! There was no need for Francis,
For my, and t'aint it grand,
ST. PATRICK CAME BEFORE.

Roy M. Gasnick, O.F.M.

Book Reviews

SMALLEST OF ALL. Sister Mary Francis, P.C. New York: Samuel French, Inc. 1958. Pp. 76. $1.00

Sister Mary Francis needs no introduction to readers of the *Cord*. Many know her through her poems and recent book, *A Right To Be Merry*. Lately, however, her major medium of expression has been playwriting. St. Bernadette is the subject for Sister's newest play, "Smallest of All," commemorating Lourdes' centennial year. Four other plays (two not yet published) preceded it. All of them contain spiritual depth and insight, but the skill of playwriting artistry has increased with each play. "Smallest of All" blends technical mastery and religious feeling to perfection.

One will have to despoil himself of a few of the Jennifer Jones notions of the Lourdes story before he reads this play. Not that the movie version was poor. Sister Mary Francis' characterization fit into their historical context more perfectly, however. Add to this her relightful interpretation of ordinary situation and the result is meaningful drama. The most notable example of interesting variation as well as keen character analysis is Sister's portrayal of Bernadette's father. Here he is the undaunted optimist, not the despairing and entirely unsuccessful breadwinner.

As the author of the Introduction remarks, "An unusual feature of 'Smallest of All' is that it can be done by a great variety of age levels and with almost any conceivable facilities (or lack thereof). It does not depend on elaborate staging. It carries itself." During Lourdes' centenary dramaitc socities could select no better matter for production. JP

A LAND OF MIRACLES FOR THREE HUNDRED YEARS. Eugene Lefebvre, C. Ss. B.
St. Anne de Beaupre, Quebec: St. Anne's Bookshop. 1958. Pp. 188. $2.00

In September 1665, Venerable Marie de l'Incarnation could write about the Shrine of Beupre: "Seven leagues from Quebec is a village called Petit-Cap, where there is a church of Saint Anne, in which Our Lord works great wonders in favor of this holy mother of the most Holy Virgin. There the paralytic are seen to walk, the blind recover their sight, whatever their affliction may be, recover their health."

On March 12, 1670, Bishop de Laval spoke of "the great number of miracles which had been wrought through the intercession of St. Anne" in the little church of Beaupre. Later, on June 25, 1680, he added: "We have made an attentive examination of these marvels and we give our approbation for them to be made public throughout the world."

The first person cured at Ste. Anne de Beaupre was Louis Guimond, a poor cripple who placed three small stones in the foundation when the first chapel was being built. It was his contribution in honor of Saint Anne; she rewarded him with an instantaneous cure. Since then, for three hundred years, good Saint Anne has continued to multiply prodigies at Beaupre. Now, in honor of the Tercentenary of her shrine, Father Lefebvre has compiled a short history of the cures—spiritual and physical—wrought at the shrine in the course of the three centuries of its existence.

This book is not a scientific treatise on miraculous cures, but rather a simple, straightforward account based on the testimonies of reliable witnesses and competent authorities, of some of the outstanding prodigies Saint Anne has wrought for her humble, confident clients. This little volume is a fitting companion to the many books being published this year in honor of the Lourdes centennary. MFL

Book Reviews

FRANCISCAN SPIRITUALITY. Valentine-M. Breton, O.F.M. Translated from the French by Flavian Frey, O.F.M. Chicago, Illinois: The Franciscan Herald Press, 1957. Pp. 70. $1.75.

In recent years there has been much talk about Franciscan spirituality, but few definite and precise statements of what research in Franciscan history, philosophy, and theology is so frustratingly incomplete, it would perhaps be hazardous to make such a statement. Nevertheless, even without the aid of research scholarship, it is possible to accept certain or reject certain doctrines as either in harmony with or in contradiction to the Franciscan ideal. For the ideal we know. We can know the spirituality of Saint Francis from his own authentic writings; we can also know hte spirituality of Saint Bonaventure and of the Spanish mystics and of many other saints of the Order whose writings are extant and accessible. All of them held the same fundamental ideals and points of view, though colored by their own times and tempers. On the wohle, therefore, it would seem quite legitimate to present a brief outline of Franciscan spirituality, even though our knowledge of the matter is incomplete, and even though the term "Franciscan" is dangerous to use in an exclusive and proper sense.

Father Breton is fully cognizant of the difficulties entailed in presenting a summary of Franciscan spirituality. He warns the reader that "a system of asceticism has a background of quasi-infinite depth," and asks that his summation be read with necessary discernment. This is certainly not too much to ask of the reader, for the book covers only 70 pages and is presented in almost outline form. It is divided into two parts: Synthesis and Antithesis. The first part concerns the specific theological-philosophical tenets upon which Franciscan spirituality is developed; the second part concerns some comomnly accepted theological doctrines that Franciscan spirituality rejects as fundamentally incompatible. The main thesis upon which Franciscan asceticism flourishes is, of course, the doctrine of the primacy of Christ; al lother theses are but emanations, so to speak, from this source.

Father Breton has not given us a treatise on Franciscan theology. He has simply attempted to give us an outline of basic Franciscan spiritual doctrine, intending primarily to clarify a somewhat obscure but intensely important matter. Whether or not he has succeeded may be open to question; but in any case he has given the interested reader a foothold and a sign-post along the steep and often bewildering path of Franciscan spirituality. It is certainly worth the reading.

SMF

WINNING CONVERTS. Edited by Rev. John A. O'Brien. Notre Dame, Indiana: Notre Dame Books. 1957. Pp. 250. Paper .35c.

This is a practical guide-book for Catholics, priests and lay persons, who want to help non-Catholics find their way into the Church. It offers detailed information on techniques, the various aids and materials available for converts, and also a good bit of information the convert-maker needs at his finger-tips. The nineteen chapters, covering about every possible aspect of the apostolate, are written by experts: Fr. O'Brien himself, Fr. Lester Fallon, Fr. Benjamin Bowling, Bishop Charles Helmsing, Bishop Fulton Sheen, Fr. John McGinn, Msgr. ohn Gabriels, and Clare Booth Luce. The articles are all well done, well adapted to the general reader. One could hardly ask for more in a book of its kind; and in the present popular edition, the price puts it in easy reach of all.

JSMF

I KNOW CHRIST

The Personality and Spirituality of Saint Francis of Assisi

by

Gratien de Paris, O.F.M.Cap.

translated by

Paul J. Oligny, O.F.M.

"What perhaps charms me most about the book is that its attempt at synthesis—one of the first of its kind, it seems to me—in no way mars the clear and ever fresh presentation of details . . . If your book has any fault, it is its richness". (Paul Sabatier to the author).

The Franciscan Institute, St. Bonaventure, N. Y. $1.00

St. Francis Solanis

Apostle to America

Fanchon Royer

A skillful, affectionate presentation of the warm, rare personality of this amazing missioner. He tramped through South American swamp-land and jungle, he preached tirelessly in cities. He was a gay saint who played his fiddle and danced for joy in his love of God.

Glossary of Spanish terms. $1.50

Bookstores or Dept. 4-2764

ST. ANTHONY GUILD PRESS PATERSON, N. J.