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The Holy Spirit And Grace

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I. The natural versus the supernatural

St. Augustine tells us that virtue is order in love. At the height of order is the inner life of the Blessed Trinity. It completes itself in the most exalted love in the breathing forth of the Holy Spirit, the Gift of God. In the Holy Spirit personal love becomes a Person. Scholastic theology informs us that the first object of Divine Love and every other love is God's Essence, Infinite Goodness. God wills first of Himself. With the elect God wills to love the same object, the Divine Essence which is the ultimate reason of all order. This is the final purpose of predestination. The perfect act of love consists in this willing and loving. This emphasis on the voluntary is a trademark of the Franciscan attitude.

It belongs to wisdom to set things in order. Wisdom is the ultimate coordinator. A phrase taught to us from our novitiate days, "for the love of God", is theologically very rich. If this were the happy criterion for all actions, a harmonious existence would be the inevitable result. But when man with his earthly wisdom, the "wise guys", attempt to determine this order confusion and frustration ensues. For the true order is found not in man but in dogma. This is the order that avoids scholastic excursions. It demands God as the final goal of all love. The shortest distance between the two extremes, the Creator and creatures, is still the straight line, a deliberate act of the will. This

line is never more straight and direct than when God wills and loves Himself first as the origin and reason behind all order. If God acts thusly who are we creatures to love Him through a medium or by proxy. How sad are those who adopt an indifferent attitude just short of agnosticism. The failure to give the Holy Spirit His proper place in this order is one of the prime reasons for the current spiritual amnesia, a drowsiness whereby man has been cradled to sleep by an order of his own making.

In a day when so many things are taken for granted, the least appreciated and yet the most precious gift of all is the Holy Spirit. Without being sarcastic it is somewhat of a truth to say that those who crowd out of their lives the Holy Spirit, the fire of divine love, are leading "half-baked" existences. Using a simple and far-fetched analogy, our lives are meant to be somewhat like a yardstick whose both sides are measured in degrees. On the one side is found the degrees of our willing and cooperation, and on the other side is found the measure of God's giving. The fertility of our spiritual life is measured both by the generosity of God's gifts and by the assent of our will. It is a shivering thought to think that the body can become a haunted house or even worse that this sacred temple can become protestant. Scientifically we are closing in on the natural order. But of inestimable importance is, do we ever rise above it? "He is a natural" is not the most enviable praise that can be directed towards one in whom is implanted the sacred Image of God.

Saint Paul neatly spliced the natural and the supernatural in his epistles: "I can do all things in Him Who strengthens me." "I can do all things." This was the self-sufficient attitude of the classical Greeks. This is that "Copernican revolution" in spirituality whereby one is deterred in thinking that the temperature of the divine love is gauged by exterior activity or things tangible. "In Him Who strengthens me". It is that wholesome dependence on God. The very foundation of spirituality here is an acknowledgement of one's proper place in the universe of things. It is the disposition of Our Lady's, "He Who is Mighty to do great things to me". Here is the indispensable point of departure for any school of spirituality. This holy and imminent presence will bear fruit regardless of the apostolate. An inwardness of wisdom, it is Saint Augustine's right order of love. It is the beginning of things first.

Our Creator inviting the Holy Spirit to enkindle hearts is the heart of the Franciscan. In it we ask for a work of love, an affective work of the Holy Spirit. Lacordaire was surely speaking the sentiments of Saint Francis when he said, "Love in Heaven and on earth have

the same name, the same essence, and the same law". By appropriation the Holy Spirit is the first, efficient and exemplary cause of the supernatural life in us. But if He is so near and intimate to us why do so few find Him there? Why in our time can the words of Jacopone da Todi, "Love is not loved", be so fittingly repeated? Saint Bonaventure gives the answer. When memories are filled with cares and distractions; when minds are crowded with phantasms; when the life of the senses is given free reign; when the supernatural is so overwhelmed by the natural; when the sacred temple of God is divided against itself, when the Holy Spirit becomes but a wall flower in the spiritual life of the soul.

Because the natural cannot attain the supernatural, the theology of all men can be reduced to the need for outside intervention. A participation in God's life can be conferred only by God. In the order of nature God is in us as our Creator. Made after His own Image we are His own, His property. In the supernatural order God must give Himself and He does so as our Father. God Who is love does more than is necessary. Not becoming God but God-like we are made loveable and loving. This is a new life, a new reality. It does not destroy nature but completes and perfects it. Not equal to but similar to God's nature we have here the reason for our "Magnificat" and if I could invent a new Franciscan virtue, it would be that of gratitude. Identification of grace with charity for the Franciscan can never be exaggerated too much for such is our emphasis on God's love. And this love is followed by adoration and gratitude.

With the fall of Adam, the Image of God was defaced. Spiritual death was ours. Saint Bonaventure calls it a sort of moral annihilation. When man falls he must lie there absolutely dependent on outside help. He must await an influence from above, a "re-creation", grace. According to Scotus God could remove mortal sin without the infusion of grace. But in the present order of things when forgiving man, God also elevates him to the supernatural order. Grace then is necessary for the remission of sin, even though the infusion of grace and forgiveness are not essentially the same thing. What man destroyed through nature God restores supernaturally. Scotus also taught the possibility of a restoration in the natural order but again this is not the case in the present order of things. This initial grace becomes the source of all meriting. The superabundance of divine love not only removes sin but ordains that man can earn eternal life. God first looks upon man rather than his works. He makes it possible for us to merit a reward that exceeds all natural powers. Just as all natural life implies a source of life, the faculties to elicit the living act, and the acts themselves, so also

the supernatural life has as its source habitual grace, deifying its very substance, the infused virtues and gifts which perfect our faculties, and the God-like acts which are performed under the influence of these virtues. By the theological virtues the Image of God is reconstituted and as Saint Bonaventure says, the soul is purged, elevated, illuminated, and joined to God. We now begin to see how God is "All in all". We now begin to suspect the profound theology behind the utterance of Saint Francis, "My God and My all". God is present now not only as a Creator but also as the ever loving Franciscan notion, a kind and benignant Father.

II. Grace

In general all creation is the effect of God's love. In answer to the question of what is the final cause of grace, and why and wherefore of it the solution is found in love. Grace and necessity are mutually exclusive. God does not have to create, yet grace is over and above creation. Scotus agrees with the principle of Scholastic philosophy; Whoever wills in an ordered manner the end and those things which lead to the end, wills first the end and then the things leading to that end. God wills first the beatitude of the soul and then grace. It is through grace that the soul comes to beatitude. Saint Bonaventure tells us that in no one does the Holy Spirit begin to dwell except through the effect of Grace. The lowest degree of sanctity demands the presence of the Holy Spirit. Grace is not given because of foreseen merits. It is needed to merit in the first place. However intense the act of the will, says Scotus, it cannot supply the efficacy of grace. Moreover, first reason for anyone in Heaven glorifying God is not the will of man, nor grace but God's eternal decree. For the Franciscan this decree is founded in love, a love freely dispensed. Scotus insists that the reason why God chooses and rejects is the Divine Will. The degree of grace found in a soul is due principally on the part of God. God predestines the elect to diverse degrees of glory. In the divine plan however the cooperation of our will is necessary too.

In the soul of Christ grace is created. No soul is pleasing to God unless it become God-like. This cannot happen unless grace is created. This implies something better, something which cannot be attained without created grace. Christ as head of the human race and possessing the full measure of grace merited and satisfied for all. Whatever grace produces in the actual order follows through Christ and His passion as the meritorious cause. God wills His divine Goodness to be loved by Him Who can love to the highest degree. Hence God wills the soul of Christ and then wills grace to Him. The Grace of the Incarnation is the only grace which is not merited. It is the only work

performed out of the purest liberality without respect to merit or demerit. As the exclusive cause of grace, the entire fulness of divinity and grace has been deposited in Christ. This fact is a basis of the Christo-centric theology and spirituality of the Franciscans.

Not wishing Christ to exist alone God also wants rational followers (*condiligentes, co-lovers*) to be partakers of His grace. He wills to have members of a mystical body with Christ as the Head. The one to hold the second place in the world plan would be the one closest to Christ. This is His Mother Mary. Scotus preferring to err by excess rather than by default acclaimed Mary as pre-redeemed by Christ. He regarded our Lady as immaculately conceived and full of grace.

As far as angels and men are concerned they have only a passive, obediential potency to receive grace. Scotus states that there is no natural necessity that this capacity be fulfilled. Since no angel or man can produce a human soul how much less can they produce grace. Although inferior in nature man can receive as much and even more grace than an angel. Perhaps this is the reason why Saint Francis would salute a priest in preference to an angel. God not only wills according to the right order but also the means for maintaining that order. These means are above all revelation and grace. God wishes as it were to more strictly oblige us to love. However, preparation and disposition of the soul is required on the part of man. God does not force His gifts on us.

As regards the nature of grace it is not something just willed by God. Essentially it is His love which actually but accidentally changes us. If the soul is to act supernaturally it must have a supernatural form. This is grace making it like to God. It is a habit because it renders the possessor and his acts good. Immediately disposing the soul for glory it is an incipient beatitude, the beginning of Heaven on earth. Recall the theology behind the Little Flower's, "I will spend my Heaven in doing good on earth."

Since it is supernatural, grace is a unique type of production. According to Scotus it is not strictly a creation since it is not without the activity of a second cause, an obediential soul. When comparing creation and justification he regards creation as greater. Creation is from no pre-disposed matter and is accomplished without the cooperation of a subject. In the production of grace there is at least a potency on the part of creatures and, in the case of adults, cooperation.

III. Holy Spirit

The Holy Spirit is the first gift of God and all other gifts are measured according to Him. The word of the Holy Spirit is to bring to a holy plenitude that germ and spark of life which He Himself

deposited in us. As our delightful Guest, our precise duty is to remain with Him while He is in our house. Even on the natural level the virtue of courtesy demands such a procedure. The Holy Spirit abhors a motel-like existence. Making us holy is the supreme art, with the Holy Spirit, the Divine Artist, Christ His model and exemplar. The pupil is man's reason. What the artist dreams of without ever accomplishing it, the Holy Spirit brings to pass. He does so in an action which is immediate and instant. It is a work performed out of pure love. It is an attraction and not a contraction. He moves us in the measure of our mutual possession. True devotion to the Holy Spirit is the continued and even increased perfection of this mutual possession. Our activity must correspond to His gifts. We know the generosity of the Holy Spirit can never be outdone. Anything we can do He can do better. The devotion to the Holy Spirit is not something distinct from this life. It is the Christian life. It is our response to the liberality of the Godhead. It is the contradictory answer to the indifference of our age.

Sanctifying grace is not a substance. It is nevertheless a reality. A permanent quality it can only be forfeited by mortal sin. It is the greatest work of God if considered from the point of view of what is produced. Those things are greatest which are nearest the final end. All nature is ordered to grace and glory. Hence grace and glory are the greatest work. Habitual grace is already a preparation for the Beatific Vision. Here is the very source of that virtue so loved by the Franciscan, the virtue of hope or that holy expectation as experienced by Mary and Joseph during the first Advent season. It is based on the knowledge that the best is yet to come and some of it even now is; that as good as God is, His generosity is not yet exhausted.

Unlike the generation of the Word Who receives the whole substance of the Father our participation is not substantial but accidental. Nor is it like the hypostatic union which is a substantial union of the divine and human natures of Christ. In our union we retain our personality. Being above nature, grace cannot be the substance of the soul nor its substantial form. There is no such thing as natural grace.

In speaking of this union Saint Augustine says that there are two lives in us, the life of the body which is the soul, and the life of the soul which is God. God without becoming the form of the soul gives the soul its life. The Holy Spirit is not the formal but the efficient cause of our holiness. He is not our holiness but makes us holy.

God not only forgives man his sin but also ordains that man can merit or earn eternal life. Merit always implies a notion of justice, a certain equality. To attain a supernatural reward one must be supernaturalized. Hence grace superadded is needed to merit eternal life.

Again Scotus maintains that God could have done otherwise, that is give eternal, supernatural life without earning it by free acts. But in the present order God makes our works to be supernatural and rewards them supernaturally.

Simultaneously infused with sanctifying grace are the three theological virtues. While the other virtues are for cleansing and adorning, these three are for communicating. The eyes of faith are for contemplating God, the Supreme Truth. The arms of hope are for stretching out beyond time for the source of happiness. The heart of charity is for loving the Infinite Goodness. The mystery of the union of God is accomplished by the theological virtues. They alone can make the soul touch God.

1. Faith by its nature is imperfect. To correct its imperfections the intellectual gifts of the Holy Spirit (wisdom, understanding, counsel, knowledge) are given. Founded on the supreme truth, faith offers more security. Without it, we know it is impossible to please God. At times when the soul finds itself in the midst of vicissitudes in the spiritual life, it is faith that remains a sure compass revealing God and His operations to us.

2. Hope also puts us in communion with the Most High, the pledge of our inheritance. It is founded on the divine promise which will of necessity come to pass. The inconstancy of human hope so often leaves us discouraged. Supernatural hope, built on the Gibraltar of a non-deceptive God, is a healthy remedy for temptations especially the one which, though not the gravest sin, is yet the most dangerous, despair.

3. The Charity that is God does not love us because we are pure and just. This would invert the order as seen by Scotus in the divine plan. If we are pure and good it is because God loves us. The Holy Spirit is totalitarian in this sense that He seeks and longs to establish the reign of love in us. The degree of charity in any soul is the measure of that mutual possession which exists between the soul and the Holy Spirit. Since true love wants to possess and be possessed, charity is the foundation of this devotion. Charity is the form of all virtues, the principle, the director, the master key in our plan for sanctity. The practise of it develops the gifts of the Holy Spirit. It focuses and fixes our attention on the genuine ideal of our life. It regulates Saint Augustine's right order of love. It communicates the greatest strength found, whether on earth or in Heaven. Even our imperfections can be a stimulus to love since they point to the need of a charity more perfect, that of God. Lowly as we are, God not only gives us the right but the sweet obligation of loving Him. Our imperfect

love looks for certain qualities in the object loved. The love of God, the perfect love, does not lack for these qualities, but gives them. It was our love that God came to seek, or, as Scotus puts it, God wanted co-lovers. It was love itself, the Holy Spirit, Who perpetrated the greatest external work of God, the Incarnation, thus putting us in direct contact with the source of all grace, the Divine Master. The love of ours is the created gift or grace which cannot be separated from the uncreated, the Holy Spirit.

In this world self-reliance and confidence is essential for success. In the spiritual life over-confidence can be a dangerous attitude. Over and above God's concurrence with our ordinary actions there is need of special assistance. We could more easily live our natural life without air than the supernatural life without God's grace. The actual grace that we receive is not the permanent supernatural help of God but the passing help given to some particular action, which tends towards our salvation. In the state of pure nature and original justice supernatural help was still needed. Scotus adds that this does not mean the will is impotent but that it is powerless as compared to God or on the supernatural level. Before receiving habitual grace, actual grace makes us see the consequences of sin in order to hate it. After justification this grace shows us by the light of faith the beauty of God in order to love Him. Physically speaking actual grace adds new forces to our faculties which are too weak to act for themselves. Such grace is necessary and is obtained through prayer.



SAINT FRANCIS

Saint Francis wooed 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 quantity
to keep the promise which Francis has sown,
that I may rate what Heaven requires.

Sister Mary Terese, O.S.F.

Saint Francis And Christian Unity

Fr. Titus Cranny, S. A.

The gentle Francis of Assisi has been cited as the patron of almost every human institution and enterprise under heaven. He is honored by classicists, artists, humanists, literature societies—and as a Saint of the Catholic Church. He sought to flee the world and it still runs after him, after seven centuries. He sought to be unknown and men of every age have sung his praises. He went into the mountains, but the world followed him and still does. His most compelling claim to glory was his consuming love of Jesus Christ and his complete devotion to most high Poverty who was his Madonna.

To the litany of praise accorded the Poverello we may add another title: Patron of Christian Unity or Patron of Reunion. St. Francis did not labor with the schismatics though they had separated themselves from the Catholic Church three and a half centuries before his birth in 1182. He did not take part in an apostolate with the Protestants because that unhappy cleavage did not occur until the sixteenth century. He never conducted an inquiry class or directed an Information Center. He never gave an apologetical lecture, discussion concerned with reunion, or participated in any international conference.

In Francis of Assisi the love Christ and love of the Church were one. How misguided to consider him as kind of a forerunner of the Protestant Revolution, how unjust to his character and how unfair to his memory. The troubador of God was the soul of orthodoxy. For him the Holy Father was the "Lord Pope" and as Thomas of Celano writes: "... he was entirely imbued with the Catholic faith and filled from the very beginning with reverence towards the servants and service of God. At the beginning of his Order he said: 'Brothers, I see that God in His mercy wishes to increase our number. Let us therefore go to our Mother, the Holy Roman Church, and make known to the Pope what God has deigned to begin through us, so that we may continue what has been begun with the command and approval of the Holy See.'

Bishop Hilarin Felder, O. F. M., Caj., reminds us that St. Francis emphasized and practiced devotion and loyalty to the Church as a result of his deep conviction and manifold experience that the Church, the divine institution of salvation upon earth, was his greatest benefactress and safest guide. His beloved disciple, Giles, expresses this in his wonted wise and simple manner: "O Holy Mother Roman Church! We

ignorant and miserable ones do not know thee or thy kindness. Thou teachest us the way of salvation; thou preparest and showest us the path, by which if anyone walketh, his feet shall not stray but attain to glory."

The story of St. Francis in the Church of San Damiano is well-known. Kneeling before the image of the Crucified, aflame with prayer, Francis heard the sacred image speak to him: "Francis, go and rebuild My Church." And while the youthful knight set about quickly to clean and rebuild the little churches in the vicinity, he later realized that the message was meant for the whole Mystical Body of the Saviour. Later he went to Rome to see Pope Innocent III about his poor brethren and the Holy Father had a dream in which he saw the mighty church of the Lateran threatened with collapse only to be strengthened and restored to its place by the figure of the Little Poor Man from Assisi. He placed before his friars and before us today the guiding norm for the apostolate of Christian Unity when he told the brethren:

"For this we are called—to heal the wounded
to bind up what is broken
to bring back those who have gone
astray.

Many indeed may now seem to you to be members of the devil who will yet be disciples of Christ."¹

Fr. Paul James Francis, S. A., the founder of the Society of the Atonement at Graymoor, N. Y., and originator of the Chair of Unity Octave, felt the impact of the saint's personality and was convinced that St. Francis should be considered a primary patron in the apostolate of Unity. "It is no exaggeration to say," he wrote, "that to St. Francis, as the apostle of Church Unity, belongs pre-eminently the credit of postponing a breakup of Western Christianity for three hundred years, and it is also to be noted that on the soil which the feet of the Umbrian Saint trod in his apostolic journeys, Protestantism has never taken root and the Unity of the Church has experienced no serious breach. Yet the same soil was the hotbed of heresy and schism at the time, when kneeling before the crucifix in San Damiano, he received the command: 'Francis, go rebuild My Church'."² Father Paul explained that the seraphic love and apostolic zeal of Francis dispelled the errors of the heretics and won them back to the one Church.

"When the multitude of the people", he observed, "found that the Gospel was preached to them by Catholics whose saintliness, poverty

¹Ideals of St. Francis, p. 72.

²Lamp, Feb. 1926, p. 10.

and zeal rivaled that of the blessed Apostles themselves, they had no more use for heretics, and love for the Holy Roman Church was marvelously increased among rich and poor alike."³

Thus St. Francis is called by the liturgy, *vir catholicus et totus apostolicus*—the Catholic and wholly apostolic man. His love for Christ was a consuming fire which radiated to the souls of men and attracted them to His Divine Master. Father Paul expressed this thought in reference to the words of Malachias: ". . . he shall turn the hearts of children to their fathers, lest I come and smite the earth with a curse" (4:6). "This is precisely the crying need of Christendom today," Father Paul commented. "It is the heart of the fathers that need to be turned to their children, as the heart of Francis burned with love and sympathy for the people, especially the poor and the oppressed, and it is the alienated millions, who confess the name of Christ, but who are separated from the Church's visible unity that need to be turned once more in love to the Fathers, i.e., the bishops and priests of the Catholic Church. Will it not be that the spirit of Francis living and moving and having its being among men that will fulfill this prophecy as far as it is to be realized by the world in the twentieth century? Surely it is the faith and love of St. Francis that needs to be revived among us if schisms from the Mystical Body of Christ are to be healed and the vast company of baptized Christians are to be made to dwell as brethren who are at unity."⁴

Francis was probably present at the Fourth Council of the Lateran which met on Nov. 1, 1215. The greatest Council of the times, it issued 70 canons, the first of which was the famous proposition of faith, *Firmiter*, a statement of Catholic belief directed against the Albigensians and other similar acts. Surely St. Francis assented to its tenets and he wanted his sons to be especially devoted to the service of the Church.

The spirit of loyalty to the Church shone most beautifully in the sons of St. Francis. It was present, not only among the friars who shed their blood in defence of the Church and in loyalty to the papacy, as the martyrs in England, viz., John Forest, Bl. Joachim Wall and Bl. Godfrey Jones in England, and the martyrs of Gorkum in Holland, led by their guardian St. Nicholas. But it also showed itself among the great lights of the Church and the Franciscan Order, such as St. Anthony of Padua, St. Bonaventure, Duns Scotus, Bl. Raymond Wall and Bl. Jones Stepar of Poland.

In his mighty sermons that rolled over the countrysides and attracted thousands of people, St. Anthony of Padua spoke of the Chair

³*ibid.*

⁴*ibid.*

of Peter and the commission given to the Prince of the Apostles: "Feed my lambs, feed my sheep." He denounced the heresies of his day, but loved the heretics and led thousands to the portals of repentance and eternal life. His booming voice could be gentle and kind in the sacrament of reconciliation.

St. Bonaventure was the moving spirit of the second Council of Lyons in 1274. One of its primary purposes was the reunion of the East with the West which was effected through the charity and patience of the Franciscan cardinal. He was appointed by the Holy Father to preside at the sessions of the council and in the words of the Breviary:

Sitting in the celebrated Council of the Fathers

He wisely carried out the business to be done

He united the erring to the Supreme Head,

Those who had been cut off by schism.⁵

Unfortunately the union lasted only eight years and the rupture again separated the East from the West. Perhaps if St. Bonaventure had not died so suddenly and prematurely the reunion would have continued.

In 1272 Pope Gregory X was elected Pope. Gravely concerned with the separation of the East from the West he desired to have a council to effect the desired union. Germanus II, patriarch of Constantinople, had written to the Holy Father acknowledging his supremacy over all the followers of Christ. Michael Paleologus, the emperor, seemed well disposed towards reunion. Pope Gregory entrusted all the preparatory steps towards summoning the council to the Franciscans. Five friars were chosen as legates to the East so that all the patriarchs—Antioch, Alexandria, Jerusalem, and Constantinople would be represented.

John Paraston, himself a Greek, had spent much time in Constantinople and knew well the temperament of the people. Other friars assisting him were Jerome of Ascoli (later Pope Nicholas IV) Raymond Berengarius, Bonagratia, and Bonaventure of Mugello. Bonaventure was made a cardinal in 1273 and conducted the main affairs of the Council which convened on May 7. He is said to "have presided at the Council and directed everything to the praise and glory of God; so that having suppressed discords and overcome difficulties he was a source of honor and utility to the Church."

Shortly after the Council opened word came from the East that the people themselves were willing to submit to Rome. Immediately Pope Gregory relayed the joyous tidings to the Council and in honor of the

⁵*Hinc sedens Patrum celebri in senatu*

Cuncta disponit sapiens gerenda

Devios jungit Capiti supremo

Schismate scissos. (Hymn from Lauds).

occasion Bonaventure delivered a profound discourse on the nature of unity. This was on May 18. Five weeks later, June 24, the envoys of the Greek and Slave nations arrived at the council city, where they were greeted with a royal welcome. On the feast of the Apostles Peter and Paul (June 29) a Pontifical Mass was sung by the Pope in the presence of representatives from the East and West. After the singing of the Epistle and Gospel in both Latin and Greek, St. Bonaventure, the leading light of the conclave, gave a sermon on the momentous event, using for his text: "Arise, Jerusalem, and stand on high; and look about towards the east, and behold thy children gathered together from the rising to the setting sun, by the word of the Holy One rejoicing in the remembrance of God." (Baruch 5, 5).

Unfortunately neither of these sermons on unity has come down to us. Their absence is something like the loss of the Office of Corpus Christi which Bonaventure tore to shreds as he listened to the grand antiphons and hymns from the pen of his friend, St. Thomas Aquinas.

After the sermon, the Creed was sung in both languages. The phrase *Filioque* (and from the Son), about which there was much discussion, was repeated three times. Bonaventure stood with the eastern prelates whom he had befriended, while tears of joy streamed down his face. Indeed the Greeks had found in him a staunch and loyal advocate. Impressed by his eloquence, affability and piety they accorded him the affectionate name of Eutychius or Eutyches. In their eyes Bonaventure was the popular figure of the whole gathering. His facile and precise diction, his prudent and moderate counsel, his skill in controversial matters and his wonderful ability in straightening out the most intricate problems won the minds and hearts of all to him. This rare description has come down to us: "Such beauty of soul was matched by exterior comeliness (he was) of imposing stature and with a certain nobility of bearing. His features were handsome and of serious expression. His words were calm and his conversation quiet and gentle . . . His disposition was more than admirable. His appearance cannot be described other than that of an angel sent from heaven, for in his day there was no more beautiful, more holy, or more wise. Such affability and grace shone forth in his countenance that he was not only an object of love but of admiration. Those who once beheld him felt themselves drawn instinctively to admire and to venerate him as one especially designed to further the interests of religion."

July 8 ushered in the fourth session, during which documents from the emperor, the Greek patriarchs and the crown prince were read as testimony of their allegiance to the Holy Father. The day was indeed a joyful one; now at last the breach of more than 200 years was closed!

Bonaventure appeared at this meeting and participated in it. It was to be his last. Worn out by strenuous labors, he had become ill the day before and was sick enough to be confined to bed, but he wished to be present if at all possible. Not many days later Sister Death came to him in one of the little cells of the Lyons convent. Strengthened by absolution given by the Pope himself and consoled by the Holy Viaticum which he received miraculously, (for being unable to swallow the Eucharist, It was placed on his breast and while he gazed on it with joy, It disappeared into his body) he breathed his last on Sunday, July 14.

Another renowned doctor of the Franciscan order, John Duns Scotus, was conspicuous for his allegiance to the Holy See. The Pope has the fulness of jurisdiction, he asserted, so that all are bound to obey him as Christ Himself. The schismatics sin gravely by their refusal to conform to the Chair of Peter. As Father Ephrem Longpre, O. F. M. observed: "For Duns Scotus, the Sovereign Pontiff is the Vicar of Christ, the successor of St. Peter, the head of the whole Church, the supreme hierarch, infallible and indefectible by reason of Christ's words to St. Peter; he bases the stability of the Church upon truth."⁶

When a young doctor in Paris in 1302 Scotus had to flee the wrath of King Philip the Fair who had convoked a general council in opposition to Pope Boniface VIII in order to impose upon the people the obligation of adhering to the convocation of the council. Its purpose was to condemn the rights of the Pope and proclaim the absolution of royal right to administer the goods of the Church. Scotus refused to sign and had to resign his chair in the Sorbonne in order to write in defence of the Chair of Peter. Because of his strong and clear writings about the primacy of the Holy Father, he was called the *Hercules papistarum*—the Hercules of the papists.⁷

Through the centuries the sons of Francis have upheld the name and dignity of the Vicar of Christ. The Council of Florence (1439) was a convocation for reunion and what it effected was due in large measure to the work of the Friars. At the Council of Trent (1545-63) many friars took part in the sessions and at least 90 were known to be followers of the teachings of Scotus.

When the Protestant revolt shook the Christian world the sons of Francis were the first to rally round the stand of Peter. They died for the faith in England and Holland and France, while others preached boldly the truths of the gospel and the need of union with the Vicar of Christ. Luther had scarcely pronounced his theses when the general of the order wrote: "Pour le Saint - siege et contre le gallicanism." *Le France Franciscane*, 11 1928, 156-7.

⁷Luke Wadding, *Annales Minorum*, ad an. 1308, n. 58.

the Franciscan Order, Francis Licheto, ordered every friary to prepare special preachers to combat Lutheranism. The General Chapter of Capri in 1521 ordained that special prayers be recited to stiffen the resistance. Prayers were ordered especially to the Mother of God, the destroyer of all heresies, and at the end of each hour of the office the antiphon of Our Lady was added: "Rejoice and be glad, O Virgin Mary, because thou hast destroyed all heresies throughout the world." Resistance was enjoined even to the extent of facing martyrdom—and in many cases it came.

Nor was their only defence one of giving their lives for the Church. They preached to the people, they reformed their own lives, and they prayed with greater intensity and love. And one of these sixteenth century friars has left this good advice which may be followed even today. Fr. Luke Baglioni in his work, *The Art of Preaching*, devoted one chapter to "How to Preach against Heretics so that They May Turn from their Errors". He said that the friars should first pray "for the conversion of heretics so that they may be led at least to doubt their falsehoods, since doubting is the first step toward knowing."

"I laid aside for good and all any idea of disputing in public against heretics, in particular against those of their leaders who were still alive. I avoided mentioning either their names, or their writings in such a way as to convey almost the impression that I know nothing about them and had never even heard of them. I pretend not to notice even the presence of heretics when they came to listen to my sermons. I dwelt at length only on those parts of their beliefs which are true and held by Catholics too. I confuted their opinions and pointed out their mistakes, without ever mentioning any of their leaders by name. I endeavored when arguing with them always to be charitable and humble, showing them how truly sorry for them I was, and how anxious and ready I was to help them even at the cost of laying down my life, if needs be, for them. By these and similar means, little by little, I found them coming one after another to ask my counsel and advice . . . Even men of great weight among them God has granted me in this way to guide towards the path of truth."⁸

Such was also the method of Spanish Friar Diego de Estella, and other friars who helped to save Europe from the sorrows and tragedy of the Protestant revolt. St. Fidelis of Sigmaringen, a Capuchin and first saint of the Propaganda, labored to bring back the faithful to the Church in Switzerland. He sealed that love with martyrdom in 1622. The English province gave many martyrs to the Church, prominent among whom were Bl. John Forest, Bl. Godfrey Jennings, Bl. Joachim

⁸Augustino Gemelli, *Franciscan Message of the World*, (London, 1937, 124.

Wall, and Ven. Paul Heath. The feast of the beati is jointly celebrated by the Franciscan Order on May 22 when the Church honors them as "outstanding defenders of the Catholic faith and the primacy of the Roman Pontiff" and asks that through their prayers "all people who confess Thee to be true God may return to the unity of the true faith."⁹

Many other examples might be chosen to illustrate our point. But these samplings indicate sufficiently the loyalty and love of the Poverello and his sons for the Holy See and the Vicar of Christ. It was indeed providential then that Fr. Paul of Graymoor, a convert burning with a desire for the reunion should model his apostolic life and venture upon the personality and spirit of St. Francis of Assisi. Thus when the Catholic and Franciscan world celebrated the seventh centenary of the death of the Poverello in 1926, Fr. Paul wrote: "The Incarnate Son of God Who lifted up His voice in the temple cried: 'If any man thirst let Him come to Me,' promised something more than merely a drink to slake the thirst of the individual. He said that out of his belly should flow rivers of living waters. This was pre-eminently illustrated in the case of St. Francis. He was so filled with the Holy Ghost that when he opened his mouth to preach the word of salvation to men, this same Holy Spirit poured forth from him in a torrent of eloquence that converted multitudes who in turn became themselves preachers of salvation and heralds of the great King unto multitudes of thirsty souls not only in the day and generation of St. Francis himself but in succeeding centuries until after the lapse of seven hundred years we find the sons and daughters of St. Francis of Assisi echoing and repeating the original invitation of the Divine Redeemer unto millions of those who are athirst for God and eternal happiness, not only in the lands that have long since been converted to Christianity but in those whose inhabitants sit in pagan darkness and in the shadow of death."¹⁰

The Chair of Unity Octave, kept by the Church every year during January 18-25, is a devotion which follows so closely the spirit of St. Francis of Assisi. Its purpose is to pray for the salvation of souls, for the reunion of all those separated from the visible unity of One Fold. Although Fr. Paul did not live to see his desire of its being obligatory throughout the Church, he was rewarded by its approval by the Holy See, by the blessing of each of the Popes since Saint Pius X, and by its ever widening observance throughout the Catholic and non-Catholic world. In promoting this devotion we fulfill the wish of its founder, Fr. Paul, and we continue the apostolic spirit of the Little Poor Man who has captured the world and whose supreme longing was to bring all men to the feet of the Son of God.

⁹Oration for the feast day.

¹⁰*Lamp*, Oct. 1926, p. 289.

WALKING WITH GOD

To live with God in inner peace
Where neither man nor beast disturb —
Such is the lot of Grace-filled Soul
To rest content in God alone.
For You, my God, my Only Love,
Are close to me with Living Grace
In which my Soul does daily bathe
So heaven's odors earth's replace.
In You, O Lord, grant peace of mind
And heart and life.

And you, O strife,
No more to taint my whitened Soul
With worldly shams.

How great the peace,
Sublime and true! — a peace, O world,
You know not what it is that is
What Heaven gives beyond your reach
And Satan's too . . .

The Lucifer, the Evil one,
He once had been the brightest star —
Whose light once fell to inner hell
Where pride for pride — a fair exchange —
Will ever abide.

But You, my Lord,
When I'm with You I see how small
I am. But You, the only God,
Yes, Three-but-One, so infinite! . . .
And I, so small, I cling to You.

Fr. Anacleto Yonick, O.F.M.

SAINT FRANCIS PROPHESED (1)

Fr. Byron Witzemann, O. F. M.

St. Francis has been called the "Christ of Umbria", because his life was so perfectly conformed to Christ's Life. Pope Pius XI has said, ". . . in no one has the image of Christ our Lord and the ideal of Gospel life been more faithfully and strikingly expressed than in Francis . . . he has justly been styled 'the second Christ' . . ." (2)

This theme has been often expounded upon in books, sermons, essays, etc. Less than 200 years after the death of St. Francis, an Italian Friar, Bartholomew of Pisa, deeply convinced of the truth and importance of this conformity, wrote a treatise in which he compared St. Francis to Christ. This monumental work of over 1200 pages he called the *Liber De Conformitate Vitae Beati Francisci ad Vitam Domini Jesu* (*Liber Conformitatum*).

It has been widely accepted by Franciscans and has been called an encyclopedia of St. Francis and things Franciscan. The Scholars of Quaracchi state that Bartholomew must have collected all that had been published up to his time on St. Francis, although he mistakenly used miracles and visions which today seem highly improbable.

The Protestants condemned the book, since they thought it made St. Francis equal to Christ. Luther and his friend, Erasmus Alberus poked fun at it and called it the Bible of the Franciscans—the Franciscan Koran. But today we sensibly look upon it as being as reliable as the sources Bartholomew used. The controversial Franciscan writer, Paul Sabatier, stated: "I do not hesitate to say that I see in it the most important book which has ever been written on the life of St. Francis . . . Nowhere does he make of St. Francis the equal of Jesus and he even foresees the later criticism on this point." (2)

This present article is an adaptation of a few pages from the *Liber Conformitatum*. In the first chapter (part of which we use here) Bartholomew shows through Scriptural texts how "Jesus is known

This article is an adaptation from the *Liber Conformitatum* found in the *Analecta Franciscana*, Vol. IV, pages 33-40.

Pope Pius XI's encyclical: *Rite Expiatis*, April 30, 1926.

Englebert, Omer, *St. Francis of Assisi*, translated and edited by Edward Hutton (London, Burns Oates; 1950), pgs. 23ff.

(London, Burns Oates; 1950), pgs. 23ff.

through the Prophets" and how St. Francis is likewise announced by Bartholomew says:

It is evident from the words of Amos the Prophet: "The Lord does nothing without revealing his secret to his servant the prophet" (Amos 3: 7), that God foreshadowed the coming of St. Francis of Assisi. It is learned through the reading of the Bible that God had promised the coming of certain great men, such as: Isaac: And the angel said to Abraham, "Sara your wife shall have a son" (Genesis 18: 10); also likewise Josias: "Behold a child shall be born to the house of David Josias by name" (III Kings 13: 2); about St. John the Baptist: "your wife shall bear you a son and you shall call his name John" (Luke 1: 13).

St. Francis also can be compared to the great men who went before him, such as the patriarchs, because of his many children; the prophets, since he looked into the future; the apostles, for the Seraphic Father had contempt of the things of the world and observed the Holy Gospel. Also, he can be compared to the martyrs, because he longed to manifest his love for Christ by dying for Him; the Confessors, because of the austerity of his life; the doctors, through his teaching of the people; the virgins, because of the unquestionable purity of his life; and all the just, by his perfection of justice and sanctity. So as a result of such qualities, it can more clearly be seen that St. Francis is logically prefigured by these holy people of God.

Generally speaking, it can be said that the blessed Francis can also be likened to Adam, as the lord of created things; Abel in purity; Enos in devotion; Henoc in the elevation of the heart; Noe in justice. The Patriarch, St. Francis, can likewise be seen in Abraham through obedience; Isaac in meditation; Jacob in solitude, Joseph in perseverance; Moses in meekness; Aaron in exhortation, Phinees typified Francis in zeal, as also Josue in subduing vice; Samson in the conquering of demons; Jephthah in truthfulness; Gedon in stableness of purpose; Samuel in service of the Lord; David in humility; Solomon in prudence; Elias in speech; Eliseus in the contempt of the world; Jonadab, son of Rechab, in remaining a pilgrim. Together with other holy men, can St. Francis be likened, such as Isaias in knowing the future; Jeremiah in compassion on his neighbors; Job in patience; Tobias in mercy; Ezechiel in contemplation; Daniel in austerity of life, Micheas in teaching the truth. With men of the New Testament, St. Francis also has some part: Peter in fervor; John in love of Christ; John the Baptist in his contempt of the world; James in prayer; Bartholomew in love of poverty; Paul in discourse and other just ones in the perfection of work, in the imitation of Christ, in the guarding of the divine precepts

and counsels. By possession of such virtues, the Poverello can be paralleled to such men.

Inanimate objects, such as the sun, the moon, the stars and other such things; vegetable world, such as the trees, the olive branches, the cedars, the cypress and others; and even irrational animals, namely the dove, the bird—all can be used to bespeak the blessed Francis, if they are considered as powers acting through God. For the saint's whole example showed forth as the light of the sun, his humility as that of the dove, his preaching of peace is signified in the olive branch and other such similes.

He can be generally represented through or by such things because of his virtues and his graces. As in the seraphic order, the highest of all orders, every perfection of the lower orders diminishes, so also, St. Francis, likened to a Seraph in this present life, and now being such in glory, overshadow all the lower orders, namely Cherubim, Thrones, Dominations, Virtues, Powers, Principalities, Archangels and Angels.

Not only St. Francis, as man, is illustrated through such types or figures, but also the events of his life are given indications as we shall exemplify:

1. The first event in the life of the Blessed Francis is the place which God has chosen for him in his world. This is the foreshadowed: first, by Joseph who was sent by his father to visit his brothers: "Israel said to him (Joseph), 'Your brothers are pasturing the flock at Sichem; come, I will send you to them'. When Joseph said to him, 'I am ready', he said, 'Go, and see if everything is well with your brothers and with the flock, and return and tell me.' " ((Genesis 37: 13, 14);

second by Isaias: "And I heard the voice of the Lord saying 'Whom shall I send, and who will go for us?' And I said, 'Behold, I am here. Send me.' " (Isaias 6: 8);

third, by Jonas sent by God to Nineve: "Arise, and go to the great city, Nineve, and preach in it, because its wickedness has come before me." (Jonas 1: 2).

fulfillment

"The Grace of God our Savior has in these latter days appeared to His servant Francis . . . He gave him for a light to believers, that bearing witness of the light he might prepare for the Lord the way of light and peace in the hearts of the faithful. For Francis, even the morning star in the midst of a cloud, shining with the bright beams of his life and teaching, by his dazzling radiance led into the light them that sat in darkness and in shadow of death, and, like the

rainbows giving light in the bright clouds, set forth in himself the seal of the Lord's promise. He preached the gospel of peace and salvation to men . . . he preached repentance both by his example and by his words." (Major Legend, Prologue, 1) (4)

2. The joy and happiness which Francis' birth brought, illustrated:

first, by the birth of Isaac, whose birth brought the mother and father much happiness: "And Sara said: 'God has made laughter for me; whoever hears will laugh with me'. And again she said: 'Who would believe that Abraham would hear that Sara would suck a son, whom she bore to him in his old age?' And the child grew, and was weaned; and Abraham made a great feast on the day of his weaning." (Genesis 21: 6-8);

second, by the birth of Obed, who brought comfort to Naomi: "And you will have one who will comfort your soul and nourish you in your old age." (Ruth 4: 15).

Fulfillment

"This saintly woman's (Pica's) manner of acting was endowed with an exceptional power. And to a certain extent she shared in the privilege of St. Elizabeth, for both gave the name John to their sons and both prophesied about their son. When the neighbors admired the noble bearing and courteous ways of Francis, Francis' mother would say: 'What do you think my son will be? You can be sure that he will become a son of God by his merits.' This indeed was the opinion of those who were very pleased with the efforts of the young Francis to be good." (Celano II, n. 3) (5)

3. The next act in the life of the Blessed Francis is the vision which he had while going to war. This vision is prefigured by the offering of Samuel to Heli and also by the voice which spoke to Samuel: "And they slew the calf, and brought the child to Heli. And Anna said: ' . . . For this child I have prayed, and the Lord has granted me my petition, which I made to him. Therefore also I have lent him to the Lord. As long as he lives, he is lent to the Lord.' " (I Kings 1: 25-28) "And the Lord called Samuel. He answered and said: 'Behold, here I am'. And the Lord came, and stood, and called as he called the other times: 'Samuel, Samuel'. And Samuel said: 'Speak, Lord, for your servant hears'." (I Kings 3: 4, 10).

4. Citations for the Major Legend of St. Bonaventure are taken from Miss E. Gurnea Salter's translation, found in *The Little Flowers of St. Francis*, (New York: E. P. Dutton and Company, Inc., 1951). A few changes in archaic words and phrases were made.

5. Citations from Celano I and II are taken from the translation of Frs. Valentine Young, O.F.M. and Marian Douglas, O.F.M.. (Pro manuscripto).

Fulfillment

"Shortly after Francis had clothed the poor knight, he saw in his vision a lovely bride in a beautiful palace containing many kinds of armor. In the dream Francis was called by his name and lured on by a promise that all this would be his. But his worldly outlook on life had suggested to him a materialistic interpretation of this vision. After making expensive preparations, Francis decided to go to Apulia where he had hoped to become a knight. In reality, however, a far more glorious interpretation was hidden for Francis in the Treasures of God's Wisdom.

"One night the vision again appeared to him while he was asleep and asked him where he was going. Francis replied to the questioner that he was going to war in Apulia. The Questioner earnestly asked him, 'Who can do more for you, the servant or the Lord?' 'The Lord', Francis replied. 'Why then', questioned the other, 'are you seeking the servant instead of the Lord?' Then Francis cried, 'Lord, what do you want me to do?' The Lord answered, 'Return to the place of your birth, for through Me there will be a spiritual fulfillment of your vision.' " (Celano II, n. 6)

4. His imprisonment by the enemies of Assisi, the Perugians, is foreshadowed:

first, by Joseph, who was thrown into prison, and who served his fellow-prisoners: "And he threw Joseph into prison where king's prisoners were guarded, and he was there guarded. However, the Lord was with Joseph, and having mercy upon him gave him favor in the sight of the head guard of the prison. This chief guard of the prison committed to Joseph's care all the prisoners who were in the prison; and whatever was done, was under him." (Genesis 39: 20-22);

second, by Tobias who was captured and who served his fellow-captives: "When he (Tobias) was made prisoner . . . even in his captivity he would not forsake the way of truth (the way of his religion). But every day he gave all that he could get to his captive brothers, who were his kindred." (Tobias 1: 2, 3)

Fulfillment

"St. John prophesied while he was still in his mother's womb; and Francis, while in prison, foretold the future even though he did not know God's plan for himself. At that time a bloody battle was raging between the citizens of Perugia and Assisi. And in the battle Francis together with many others was taken prisoner, chained and made to endure the horrors of prison life. Overcome by sadness, his fellow-prisoners complained bitterly about their lot, but Francis receiving in the Lord laughed at his chains and scorned them. His

dejected companions rebuked him for such jubilation while he was chained. They thought that he was mad and insane . . .

Among his fellow-prisoners there was a proud and obnoxious knight whom the other prisoners had decided to shun. But Francis became friends with him, and as a result Francis' conduct caused others to forgive the knight. From this it is evident that Francis, possessing every grace, was the chosen vessel of virtue and was overflowing with special graces." (Celano II, n. 4)

After St. Francis decided to literally follow Christ's Gospel, he again was persecuted and again thrown into prison, but this time not only by his brother and fellow citizens, but even by his father. This event is typified:

First, by Joseph who was persecuted by his brothers: "But his brothers . . . hated him, and could not speak peaceably to him . . . When they saw him afar off, and before he came near them, they conspired to kill him . . . and they cast him into an old pit." (Genesis 37: 4, 18, 24)

Second, in David: "And Jonathan told David: 'Saul my father seeks to kill you, therefore be on watch . . .'" (I Kings 19: 2).

Fulfillment

A great commotion was now arising about Francis and he became the talk of the town. Everywhere people were making fun of him, that finally Francis' father heard about it. When he heard that it was his own son that the people of Assisi were mistreating he went out immediately, not to rescue his son, but rather to punish him (Celano I, n. 12)

Now that Francis was engaged in works of piety, his father, considering this manner of serving Christ as madness, persecuted and assailed his son with curses everywhere Francis went . . . Like his father, Francis' own brother also mocked him. One winter morning this arrogant brother, seeing Francis at prayer clothed only in rags and shivering because of the cold, muttered to another citizen of Assisi: 'Ask Francis to sell you a penny's worth of sweat.' When the man of God heard this he became overjoyed and answered with a smile he said, 'Indeed I will sell my sweat to my Lord for a very high price.'" (Celano II, n. 12; cf. Major Legend, 2, n. 2)

6. Francis had active compassion for the poor. For the love of God he would willingly give to the poor and serve the down-trodden. Job, Tobias and Abraham forewarn this truth:

First, concerning Job: "The stranger has not remained outside, nor is the door open to the sojourner." (Job 31: 32);

Second, in Tobias: "Tobias daily visited all his kindred and consoled them and distributed to each one from his goods, as be-

cause he could. He fed the hungry, clothed the naked, and was careful to bury those who died from disease and those who were slain." (1: 19, 20);

third, by Abraham who washed the feet of strangers and served them: "Let me get a little water, then wash your feet and rest under the tree; and let me bring you a little bread that you may refresh yourself . . ." (Genesis 18: 4, 5).

Fulfillment

"Then St. Francis, the holy lover of humility, went to the home of the lepers. Here he stayed, serving them out of love for God, washing their decaying sores and even cleaning the matter from their ulcers. After that he was to write in his Testament: 'for since I was in sin it seemed to me too bitter to see lepers, and the Lord Himself led me amongst them and I showed mercy towards them.' Before this time when the sight of lepers was so detestable to him that, while still leading a worldly life he would look at their houses from two miles away and hold his nose. But now by the grace and the power of the Most High he was beginning to think of holy and wholesome things . . .

"Even when Francis still lived in the world and followed the ways of the world, he was also a helper of the other poor by having compassion on the needy and pitying the afflicted.

"Usually Francis was very courteous to everyone. But one day he created a certain poor man who had asked for an alms very harshly. Instantly Francis became very sorry for what he had done and admitted that it was indeed very shameful and sinful to refuse a beggar who had asked for an alms in the name of such a King. He determined therefore that, as far as it was possible, he would never again deny anything to anyone who asked him for an alms in the name of God. And this promise he most diligently fulfilled until his death when he offered himself completely to God. Thus Francis first became a doer of the Gospel counsel, before he taught others to do it." (Celano I: n. 17)

7. Another virtue of the Holy Man of Assisi was his devotion. He used to visit and pray in churches; in San Damiano, Christ even spoke to him. This incident is prefigured:

First, in Tobias who used to go to Jerusalem to the Temple of the Lord: "... He shunned the company of all and went to Jerusalem to the Temple of the Lord and there he adored the Lord God of Israel . . ." (Tobias 1: 5, 6);

Second, by Jacob, who "was a tent-dweller and a man of peace". One night while he was sleeping, "he dreamed that he saw a ladder standing on the earth, with its top reaching up into heaven; and that the angels of God were ascending and descending. And above the ladder the Lord stood and said to him: 'I am the Lord God of Abraham

your father and the God of Isaac. The land upon which you sleep I will give to you and your descendents." (Genesis 25: 27; 28: 12, 13)

Fulfillment

"Since the servant of the Most High had come to instruct in this way (the Gospel way) except Christ, His mercy was now rather given to him in visitations of His sweet grace. For on a certain day, when he had gone forth to meditate in the fields, he was walking near the church of San Damiano, which from its very great age was threatening to fall, and, at the prompting of the Spirit, went within to pray. Prostrating himself before an Image of the Crucified, he was filled with no little consolation of spirit as he prayed. And as his eyes full of tears he gazed upon the Lord's Cross, saying thrice, 'Repair and repair My House, which, as you see, is falling utterly in ruin.' " (Major Legend 2, n. 1)

8. Francis wished to live free of all worldly goods. He wished to have no property, and to live in the world as a pilgrim and stranger. Thus he bade also his friars to live, just as before. Jonadab, son of Rechab told his brethren to live: "Houses we have none to dwell in, vineyards and fields and crops we have none; dwellers we remain." (Jeremias 35: 9, 10).

Fulfillment

"Often indeed would he discourse about poverty, impressing on his friars that Gospel saying, 'The foxes have holes, and the birds of the air have nests, but the Son of man has no where to lay His Head.' Accordingly he would teach the brothers that, they like the birds, should build poor houses. They should dwell in these, not as owners but as pilgrims and strangers dwell in other men's houses. For he said that the rules of pilgrims were to abide under a stranger's roof, to thirst for their fatherland, and to pass on their way in peace. More than once, he ordered that houses which had been built be pulled down, or that friars move out of them, if he saw in them anything that by reason of ownership or of magnificence was opposed to Gospel poverty." (Major Legend 7, n. 2)

9. Another occurrence in the life of St. Francis is his rebuilding the crumbling Churches of San Damiano, St. Peter and the Portiuncula of the Blessed Virgin. This event can be seen in the craftsmen Bezaleel and Ooliab, and the temple which Solomon had built.

first, "Therefore, Bezaleel and Ooliab, and every able man whom the Lord has given skill and ability to know how to do construction work shall make things that are necessary for the sanctuary according to how the Lord has commanded." (Exodus 35: 31-36)

second:, "This house which King Solomon built to the Lord

was sixty feet long, thirty feet wide, and forty-five feet high." (III Kings 6: 2).

Fulfillment

"Francis, now firmly grounded in the humility of Christ, recalled to mind the obedience laid upon him by the Crucifix as to the repairing of the church of San Damiano, and like one truly obedient returned to the church, that he might, if even by begging, obtain means to accomplish the divine command. Laying aside all shame for the love of the Poor Man Crucified, he went about begging from those who had known him while he had wealth, bearing the loads of stones on his frail body, and worn with fasting. When the above-mentioned church had been repaired, the Lord helping him, and the devotion of the citizens coming to his aid—that his body after its toil might not relax in sloth, he turned to repair the church of Saint Peter, at some distance from the city, by reason of the special devotion that in the purity of his candid faith he had for the Prince of the Apostles. When this church was at length finished, he came to the place that is called the Little Portion (Portiuncula), where a church had been built in days of old in honor of the most Blessed Virgin, Mother of God, but which was then deserted and cared for by none. When the man of God saw it thus abandoned, by reason of the ardent devotion that he had toward the Sovereign Lady of the world, he took up his abode there, that he might diligently labor to repair it." (Major Legend 2: n. 7, 8).

10. Our Lord often appeared and spoke to our Holy Father, St. Francis, as it has been and will yet be stated. Not only to St. Francis did God deign to speak, but also to man who went before him, such as, Abraham, Noe, Jacob, Isaac, Moses and others. We have constant reference of this fact in the pages of the Holy Bible.

11. St. Francis is said to be the first Founder of a Religious Order, who went straight to the Gospel observance, as Christ had revealed it to him. In his act we can see that he imitated the Apostles, who literally lived the Gospel, and especially St. Paul who wrote: "For I give you to understand, brethren, that the gospel which was preached by me is not of man. For I did not receive it from man, nor was I taught it, but I received it by a revelation of Jesus Christ." (I Corinthians 1: 11, 12);

What reward is expected for those who live the Gospel life? St. Paul tells us: "Then Peter addressed him saying, 'Behold, we have all and followed thee; what then shall we have?' And Jesus answered them, 'Amen I say to you that you who have followed me, in this generation when the Son of Man shall sit on the throne of his glory, you shall also sit on twelve thrones, judging the twelve tribes of Israel.'"

Israel. And everyone who has left house, or brothers, or sisters, father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall possess life everlasting. But many who are first now will be last, and many who are last will be first." (St. Matthew 19: 27-30).

Fulfillment

"Now, when the servant of Christ perceived that the number of friars was gradually increasing, he wrote for himself and for his friars a Rule for their life, in simple words. In it the observance of the Holy Gospel was set as the indispensable foundation, and a few other points were added that seemed necessary for a consistent manner of life." (Major Legend, 3, n. 8).

St. Francis himself tells us in his Testament: "And after the Lord gave me the care of Friars, 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. And I caused it to be written in a few and simple words, and the Lord Pope confirmed it to me."



LIFE

Life is just a
Simple thing;
A turned up smile
A need to sing.

Sometimes though
It's a need to cry —
Salt of anserfering
A Will and
Why.

Sister Mary Jeanne, O.S.F.

Franciscan Briefs

Fr. Byron Witzemann, O.F.M.

—The "Franciscan" Pius XII

We may call Pope Pius XII a "Franciscan" Pope, in so far as he was a member of the Third Order of St. Francis. In 1902, his father Philip, his brother Francis, and he received the cord of the Seraphic Militia of the Third Order. As bishop and cardinal he was always most graciously favorable to the Franciscan Family. (1) But as Pope he was even more enthusiastic in bestowing favors on the Seraphic Family.

Government of the Order

When death made the office of Minister General vacant in 1945, and war conditions made it difficult for the Minister to call provincials to meet to choose a new successor of St. Francis, he appointed Fr. Valentine Schaaf, first citizen of the United States to hold this office, as Minister General. In similar circumstances in 1946, he appointed Fr. Pacificus Mary Merantoni. (2)

He received the Minister General many times into his library to talk over the welfare of the Order. (3) When the Capitular Fathers from all over the world assembled in 1939, 1951 and 1957 at a General Chapter, he graciously received them in audience also. (4) At the Chapter of 1951 he shows his solicitude for the welfare and the unity of the Franciscan Families:

"It is a characteristic of love to express rather than to accuse, and if love is sincere and genuine, it is eager only to root out the roots of bitter discord, to strengthen the bonds of unity, to bend the proud neck under the yoke of obedience. In regard to this point We propose nothing worthy of your consideration for examination. For various reasons, as the records, the Franciscan foundation has produced many branches. We leave to the judgement of history the merits and opposing opinions that have arisen between them in the past; but the most salutary and desirable that are maintaining their autonomy, the various branches of the Franciscan Family are closely united in the bonds of

friendship and carry out in common plans and undertakings of greater significance?" (5)

In 1939 when death left the Order without a Protector, he appointed Carl Cardinal Salotti. (6) and likewise in 1947 at the death of Cardinal Salotti, our Holy Father made Clement Cardinal Micara the special Protector of the Order. (7) Both men have been and are great friends of the Order.

Patrons

Shortly after Pius XII was elected to the See of Peter he made St. Francis with St. Catherine of Siena the special patrons of Italy. (8) In 1950 he appointed St. Francis Xavier Cabrini, a Third Order member, patroness of Immigrants. (9) In 1952 saw our Holy Father make St. Francis patron of Merchant Associations in Italy. (10) Four years later in 1956 St. Bernardin of Siena became the Patron of Advertizers, (11) and just this year, 1958, St. Clare of Assisi received the title of Patroness of Television. (12) To fulfill the wishes of many throughout the world, the Pope made St. Anthony of Padua a Doctor of the Church, that is, an ecclesiastical writer who is officially recognized for his learning and holiness of life. (13)

Saints

During the years of Pope Pius XII pontificate, he canonized 33 saints and raised 169 to the rank of Blessed. 13 of these saints and 34 of these blessed were members of the Franciscan Family. He canonized and beatified more Franciscans than any other pope throughout the history of the Order, save Pope Pius IX who canonized at least 36 and beatified 62 Franciscans. Here are the persons he raised to the altars:

1940—Bl. Joaquina de Vedruna de Mas, III Order member, died 1854, beatified on May 19, 1940. (14)
Bl. (St.) Ignatius da Laconi, I Order member, died 1781, beatified on June 16, 1940. He was a Capuchin Franciscan Brother. (15)

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19th—*St. Francis Xavier Cabrini*, belonged to the III Order Secular died 1917, canonized July 7, 1946. She was the first American Citizen to be canonized. (16)

Bl. Gregory Grassi, Francis Fogolla, Antonine Fantosati, all three were Franciscan Bishops martyred in China in 1900.

Bl. Elias Facchini, Theodorico Balat, Joseph Mary Gambaro, Caesidius Giacomantonio, all were Franciscan priests martyred in China in 1900.

Bl. Andrew Bauer, a Franciscan brother, martyred in China in 1900.

B.B. Mary Hermine Grivot, Mary of Peace Giuliani, Mary Clare Nanetti, Mary of St. Just Mareau, Mary of St. Natalie Guerquin, Mary Amandine Jeuris, Mary Adolphine Diersks, all Franciscan Missionary Sisters of Mary martyred with the above ones.

B.B. John Tciang, Patrick Tun, John Van, Philip Tciang, John Tciang, Thomas Sen, Simon Tceng, Peter U-ngan-pan, Francis Tciang-jun, Matthias Fun-te, and Peter Tciang-pan-nieu, all III Order members, also martyred in 1900 in China.

All of these Chinese martyrs were beatified on November 24, 1946. (17)

14th—*St. Nicholas of Flue*, said to be a III Order member, died 1487, canonized on May 15, 1947. (18)

St. Joseph Cafasso, belonged to the III Order Secular, died 1860 and canonized on June 22, 1947. (19)

St. Michael Garicoits, priest, said to be a III Order member, died

1836 and canonized on July 1947. (20)

Bl. Contardo Ferrini, III Order member, died 1901 and beatified April 13, 1947. (21)

1949—*St. Mary Josephi Rosella*, belonged to the III Order Secular, died 1880 and canonized June 7, 1949. (22)

1950—*St. Anthony Mary Claret*, believed to be a III Order member, canonized on May 7, 1950. *St. Bartolomea Capitanio*, Order member, died 1833;

St. Vincenta Gerosa, III Order member, died 1847; both of whom were canonized on May 18, 1950. (23)

St. Joan Valois, Queen of Portugal, III Order secular member, died 1505 and canonized on May 7, 1950. (25)

St. Mary Ann of Jesus of Padua, III Order secular member, died in 1645 and canonized June 7, 1950. She is called the Little Flower of America. (26)

Bl. Vincent Pallotti, priest, belonged to the III Order, died 1850, beatified on January 19, 1950. (27)

1951—*St. Ignatius a Laconi*, I Order Capuchin Brother, died 1645, canonized on October 21, 1951. (28)

Bl. Francis Anthony Fasola, Order Conventual Priest, died 1742 and beatified on April 19, 1951. (29)

Bl. (St.) Pius X, III Order member, Pope, died in 1914 and canonized on May 29, 1951.

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1954—*St. Pius X*, III Order member, Pope, died 1914 and canonized May 30, 1954. (30)

St. Caspar del Bufalo, said to be a III Order member, died 1837, canonized on June 12, 1954. (31)

Bl. Mary Assunta Pallotta, a III Order Regular member, died 1905 and beatified on November 7, 1954. (32)

1955—*Bl. John Baptist Triguerie*, I Order Conventual Priest, died 1794, beatified June 19, 1955. (33)

1957—Our Holy Father set the date of November 23, 1958 for the canonization of *Bl. Charles Sezze*, I Order Brother, but, as we know, he passed away before he could carry out his plans.

Prelates

More than 90 friars of the Order, our Holy Father made Prelates of the Church—Patriarch, Archbishops, Bishops, Prefect Apostolic, Vicar Apostolic, etc. He also appointed many of the friars as consultants and members of the Sacred Congregations. (34)

Apostolic Letters

Pius XII honored the Order during its celebrations by addressing letters to them such as for the anniversaries of the death of *St. Bernardine of Siena*, (35) *St. Clare of Assisi*, (36) *John of Monte Corvino*, (37) *St. Colette*, (38) *St. Leonard of Port Maurice*, (39) *St. Capistran*, (40) *Luke Wadding*, (41) *St. Francis of Rome*. (42) *St. Francis of Viterbo*; (43) on the anniversaries of the birth of *St. Margaret of Antioch*, (44) and *Bl. Guy of the same*. (45) On the jubilee of the canonization of the Basilica of *St. Francis* he issued a letter; (46) also in connection with the centenary of the establish-

ment of the California Diocese, whose first bishop was a Friar Minor—*Francis Garcia Diego y Moreno*. (47) In 1947 our Holy Father wrote a letter on the Custody of the Holy Land, which the Franciscans have been guarding since the 13th century. (48) We will recall the recent address he made to the Third Order Members on July 1, 1956 in which he talks about the Franciscan Spirit. (49) Many other allocutions and homilies and letters were written by the Pope on things Franciscan. Also, if we would study the many Papal Encyclicals and other pronouncements of Pius XII we will discover that he popularized and professed many of the Franciscan philosophical and theological doctrines.

Our Holy Father also gave approbation to much new legislation of the Order, such as the Constitutions of the Poor Clares in 1940, (50) those of the Friars Minor in 1953, (51) and those of the Third Order Secular in 1957. (52) The new Roman-Seraphic Missals, Roman-Seraphic Breviaries and Martyrologies and the Roman-Seraphic Ritual were also approved by him. (53) *Minor Basilicas*

Not a few sacred edifices of the Order Pope Pius XII enhanced with the title of Minor Basilica, such as *St. Anthony* in Bologna, (54) *St. Anthony* in Bolivia, (55) *St. Francis* in Grigenti, (56) *St. Francis* in Mallorca, (57) *St. Bernardin* in Aquila, (58), *St. Francis* in Bolivia, (59), *St. Francis* in Ferrara. (60)

These are just a few of the many "graces" Pius XII bestowed upon the Franciscan Family. As our Minister General, Augustine Sepinski says: "To enumerate each and every single work that Pope Pius XII had performed for the Order would be a rash undertaking." (61) So from these few enumerations of the things he did, we can see that he can truly be called a "Franciscan" Pope in more than one way.

Franciscan Briefs

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MONTHLY CONFERENCE

The Holy Spirit And Grace

Fr. Regis Marshall, O.F.M.

(Continued)

IV. Virtues and Gifts

Some differences.—Concerning the virtues and the gifts Saint Bonaventure contends that even though the virtues are more excellent than the gifts, the gifts are prior to the virtues. One must be healed before one can act well. It has been said that since God cannot create an infinite being, He brought into existence an infinite variety of creatures so as to show forth His perfections. This is evident in the natural order. In the supernatural order the bestowal of grace and gifts bear this out.

As with all living beings our supernatural life is not meant to be static, frozen immobility. There must be a development and growth. To develop the supernatural life ingrafted in our souls by habitual grace, we must possess faculties of a supernatural kind. These are the infused virtues and the gifts of the Holy Spirit.

The essential difference between the virtues and the gifts consists in this; the virtues are made to be exercised under the influence of reason while the gifts are exercised under the immediate direction of the Holy Spirit. Saint Bonaventure shows the difference between the virtues and gifts taking as his example the virtue of faith and the gift of knowledge. Both pertain to the intellect but in one case the mind assents without understanding, while in the other, the gift of knowledge immediately helps us to understand.

The Master and the pupil have their own instruments. The means of the Holy Spirit for our sanctification are the seven gifts. For us the means are the virtues. Without the gifts the virtues are dull instruments. Although managed by men the virtues are of divine origin. Perhaps the greatest sin of omission of our time, an age of inaction in which we expect something for nothing, is the one in which a man has forgotten the gifts of the Holy Spirit. Relying on his own talents the creature wills to be the master of his own destiny, a self-reliance which is the opposite of the humility required for the Holy Spirit's undertaking.

in his many-sided activities, and credited to "Him Who strengthens me".

Spiritual life is not meant to be lived in a selfish isolation. We are created to live in society. All living demands communion with others. It is the gift of piety which determines the degree of harmony that we have with God and with our neighbors. In justice, through the virtue of religion, we repay God the Creator. In charity, through the gift of piety we gratefully repay God our Father. That filial affection so prominent in Saint Francis concerns itself about the honor and glory we as adopted children offer to our Father. Always looking to God's honor the gift of piety inspires the soul to make generous sacrifices. Saint Therese's "little way" was earmarked with this gift.

In treating now of those gifts which perfect the intellect it must be remembered that the four intellectual gifts are founded in faith. Even with the gifts it is not given to us to know God in a perfect manner. They never totally crowd out faith. Nor do the intellectual gifts provide us with a special kind of reasoning. These gifts are intuitive in character. The soul endowed with them somehow sees but does not analyze. In the natural order counsel helps us to determine what should be done in a particular case. Whereas the norm of the virtue of prudence is right reason, the norm of the gift of *counsel* is the eternal mind of God. Without being merely fleeting gestures nor simple opinions the Holy Spirit becomes our immediate guide along the treacherous path of life. In treating of the gifts of counsel Saint Bonaventure makes the observation that to give counsel may not be so virtuous in itself since many know how to do this so well yet fail themselves effectively. Therefore the essence of the gift is the disposition to receive direction a passive quality. In the light of human prudence the actions of many saints appear very foolish. Yet they were very efficacious since they were accomplished according to a higher norm and governed by the gift of counsel.

Human knowledge probes the depths of all phenomena. Such knowledge was seen in Adam when he named all the things in Paradise. To know the supernatural order a higher knowledge is needed, sometimes called "the science of the saints". This is the gift of *knowledge*. It does not imply a discursive, syllogistic activity but again a kind of intuition. A sure remedy against vanity, it is a gratuitous insight into the relationships between creatures among themselves and creatures to God. It was such a gift, I believe, that gives a lie to the assertion that Saint Francis was a learned man. Very few have been given to know the proper relationship between creation and God as was given to Francis.

To understand is to penetrate, to read into something. In the natural order the intellect has the power to perceive the abstract, immaterial truth. Not supplanting faith but supplementing it, the gift of *understanding* must be had to penetrate supernatural truths. Hence we have some argument in spirituality that such contingencies, as an abundance of reading and so forth, are not essentially needed to go straight to the heart of truth. All Saint Francis wanted was a breviary and a psalter,—the psalter in those days being a distinct book from the breviary. However, lest we presume in this gift of understanding, let us not give up spiritual reading, etc. This gift of understanding says Saint Bonaventure, basing his argument on pseudo-Dionysius, is used not only to comprehend something of the Divine but also the natural order. As long as we are wayfarers in this world we can know the Divine only as veiled by the natural order. We are able to know God through creation. With this gift of understanding we also go deep into the meaning of the Christian mysteries, the symbols and signs and difficult expressions found in the Scriptures. It is given to all in the state of grace.

Just as every science coordinates the knowledge that belongs to it, so the highest of the gifts, *wisdom* is a superior type of coordination. Whereas understanding gives us a piecemeal coordination, wisdom, the flower of the gifts, gives us an overall picture and the power to experience and taste Divine things. The object of charity is God, Infinite Goodness. The object of wisdom is the same God, the same Goodness, but as experienced. It is the setting on fire of the heart as requested in the "Veni Creator". In knowing superior things we somehow lift them up. In loving them we debase ourselves. In knowing superior things we belittle them. In loving them we lift up ourselves. Hence it is better to love God in this life than to know Him. This, I think, is a good Franciscan approach and is productive of that wisdom which promotes that peace so dear to Saint Francis. Wisdom also begets a love of suffering and regards things earthly as insipid.

V. Gift of perseverance

The grace of final perseverance is a greater grace than the reception of forgiveness. Not to need forgiveness according to Scotus is a greater reason for loving God. He also maintains that the good angels persevered because God gave them the corresponding grace. Some Scotists claim that such a grace can be merited as an answer to prayer. All agree that God orders perseverance from all eternity. Saint Augustine calls it the "great gift of God" since it secures for us the possession of the Highest Good. The Council of Trent, reacting against over-confidence in spiritual life, has condemned that false security which insists that one can be sure of persevering with an

absolute and infallible certainty. Fear and trembling should accompany us to the grave.

VI. *Fruits of the Holy Spirit*

Consolation according to one author is a happiness that carries pain with it. In the soul of Christ pain and happiness existed together. Saint Francis gave us his definition of perfect joy and we know that it included suffering and humiliation. Two of the greatest hallmarks of the Franciscan Order are joy and penance. Philosophy teaches us that pleasure is proper to function. When our tasks are performed in the proper manner we experience a concomitant pleasure. Pleasure is the result of perfect work. The fruits of the Holy Spirit are spiritual joys which accompany our spiritual works. When our works have reached a certain perfection there is present consolation, or fruits of the Holy Spirit. Whereas the gifts of the Holy Spirit are a habit, a disposition the fruits are the same spiritual operations, the acts of virtue, acts of love which delight the heart. The beatitudes are also fruits but the most exalted resembling heavenly joys and delights. The fruits do not suppose an absolute but a relative perfection. Therefore they are found in all the stages of the spiritual life. Each level has its corresponding fruits.

The work of grace is slow. Little by little the defects in us are laid aside and the virtues developed. It is something gradual. Now the greater the detachment, the more secure the union between the soul and God. This is the wisdom of poverty. In the measure in which we reach to the generosity of God and His gifts so will the fruits and consolation of the Holy Spirit be apportioned to us. It is most difficult for the joys of Heaven and earth to be united in the same heart. One must be often sacrificed. This is the wisdom of penance. The fruits always suppose a maturity and perfection.

1. *Charity, Joy and Peace.*

The fruit of charity is the delight of loving. Its direct opposite is the misery of Hell. When the queen virtue, charity, reaches a certain maturity we experience the joy of loving. It is joy bound up in love. It is quite difficult to find a combination more Franciscan. The fruit of joy logically follows upon love. When love attains a union, joy is the inevitable result. This joy is also found at the beginning of the spiritual life. It is the joy of the novitiate. It is the joy of an initial sacrifice. It is the joy that accompanies one's first step towards God. For it seems it is there in its initial offering that the act of the will is most intense in detaching itself from the temporal. Following upon joy is the fruit of peace. Peace is the perfection of joy. Where there is love there is joy; where joy, harmony. A frustrated world is a joyless world.

A joyless world is one without peace of soul or body. This fruit is the peace of martyrs who sang their way into eternity with a kind of serenity. Delivering the soul not only from the fretful troubles of exterior things it also calms our vacillating desires from within. It is a singularity of heart which could have as its theme song, "No other love have I".

2. *Patience and Longanimity.*

Pain is a precious inheritance which Christ left on this earth. According to St. Augustine, God prefers to bring good out of evil rather than prevent it. On earth pain is the inseparable companion of love. In the spiritual life there is also pain, hours of sorrow and desolation. Purifying and enlightening the soul it is the sap of all the virtues, and without it they cannot grow. There are moments of bitterness when love seems so far off. Since love will never be fully realized here, we too experience those moments and torments of desire, that principal suffering in Purgatory. To bear these afflictions the virtues of fortitude and hope are given to us by the Holy Spirit. It is a happiness in suffering. These fruits produce joy because we know pain purifies. It makes of us a better product and more worthy of God. Pain which was sanctified by Christ is now a bond uniting us to God. It is characteristic of love to resemble the beloved. This the reason why Saint Francis went all out in his bequest of the Stigmata. To Francis, pain was giving and giving in a perfect way. The Little Flower found joy in the world but, as she said, only in pain. Patience is serenity in pain. Instead of the disgruntled "suffering catfish" it is in reality a suffering love. "For Christ's sake" has more than one interpretation.

Even though time waits for no one everybody on earth is forced to wait. The harvest will come in its own due time. The law of life whether natural or spiritual is slowness. Waiting is painful. To overcome this pain we have the virtue of hope. The fruit of hope is longanimity. It is this fruit which Saint Francis wants us to enjoy when exhorting us in his Testament, "Suffering is slight, glory is infinite". Longanimity is an intimate satisfaction in the slowness of God. In His own good time the good will be rewarded and the evil punished.

Whereas charity, joy and peace give us consolations in enjoying the good things of life, patience and longanimity produce consolations in pain.

3. *Goodness, Benignity, Mildness, and Faith.*

Goodness and benignity are concerned with our doing good to others. Human life is one of companionship. To contend with the good and bad requires a balance not always easy for the soul. The law of justice and the gift of piety regulate our active life. We not

only have to have the will to do good to others but actually do it. This disposition of the Holy Spirit is slow in development. When it does mature, when the will and its execution reach a certain maturity then we experience the fruits of goodness and benignity. Goodness is the desire to do good to all. "With a desire have I desired" are the words of Christ. Benignity is the generous execution of his intention. "He went about doing good."

Goodness always brings joy. It is the good people who are genuinely happy. One can will good if he sees in all another Christ. Because we are all made after the image of God we can rephrase Saint Paul and say, "There, because of the grace of God, go I." Doing good always brings consolations. This is where the Lutherans miss out. Here we have as our model God, the Giver of all good things.

In dealing with our neighbor difficulties at times arise. Lack of appreciation, being taken for granted, sometimes just being taken and even injustices are suffered. Where anger is tempted to rise mildness steps in to sway the heart of the offender. It is mildness that makes us happy landlords for it is the meek that will possess the land. It gives us the satisfaction that with such a disposition souls are won over. The fruit of faith is the joy of being loyal. It rests in the happy knowledge that we are sincere, that truth is the norm of our conduct.

4. Modesty, Continency, and Chastity.

Inferior creatures are at our disposal. Wealth, pleasure, honors are subject to us. Pride upset this order once. Original sin has left the possibility of other such upheavals. When this happens man places himself at the disposal of creatures. The three concupiscences are the fifth column within us. To use creatures in an orderly manner the gift of peace is needed. The virtue of temperance and the gifts of fear and understanding give us a divine ordering. The fruits of these are modesty, continency, and chastity. They bring with them the joy of freedom, of liberty, joy of holy sovereignty. Exterior behavior is tempered by modesty, especially as regards riches and honors. Order is established in the inferior part by continence and chastity. The fruits produce joy in the awareness that we are reinstated as kings of creation.

VII. Beatitudes

Even in this life there is given to us some of the hundredfold. Though wayfarers we still attain the true heights of perfection though these are viewed through the shadows of our imperfection. The actual first fruits that appear on the branches, which are the virtues and gifts, are the beatitudes. They are likened to a chain of mountains, each a summit in itself. The ascent to the highest of the

peaks, for they differ in height, begins by renouncing those things which would drag us down into the valley of selfishness. The first three beatitudes teach us to die, to die a death which in turn produces joy. The last four contain the secret of life. They reveal how the new man arises, created according to the will of God in the holiness of truth. We arrive at these peaks by the exercise of the virtues but principally by the work of the gifts. The beatitudes as fruits are rooted in the gifts. The eighth beatitude in which is contained the mystery of the Cross is the summary and consummation of all the others. Although there are eight in number they treat of one perfection and one happiness.

1. "Blessed are the poor in spirit for theirs is the kingdom of Heaven." We saw that the gift of fear of the Lord, which is filial fear, detaches us from things. We become terrified at the thought of separation from our heavenly Father. Positively the detached know the joy of being free, a holy liberty never so accomplished as in our Lady. This is purity in the broadest sense, a remoteness from evil. In this closeness to God, someone once said, we find God where we leave creatures. This abandonment of pride sets the stage for humility, the basis of Christian justice and perfection.

2. "Blessed are the meek for they possess the earth." Poverty of spirit prepares for the first stage of intimate transformation. But it is love that does the work. Once the desire to possess is quieted, the tranquility of meekness sets in. This mildness stems from the gift of piety. It not only restrains one's irritation due to some offense but with a serenity even rejoices in the injury received. It has the wonderful disposition of attracting souls, softening hearts, breaking through where even the most airtight syllogism fails. It is not a sissified and untrue affection or some kind of a made up love for certain aversions, but a patience which suffers others. It is utilizing the secret of silence, the silence of meekness. Born out of our weakness it avoids suspicion and believes in the good will of others: Saint Francis saw so much good in others, so little good in himself. It is an endurance in charity.

3. "Blessed are they that mourn for they shall be comforted." This is the classical "know thyself" and the gift of knowledge that lays bare our own depths. Once we face up to this knowledge and see in reality what paupers we really are, our humility should give rise to tears. We feel the emptiness and darkness around us. It is as if this knowledge removed the flesh and all we saw was the skeleton. The colors of the whited and, many shades of gray sepulchers, fall off their pages. Filled with the love of God, in this beatitude, earthly things

when seen under the heavenly light reveal incredible miseries. Here is the theology behind the Miserere and De profundis. A holy disillusionment which produces tears, it also brings consolations. The soul knows that there is no such thing as a positive emptiness, that where there is a vacuum there is room for God, the God of comfort and solace. On this is realized, nature and suffering will take on a new meaning as it did for Saint Francis. Consolation will come. To be consoled (cum solus) means to have someone with us, a comfort. Our consolation will rest now not in creatures but in faith, the most secure and steadfast of friends. Penance is mourning and it will become a welcomed all. Chastity, the vow of loneliness, will not be an emptiness but even comfort knowing that where creatures were abandoned God was preferred. We divorce ourselves from creatures only to be wedded to God.

4. "Blessed are they who hunger and thirst for justice sake, for they shall be satisfied." This beatitude is the outgrowth of a desire for fulfillment of all holy works. It is principally ordered to the good of others. The divine norm sought is justice but in God's own way. Knowledge gives us a disappointment in our own strength, with fortitude we lean on infinite strength. The soul presses on with a passionate hunger fortified with the gift of fortitude. Such hunger will be filled with a divine nourishment and with Mary the soul will magnify the Lord, through the multiplication of good works. "He that filled the hungry with good things" was in our Lady's Magnificat.

5. "Blessed are the merciful, for they shall obtain mercy." It was mercy that brought Jesus from the bosom of His Father. To assume the miseries of those we love may not be too difficult. But to have mercy on those who are our enemies or repugnant to us is another story. We well know Francis's experience with the leper. This beatitude teaches us to look at trouble as God looks at it, to understand and alleviate it. It teaches us to face up to the reality of original sin. Its guide is the gift of counsel, a sure guide in things difficult. This is not that mercy that helps the suffering because their ailings torture our nerves. It is not that mercy whereby we seek to relieve ourselves. Such mercy is selfish and devoid of real love. What is it? It is mercy founded on God's universal mercy; it wants to save that what was lost, the sinners. The merciful man is always one who knows that he himself needs mercy.

6. "Blessed are the clean of heart for they shall see God." Clean of heart means not only freedom from the incitements of the passions but surprisingly also freedom from errors, imaginations, and illusions. The soul must rid itself of that human mode of knowing founded on

analogy. Then it is given to see God in that simple gaze which has no analogy with anything experienced. These apparitions will be rapid and fleeting for the natural weakness of the soul could not support them.

7. "Blessed are the peacemakers, for they shall be called the children of God." With this beatitude is reached the peak of love. We saw before that the knowledge of divine things through wisdom is an experience. The seventh beatitude is also the summit of wisdom. Peace is the fruit of wisdom and love, the peace that Saint Francis promoted among his brethren. This is not only a sweet concord or a tranquil harmony but a state in which all the desires of the soul are fused in one single desire, a simplicity which has no scattered affections. The soul becomes a living image, an undisturbed image of the Word and in a wonderful transformation attains perfection of divine adoption. But the divine work is not yet consummated. The last purification, the supreme act of love must come. This is death.

8. "Blessed are they who suffer persecution for justice sake, for theirs is the kingdom of Heaven." The most sublime and holiest work of Christ is His sacrifice on the Cross. The grace of God appeared on the Cross in its supreme manifestation. On Calvary the divine sanctity was scarcely veiled and the veil that we do see there is the veil of sorrow. The eighth beatitude is the beatitude of martyrdom. Just as Christ did not reserve His love so also He does not reserve His Cross. "Of His fullness we have received." Just as the Cross was the crown of devotion for Christ to the Father, so the Cross for us is the crown of devotion to the Holy Spirit. The Cross is the foundation, the center, and the summit of our spiritual life. The Word of love has been pronounced. All that is left for us to do is to repeat it.



THE SEASONS

Life's first glimpse of what has been
From death—struck forms of wintry past
Marches sprightly forth in youthful jubilation
Gray sand blacks deny themselves
To startling tints of red and blue,
Bursting forth kaleidesopic panorama.

Spring, unique in all her splendour
Is God's prelude to summer's strength—
Virile heat on sun-burnt face and manly arms,
Hills and dales, fields and homes,
Seethe with human ant-like movement.
Farms and towns, seas and skies,
Filled with swarming human masses.
Summer, Summer, man's intrigue
Lasting during fleeting moments
Gallops forth as eighteen-steeds-a-flight.

Soon life's wings begin to slacken
Autumn tints bedeck their tips,
Calmer, calmer, calmer still.
No more hurry, nervous tension . . .
Autumn shades but slowly pass,
Prelude to the death of winter.

Snows are but death's resting sheets.
'Neath lacy textures lie the dead
For youth is gone, and manhood, too—
While old age sleep in quiet content.
Death's pallor whitens the earth;
Death's silence haunts each day.—
Only to burst forth finally
Into life eternal, unending.

Fr. Anacleto Yonick, O.F.M.

St. Francis Prophesied (II)

12. Since Francis was like other humans, he also was tempted by the devil. Other great men of God were also tempted:

first, David who had sin: "But David's heart rebuked him . . . and he said to the Lord: 'I have gravely sinned in what I have done. But I beg you, O Lord, to take away the iniquity of your servant, for I have done very foolishly' . . . Then David said to God: 'I am in great distress, but it is better to fall into the hands of the Lord, for his mercy is great, than into the hands of man.' " (II Kings 24, 10, 14);

second, Job, whom God permitted the devil to tempt: "And God said to the devil: 'Have you considered my servant Job; there is none like him on earth, a blameless and upright man, who fears God and avoids evil?' And Satan answered God: 'Does Job fear God for nothing? Have you not put a fence around him and his household and his possessions? You have blessed the works of his hands, and his possession have increased upon the earth. But extend your hand a little, and touch all he has, and see if he blesses you.' Therefore God said to Satan: "Behold, all that he has is in your power, only his soul do not touch." (Job 1: 8-12).

Fulfillment

"When he was at the hermitage of Sartiano, and had one night devoted himself unto prayer in his cell, the ancient enemy called him, saying thrice, 'Francis, Francis, Francis.' When he enquired of him what he sought, that other made reply to deceive him 'There is no sinner in the world whom God would not spare, should he turn unto Him. But whoever kills himself by harsh penance, shall find no mercy throughout eternity.' Forthwith the man of God perceived revelation the deceits of the enemy, and how he had tried to render him once more lukewarm." (Major Legend 5, n. 4).

13. Francis was filled with joy and glorified God when he learned how his little group would grow. He is likened to the men of old:

first, to Jacob, whose wife bore him twelve sons (Genesis 29: 1-30: 5ff);

second, to David, whose wives give birth to many children (II Kings 5: 13);

third, to the race of Israel, about whom it is written: "The children of Israel increased, and multiplied greatly. They became very strong and filled the earth." (Exodus 1: 7).

Fulfillment

"Later when his intellect was given greater power of light, he easily saw what was in the future. As the sweetness and the light disappeared, Francis was renewed in spirit and seemed already to have changed into another man. Returning then to his friars he said with a great joy: 'Take courage, my beloved; rejoice in the Lord and do not be sad because there are so few of us. Nor should you be surprised at my simplicity or your own, because the Lord has shown me that God will make us grow into a great multitude, and He will greatly increase us so that we will be in all parts of the world. . . I saw a great multitude of men coming to us, all desiring to live with us in our holy life and under the Rule of our blessed order. And often I can still hear the sound as they come and go when commanded by his obedience. I have seen, as it were, roads filled with their great number. They are coming from almost every nation: Frenchmen are coming; Spaniards are hurrying; Germans and English are running and a great number of others are rushing to us.'" (Celano I, n. 6. 7).

14. Another occurrence in the life of St. Francis is the manner in which he prepared himself for the reception of the Rule. His diligence is pre-viewed:

first in Solomon: "He looked for useful words; and he wrote words most right and full of truth." (Ecclesiastes 12: 10);

second, in Moses who fasted for forty days and forty nights, so that he may be worthy to receive the Law of God: "And Moses entered the cloud and went up the mountain. He was there for 40 days and 40 nights." (Exodus 24: 18).

Fulfillment

"Being obliged, therefore, to reduce to a more convenient form the Rule that was to be confirmed—it having been somewhat diffusely compiled by putting together the words of the Gospel—and being directed to do so by the vision that had been shown him, he went into a certain mountain with two companions, the Holy Spirit leading him. There fasting, or living on bread and water alone, he made the Rule he compiled, according to what the divine Spirit had taught him in prayer." (Major Legend 4: 11).

15. Francis preached repentance as Isaias and St. John the Baptist:

first, "Cry aloud, never ceasing, raise your voice like a trumpet, and tell my people of their transgressions, and call the sons

of Jacob to their sins." (Isaias 58: 1);

second, "Now in those days John the Baptist came, preaching in the desert of Judea and saying, 'Repent for the kingdom of heaven is at hand.'" (Matthew 3: 1, 2).

Fulfillment

He first practiced that which he afterward preached to others, so he feared none that might blame him, but he most faithfully preached the truth. It was not his way to smooth over the faults of any, but to smite them, nor to flatter the life of sinners, but rather to aim at it with stern reproofs. To great and small alike he spoke with the same firm spirit, and he would as joyfully address few as many. Folks of every age and either sex hurried to see and hear this man, newly given to the world from heaven. He, indeed, as he went throughout various districts, preached the Gospel with fervour, the Lord working with him and confirming the word with numerous signs. For in the power of His Name Francis, the herald of the truth, cast forth demons, healed the sick, and, what is more, by the might of his preaching softened and made penitent hard hearts, restoring health to body and mind at the same time." (Major Legend 12: 8).

16. Francis expressed his love for the passion of Christ through the use of the *Thau* (T). He made the habit of his Order in the form of a *Thau*. This is the sign which Francis placed at the end of the letters he wrote, as we can see on the letter which he wrote to Brother Leo, and which is still preserved at St. Francis Basilica in Assisi. This is also the sign with which Brother Pacificus saw Francis adorned.

This same sign, the *Thau*, was seen also by Ezechiel: "And behold, six men were coming from the direction of the upper gate which faces the north. Each one had his weapon of slaughter in his hand. In the middle of them was a man clothed in linen, with a writing case at his thigh. They went in and stood beside the brazen altar . . . And the Lord said to him (the man with the writing case): 'Go through the middle of the city, through Jerusalem, and mark a *Thau* on the forehead of the men who sign and weep over the sins which have been committed to the city.' And to the others he said: 'Pass through the city after him and slaughter—let your eyes spare no one nor show any mercy. Kill the old man, the young man, the virgin and child and the women until none is left. But do not kill those upon whom you see the *Thau*! . . .'" (Ezechiel 9: 2-6)

Fulfillment

"As the merits of the virtues of these little ones of Christ became greater, the news of their good reputation was spread on all

sides, and drew many folk from different parts of the world to see the Holy Father in person. Among whom was a certain skillful composer of secular songs, who by reason of this gift had been crowned by the Emperor, and thence called 'King of Verse', and now longed to seek the man of God, the despiser of worldly things. And when he had found him preaching in a Monastery at Borgo San Severino, the hand of the Lord was upon him, and he beheld that the same preacher of the Cross of Christ, Francis, marked after the likeness of a Cross with two exceeding shining swords set crosswise, whereof the one reached from his head to his feet, and the other across his breast from hand to hand. He had not known the servant of Christ by face, but immediately recognized him when pointed out by so great a sign. Promptly, completely astonished at this sight, he began to resolve on better things, and at length pricked by the power of his words, and pierced as though by the sword of the Spirit proceeding out of his mouth, he did utterly despise worldly glories and cleaved to the blessed Father, professing his vows. Wherefore the holy man, seeing that he had completely turned from the disquiet of the world to the peace of Christ, called him Brother Pacificus. He afterward made progress in all holiness, and before that he became Minister of France—being the first who held the office of Minister there—he merited to be marked once a great T (*Thau*) on the forehead of Francis, which was marked out by a diversity of colors, adorned his face with its marvellous beauty. This sign the holy man revered with deep affection, praised it often in his discourse, and, in the letters that he dictated, signed it with his own hand at the end, as though all his care was, in the prophet's words, to set a mark upon the foreheads of the men that sigh and that cry, and that he truly converted to Christ Jesus. (Major Legend 4, n. 9).

17. Another gift of Francis is his deep understanding and active love of the passion of His Savior. Nothing did Francis teach but to save to glory in the Cross of our Lord Jesus Christ (Galatians 6: 14), and nothing did he know, except Christ poor and crucified. His love of the cross is typified:

first, in the looking upon the serpent by Moses and the people: "Therefore Moses made a brazen serpent and set it up as a sign: and whoever was bitten and looked upon the serpent, he lived." (Numbers 21: 9);

second, in the staff which Gedeon saw in a vision: "And the angel of the Lord put forth the tip of the staff which he had in his hand, and he touched the meat and the unleavened loaves; and

there arose a fire from the rock and consumed the meat and the unleavened loaves." (Judges 6: 21);

third, in the staff of Moses: "The Lord said to him: 'What is in your hand?' He answered: 'A rod.' And the Lord said: 'Cast it upon the ground.' He cast it and it turned into a serpent and Moses fled from it." (Exodus 4: 2, 3);

fourth, in the tree which Nabuchodonosor saw in his dream and which was explained by Daniel: "This is the vision I had while in Babylon. I saw and behold a tree in the middle of the earth, and it was very high. The tree was huge and strong and its top touched the heaven and it was visible to the end of the earth. Its leaves were green and its fruit abundant; and on it was food for all. The cattle and beasts rest under it and in its branches dwelt the birds of the air and from it all flesh was fed. I saw in the vision while I lay on my bed and behold a watchman, a holy one, came down from heaven. He cried aloud and said: 'Cut down the tree and chop off its branches; strip off its leaves, scatter its fruits; let the beasts flee from under the tree and the birds from its branches!'" (Daniel 4: 7-11).

Fulfillment

"Who can express and who can comprehend how far Francis was from glorying save in the Cross of our Lord? He alone knows who has experienced it. And although we in some way might perceive those things in ourselves, words would never be able to express such wonderful things defiled as they are by common and ordinary things. And perhaps this is the reason why it had to be shown in the flesh because Francis was unable to express it in words.

"Therefore, let silence speak where language fails, because even the thing signed cries out where the sign fails. All that we can say is that it is not yet fully clear why this mystery appeared in Francis. Yet, as it was revealed by him, it derives its reason and purpose from the future.

"He is true and worthy of belief to whom nature, the law, and the Gospel will bear witness." (Celano II, n. 203).

18. Francis, like Josaphat and Ezechias of old, sent his brethren on missions to preach the word of Christ to all people:

first, like Josaphat, who "sent out his princes . . . to teach in the land of Judea . . . And they taught the people of Judea, having with them the book of the law of the Lord . . ." (II Paralipomena 17: 7, 9);

second, like Ezechias, who "sent to all Israel and Juda and wrote to Ephraim and Manasses that they should come to the Feast of the Lord at Jerusalem, to keep the Pasch to the Lord God our Lord." (II Paralipomena 30: 1).

Fulfillment

"At this time, the reception of another good man in the Order increased their number to eight. Then Blessed Francis called them all together and after telling them many things about the Kingdom of God, contempt of the world, the renouncing of their will, subjection of their bodies, he divided them up into groups of three and said to them: 'Go, my dearest brothers, two by two through the different parts of the world, announcing to men peace and penitence so that their sins might be forgiven. Be patient in tribulation for the Lord will fulfill His designs and promises. If anyone asks you questions, answer them humbly; bless those who persecute you; thank those who made fun of you and slander you, because for these things we will receive an eternal kingdom.' And with joy and gladness they received his command and humbly prostrated themselves on the ground before St. Francis. And he, embracing them, said lovingly and sincerely to each one of them, 'Cast your cares upon the Lord and he will keep you' (Psalm 54: 23). The same words Francis always used whenever he gave any of the friars a command out of obedience." (Celano I: 29).

19. Another wonderful event in the life of St. Francis was his transformation, that is, when he appeared to his friars in a chariot. Because of this, Francis is compared to Elias: "And they went on, walking and talking together, behold a fiery chariot and fiery horses separated the two of them; and Elias went up in a whirlwind into heaven." (IV Kings 2: 11).

Fulfillment

"In the presence of God and in the presence of men the friars walked in simplicity and confidence. They were, therefore, well able to be comforted by a vision.

"One night Francis, inspired by the Holy Spirit, left the friars while they were chanting the 'Our Father' in a sincere and melodious voice. The friars were accustomed to do this not only at appointed hours but at every hour, since they were not troubled with worldly cares or troublesome anxiety. And behold! About midnight some of the friars were resting and others were fervently praying in silence, a beautiful fiery chariot came in through the little window of the house. It zigzagged about the house two or three times. On top of the chariot was a large ball which looked like the sun and which lit up the night. Those who were awake were spellbound and those who had been sleeping were frightened. For the brightness of the ball could be felt both in the body and in the soul. When the gathering about them began to ask each other what this might

be by virtue of such a light, each of the friars knew what the other was thinking about. Then they knew and understood that the ball had come from the soul of their holy father, shining with such splendid brightness. For he merited from the Lord this blessed gift because of his outstanding purity and the tender care which he showed his brothers." (Celano I: 47).

20. Francis was a man of reverence. He saw God in everything—written in every written word. He also longed to have others praise God through the written word. Esdras, centuries before him also had the same reverence: "For Esdras had prepared his heart to study the law of the Lord, and to keep and to teach in Israel the commandments and ordinances . . ." He was "the scribe learned in the words of the laws of the Lord." (I Esdras 7: 10, 11).

Fulfillment

"When he pronounced Your Name, O holy Lord, his emotion surpassed the understanding of man. Joy and pure happiness so completely filled him that he seemed to be a new man and from another world.

"Therefore, whenever he found on the road, in the house or on the floor any writing which concerned God or man, he would very reverently pick it up and put it in a holy and becoming place. In fact, he would do so even if the Name of our Lord or anything pertaining to that holy Name was not written there.

"One of the friars once asked him why he was so careful in gathering up even the writings of pagan which did not contain the name of our Lord. Francis answered, 'Son, it is because the letters are the letters from which the most glorious Name of the Lord God is composed. It is for this that he does the good that is there belong to pagans or to any man, but only to God, 'from Whom is all good'".

"More wonderful yet is the fact that, whenever Francis had any words of greeting or admonition to be written, he would not permit a single letter or syllable to be erased, even though they might be superfluous or incorrect." (Celano I: 83).

21. During the first years of the Order, the friars came together in Portiuncula to see one another, to encourage each other in their missions and to tell the experience of their missions. At these meetings there was not the legal formality of today. The spirit of St. Francis was present in them all, and at the close, each would kneel and receive the apostolic Father's blessing. These meetings were like the meetings of the apostles.

St. "And Josue gathered all the tribes of Israel in Sichem, and he summoned the elders, the leaders, the judges and the officers;

and they stood in the sight of God." (Josue 24: 1, 2);

second, "And now, the seventh month came and the sons of Israel were in their cities; the people, therefore, gathered together as a person in Jerusalem." (I Esdras 3: 1).

Fulfillment

"Now as time went by, and the friars increased, their water shepherd began to call them together to General Chapters in the name of Saint Mary of the Little Portion, so that, God dividing their inheritance in the land of poverty, he might give each his portion of obedience. Here, although there was destitution of all necessities, a company of more than 5000 brothers came together at the same time, and, the divine mercy succoring them, there was both a sufficient supply of food, and bodily health together with it, while gladness of heart abounded." (Major Legend 4, n. 10).

22. Scant the measure of his food;
Scant his raiment, coarse and rude;
A cord his girdle plain and rude;
He goes with feet unshod.

Thus wrote Thomas of Celano in the sequence which is used for the feast of St. Francis. This Holy Man of Assisi was prefigured by the Prophet of Israel: "And at that time the Lord spoke through Isaiah son of Amos, saying: 'Go and loose the sackcloth from your loins, take off your shoes from your feet'. And he did this, and was naked and barefoot". (Isaias 20: 2).

Fulfillment

"Now Francis, the servant of God, abiding at the church of the Virgin Mother of God, with continuous sighing besought her that she might conceive the Word full of grace and truth that she would deign to become his advocate; and, by the merits of the Mother of Mercy, he did himself conceive and give birth unto the spirit of the Gospel. For while on a day he was devoutly hearing the Mass of the Apostles, that Gospel was read aloud wherein Christ gave to His disciples the pattern they were sent forth to preach the Gospel pattern for their life, namely, that they should possess neither gold, nor silver, nor money in purses, nor scrip for their journey, neither two coats neither shoes nor yet staves. Hearing this, and understanding it, and committing it to memory, the lover of Apostolic poverty was at once filled with joy unspeakable. 'This,' he said, 'is what I desire, yea, this is I long for with my whole heart.' Forthwith he loosed his sandals from off his feet, laid down his staff, cast aside his purse and money, contented himself with one scanty tunic, and, throwing his belt, took a rope for girdle, applying all the care of his

to discover how best he might fulfill that which he had heard, and conform himself in all things to the rule of Apostolic godliness." (Major Legend 3, n. 1).

23. Francis had the gift from God to be present at two different places at the same time. Such a gift is pictured before St. Francis as the servant of God, Ezechiel. "He was in Babylon and Jerusalem simultaneously: 'He put forth the likeness of a hand and took me by a lock of my hair; and the spirit lifted me up between earth and heaven and brought me in the vision of God into Jerusalem . . .'" (Ezechiel 8, 3).

Fulfillment

"In the provincial Chapters, although Francis could not be present in person, yet in spirit—by his zealous care for their ruling, by his urgency in prayer, and the efficacy of his blessing—he was present there; yea, and once, by the operation of God's marvellous power, he did visibly appear. For while that glorious preacher, who was now a noted Confessor of Christ, Anthony, was preaching to the Chapter of Friars of Arles on the title inscribed on the Cross, 'Jesus of Nazareth, the King of the Jews', a certain Brother of approved uprightness, Monaldo by name, looking by a divine impulse toward the door of the Chapter house, beheld with his bodily eyes the blessed Francis uplifted in the air, his hands outstretched after the manner of a Cross, blessing the friars. All the brothers felt that they had been filled with a consolation of spirit so great and so new that the Spirit bore indubitable witness within them of the true presence of the Holy Father." (Major Legend 4, n. 10).

24. St. Francis was given the supernatural gift of working miracles. In other chosen ones, God also gave this special gift.

First, in the mission of Moses we see him perform such tasks so often: "And the Lord said to Moses and Aaron: 'When the Pharaoh shall say to you: Show me a sign, you say to Aaron: Take your staff and cast it down before the Pharaoh, and it will become a serpent.'" (Exodus 7: 8, 9). "And since, there has not arisen in Israel a prophet like Moses, whom the Lord knew face to face—none like him in all signs and wonders which the Lord sent through him to do in the land of Egypt, to Pharaoh, and all his servants, and to all his land; and all the mighty power and great miracles which Moses did in Israel." (Deuteronomy 34: 11, 12);

And, during the drought the prophet Elias was kept alive: the ravens brought him bread and meat in the morning and meat in the evenings, and he drank from the brook. But at the time the brook dried up, because there was no rain upon

the land. Then the word of the Lord came to him: 'Arise and Sarephta of the Sidonians and live there; for I have commanded a widow there to feed you'. So he arose and went to Sarephta. And when he arrived at the gate of the city, he saw the widow gathering sticks; and he called her and said: 'Give me a little water in a vessel that I may drink'. And as she was going to bring it he called to her saying: 'Bring me also, I beg, a piece of bread in your hand'. And she answered: "As the Lord your God lives, I have no bread, but only a handful of meal in a pot, and a little oil in a bottle. Now I am gathering sticks that I may go in and dress it for me and my son, and we may eat it and die." And Elias said to her: 'Fear not, but go, and do as you have said. But first make me a little cake and bring it to me, and afterward make for yourself and your son. For thus says the Lord God of Israel: The jar of meal shall not be empty and the bottle of oil shall not be dry, until the day upon which the Lord shall send rain upon the earth.' (III Kings 17: 6-14);

third, when Eliseus procured water without rain: "And it happened the next morning when the sacrifices are usually offered, behold, waters flowed from Edom; the land was filled with water." (IV Kings 3: 20);

again, when Eliseus had a woman fill many jars with one jar of oil: "And when the vessels were full she said to him: 'Bring me another vessel,' and he answered: 'I have no more.' And the oil stopped flowing." (IV Kings 4: 6);

Another time Eliseus told Naaman, the General of the Syrian army: "Go and wash seven times in the Jordan and your flesh shall be restored and you shall be clean . . . So he went down and washed seven times in the Jordan, according to the word of the man of God. And his flesh was restored like the flesh of a little child; and he was clean." (IV Kings 5: 10, 14).

Fulfillment

"The people would give Francis bread to bless, and keep it until needed they would then eat the bread and be cured from various diseases.

"In a like manner their deep faith often moved them to pieces of his habit so that sometimes he was almost naked. Especially wonderful is the fact that, if Francis would touch anything, people would be restored to health by touching what he touched.

"An example of this happened in a certain village near Assisi. A woman there was with child, and now that the time had come she had been in labor many days. No one was certain whether she

or not because the incredible sufferings had wasted her away . . . they did look for something which Francis had touched. After some time they thought about the reins which he had held in his hands while riding. Then taking the bridle out of the horse's mouth, they touched the reins, which Francis had touched, on the woman. Immediately she was out of danger and very happily and safely gave birth to a child." (Celano I: 63; many others can also be cited: Celano I: 64-70, 87; II: 46, 68, 78, 100, 202).

25. God died for us! The redemptive blood of Christ-crucified moved Francis with infinite zeal, so that he wanted all people on the globe to bow down to God in silent adoration. He wanted all to be saved, in order to give glory to God. Men, who went before him, can be used as prefigures of Francis:

first, Phinees, who saved people from the indignation of God: Phinees, the son of Eleazar, the son of Aaron the priest, has turned away in anger from the people of Israel, because he was jealous of my jealousy against them, so that I might not destroy the people of Israel in my jealousy. Therefore say to him: 'Behold, I give to him the people of my covenant and it shall be to him and to his descendants an everlasting pact of the priesthood, because he has been zealous for his God, and has atoned for the wickedness of the people of Israel.' (Numbers 25: 11-13);

second, Elias who said: "With zeal I have been zealous for the Lord God of hosts; for the people of Israel have forsaken your commandment. They have thrown down your altars, and have slain your prophets with the sword; and I alone am left; and they seek my life to take it away." (III Kings 19: 10);

third, David, who wished to die for his son: "The king was deeply moved, and went up to the room over the gate, and wept. And as he went, he lamented: 'O my son Absalom, Absalom my son! Would I had died instead of you, Absalom my son, my son Absalom!' " (II Kings 18: 33);

fourth, Moses, who said to the Lord: "I implore you, this people have sinned a great sin; they have made for themselves gods of gold. Do not forgive them this offense, or, if you do not, blot me out of the book that you have written." (Exodus 32: 31, 32);

fifth, St. Paul, who laments: 'I speak the truth in Christ, I do not have my conscience bearing me witness in the Holy Spirit, that I have hardness and continuous sorrow in my heart. For I could wish to condemn myself for Christ for the sake of my brethren, who are weak according to the flesh.' (Romans 9: 1-3).

Fulfillment

"Francis' great love made him a brother to all creatures. It is no surprise then if his love for Christ made him even more than a brother to those created in the image of the Creator. Francis used to say that nothing was to be preferred to the salvation of souls. This he proved by showing that the only begotten Son of God had deigned to die on a cross for the salvation of souls. This explains Francis' weakness in prayer, his travelling about preaching, and the great effort he made in order to give good example. He deemed himself not to be a friend of Christ unless he loved the souls whom Christ loves. This was his main reason for honoring teachers because, as helpers of Christ, they together with Christ carried out the same duty. But for the friars themselves his love knew no bounds, since they were like members of the One Faith and were united in the sharing of the eternal inheritance." (Celano II: 172)

"Who has had the same care for his subjects as Francis? He was forever lifting up his hands to heaven in prayer for the Israelites, and, at time forgetful of himself, his chief concern was to be his friars' salvation. Prostrate at the feet of God he offered a spiritual sacrifice for his sons and compelled God to pour his blessing upon them. Francis looked after the little flock he had attracted to himself with a loving sympathy, but yet with the fear that after the death of the world, they might lose heaven also. He felt that he would be infamous unless he made those entrusted to him glorious, whose spirit was bringing forth with more painful labor than when a woman gives birth to a child." (Celano II: 132).

26. Francis, like Moses, Balac, and Jacob, used to be led by the spirit of God high up in the mountain to pray:

first, like Moses: "And the Lord came down upon Mount Sinai on the very top of the mountain; and He called Moses to its top." (Exodus 19: 20)

second, like Balac: "And when he lead him (Balac) to the high place, upon the top of Mount Phasga . . ." (Numbers 23: 14);

third, like Jacob: "Jacob left Bersabee and traveled to Succoth. And when he came to a certain place, and wished to rest there at sunset, he, taking one of the stones that lay there, placed it under his head and slept in that same place. And he saw in his sleep angels standing upon the earth and the top of it reached to heaven; and the angels of God were ascending and descending on it." (Genesis 28: 11-12)

Fulfillment

"It was the custom of that angelic man, Francis, never to be satisfied in good, but rather, like the heavenly spirits on Jacob's ladder,

ascending toward God, or stooping toward his neighbor. For Francis had learned so wisely to divine the time granted to him for merit that on one part thereof he would spend in laboring for the profit of his neighbors, the other he would devote to the peaceful ecstasies of contemplation. Whereof, when according to the demands of time and place he had stopped to secure the salvation of others, he would leave behind him no disturbances of throngs, and seek a hidden solitude and a place for prayer, wherein, giving himself up more freely to the Lord, he might wash off any dust that was clinging to him from his converse with men. Accordingly, two years before he yielded his spirit to heaven, the counsel leading him, he was brought after many and various toils to a high mountain, that is called Mount Alverna." (Major Legend II: 1).

27. Another virtue of St. Francis is his persistent practice of prayer. Many men, who went before Francis, can be used as prefigures of him:

first, Moses who would not take *no* for an answer: "Moses again cried to the Lord his God . . ." (Exodus 32: 11); again: "And he cried to the Lord 'Why do you afflict your servant?'" (Numbers 11: 11). The people knew the greatness of Moses' prayers: "They came to Moses and said: 'We have sinned, for we have spoken against the Lord and against you; pray that He may take away the serpents from us!' So Moses prayed for the people." (Numbers 21: 7);

second, David, the great King of Israel, also besought God: "And King David went in and sat before the Lord and he prayed . . ." (II Kings 4: 18);

third, Manasses ". . . entreated him and prayed earnestly. And he heard his prayer . . ." (II Paralipomena 33: 13);

fourth, Nehemias, who ". . . fasted and prayed before the God of heaven." (Nehemias 1: 4);

fifth, Daniel: ". . . went to his house and opening up the windows which faced Jerusalem in his upper chamber, he knelt down three times a day and adored and gave thanks before his God, as he has been accustomed to do before." (Daniel 6: 10);

sixth, Judas Machabees cried to his fellows: "Now let us cry to the Lord; and the Lord will have mercy on us . . ." (I Machabees 4: 10).

Fulfillment

Francis, the servant of Christ, feeling himself in the body to be separated from the Lord, had now through the love of Christ become untouched by earthly desires, wherefore—that he might not be deprived of the consolation of his Beloved—he prayed without ceasing, ever to manifest a spirit present with God. Prayer was a

consolation to him in contemplation, while, being already a fellow-citizen with the Angels in the circle of the heavenly man, with ardent yearning he sought his Beloved, from Whom the of the flesh alone parted him. It was, moreover, a defense to his labors, while in all that he did, distrusting his own working, relying on the heavenly goodness, he cast all his care upon the in earnest prayer.

"He would confidently affirm that the grace of prayerful should be more desired than all others by religious man, and—believe that without it no good could be wrought in the service of God—would stir up his friars to zeal therefore by all means that he could." (Major Legend 10: 1).

28. Often St. Francis shed an abundance of tears when he prayed and meditated on the excruciating torture the all good and merciful God went through for us sinners. This weeping of Francis is pre-

first, in Ezechias, who begged: "O Lord, I beseech you, remember how I have walked before you in truth with a perfect heart, and have done what is pleasing to you. And Ezechias wept bitterly." (IV Kings 20: 3);

second, in Esau who "said to his Father: 'Have you only blessed me, father? I pray you, bless me also . . .'" (Genesis 27: 38).

Fulfillment

"And since it is not possible for a man harassed with the infirmities of the flesh so perfectly to follow the Crucified Lamb without, as to escape contracting some defilement, by his own firm example he made declaration that they who keep watch over the perfection of their life ought to cleanse themselves daily with floods of tears. For although he had already attained a wondrous purity of heart and body, yet would he not abstain from continual floods of tears which to cleanse the mental vision, not weighing the detriment to his bodily sight. For when by incessant weeping he had sustained a very grievous injury to his eyes, and the physician would fain have persuaded him to refrain from tears, if he wished to escape blindness of his bodily sight, the holy man made answer, 'It is not just, brother physician, that for the love of that light that we have in common with the angels, the visitation of the eternal light should be hindered, be it but a little. For the spirit did not receive the blessing of light for the sake of the flesh, but the flesh for the sake of the spirit.' He preferred rather to lose the light of his bodily vision than, by thwarting the devotion of the spirit, to check the tears whereby the inner eye is cleansed, so that it may avail to see God." (Major Legend 5, n. 8).

29. During a sleepless night, because of his physical pain, and

and visited Francis. They comforted him by playing lutes and singing. This incident is preshadowed:

first, by Ezechiel: "And the spirit lifted me up and I heard behind me a sound of a great excitement, Blessed be the glory of the Lord from his place; and the sound of the wings of living creatures as they touched one another, and the whirr of the wheels following the living creatures, and the sound of a great excitement" (Ezechiel 3: 12-13);

second, by Isaias: "... I saw the Lord sitting upon a throne, high and elevated; and his train filled the temple. The seraphims stood round about him—the one had six wings and the other had six wings—with two they covered his face, with two they covered his feet, and with two they flew. And they called one to another and said: 'Holy, Holy, Holy is the Lord God of hosts, the whole earth is full of his glory.'" (Isaias 6: 1-3).

Fulfillment

"Nor did created things alone obey the servant of God at his bidding, but everywhere the very providence of the Creator stooped to his good pleasure. Thus, on a time when his body was weighed down by the suffering of many infirmities, he had a yearning for some tuneful sound that might incite him to gladness of spirit, yet discreet decorum would not allow this to be rendered by human agency—then the Angels gave their service to fulfill the good pleasure of the holy man. For one night while he was wakeful, and meditating on the Lord, on a sudden was heard the sound of a lyre of wondrous harmony and sweetest tune. No one was to be seen, but the coming and going of a spirit was evident by the loudness of sound, now here, now there. With his mind uplifted to God, he enjoyed such sweetness from that melodious strain as that he thought him to have exchanged this world for another." (Major Legend 5 n. 11).

Fr. Byron Witzemann, O.F.M.

(To be continued)



MULTITUDE OF SWEETNESS

*"How great is the multitude of Thy sweetness, O Lord,
which has been hidden for them that fear Thee." Ps. 20*

All my thoughts have settled like finches
on my single Love.
I have looked and He was there
Where splendor denched off
The trees of my awakening.

I have come sometimes with the garment
Of incense on my soul;
With the taste of Love
Sweet on my lips
And carrying silence safely
In a splendid canticle.

But more often I have come
Feeling the darkness for a hand
And finding only the deeper dark;
Probing the night for a song
Where quiet was only vested with silence
And thunder antiphonal with thunder.

But remembering that mad sweetness
Once on my lips,
I shall hang my sighs
On the seven stars
And climb to Love—
Sure of the swift delight
At the top of night.

Sister M. Florian, O.S.F.

Our Lady Of Happy Memory

Fr. Regis Marshall, O.F.M.

In building the world famous cathedral of Notre Dame we are told the architect's criterion in advancing this project was not the amount of labor it would entail nor the cost of material to be used nor the expense consumed in this Herculean endeavor. The norm pursued was simply this: would this task be pleasing to the Mother of God? With this motivation herein presented at the close of the centennial year of the Immaculate Conception are some Marian capsules expressed in honor of the fairest and most illustrious guest this world has ever hosted.

To be mindful of one's dignity is truly to possess self-respect. Of the figures there was none more mindful of their dignity than the Immaculate Virgin. Is she not the admirable Mother who never fails? Does not the mellifluous tongue of St. Bernard call her the Mother of the Word? That Mary kept and treasured all those things in her heart is broadcast by that joyful and veritable source of truth, the Gospel. Finally it is through Mary that we have received the most precious memorial of all, the Eucharistic King, raised aloft daily for men and women, ever-present for men to love, and sacrificially offered for the safety of mankind. This is the same solicitous Mother who came to aid us of our dignity in her most heralded visitation at Lourdes. She is commissioned to add yet another salutary invocation to her illustrious roll as found in the Litany of Loretto it would be fittingly: O Lady of Happy Memory pray for us who have recourse to her. Pray for us who at times are so self-conscious that our Heavenly Father's face has been blurred, our ultimate goal obscured.

In the last Gospel of the Mass we are frequently reminded of the danger of inhospitality. Christ came unto His own and His own received Him not. Mary too has appeared and visited her own. Each of us is a child. Must we be rebuked for having received her not? Have we not seen all too soon the awesome dignity of her who is not only our guest but even a solicitous Mother?

We are plainly are thrilled with a holy excitement in the knowledge that God has gifts for them that have not as yet been unwrapped. "Eye has not seen nor ear heard the things that God has prepared for those who love Him". The gifts that we have received should occasion in us acts of gratitude and appreciation. Occupying the focal spot

In the show case of God's beneficence is the priceless gift of our Mary. Since our Lady has deigned to visit us we can now gauge the dignity that is ours. It is an especial love that prompts her visit should be an especial act of gratitude and appreciation that we render in return. This is most fruitfully fulfilled in being obedient to her requests.

Psychiatrists occasionally administer shock treatments in order to make their patients forget. In His own way God, the Divine Physician, also administers such treatments but in order to make creatures remember. Time and again His own people strayed and wandered from Him. Unmindful and forgetful that He was the God of Abraham and Isaac they made bold their attempts to worship the golden calf, the pagan god, Moloch. They simply became undignified. We who live in the Christian era have also cast incense before the graven images and idols of our own making. We have fashioned altars from the cobbles of our petty and selfish desires. Yet, strange to say, God does not send us shock treatments to remind us to our dignity. Instead, almost as a reward, our Father sends us a beautiful memento, a reminder from Heaven, a Mother who never forgets, our Lady of Happy Memory, Mary of the Memorare.

We are annually reminded on Ash Wednesday of a grim and reality death. "Remember man thou art dust". In her visitations she came to remind us not so much of death as of life. Her thrice yearly Angelus is a constant memento of our dignity. The Word was made Flesh and dwelt amongst us. He continues to live in our midst. He remains with us as an ever-present companion to our joys and ills. It is through our Life, our Sweetness and our Hope that we have received the Truth and the Life. Our faith in God and our hope in His Mercy make our life something worth living.

Centuries ago King David trumpeted these sentiments, "Why do the Gentiles rage, why are the nations troubled, why do the people think in vain and empty things?". Current headlines echo these same distorted notes. As in the days of yore so today, when man ceases to go about His Father's business, the business of God, he must needs turn to the world. Man cannot live in a vacuum. His desires must terminate in some object. By diverting his gaze from God man envelops himself with the lethal atmosphere of selfishness or worldliness. Again it is Mary who has come to decontaminate this deadly atmosphere. It is she who innoculates our memory with the awareness that we have not been about our Father's business. She ran to us in 1830. To Sister Catherine Laboure Mary spoke her terse piece. Men still continue to rage. She wept for us at LaSalette begging us to return to God.

Nations still preferred to court trouble. She prayed for us and wept for us at Massabielle and at Fatima. Vain and empty thinking was still the preoccupation of the day. In all of her appearances Mary's one common message was, "Pray and do penance". Now no one prays unless he remembers that he is a man. No one does penance unless he is mindful that a good God has been offended. It is prayer and penance above all else that draws out the dignity in man. If the doctor's diagnosis on mankind has been a spiritual amnesia then Mary has been the nurse who has repeatedly hurried to our side with her health restoring medications. Would that all of us were willing and obedient to her and "fly unto her, we poor banished children of Eve".

Christ once said, "If you did it to these the least of my brethren who did it unto me". What must be said if we direct our response to Mary, the Queen of Angels and Men? By being conscious and receptive to the most gracious creature ever to visit earth we give honor to Mary. We become her eighth joy. The disposition that we need is not that provided by a doctor or psychiatrist but a good examination of conscience. This therapeutic treatment, so efficacious in value, will enable us to note that Mary the Cause of our Joy takes the bitterness out of life; that she who is our Hope will instill in us that virtue of home-sickness for Heaven and thus bring out the dignity resident in each of us. For what matters if man has lofted tons of matter skyward if he hasn't learned from Mary to lift up his heart to God? What matters if man's primal boast is in having split the atom if at the same time he is heedless of the rent Hearts of Jesus of Mary? Finally, what matters if we are closing in on time and space if we have strayed from the Marian path that leads straightforward to the Heavenly throne? For it is Mary who makes of life a Divine romance. It is nature's "solitary boast" that makes patent the dignity in every soul. If it is true to say that only God can make a tree, how much more true is it to say that only God could have given us such a Mother, His Mother, the woman who never forgets.

The Portuguese lovingly call Mary by the odd name of Gobba, the hunchback. This name is very appropriate in that Mary is constantly over and leaning from Heaven ready and willing to help her children. If only in our response we would imitate this Marian humility. It is the genuine virtue which, as Cardinal Newman says, has so many counterfeits. As the foundations of all the other virtues it was most fully practised by our Blessed Mother while on earth. Humility is nothing other than knowing who God is and what we are and thus restoring our dignity. Our dignity becomes more pronounced in that it is possible for the truly humble man not to see between God and

man the perfect model of humility, the humble Virgin Mary.

This beautiful virtue, which is nourished by practise and hand in hand with a poverty of spirit, is not a disguised larva which refuses to attempt great things. In Mary it was not a self-demnation by which one burns at the slightest hurt. Nor was it false humility immortalized by Charles Dickens in the person of Uriah Heep, a cringing, handrubbing, "umble" man. True humility makes God in our thinking come first, last, and always. Marian humility makes us persistently aware of the dignity with which we are clothed.

No creature was ever honored as was Mary. The more she honored the more she humbled herself. God so smiled on the humble of St. Teresa of Avila that He told her, "If I had not already created the world, I would have created it for thee". What then must be of Mary who from all eternity was the predestined to be the Mother of God; who was exempt from the stain of sin, immeasurably filled with grace; endowed with a rare mind perfect body, choice beauty, and imagination and an upright will?

Man is never so dignified as when practising humility. Himself was so common amongst men that Judas had to point out with a betraying kiss of death. Yet it was during Christ's hour of humiliation that a voice from Heaven was heard to say, "This is my beloved Son in Whom I am well pleased."

So often God uses the lowly things to manifest His glory. the stinking body of Lazarus became an instrument in proclaiming the Divinity of Christ. What a far more beautiful instrument He has in the humble Virgin who possessed an immaculate soul and incorrupt body. It is the darkest night that reveals most distinctly the Heavenly lights. So too the Marian style of humility makes of us all satellites, guiding stars, living apparitions to our fellow man.

In a country where we sing, "Sweet land of liberty" and one who is dedicated to her Immaculate Conception, true liberty is taught by our patroness, that is, freedom from sin. So imbued should we be with this Marian patriotism that in our tomb could deservedly be carved "Give me liberty or give me death". Preferring death to sin we can announce our declaration of independence from evil and our dependence on God. Where there is this kind of liberty there must of necessity be captive the beautiful virtue of Marian humility. With such disposition we will be mindful of our dignity. This will be our response to the most gracious guest this world has ever hosted. God hurry the day when man in perfect pitch and harmony sincerely sing, "You are all beautiful, O Mary, and the stain of sin is not in thee. You are the honor, you are the joy, the glory of our people."

In Memoriam



Very Reverend Thomas Plassmann, O.F.M.

With deep sorrow the Editorial Board of the THE CORD announces the death of Very Reverend Thomas Plassmann, O.F.M., S.T.D., Ph.D. At 10:45 A. M., Friday, February 13, cancer ended the earthly life of a Friar well known to our readers, either because they had the privilege of attending his lectures, or because they have read his charming articles in our periodical and his books published by the Institute or somewhere else.

Born in Avenwedde, Germany, on March 19, 1879, Father Thomas came to the United States as a boy of High School age, and at nineteen he joined the Franciscan Order (Holy Name Province, New York). After his ordination to the priesthood, with a B.A. of Quincy College, Illinois, he was sent on for higher studies in Washington, Rome, Louvain, and the Holy Land. He returned with an S.T.D. and a Ph.D. and joined the staff of what was at that time Saint Bonaventure College and Seminary. He was president of the institution from 1920 to 1949, during which period he also served as guardian, definitor, and provincial secretary, and was appointed visitor general to Canada, Germany, and Ireland. From 1949 to 1952 he filled the office of minister provincial for Holy Name Province, and since 1952 was rector of the new Christ the King Seminary, serving at the same time as guardian from 1952 to 1958. In 1954 he was appointed visitor general to Mexico.

Father Thomas founded *The Franciscan Education Conference* in 1919, serving as president until 1946, and *Franciscan Studies*, which he was editor for many years. In 1941, with the able assistance of the late Father Philotheus Boehner, Father Thomas

made of *Franciscan Studies*—which originally was intended to publish *Reports* of the annual meeting of the *Conference*—a scientific quarterly with its December issue reproducing the report of the *Conference*. In 1945 *Franciscan Studies* ceased to publish the *Reports* but remained under the sponsorship of the *Educational Conference*. Ever since the *Reports* are edited separately. Thus both *Franciscan Studies* and the *Annual Reports* can be traced back to the initiative of Father Thomas.

In 1940 Fathers Mathias Faust, Thomas Plassmann, and others Boehner originated what since 1942 has been known as the *Franciscan Institute*. In addition, Father Thomas served as president or officer of such learned societies as The National Catholic Education Association, The Catholic Biblical Association, The Catholic Historical Association and The Association of Colleges and Universities of New York State.

In October 1958 the Superiors of Holy Name Province decided that the Liberal Arts building now under construction on the campus would be called Thomas Plassmann Hall. Brick and mortar may honor a great man, but a man's real greatness is written down in God's book of life and in the heart and will and intellect of all the thousands who somehow were and are better because they were under the influence of such a great man.

R. I. P.

†

CHRIST*

Fr. Frederick McKeever, O.F.M.

In the preceding conferences we discussed the Scotistic concept of God: The Blessed Trinity, the Divine Essence, and the relationship between the Persons among themselves and with relation to the Divine Essence. Subsequently we studied in general the Divine plan for the works *ad extra*. This paper treats at greater length of the place of Christ in the Divine plan. In the middle ages this problem was discussed by all the great Scholastics in their Commentaries on the Sentences of Peter Lombard. Usually the question was formulated in this manner: Would the Son of God have become incarnate if Adam had not sinned? Or, What was the reason for the Incarnation? So our topic will concern itself with the question of the Absolute Primacy and Predestination of Christ.

I. The Order of Predestinations

All the predestinations, inasmuch as they are divine acts are identical with the divine nature and as eternal as God Himself. In this sense there is and there can be only one divine decree concerning the world. But the order of the world itself would not exist if God had not conceived of it and willed it. We are authorized, therefore, to inquire into the order of divine intentions and to express that order in terms of chronological and spatial analogies, indispensable to our intelligence.

So as not to go astray, let us first of all recall a few principles of methodology.

1. The order of the universe is not the result of conditions, or of occasions, but of causal subordination. We shall, therefore, abstain from attributing to God conditional decrees, incompatible with the divine Wisdom and Omnipotence.

The following article is a collection of notions on the Primacy and Predestination of Christ. The author never intended it for publication since so much of it has been selected from here and there for informative purposes at a private seminar in Theology. Most of this material may be found in whole or in part in the works of the late Jean F. Bonnefoy, O.F.M., Fr. Marianus Mueller, O.F.M., and a number of other theologians. It is printed in this spiritual magazine for the purpose of spiritual edification, not as an original composition. Almost all the documentation, quotations, etc., have been omitted.

2. Since in reality God willed everything at once, and since is immutable, we must at all costs avoid attributing to Him amendment or annihilation of an anterior decree. Otherwise, shall let ourselves be caught in the illusion of chronological analogy and feel compelled to admit that God at one and the same time "yes" and "no", and is not essentially immutable.

3. By creating God in some way exteriorized Himself. That is an undeniable fact. It is also true that God never acts without reason. The Vatican Council (1870), referring to and completing a constitution of the Lateran Council (1225), declared that God created through His own goodness, "bonitate sua," "not to increase His happiness nor to acquire a greater beatitude, but to manifest His perfect through the qualities He imparted to creatures."

Now as the order of intention and that of final causality are of the various beings which compose the universe will appear in thought of God in decreasing hierarchial order. At the very summit we find the Word Incarnate. Christ is God and, as such, "He is seated at the right hand of God" . . . "that in all things He may hold primacy." How is that to be understood?"

II. The Predestination of Christ. His Primacy

By the universal and absolute Primacy of Christ, we mean that Christ was predestined by God absolutely and primarily for His glory, then as the universal scope of all creation, and as universal Exemplar of all creatures and as universal Mediator of Angels and man, in order of nature, grace and glory from the very beginning, that Christ is the universal Head of the entire Church; in fact even all inanimate creation is united in and through Him. Again, Christ was decreed as Redeemer after the fall of Adam but primarily for His own glory and only secondarily for the redemption of man. Thus Christ holds the first place in all things (Col. 1: 18); and in Him are all things summarized and brought to a head.

Does this Scotistic concept of the predestination and primacy of Christ correspond to reality? There are various opinions on the topic and we have selected three major explanations for this paper: 1) Thomas, Bonaventure; 2) Scotus; 3) Bonnefoy.

1. The first opinion championed by St. Thomas and St. Bonaventure and for that matter the greater number of the Scholastic writers is this: "If man had not sinned, the Word would not have become Incarnate." The nerve center of this theory rests on this point: God's first idea of the world did not include the Incarnation; His grace was going to be given gratuitously to the Angels and to man without

any consideration of the merits on the part of the Incarnate Word. Since the latter had not entered into the Father's plans; the one obstacle to the realization of this first plan was the sin of Adam; when this disrupted God's plan, then the Incarnation Redemption as the means of replenishing the source of grace was decided upon; once decided, Christ's eminent dignity entailed for Him from His Father, the place of honor in the plan of creation, Christ and with Christ His Mother Mary became the King of the entire creation, King of the Angels and of Man. The Thomistics declare that sin was the occasion of this grandiose plan of God.

To support their theory the Thomistics call upon all the texts of Scripture which have to do with Christ, the Redeemer and Savior. In the Old Testament there is an abundance of texts concerned with the Promised One, the Messiah, the Redeemer, the Innocent Victim led to the slaughter. There is also the text of Genesis, wherein is predicted the coming of one to crush the head of the serpent. St. John in his First Epistle "And you know that he appeared to take our sins away and sin is not in him."

When it comes to Tradition the Thomists employ a number of texts from the Fathers. Clement, Ignatius, Justin, Irenaeus, Tertullian from the early days of the Church write in that vein. E.g. Cyril of Alexandria, "If we had not sinned the Word of God would not have been made like unto us." In reality, the point of dispute was not too prominent a problem until the time of Albert the Great and Alexander of Hales.

Again in spite the impressive array of texts from the Fathers which seem to support this first theory we must keep in mind that the Fathers and Doctors of the Church in early times were expressing the actual order and plan of God *de facto*.

The Seraphic Doctor has expounded his idea on the motive of the Incarnation only once, namely in Sent. III, d. I, a. 1, q. 2. The Solution he adopted and defended there, he considered as final. There is not the slightest sign in any of his other works that he ever changed his mind.

Yet, St. Bonaventure knew that the theologians of Paris and Oxford, and in particular the Franciscan Masters of Paris, were very much divided on the subject.

As regards the question of the primary reason of the Incarnation the Franciscan Masters who preceded St. Bonaventure at the University of Paris fall into two opposing groups. The first one, headed by Alexander of Hales, held that the Incarnation was decreed from all eternity previously to and independently from the fall and redemption.

The way in which the authors of that group formulate the question is ambiguous. They all ask, not whether God was presently guided by some other reason than the Redemption in deciding the Incarnation but: "Would the Incarnation still have been appropriate and useful if Adam had not sinned?"

The other group, of which Eudes Rigaul is the most remarkable exponent, is strongly convinced that the Incarnation has been decreed solely and exclusively in view of the Redemption and the restoration of fallen mankind. In opposition to the former opinion, these authors replace its ambiguous status quaestionis by a clearer one: "Would the Incarnation have taken place, if man had not fallen into sin?" Nevertheless they too maintained the whole question on the hypothetical plane.

In keeping with their respective status quaestionis, each group appeals to arguments of a different kind, the former to reasons of fitness and utility, the latter to the positive teaching of revelation and tradition.

The authors of the first group provide an imposing number of arguments, but of a poor quality, as they tend to prove that God could have decreed the Incarnation, had he wanted to, for other reasons than redemption. All in all they quote two texts of the Fathers: one which they ascribe to St. Augustine and another to St. Beranrd. Their arguments of reason are more varied and can be reduced to five:

1st: Only an unconditional Incarnation fits the highest perfection of the divine nature and Persons; of nature, because only so God appears as *summe diffusivus sui*; of persons, because only in this way it will be clear that, as one divine nature exists in different persons, so one person can substantify different natures.

2nd. The unconditional Incarnation is required by the perfect harmony and beauty of the universe. Indeed the unity and the order which connects all beings will forever remain incomplete, unless it be crowned by the union of the divinity with the human nature, which, on account of both its spiritual and material aspects, is the connecting link between God, angels, and physical world.

3rd. The unconditional Incarnation is implied by the significance of matrimony as it was instituted by the creator before Adam's fall, for according to the common teaching of the school, matrimony signifies essentially the union between Christ and the Church.

4th. It is also implied by the common theory of the mystical body. Sin or no sin, mankind would always constitute a mystical body. This however supposes a head which at the same time must

succeed the created nature of man and be conform to it.

5th: The eternal and immutable predestination of Christ, being immutable, cannot depend upon a contingent fact like Adam's sin.

The other group of arguments in favor of their thesis. They state in a general way (a) that the contrary opinion has no foothold whatsoever in the tradition, and (b) that their own opinion is more conformable with piety. But they don't take the trouble of developing those ideas.

Compared with the doctrine of his predecessors, St. Bonaventure's expose of the question shows striking improvements in every respect.

The question is built on the usual type and comprises (1) a preliminary part, which reports the arguments pro and contra that were actually alleged in the controversy. The Editors of Quaracchi call them respectively *fundamenta* and *opposita*. It should be noticed that the *fundamenta* do not necessarily coincide with St. Bonaventure's own reasons, neither do they always receive his unconditional approval; (2) the determination *magistralis*, (authors own view) is invariably introduced by the word *Respondeo*, and discloses Bonaventure's personal views on the matter. This is done in a systematic and didactic manner varying with the nature and importance of the case. In the present question, it starts with a carefully composed and considerably developed expose of the opposing opinions and their respective grounds: only after that, it gives Bonaventure's own solution and reason; the methodical refutation of all the *opposita* summed up in the preliminary part.

Already by his more systematic and better balanced construction of the question, Bonaventure out does all his predecessors. But his superiority appears with special evidence from an examination of its contents. Indeed the Seraphic Doctor has greatly improved on:

1) *The formulation of the question.* Instead of using the hypothetical form: "Would Incarnation be fitting", or, "Would it have taken place, if Adam had not sinned", he resolutely puts the whole problem on the actual real plane by asking: "What has been the main reason why God has presently decreed the Incarnation?" Bonaventure's formula takes in account the good points of both status quaestionis of his predecessors. With Alexander of Hales he admits that there are many reasons which show the appropriateness of an unconditional decree of the Incarnation; but with Eudes Rigaul he limits the problem to the reason upon which really and presently the Incarnation depends: *meretur quae fuerit incarnationis ratio praecipua.*

2) *The enumeration of the fundamenta and opposita.* Bonaventure reports first the arguments in favor of the opinion that he himself

adopts and which assigns the Redemption as primary reason to the Incarnation. But whereas his predecessors like Eudes Rigaud content themselves with a vague and general justification of that view, the Seraphic Doctor sums up no less than four elaborate fundaments which comprises two texts of St. Paul, one of the Glossa, two of Augustine, and two arguments of reason. The latter proceeds from the considerations that, in the first place, the Incarnation was called for, not by man's special dignity, but only by his extreme need and indigency which springs from sin, and that, secondly, it only deserves its name of greatest benefit if it can claim the greatest gratitude and supposition which implies the liberation of a fallen man kind. Except the last one, which is mentioned in Eudes Rigaud, none of the arguments is to be found in any of the Franciscan Masters before Bonaventure. This proves how greatly he was concerned with gathering all information available, and what care he took in composing the question.

The nine *opposita*, too, exceed in number and quality all that the earlier Franciscan School had brought forward in favor of the unconditional decree of the Incarnation. Indeed, with the exception of the insignificant quotation from St. Bernard, Bonaventure reproduces all the previous arguments, some in an identical, others in a slightly varied form, but he also provides two new arguments, namely No. 4 and 6. The first argues from the fact that even without the fall, the acquisition of the infinite good is as desirable and necessary for the innocent mankind as the liberation of sin is for one that has fallen. The other points out that in the supposition that the redemption commands the Incarnation, mankind takes advantage of the malice of sin. It should be noticed that St. Bonaventure gives more consideration to the *opposita* than to the fundaments and that he proposes them with more care and persuasiveness than any of his predecessors. No theologian before him has made a fairer and more loyal effort towards a better understanding of the controversial problem and none disposed of a richer information.

3) *The personal exposition of the opposing opinions.* Not yet satisfied with the summing up of all the arguments pro and contra, St. Bonaventure describes in the first part of his *respondeo* the two opposing opinions in his way, as he himself conceives of them.

His view is a model of clarity, concision, and fairness. A first group of theologians, he says, distinguishes between the Incarnation as such or in substance and the Incarnation in the passible flesh. The latter was decreed for the sake of Redemption, but the former was intended by God independently from Adam's fall. Bonaventure himself

draws up a justification of this view, partly taken from the current theology, partly made up from personal ideas.

But other theologians are of a different opinion. Although they grant that the Incarnation would be a marvelous benefit of the divine goodness regardless of Adam's fall, still they hold that the main reason why God has actually decreed the Incarnation was the liberation of sin, so that without Adam's fall there would not have been a God-man. In view of the solution he is going to propose, Bonaventure contents himself by indicating the general reason that supports his opinion. To his mind it is the excess of divine benignity to which must correspond the side of man the opposite excess of malice and sin.

The extreme fairness with which St. Bonaventure expounds the two opinions and especially the one he is going to discard in his solution, has but few examples in the history of Scholasticism.

4) *The solution of the question.* In the second part of his *Respondeo*, St. Bonaventure discloses his proper thought, "Which of the two suppositions is the true one?" he asks. And he answers: "He only knows who condescended to the Incarnation." Both opinions are catholic and proposed by catholics; both also stimulate to devotion although from different angles; which then should be preferred? That too, he thinks, is a difficult matter to decide.

Nevertheless, if the first opinion seems (*videur*) to tally better with the judgment of reason, the second evidently (*ut apparet*) concurs better with the piety of faith. Indeed (a) it is more in keeping with the statements of Holy Scripture and the Fathers, like St. Augustine, St. Bernard, the Glossa who assign only one reason to the Incarnation, namely Redemption. (b) it pays a greater tribute to God, because it does not, like the other opinion, include Christ within the border lines of the perfection of the universe, but puts Him above all perfection of nature, grace, and glory. (c) it sheds more lustre on the mystery by assigning to it the highest conceivable reason which consists in the appeasement of God's wrath and the restoration of all things on earth and on heaven. (d) it kindles more our devotion; for an incarnation intended to wipe out our sins appeals more to our hearts than an incarnation decreed to finish the inchoate works of creation.

For these reasons, St. Bonaventure subscribes to the seemingly subtle solution which assigns to the Incarnation as its main reason, the Redemption. But he insists that many other reasons, independent from Adam's fall, may be alleged in support of the Incarnation, but only in subordination to Redemption. In formulating his own

thought with such firmness and at the same time with such moderation Bonaventure has certainly contributed to the dissociation of the question of faith from that of free theological thinking. In this respect too he surpasses by far those of his predecessors of the Franciscan School, who, like Eudes Rigaud, felt inclined to treat the opposite opinion as a mere novelty without defenders in the past and without chances for the future.

(To be continued)

†

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
of 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.

St. Francis Prophesied (III)

Fr. Byron Witzemann, O.F.M.

(Continued)

30. Francis' acceptance and marriage to Lady Poverty is fore-

seen:

first, in old Tobias counseling the younger Tobias: "Fear not my son, we lead indeed a poor life, but we shall have many good things, if we fear God and depart from all sin, and do that which is good." (Tobias 4: 23);

second, in King Booz, who "took Ruth, and married her and went to her, and the Lord gave her to conceive, and bear a son." (Ruth 4: 13);

third, in King Assuerus, who took lowly Esther as his bride and "gave a great banquet for all his princes and servants, for the marriage and wedding of Esther. (Esther 2: 18).

Fulfillment

"Immediately the people thought that he wanted to marry. They asked him: 'Francis, are you going to get married?' Francis' only reply was: 'I will marry a nobler and fairer bride than you've ever seen. She will outshine all others in beauty and excel them all in wisdom.' And such was the case. The spotless Bride of God is the holy way of life which he embraced. The hidden treasure is the kingdom of heaven which he so earnestly sought. It was only right then that Francis should first love the life of the Gospel before he became a minister of the Gospel in faith and truth." (Celano 1, 7).

"While on earth our holy father considered the wealth of men as a temptation and aspired for poverty with his whole heart since he had no ambitions for higher things. And because he considered poverty the special friend of the Son of God he strove with a constant love to please her, who up to now had been rejected by the whole world. Moved with love of her beauty, he not only left his father and mother, but sold all things in order to hold her closely as his wife and so he lived as one spirit. For this reason Francis embraced her chastely without ceasing for a moment to be her husband.

"Francis used to tell his sons that she was the way to perfection, the pledge and token of eternal riches. Never was there anyone so poor of gold as was Francis for poverty. Nor was there ever anyone

more careful in guarding a treasure than was Francis in guarding gospel pearl." (Celano II: 55).

31. Francis gave his followers the name of Minors, which stressed humility. Francis, himself gave the example for humility, for he humbled before all. His humility can be likened to:

first, that of David's who sang: "I am feeble, I am grievously bruised, I groan because of the murmuring of my heart." (Psalm 37: 38-39)

second, that of Achab, of whom it is written: "Have you seen Achab humbled himself before me? Therefore, because he has humbled himself before me, I will not bring the evil in his days . . ." (III Kings 21: 29).

Fulfillment

"Humility, the guardian and glory of all virtues, abounded in the man of God. In his own estimation, he was not a sinner, whereas in very truth he was the mirror and bright reflection of all saintliness. In humility he strove to build himself up, as a wise master-builder laying the foundation that he had learned from Christ. He would say that for this end the Son of God had come down from the heights, and from His Father's bosom, to our small earth, namely, that both by example and precept our Lord and Master might teach humility. Wherefore Francis, as a disciple of Christ, strove ever to make himself of no esteem in his own and other men's eyes, mindful of that saying of the greatest Teacher, 'That which is highly esteemed among men is abomination in the sight of God.' This he was wont to say, 'A man's worth is what he is in the sight of God and no more.' According, he deemed it a fool's part to be uplifted by the applause of the world, but he rejoiced in harsh scoldings and was saddened by praise." (Major Legend 6: 1).

32. Flowing immediately out of the virtues of humility is Francis' longing to be despised and condemned by others. Abraham and David are used as figures of Francis:

first, "And Abraham answered: 'Because I have once began, I will speak to my Lord, although I am dust and ashes.'" (Genesis 18: 27)

second, David spoke: "But I am a worm and not a man, the reproach of men and the outcast of the people." (Psalm 21: 7);

and again: "And King David went in and sat before the Lord and he prayed: 'Who am I, O Lord God, and what is my house that you have brought me thus far?' " (II Kings 7: 18).

Fulfillment

"Now that he might make himself contemned of others, he spared not his shame, but in preaching before the whole folk he laid bare

his failings. It happened once that, while weighed down by sickness, he had some little relaxed the strictness of his abstinence, with the intent of regaining his health. But when that he had recovered his bodily strength, this true despiser of self was inspired to rebuke his own flesh. 'It is not fitting,' he said, 'that the folk should believe me to observe abstinence while that I, on the contrary, do refresh my body in secret.' Accordingly, he arose, kindled with the spirit of holy humility, and calling the folk together in an open space of the city of Assisi, he, together with many friars that he had brought with him, made a solemn entrance into the Cathedral Church, and then with a rope tied around his neck, and naked save for his breeches, bade them drag him in the sight of all up to the stone where criminals were wont to be set up for punishment. Mounting it although he was suffering from quartan fever and weakness, and the season was bitterly cold, he preached with much power of spirit, and, while all gave ear, declared that he ought not to be honored as a spiritual man, but that rather he ought to be despised for all as a fleshly glutton." (Major Legend 6: 2).

33. Samuel, David, Isaias, Jeremias and many others are well known for their prophecies. Because of Francis' own foretellings, he is also given that name, as we have seen and shall still see.

34. Francis' respect and reverence for the individual man merited for him the ability to see into the secret recesses of men's hearts. This gift was also given to men before Francis:

first, to Jacob, who knew Laban's heart: "I left you unawares, because I was afraid you would take your daughters from me by violence." (Genesis 31: 31);

second, to Eliseus, who was in spirit with Giezi when Giezi went to Naaman's chariot to swindle precious gifts out of him: "Was not I present in spirit with you when the man turned from his chariot to meet you? . . ." (IV Kings 5: 26);

third, to Peter, who understood the heart of Simon the Magician, who tried to purchase with money the power of Confirmation: "But Peter said to him, 'Thy money go to destruction with thee, because thou hast thought that the gift of God could be purchased with money. Thou has no part or lot in this matter; for thy heart is not right before God.'" (Acts 8: 20, 21).

Fulfillment

To prove that Francis knew the secrets of one's heart, even strangers, we will use the following example, which, among many others, has often been seen and about which there can be no doubt.

"A certain friar, named Richard, was piously led by a good will to attain and possess the holiness of St. Francis. By birth he was noble, but by character he was nobler. He also was a lover of God and a despiser of self yet, he was afraid that Francis would love him because of his secret desire and he would therefore not let himself be privileged to be loved by Francis. This friar was such a fearful man that he thought a person would be worthy of special favors from God, if St. Francis dearly loved him. But if St. Francis acted with displeasure and unkindness toward anyone, that person would meet, so he thought, the anger of the Celestial Judge. Richard meditated on this again and again, but he never would tell anyone what he was thinking about.

"But one day, while St. Francis was praying in his cell, a friar, bothered by his usual thought, came to the friary. The man of God knew immediately of his presence and what he was thinking. And calling him Francis said, 'My son, let no temptation befall you, nor any thought provoke you, because you are very dear to me. And I want you to know that you are worthy of the love and friendship of all those especially dear to me. So come to me with confidence whenever you wish and speak to me, because we are friends.'

"After this friar Richard admired Francis more than ever before. He became very devoted to him. And from then on, as he increased the friendship of our Holy Father, he also grew more trusting in the mercy of God." (Celano I: 49, 50).

35. Another event in the life of Blessed Francis which is prophesied in the Old Testament, is the wonder which occurred when Francis was once preaching at a seashore. It is prophesied:

first, in Moses, who, while standing on the seashore, worked a wonder which shows forth the glory of God: "And when Moses had stretched forth his hand over the sea, the Lord drove the water back by a strong and burning wind, blowing all night; and turned the sea into dry land, and the water was divided." (Exodus 14: 21-22).

second, in the crossing of Josue and the Israelites: "And as soon as those who bore the Ark of the Covenant had come to the Jordan and their feet touched the waters . . . the waters that were flowing down from above stood in one place, and rising up in a big heap on a mountain, were seen afar—from the city of Adom all the way to that place of Sarthan—but those that flowed down, ran into the wilderness (Dead Sea) . . ." (Josue 3: 15, 16).

Fulfillment

On another time, when the servant of God was preaching on the seashore of Gaeta, crowds gathered about him out of devotion,

no one might touch him; whereupon the servant of Christ, shrinking from such homage of the folk, leapt alone into a little boat that was lying by the beach. And the boat, as though impelled by a reasoning power from within, without any rowing put out to some distance from land, while all beheld it and marvelled. But when the boat was withdrawn some little distance into deep water, it stayed motionless among the waves, while the holy men preached to the waiting crowds upon the shore. When the discourse was ended, and the miracle perceived, and his blessing given, the throng gave place, in order that they might no more disturb him, and the little boat, in its own guidance put in again to land." (Major Legend 12: 6).

36. Because Francis regarded all created things as values in themselves, they were subject to him—even the devils. This gift of God is compared to that of:

first, the angel Raphael, who repulsed the evil spirit for Tobias and his wife: "Tobias, remembering the angel's words, took out of his bag part of the liver, and laid it upon the burning coals. Then the angel Raphael took the devil, and bound him in the desert of upper Egypt." (Tobias 8: 2, 3);

second, King David, who overtook the Jebusites: "And the king and all the men that were with him went to Jerusalem to the Jebusites, the inhabitants of the land. And they said to David: 'You shall not come in here, unless you take away the blind, and lame', meaning: David shall not come in here. However David took the fortress of Zion—and it is called the City of David." (II Kings 5: 6, 7);

third, Simon, who: "being moved did not destroy them, yet he cast them out of the city and cleansed the houses in which there were idols . . ." (I Machabees 13: 47).

Fulfillment

"It happened once that he came to Arezzo at a time when the whole city was shaken by a civil war that threatened its speedy ruin. When he was lodging in the outskirts of the city, he beheld the demons rising above it, and inflaming the angry citizens to mutual slaughter. So that he might put to flight those powers of the air that were stirring up the strife, he sent forward as his herald Brother Silvester, a man of dovelike simplicity, saying, "Go out before the city gate, and on the part of God Almighty, command the demons in the power of the Lord to depart with all speed.' The Brother, in his true obedience, and to perform his Father's request, and, coming before the presence of the Lord with thanksgiving, began to cry with a loud voice before the city gate, 'On the part of God Almighty, and at the

bidding of His servant Francis, depart far from hence, all ye demons. At once the city was restored to a state of peace, and all the citizens peacefully and quietly began to fashion new their civil laws. When the raging arrogance of the demons had been driven out, that which held the city as it were in a state of siege, the wisdom of the people, namely, the humility of Francis, came to its aid, and restored peace and saved the city. For by the merit of the difficult virtue of humble obedience, he obtained so powerful an authority over those rebellious and insolent spirits as that he could restrain their fierce arrogance and put to flight their lawless molestation." (Major Legend 6: 9)

37. Francis perfectly embraced the yoke of obedience to God, and because of this, creatures obeyed Francis. Thus one day, when wine was changed into water for him. This is foreseen:

first, in Moses, who changed the bitter water of Mara, into sweet water: "And he cried to the Lord, and he showed him a sign, which when he threw into the waters, they became sweet . . ." (Exodus 15: 25);

second, by Eliseus, who threw salt into the water and made it healthful: "Then he went to the spring of water and threw salt into it and said 'Thus says the Lord: I have made these waters healthful, and from now on there shall be no more death or barrenness in them.'" (IV Kings 2: 21).

Fulfillment

"Once water was changed into wine for him when he was sick near the friary of St. Urban. When he tasted it he became better so quickly that everyone believed it to be a miracle—whereas it was." (Celano I: 61).

38. Francis realized that if Christ did penance, how much more should he macerate his flesh. His zeal for penance is foreshadowed

first, by the most rigorous Elias: ". . . he wore a hairshirt and a girdle of leather about his waist." (IV Kings 1: 8);

second, in Manasses, who did great penance: "And when he was in distress, he prayed to the Lord his God; and did much penance in the sight of the God of his fathers." (II Paralipomena 33: 12);

third, through John the Baptist, who ". . . was clothed in camel hair, with a leathern girdle about his loins, and he ate locusts and wild honey." (Mark 1: 6).

Fulfillment

"Christ's zealous knight never took it easy on his body, but let it fall into all kinds of ill-treatment, as if it did not belong

him. If anyone were to enumerate the sufferings that Francis endured, they would outnumber the sufferings which the saints must endure as mentioned by the Apostle Paul. (cf Hebrew III: 35-38). In fact, the first friars performed every kind of mortification with such severity that it was almost considered a sin to enjoy any comfort except the consolation of the Holy Ghost . . . If they had not relaxed the rigors of such mortifications at the loving admonition of their tender father, they would have seriously harmed their health." (Celano II: 21).

39. Francis would advise nothing unless he himself had done it. Much of his preaching was done not by words, but through the example of his life. He made himself like:

first, David, to whom all Israel turned: "And now, my lord, O King, the eyes of all Israel are upon you, to tell them who shall sit on the throne after you, my lord the King." (III Kings 1: 20);

second, the great priest, Simon, the son of Onias: "He shown in his days as the morning star in the midst of a cloud, and as the moon at the full." (Ecclesiasticus 50: 6);

third, examples given on the mountain: "Look and make them according to the pattern which is shown you on the mountain." (Exodus 25: 40).

Fulfillment

"One Easter day the friars at the friary of Greccio decked out the table more lavishly than usual with a white table-cloth and glass dishes. When Francis came down from his cell to the table for dinner, he saw that the table was elevated and gaudily set. He was not happy over the table arrangement and quietly left the room. And going out he put on the hat of a poor man who happened to be there and then went outside, carrying a staff in his hand. Outside by the door he waited until the friars started eating because they did not wait for him if he did not come when the bell rang. When they had started eating, this truly poor man cried out at the door, 'For the love of God give alms to this poor sick traveller.' The friars said, 'Good man, for the love of God Whom you have invoked, come in.' The poor man immediately entered and stood before them as they were eating. Can you imagine the surprise that this traveller caused the friars who were there? When he asked for a dish, they gave it to him. When sitting alone on the ground he put the dish before him saying, 'Now I am sitting like a Friar Minor.' Then he said to the friars, 'We have a greater obligation of following Christ's poor way of life than do other religious. I saw a table all decked out and ornamented, and

that it was not the table of poor men who beg from door to door. The way in which Francis acted proves that he was just. Who was alone as a stranger in Jerusalem on Easter Sunday? He, too, made the hearts of the disciples burn, while weeping." (Celano II: 61).

St. Francis taught his friars not to worry about material things for God would take care of them. Thus it can be seen that he fed his brethren on different occasions from little food. He fed 1000 friars at a General Chapter. Eliseus typifies Francis in this. And a certain man came from Baalsalisa, bringing to the prophet bread of the first fruits, twenty loaves of barley, and corn from his sack. And Eliseus said: 'Give to the people that they may eat.' But his servant answered him: 'How shall I set this before a great multitude?' He said again: 'Give them to the people, that they may eat; for thus says the Lord: "They shall eat and have some left over." And he set it before them. And they ate. And there was some left over according to the word of the Lord.' (IV Kings 4: 42-44).

Now as time went by, and the friars became numerous, a shepherd began to call them together to General Chapter in the place of Saint Mary of the Little Portion, so that, God dividing the inheritance by line in the land of poverty, he might test his portion of obedience. Here, although there were few necessities of life, a company of more than 5,000 friars came together at one time, and, the divine mercy succoring them, together with a sufficiency of food, and bodily health together with wisdom of spirit abounded." (Major Legend 4: 10).

When the Israelites were in the desert and longed for drink, Moses struck a rock and water flowed forth. Foreseen in this is the act of Francis, who after praying, struck a rock and abundance of water gushed forth:

"Behold, I will stand before you there upon the rock; and you shall strike the rock, and water shall flow out of it that the people may drink . . ." (Exodus 17: 6);

And, "And Moses lifted up his hand and struck the rock with his rod, and water came forth in great abundance, so that the people and cattle drank." (Numbers 20: 11).

Fulfillment

Since St. Francis wanted to go to a certain friary in order to be free for contemplation. Being very weak, he borrowed a donkey from a poor man to ride on. It was summer time, and the peasant followed Francis up the mountain he became very tired.

The hill was long and difficult. Before they reached the friary the peasant fell over, exhausted by excessive heat. He earnestly called out to Francis and begged him to take pity on him, saying that he would die unless he drank some water. Francis, who always pitied those in distress, immediately dismounted and falling on his knees raised his arms to heaven and did not stop his prayer until he thought that it was heard. Then Francis said to the peasant, 'Hurry, here you will find water to drink flowing from a rock, which Christ in His mercy has now given to you.'

"O wonderful condescension of God, that so readily answers His servant's request. The peasant drank water from the rock by the power of Francis' prayer and took a drink from the hardest stone. Never before has water flowed there; nor, as diligent search has proven, was it ever found there again." (Celano II: 46).

42. Another trait of St. Francis which is prophesied is his condescension or considerateness for his brothers, for example, how he ate with the friar who could not fast, or how he ate grapes with a sick friar. So also, did:

first, that man who received a Levite of Ephraim by making a feast for him: ". . . and when they came into the city they sat in the street of the city for no man took them into his house to lodge. And behold an old man was returning from his work in the field . . . And he lifted up his eyes and saw the man sitting in the street with his baggage . . . And the old man said: 'Peace be to you; I will furnish all things that are necessary' . . . and he brought him into his house . . . He entertained them with a feast." (Judges 18: 15-21);

second, Raguel to Tobias: "When after they had spoken, Raguel commanded a sheep to be killed, and a feast to be prepared . . ." (Tobias 7: 9).

Fulfillment

"But although he sought with all his might to lead the friars to the austere life, yet the utmost rigor of severity pleased him not—such rigor as has no seat of compassion, nor is flavored with the salt of discretion. Thus, on a certain night, when one of the friars by reason of his excessive abstinence was so tormented by hunger that he could take no repose, the kindly shepherd, perceiving the danger that threatened his sheep, called the Brother, set bread before him, and, that he might remove any cause for his confusion of face, began first to eat himself, then gently bade him partake. The Brother, laying aside his shamefastness, took the food, rejoicing

exceedingly that, through the wise kindness of his shepherd, he both escaped that bodily peril, and had received no small example of edification." (Major Legend 5: 7).

"On one occasion Francis took a sick friar into the vineyard because he knew this friar wanted to eat some grapes. And as he lay down under a vine Francis began to eat first in order to encourage the other to do likewise." (Celano II: 176).

43. Joseph in the Old Testament is referred to, when one speaks of how St. Francis avoided women:

"She caught him by the hem of his garment saying: 'Lie with me.' But he leaving the garment in her hand fled and went out of the house." (Genesis 39: 12).

Fulfillment

"Francis commanded absolute avoidance of that poisonous habit, namely familiarity with women which leads even holy men astray. He feared lest the weak spirit be quickly broken and that the strong spirit become weak. He would say that it is as easy for a person to be except the most proven, to escape this contagion by conversing with them, as it is 'to walk in the fire and not burn one's feet' (Proverbs 6: 28). In order to speak by actions, Francis showed himself an exemplar of all virtue. Women were so bothersome to him that he would think her to be not so much a warning or an example, but an object of dread or of fear . . . But to those women who were wholly intent on living a holy life, Francis would speak in words but few words." (Celano II: 112).

44. It may be said that the working power of miracles lies in faith. Without faith, miracles are not accomplished. Thus it may be said that the miracle-working power of Francis laid in his unsurmountable faith in God. The light of faith and God shone on him. This can be foreseen:

first, in the wonder of Moses: "And Moses stretched forth his hand toward heaven, and there came thick darkness in all the land of Egypt for three days. No man saw his neighbor, nor did any move from the place where they were; but where ever the children of Israel dwelt there was light." (Exodus 10: 22, 23);

second, in the miraculous pillar of cloud and pillar of fire in the desert: "And the Lord went before them by day in a pillar of cloud to show them the way, and by night in a pillar of fire that they might be guided on their journey at all times." (Exodus 13: 21).

Fulfillment

"On another time, while the man of God, with a Brother companion, was making his way to preach between Lombardy and

of Treviso, and was nigh to Po, the shadowy darkness of night overtook them. And since their way was beset, by many and great dangers by reason of the darkness, the river, and the marches, his companion said to the holy man, 'Pray, Father, that we be delivered from this instant peril.' To whom the man of God made answer with great confidence, 'God is able, if it be His sweet will, to put to flight the thick darkness, and to grant us the blessing of light.' Scarcely had he ended his speech when behold: such a great light began to shine around them with heavenly radiance that while for others it was dark night, they could see in the clear light not their road only, but many things round about. By the leading of this light they were guided in body and consoled in spirit, until they arrived safely, singing divine hymns and lauds, at their place of lodging that was a great distance." (Major Legend 5: 12).

45. Friar Masseo, half in jest, said to St. Francis: "Why does all the world follow after you, and why does every man desire to see you and to hear you and to obey you?" The people loved and deeply revered Francis, as people of all sects do today. This is foreseen in Samuel:

first, "And Samuel grew up and the Lord was with him and none of his words were unfulfilled. And all of Israel from Dan to Beersabee knew that Samuel was a faithful prophet of the Lord." (I Kings 3: 19, 20);

second, "And Samuel said to all Israel: 'Behold I have harkened to your voice in all that you have said to me, and have made a king over you. Testify against me before the Lord and before his anointed, whether I have taken anyone's ox, or ass; if I have wronged any man; if I have oppressed anyone; if I have taken a bribe from any man. So, I will despise it this day, and will make restitution to you.' But they said: 'You have not wronged us, nor oppressed us, nor have taken anything from any man.'" (I Kings 12: 1, 3, 4).

Fulfillment

"For, enkindled by the fervor of his preaching, many men joined themselves by new rules of penitence, after the pattern received from the man of God, and that same servant of Christ ordained that the manner of living should be called the Order of the Brethren in penitence. Of a truth, even as the way of penitence is known to be open to all who strive after heaven, so it is noted of how much in the sight of God was this Order, embracing clerks and laymen, monks and married folks of either sex, by the many miracles wrought among its members. And there were maidens converted to lifelong

virginity, among whom like a snowy spring blossom, breathed fragrance and shone like a star exceeding bright . . . Now many were not enkindled with devotion, but also kindled by yearning after perfection of Christ, and, despising all the vanity of worldly things, followed in the footsteps of Francis; and these, increasing by additions, speedily reached to the ends of the earth." (Major I: 4: 6, 7).

46. Francis loathed money. He even placed it, lower than dung. St. Peter is used as a fore-light of Francis:

"But Peter said, 'Silver and gold I have none; but what I have, that I give thee. In the name of Jesus Christ of Nazareth, rise up and walk.'" (Acts 3: 6).

Fulfillment

"Francis, the special friend of God, despised all worldly things, but he had a special hatred for money. Even from the very beginning of his conversion he had a special contempt for it. He always admonished his followers saying that they must flee from money, for it were the devil himself. This was the motto he gave them: 'Money be loved no more than dung.'

"One day a certain layman entered the church of St. Mary of the Portiuncula in order to pray, and he put some money near the cross as an offering. After he had gone, one of the friars picked up the money and threw it on the window sill. When the Saint saw this and the friar realized what he had done, he ran to Francis begging pardon, and falling on the ground he was willing to receive even blows. Francis rebuked him and scolded him very severely for touching the money. Then he commanded the friar to pick up the money from the window sill with his mouth and put it on a pile of donkey manure that was off the property. The friar gladly obeyed this command and everyone who heard about it was filled with wonder. And from that day on everyone began to despise even more money, which they had previously treated as dung. And by daily examples the friars were ever encouraged to detest money." (Celano II: 65).

47. Not only did the people deeply reverence Francis and in turn love them, but even the irrational world, for the animals loved him and were subject to him, as they were to Adam, the first of all creation before the fall.

48. When St. Francis saw or heard of good example, he was filled with joy and praised the Lord, but when wickedness and bad example came to his knowledge, he was greatly grieved. He was the same:

"After the things had been done, the chiefs came to me and said: 'The people of Israel and the priests and the Levites have not separated themselves from the people of the lands with their sinfulness. For they have taken some of their daughters to be wives for themselves and for their sons and they have mingled the sacred race with the people of the lands. And the hand of the officials and magistrates have been the foremost in the transgression.' When I heard this, I rent my garments and my coat, and pulled out hair from my head and my beard; and I sat down and mourned." (I Esdras 10: 1-3).

Fulfillment

"Francis used to say that the Friars Minor were sent by God now to give examples of light to those who were wrapped up in the darkness of sin. He often said that he was filled with the sweetest perfumes and anointed with precious ointment when he heard of the wonderful deeds of the holy friars in distant parts of the world." (Celano II: 155).

"Any one who dishonored the Order by wicked works or examples, also incurred the terrible sentence of Francis' curse.

"One day Francis was told what the Bishop of Fondi had said to two friars. These friars, by way of showing great self-contempt had allowed their beards to grow very long. The bishop censured them, saying, 'Beware lest the beauty of the Order be blackened by such presumptuous innovations.' Upon hearing this Francis wept and rising up he stretched his hands to heaven and broke forth into a prayer or rather into a curse. 'O Lord Jesus Christ, Who didst choose the twelve Apostles, and though from this manner one fell, the rest stayed with Thee and preached the Holy Gospel, being filled with one spirit, Thou, O Lord, in this last hour, remember Thy mercy of old which Thou has planted in the Order of Friars Minor to support Thy Faith and that through it the mystery of Thy Gospel might be fulfilled. Who, then, shall make satisfaction for them before Thee, if they do not give good example to all men—for which purpose they have been sent—but give bad example? By Thee, Most Holy Father, and by the whole celestial court, and by me, the poorest of all, I curse those who by their bad example spoil and destroy that which Thou didst build up and dost not ceased to build up by thy friars of this Order.'" (Celano II: 156).

49. Francis especially revered the angels and saints through fasting before their feasts. This act of fasting is prefigured: first, in Judith, who, ". . . wore haircloth about her waist and

fasted all the days of her life except the Sabbath, and the new and feasts of the house of Israel." (Judith 8: 6);

second, by Esther, who "sent word: 'Go, gather all the Jews you can find in Susan; and pray for me. Neither eat nor drink three days, and 3 nights; and I with my maids will also fast do. And then I will go to the king, although it is against the law being called; and I will expose myself to death and to death' (Esther 4: 16).

Fulfillment

"Francis especially venerated and loved the angels who are with us in battle and who walk with us in the midst of the shadow of death. He used to say that they were to be revered everywhere as compatriots and were to be invoked as protectors. He taught that we must not let them see anything which would offend them. Nor should we pray to do before them what we would not do in the presence of men because the Psalms were chanted in choir in the presence of angels, he wanted everyone to say their office in choir and to be there as it should be.

"He often said that St. Michael should be honored even more because it is his task to present the souls to God. In honor of St. Michael Francis very devoutly observed a forty day fast between the feast of the Assumption and St. Michael's feast. He used to say: 'Everyone should make some special offering of praise or a gift to God in honor of so great a prince.'

"Words can not describe Francis' love for the Mother of God because it was she who brought it about that the Lord of Men became our Brother. To her he offered special praises, prayers, and acts of love, the number and quality of which the human tongue cannot express. But what we like most is that as he was dying, he made her the Advocate of the Order and placed his sons under her wings so that she might ever cherish and protect them." (Celano II: 187, 198)

50. "Greater love than this no one has, that one lay down his life for his friends." (John 15: 13). St. Francis, the most perfect follower of Christ's teachings, longed to do this very thing. Many times he attempted to offer his blood to Christ by starting missions to the infidels. This event is seen:

(To be continued)

*Francis the Role and Concept of Begging in both Rules**

Fr. Roy Corrigan, O.F.M.

St. Francis holds a unique place in history as one who desired that all men among his followers. This stand was taken for reasons which are neither social, political nor economic, but spiritual. The record is full of individuals who had to beg in order to eke out an existence and to relieve the pangs of penury, but in this case there is a longing which is contrary to the common motives.

Directing our attention, for a moment, toward the great saint of Assisi and endeavouring to look with an objective eye at his begging we find the following. Divested of spiritual motives it appears quite fardelal since socially and economically he had no reason to be an alms seeker. His trip to Rome and the exchange of his clothes with the beggar, the incident of him seeking table scraps before he took his place at the Cardinal's palace and the imposition of begging upon his brethren are foolhardy unless there is a reasonable explanation. Add to this the fact that both he and his brethren, many of whom had given up fame and fortune to join him, possessed ample talents and abilities to support themselves in their new state of life as religious.

Pointless this was in the light of the economic circumstances Francis was in—that is if we abstract from his motives. As main motive he tells us that begging enables him and the rest of his brethren to follow in the footsteps of Christ with a little more ease.

The Poverello adopts this ascetical way to imitate Christ with three arguments in mind. The first of which is this. That Christ merited the right to beg. In the first Rule when speaking of alms seeking he says: "... alms is an inheritance and right which is due to the poor, which Our Lord Jesus Christ purchased for us . . ."

Here we have an indication of Saint Francis' Christo-Centric reading and much deliberation the original plan of supporting each page with a phalanx of footnotes and the end of the paper with a bulging bibliography has been rejected. We are restricting ourselves, in order to avoid the almost infinite number of connections with the subject matter, to Fr. Paschal Robinson's little work on the Life and Writings of St. Francis and to Howell's work on II Celano.

spirituality. The highest motive for him is Christ. And here every picture of St. Francis one's vision is led quickly on; our soul's eye is soon focused on Christ as surely as the body follows the pondered design in the painting of a master. For Christ's actions are proof positive, nothing else need be. However he does give us some additional information which explains his argument: "... remember that our Lord Jesus Christ, poor, and a stranger, and lived on alms, He Himself and the Virgin and His disciples ..."

Here we will note what he says to his followers about begging. He is no doubt, making a reference to the time when he was driven out of the temple at Nazareth. From that time on he had no permanent place in which to reside. We can very probably say that the Blessed Virgin was also a victim of the hatred which his neighbors fostered to the point that they drove her Son from his native town.

As to the Disciples and Apostles begging, it might be mentioned that Francis' History is its own witness for the heated and drawn out discussions on the type of poverty required by Christ and the Apostles. Obviously the acquiring of the related in the Palm Sunday Gospel, the use of the upper room, plucking the ears of wheat on the Sabbath are strong indications that begging would not be foreign to the mode of life that Christians were living. On the other hand the purse which Jesus took care of might militate against the fact that Christ and His first Disciples were numbered among the inhabitants of beggary. Aside from the controversy, the silence of the Pharisees may be an argument. If Jesus and the Apostles had any fixed form of income resulting from an occupation, they most certainly would have used it against Him and them. It is not hard to reason that they have accused Him of performing miracles and working cures for His own aggrandizement or for the increase of their business. Pharisees, however, are silent on this point.

Be it as it may, Saint Francis tells us that Christ Himself gave the right. A model was given, a pattern set, a path cleared through the thicket, spiritual channels charted, a sure way was planned, an irrevocable law passed, yes, all these were done for the poor Christ begged.

Although this right to petition alms was merited by the Son of mankind for the poor and destitute, it is intimately intertwined with the poverty which St. Francis strove for—the poverty of Christ the poor Christ. This is more in line with the 2nd argument used

by St. Francis to justify his begging; it gives the asker of necessities an opportunity to practice the virtue of humility.

It goes with our fallen nature that, when not tempered by humility, material, intellectual and spiritual progress are often the biggest obstacles to our union with God. Tracts upon tracts have been written on the value of the virtue of humility and the important part it plays in ascetical advancement. In contrast to these learned and profound treatises St. Francis left us few writings. This is not all he bequeathed to us; he left the impression of his example which no doubt will ever surpass his writings in the weight of their conviction and influence.

Here again Francis is the lens through which a sharper image of Christ is presented to our souls. The brilliance, permanence and other fine qualities to be developed Francis leaves to us. These are required through the practice of his virtue which will make us more Christlike.

At this point we will note what the Seraphic Saint says to the brothers regarding Christ's humility and its connection with begging. In the First Rule we read:

Let all the brothers strive to follow the humility and poverty of Our Lord Jesus Christ, and let them remember that we ought to have nothing else in the whole world, except as the apostle says: "Having food and wherewith to be covered, with these we are content." I Tim. 6: 8. And they ought to rejoice when they converse with mean and despised persons, with the poor and the weak, with the infirm and lepers, and with those who beg in the streets. And when it may be necessary, let them go for alms. And let them not be ashamed thereof, but rather remember that our Lord Jesus Christ, the Son of the Living and Omnipotent God, set His face "as a hard rock," Is. 50, 7, and was not ashamed, and was poor, and a stranger, and lived on alms . . . and when men may treat them with contempt, and refuse to give them an alms, let them give thanks for this to God, because for these shames they shall receive great honor before the tribunal of our Lord Jesus Christ. And let them know that the injuries shall not be imputed to those that suffer them, but to those who offer them.

In the Second Rule Saint Francis elaborates on begging as follows:

The brothers shall appropriate nothing to themselves, neither a house nor place nor anything. And as pilgrims and strangers in this world, serving the Lord in poverty and humility, let them go confidently in quest of alms, nor ought they

to be ashamed, because the Lord made Himself poor for us in this world. This, my dearest brothers, is the height of the most sublime poverty which has made you heirs and kings of the kingdom of heaven; poor in goods, but exalted in virtue. Let that be your portion, for it leads to the land of the living, cleaving to it unreservedly, my best beloved brothers, for the Name of our Lord Jesus Christ, never desire to possess anything else under heaven.

Although there are several excellent sections relating to St. Francis' humility, his poverty and his alms questing in II Celano, we have the following brief passage from section 71:

The holy father made use of alms gathered from door to door much more willingly than of such as had been offered. He declared that to be ashamed of begging was hostile to salvation but affirmed that the shame in begging which does not draw back the foot was holy. He praised the blush rising in a modest forehead, but not the begging confounded by fear.

This strain of poverty and humility runs throughout the warp and woof of St. Francis' life. It all adds up to or can be reduced to: "... poor in goods, but exalted in virtue, ..." and "... Christ the Son of the Living and Omnipotent God, ... was not ashamed to be poor ..."

With such an affirmation of the great spiritual values garnered from the practice of begging and the extent to which the saint of Assisi himself used it, we might easily be led to assume it would take on impractical proportions. Especially when all brethren followed his example. As we have noted St. Francis and his saint and saints are, in truth, the most practical of people. To safeguard the possibility of useless questing for alms or getting superfluous, he restricted the friars to seek for necessities only. Moreover he further limited by the condition that begging was to be resorted to only if the reward for their energies was not given. Although his life did not always exhibit a strict adherence to this norm, the present institutions interpreting the Rule apply it for contemporary times. Number 325 says:

Suitable labor, both corporal and spiritual, especially the work of the sacred ministry, should be considered the ordinary mode of providing the things necessary for the Friars' nourishment, clothing and other needs, so that the Friars may humbly receive the things necessary for the body from their pay for labor. When, however, the price of labor is not given them, or if it does not suffice for the different necessities, as true sons of the Patriarch of the Poor let them have recourse to the table of the Lord, begging alms from door to door.

Many and touching pictures have been sketched by the biographers of Francis in an effort to depict the repulsiveness and the acute pain begging excited in his sensitive soul. One recent work has sketched the pathetic scene of St. Francis meeting his mother on a begging round.

If begging from one's neighbor during economic straits carries with it a keen and embarrassing sense of shame; how much more for the Son of Peter Bernardone? How much greater for the Son of the Eternal Father? This is the argument of Francis—being poor we will have to beg at times, and these opportunities will give us the chance to become more Christlike in a very real and personal manner. In a manner, which under ordinary conditions, is calculated to unite us quicker and closer to Christ than if we read all the books on the virtue of Humility.

St. Francis even sees in begging which does not result in an alms given, but rather a rebuke and a contemptable reception, an opportunity to thank God. In such cases the friars are to unite themselves with Christ who was despised by His own people and was not ashamed.

"... For all that men leave in this world shall perish, but for the charity and alms-deeds they have done they will receive a reward from God." This passage from the First Rule and the subsequent one from the seventy-first section of II Celano bring into high relief Francis' thoughts on the benefits begging holds for the givers:

... for at this latest hour the Lesser Brethren have been lent to the world in order that the elect may fulfill in them that which shall bring them this commendation from the Judge: 'That which ye have done to one of My Lesser Brethren ye have done to Me'...

Again we are brought to imitate Christ in that the poor, the sick and the possessed occasioned for Him a situation in which He could dispense His Divine riches. In another sense, those bestowing alms may unite themselves not only to God the Son but also to God the Father, God the Father, who created all that we have and are, is honored in the act of almsgiving.

The many virtues of Charity, detachment, unselfishness and wholehearted love of Christ in the person of the poor find a ready way for cultivation in almsgiving. The ascetical and spiritual values which a work of mercy are enumerated in any of the writings on the subject, but St. Francis re-echoing the teachings of the Gospel, would step further. He considers the Order of Friars Minor and their use of begging an occasion of benediction for those who are in remote and seemingly indifferent avenues of a social agency. It is

a position to give. This office of charity is not to be dismissed that to come into one's own home—to one's very doorstep, yes, the beggar of the friars in time of need is to affect one's own dinner table.

It is no wonder then, why St. Francis refers to the table of the benefactor as the Table of the Lord, since what is on it is from his hand, what is begged is begged in God's name and what is given is given in God's name. By this act the giver is drawn to God in a concrete manner. Indeed, it may hurt the giver materially, and psychologically, but there is no comparison between the earthly loss and the immense spiritual gain.

In conclusion we may say that although St. Francis wanted his order to grow in spirit and number, he, in contradistinction to any other type of social organization, which naturally seeks security, sought security for his band of followers in a supernatural way. While in order to attain to a higher spiritual perfection for themselves and to be almsgivers by a quick vivid and real way of imitating Christ, it is why St. Francis holds a unique place in history as one who stands out among almsmen among his followers.

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Book Reviews

THE LITTLE FLOWERS OF SAINT FRANCIS

A modern English translation from the Latin and the Italian with introduction, biographical sketches, by Raphael Brown. New York Hanover House, 1958. Hardcover, 357 pages.

The Little Poor Man of Assisi has influenced his followers while still on this earth, and his personal effect became even stronger in the coming centuries after his death. With his deep spirituality and his always merry inside view at the world he observed in every man and every un-ideal creature the hand of God creating according to His divine likeness. So, it is very understandable that his spiritual sons, the Franciscan friars tried to imitate the master by their personal poverty and willingness to help the failing. The doings and sayings of Saint Francis were jotted down early, and out of these notes there came about the immortal work of Brother Ugolino di Monte Santa Maria, in Latin. The first, XIV century Italian translation of the narratives was called the *Fioretti*, meaning little flowers.

It is Mr. Raphael Brown the well known Franciscan tertiary scholar to whom one should thank for the new, modern English version of this classic of the times of Dante, which is a prescribed book in Italian schools today, and which has been translated into several different tongues already. The most important part of the book consists of direct and indirect relations of St. Francis with God. How God spoke to the Saint through Brother Clare, how God revealed to St. Clare and Brother Silvester that St. Francis should preach and pray. While St. Francis was talking about God with his companions, he appeared among them. And how a young friar fainted when he saw St. Francis talking with Christ.

The translator divided this work into six parts. Besides the Considerations on the Holy Stigmata, the Life of Brother

Juniper, the Life and Sayings of Brother Giles, in part six he included twenty new chapters from which nineteen have never appeared in English before.

Although this opus was prepared according to Latin and Italian sources its story is so vivid and easy moving as if it would originally be written in English. The carefully composed introduction and short biographical sketches add to its value. There is another thing speaking for the book: neither its external form nor its inside build-up remind the reader of any dry religious meditation for condescending godly souls. It is not a dull book. On the contrary, its content is humanly warm and touching. So, there is hope that even less religious minded people or non-Catholics will take and read it. For such a tremendous success both the translator and the publisher deserve recognition. Z. K.

THE CHOSE CATHERINE

Life story of Catherine Daemen, founder of the Franciscan Order of Nuns, on the 100th anniversary of her death, by Sister Mary Paul, O.S.F. New York Pageant Press, 1959.

This work, written by noble simplicity, deep feeling and sufficient preparedness, sets over 180 pages, a fitting memory to the simple peasant woman who, following a Divine call founded an order for nuns to follow Franciscan ideals. The life of this young woman was disturbed by wars fought over Europe 130 years ago. She learned to know suffering and misery but she also became the defender of the deserted and comforter of the wounded. She tried to understand everybody. Sister Mary Paul makes us acquainted with the family life of Catherine Daemen. We sympathize with her feelings and grieve at her sorrows. That environment is characterized by sincerity and humility. From the latter it follows that when the growing institution demanded cultural and educational powers beyond her simple

Book Reviews

background, in later years to come, she yielded her rank of Superior to a younger but more qualified Sister. The purpose of this book may be reflected in the letter of the Mother General of the Order from Rome: "Its appearance is timely in this our day when society and individuals are torn by doubt and perplexity, by fear and anxiety. May the quiet reading of these pages bring conviction and security, courage and peace through the realization of the fatherly Providence of God . . ."

The book was published by the Pagan Press with its customary concern.

Z. K.

PEQUENA GUIA — A booklet, published by Jude Senieur, O.F.M., Cap., to assist priests to hear confessions in Spanish. San Juan, P. R.

This booklet comprises the short form of confession in Spanish with the names of the more possible sins, and at the end follows a short Spanish-English vocabulary. Father Jude has also prepared a 30 minute tape recording to make the quick Spanish pronunciation more understandable. The father would like to bring this booklet to the attention of as many friars and priests as possible, for, if it helps only a few priests in their work to

preserve the faith among the speaking people it should have its purpose. Suggestions for additions welcomed by the author.

APOSTOLATE TO ASSIST NON-CATHOLICS

By the Markham Prayer Card Apostolate, Cincinnati, Ohio. The object of the apostolate is to help people of all religions to pray regularly and well. The booklet was promoted by an apostolate during WW II, when a young man wounded in combat asked the apostolate to pray with him. There are many people who do not care about religion all their life, but suddenly feel the need of spiritual consolation. For these people, the Archbishop of Cincinnati, McNicholas, started this apostolate in 1931. Msgr. Markham, Professor of Theology at the Norwood Seminary, Ohio, who knew well that for the death only two things are necessary, prayer and act of contrition, promoted and developed this program. The apostolate publishes and distributes the daily prayer cards at the annual rate of 1,000,000.

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MONTHLY CONFERENCE

CHRIST

Fr. Frederick McKeever, O.F.M.

(Second Part)

2. The second approach to this question is that of John Duns Scotus. His approach to the problem is quite different from his predecessors.

Scotus proceeds in this way: God, the divine essence, is the ultimate foundation of all love and as such He presents Himself as the highest value and as totally lovable. Right order demands that God be the final goal of all love and that his first intention of love must be directed toward Himself and His own Essence. Every perfect, generous and unselfish love desires co-lovers. Perfect love seeks co-lovers in order that the beloved may be loved the more by being loved by many, and that the co-lovers may also participate in the bliss of that love. Since God's love for Himself, that is for His Essence, is most perfect, He neither can nor will remain entirely alone. Accordingly, in the Son and the Holy Ghost, the Father associates Himself with infinite and consequently perfect co-lovers. In His plurality of persons, the Triune of God first loves Himself, that is, His Divine Essence, but He wills to draw into His love persons outside Himself. In the second place He desires the elect. In the second place, as Scotus puts it, "He wills the elect . . . and that is it were reflexively, by wishing others to love with Him the same object . . . Therefore, He first loves Himself, and secondly He wills to have co-lovers." It is out of love that God directly desires Himself as the goal of all things; and that He desires other things who in turn shall join Him in loving. Herein lies the final ration of all predestination. At the very beginning of all things that proceed from the holy Trinity, at the beginning of all predestination, we find love which desires to give gratuitously and endlessly. "Thou art boundlessly good and with overflowing generosity thou communicatest the rays of thy goodness." Thus Scotus praises God. It is because of His love that God created all things. "God created the universe because of Himself, whence God, Loving Himself, made it Himself."

Here again we emphasize that the point that God creates everything

in the motive of purest liberality, and that overflowing from His gifts has its ultimate foundation in the riches of the divine. It is fitting for God to give great rewards as He pleases for it is to act according to his state."

Being most perfect Divine love seeks to attain the object of its destination in the most orderly and rational manner, because divine will and love always follow the most reasonable course possible. Whatever God causes outside Himself He causes in the most orderly manner out of the greatest love." This principle of order corresponds to the demands of the intellect runs as follows: "Every one who rationally wills first the end, and second that which attains immediately to the end, and third, those things which are more remotely ordered to the attaining of the end." The goal of the divine operation within and without the Trinity is the glorification of the divine essence through love. Now the greater the creature's contribution to this end the more perfect its glorification through love the closer it is to this goal and is therefore, preferred by God and predestined to it in that precise degree and order. But the greater and the higher the value of the creature—which of course depends again on the will of God—the more it contributes to the end and the greater precedence it enjoys in the plan predestined of all creatures, because it is without doubt the highest and the most perfect creature. As God the highest adoration, honor, and love. God wills for the greater or lesser proximity of a thing to the final end. This principle of proximity determines divine volition and predestination—showing itself precisely in the supernatural order. God desires most graciously to give Himself to creatures. Hence, as befits this desire, He will give men the means to possess Him most immediately. It is through glory that we possess Him most immediately. It is through glory that we possess God immediately. Consequently, God wills for all creatures—given for Christ—glory first, and then that grace corresponding to glory by which grace the creature possesses and recognizes God immediately: "After God wills Himself to someone . . . He will give that person the act of glory by which he immediately attains to God, and thus thirdly, the grace disposing to glory." From this it is evident that the predestination of Christ as well as that of other creatures was already determined even before Adam's fall and was not modified by the Fall. Scotus establishes this position in accordance with his view of love, by maintaining that no one should draw profit from the fall of another and have reason to rejoice over the fall of another. "We can therefore say, writes Scotus, that prior to all knowledge of sin, and punishment. God preordained the nature of

and angels, so that no one was preordained solely with reference to the foreseen fall of another.

True to his position that emphasizes the greatest possible independence of the freely-giving divine love, Scotus also makes the acknowledgment of God concerning contingent things and events dependent not on the state of the creature but on the decrees of God's will. He considers it possible that the divine intellect knows the determinations of the divine will ("*intellectus divinus videt determinationem finae*") and from this draws knowledge of contingent things.

In the Doctrine of Scotus all the purposes of divine willing and predestinations are arranged in sequence according to their greater or lesser proximity to the final end of love which is founded in his very essence. In his activity of love and knowledge, therefore, God is not determined by external objects in any way. Furthermore, this predestination-volition of God is a single act; and consequently there is in God but one single act of knowledge and love in which He knows and loves all things. The object of this act is the divine essence itself. Scotus writes "we have but one single act to consider in all the varying degrees of predestination. The content of this act is an incomparable love of all things." The inequality of this love is not to be taken as absolute, but to be taken as holding only under the aspect of the manner in which it reaches out to the various beloved objects. God loves all things in differing degrees, each just as it is the more or less immediately directed to the end. Hence, with respect to the act of love as it reaches out to different objects, God is said to love things not equally, for his love is not referred in the same manner to all objects. The final ratio of degrees of divine love for creatures lies in this, that God desires a hierarchically graduated order in creation, and therefore, imparts a corresponding degree of grace and glory to each. He whom God wishes to take a higher position is endowed with a greater grace and hence also with a greater love, than he who is to take a lower position. "God wishes to endow those whom, as it were, He has chosen as His familiars with glory that corresponds to the varying gradations they will have according to their will in the celestial realm. He wishes to give them the grace which prepares them and renders them worthy to take their various positions in His household.

It does not satisfy the love of our God to have plurality of loving persons in the Trinity; in his overflowing goodness he wishes to draw still other things to the bliss of His love. Therein lies the motive of creation; He wishes to have other co-lovers.

Since God is infinite, He wishes to give Himself at least one outside the deity; to make that creature the highest work of creation and to grant that being a place at the very peak of all creation most perfectly loving being. "God wills himself to be loved by someone else outside Himself. This creature, first in the order of creation and therefore predestined before all is Christ: "God Himself, and after Himself immediately, in so far as it is of Himself, the soul of Christ. Therefore, first after willing it intrinsically, He wills this grace to Christ.

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

Christ, therefore, is the model of mankind; He is the fulfillment of the purpose of creation and consequently the "primum volitum omnia creata volita." And is so far as He, as the Summum Opus, is the highest co-loving being with respect to God, there rests in Him in like measure the Trinity's loving gaze of incomparable plenitude. "Christ was most dear and beloved by the entire Trinity because God gave Him grace without measure."

But God's beneficent love was not yet exhausted "Vult habere condiligentes." It will have yet other co-lovers. God does not want Christ to exist alone. Rather, it is His will that God should have a retinue of created beings so that He may make his rational followers, in himself and through himself, partakers of the privilege of His grace; and that He might pour out on them the ineffable treasures of His Heart and might have them as His members, and those treasures.

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

When Scotus, as faithful disciple and spiritual imitator of the Seraphic Father sounds the praises of Christ the King, he follows

the principle "In praising Christ I would rather over-abound than be lacking in the praises that may be due Him". A similar principle guides him when praising the queen of Heaven; to assert of Mary that which contributes more to her honor is the more certain course provided that it does not contradict the authority of the Church and of Scripture. "Hence he acclaims Mary as the one creature pre-redeemed by Christ and as such the immaculately conceived Mother of God. Her title to primacy springs from her election to the divine motherhood.

In the Scotistic concept of the universe therefore Mary ranks above Adam and Eve and receives her place at the side of Christ by reason of her dignity as His Mother. Christ and Mary are the prototypes according to which Adam and Eve and all mankind are modelled. They are the two most perfect co-loving beings.

The beneficent goodness of God demanded still more: vult alios habere condiligentes. Therefore, God decreed the creation of angels and men, and this again out of love and for the purpose of love. "Whatever God causes outside of Himself, He causes out of the greatest love.

God created angels and men. He gave them being and goodness, that with Him they might love the divine Essence and be happy in that love. He created them so that no one is exactly like another in every respect. Every man and every angel is individually different. Thus creatures present God's own fullness of being and goodness in the most visible and glorious manner. God chose to create angels and men in the greatest variety of degrees in rank and excellence so that they might give an exalted testimony to the inexhaustible fullness of the divine art.

In substance it concerns the primary motive of the Incarnation. Negatively stated, it rejects redemption as the fundamental reason for Christ's coming. The glory of the redeemed souls cannot compare with the glory of Christ's human nature. Hence their restoration to grace and glory cannot have been the primary reason why Christ's soul was created, assumed by the Word, supernaturalized by grace and glorified with the beatific vision from the first moment it existed. Positively stated, it proclaims that humanly speaking God first intended Christ as King and center of the universe. Only secondarily, so to speak, did God conceive Christ as redeemer of fallen man.

3. Opinion of Fr. Jean-Francois Bonnefoy, O.F.M. Since God is the sovereign God, it was fitting that He communicate Himself fully and in sovereign degree. This He decided to do through the Incarnation. He would bring into existence a creature which would, as it were, be grafted onto the divinity by its hypostatic union to the

Person of the Word.

We affirm that, according to our human way of thinking, Christ was willed first; and we base our statement on Pauline and Sapiential texts which proclaim Him "The first-born of every creature," on the beginning of His (God's) ways; and on the axiom of right reason: "The best effect is willed first."

In virtue of its hypostatic union with the Word, the human Christ would share in the very happiness of God. This happiness would certainly suffice for its eternal felicity. But from another point of view, Christ's human nature would be lacking the properly divine joy of giving itself and of making others happy. Jesus Himself said, "it is more blessed to give than to receive".

We know from Revelation that He did actually adopt this decision. The words of the Creator spoken to Adam in Paradise: "It is not good for man to be alone; let us make him a help like unto himself," in reference, in God's eternal designs, to the Man-God as well as to Adam. The "help like unto Christ" was to be Mary. That she be united unto her Son, God decreed that she would receive from Christ the communication of divine grace which would reside in its fulness in the Word Incarnate.

By decreeing the Incarnation of Christ, did God fully satisfy His divine need of manifesting His liberality? No, not yet. Since Christ was to be God, it was fitting that he also should give as God and that He Himself should grant to Mary the Superior joy of giving to others. To realize this plan, would God be bound to bring yet another creature into existence? Not necessarily. As man, Christ could not give anything to God, but nothing would hinder Him from receiving divine favor. By an admirable exchange (O admirable commercium) and by the divine gesture of infinite thoughtfulness, God then decreed that Mary would give temporal life to Him from within to create the human nature of Christ, but even this creation was subordinated to the consent of the Virgin who was to be His Mother according to the flesh.

It would seem that once God has predestined Christ's Mother, the cycle of predestination could be called closed. Christ and Mary would suffice to assure their mutual happiness, the joy of giving included. It is true that God had no obligation to go further, no more than He was obliged to cause the predestinations of which we have thus far made an analysis. Yet we know from Revelation and experience that He did call other creatures into existence. The reason for these additional decrees must again and always be sought in God's goodness, or more exactly, in the love He bore to the future Christ, the object of His divine complacency.

Considering that the reciprocal self-dedication of the future Christ and of Mary would neither exhaust "the unfathomable riches of Christ," nor the innate goodness of His future Mother, God decided to give existence to other intelligent creatures on whom Christ and Mary could, each in his own way, bestow of their plenitude of love.

Christ would therefore grant both men and angels a share in His divine life through sanctifying grace. Mankind constitute the spiritual family of Christ and His Mother, and the angels would be their servants. Finally, God decreed the creation of the material universe, destined to be the throne and footstool of His Son.

Everything that we have thus far treated—the Incarnation, the predestination of Mary, of angels and of men—is included in the divine plan. Yet this plan contains further elements: The Redemption and "the mystery of iniquity"; the trial of the angels, the fall of our first parents and the sins of man. All this was either willed positively by God or permitted and foreseen by Him. The theologian's task consists in trying to understand God's design, and to discover the reason for it.

A brief analysis of the concept of "gift" shows us that there can be no gift without a beneficiary. Continuing this thought we find that a gift implies two other conditions:

1. The donor must really be the proprietor of what he intends to give. One cannot make a gift of what belongs to another, not even when one is delegated to transmit or distribute the gift.
2. The recipient of the gift must have no right to it in any way. The salary which an employer gives to an employee belongs to the employer as long as he has not yet paid it. Yet by paying it he cannot be considered as making a gift to his employee. Neither does one designate as a gift the money returned to a lawful proprietor whom one has robbed, or to a man who has lost the sum in question. Such an act would be known as restitution, not as a gift.

In the light of these principles let us now consider the case of Christ.

Had Christ not suffered, He would appear as a "distributor" rather than as a "giver" of graces. The divine bounties would pass through His hands, but He would not have acquired them, even though He would have. It is an honor and a joy to live from the work of one's hands: *Labores manuum tuarum manducabis: beatus eris et benedicent tibi.* How much more so is it to donate what one has himself earned.

It was therefore, highly becoming that Christ earn at the sweat of His brow:

First, Whatever He could merit for Himself; namely His exaltation and the exaltation of His Name, in conformity with the following passage of Holy Scripture; "He humbled Himself, becoming obedient to death, even to death on a cross. Therefore God also has exalted Him and has bestowed upon Him the name that is above every name."

Second. All the graces He would be called upon to distribute to His Mother, to the angels and to men.

The source of His merits would be all His actions, but especially His suffering and His death; for if action is in some way common to the Creator and the creature, suffering and death are possible for the latter only.

Since God willed that His future Christ should attain to the highest degree of love, and since "greater love than this no one has, that he lay down his life for his friends," the Almighty decreed that Christ would merit by His whole life, but especially by His suffering and His death, all the graces He would have to distribute.

Among these graces the very first were those He would grant His Mother, in the natural as well as in the supernatural order, from the first moment of her existence and the Immaculate Conception of the time of her divine Maternity and her glorious assumption. Although sinless, Mary was the first beneficiary of the graces of Calvary.

The good angels also owe to the "blood of the Cross" their perseverance and their confirmation in grace. "For it has pleased God the Father that in Him all His fullness should dwell, and that through Him He should reconcile to Himself all things, whether on the earth or in the heavens, making peace through the blood of His Cross."

We can thus understand why the good angels associate the name of Christ with that of God when they give thanks for their victory. "Now has come the salvation, and the power and the kingdom of God, and the authority of His Christ . . ." Then, speaking of the martyrs, they add: "And they (also, just as we ourselves) overcame him (Satan) through the blood of the Lamb."

The future Christ would know the superior happiness of giving His life for those He loved. But there is another superior way of giving which God reserved to Him. The second condition of a true gift, as we have said, is that the receiver have no right to the gift. One can conceive of various degrees in the rights a person may have in an object, from commutative justice to the different forms of gratitude. One thing, however, is certain: the less the object is due, the more it can be considered a gift. With this principle in mind we can assume that the gift will be all the more generous if the beneficiary, far from possessing any right to it, has been guilty of demerit toward the donor.

In saying this we are not playing with paradoxes. Did not the Master say to His disciples: "For if you love those who love you, what reward shall you have? Do not even the publicans do that? And if you salute your brethren only, what are you doing more than others? Do not even the Gentiles do that?" Pardon of injuries is the full blossom of charity. The very term "pardon", which is derived from the Latin languages expresses this truth. It is composed of derivatives from the Latin word "donum" and the particule par or per, which here, as in similar compounds, denotes plenitude or perfection.

He "who makes Him sun to rise on the good and the evil, and who sends rain on the just and the unjust," did not wish to deny His future Christ this superior form of giving, this joy of a perfect gift, this "pardon" of giving His very life for His enemies. Hence it is that, although He could with His grace have forestalled any lapse in His creatures without interfering with their freedom, He decided, without compelling them to evil or concurring in the least with their sin as such, to permit the fall of our first parents and our personal sins, and to include the entire offspring of Adam, with the exception of Mary, in the original degradation.

This "reason" or explanation of the permission of sin has seemed unworthy of God to certain observers. I have already shown that all the theses which go into this opinion are common doctrine. The permission of evil is a positive act of God, and it would be impious to say that God placed this act without a reason, without a proportional cause. Furthermore, the reason we have just mentioned has been accepted by theologians of every extraction: Irenaeus, Ambrose, Augustine, Gregory of Nyssa, Cyril of Alexandria, Theodotus of Ancyra, Athanasius, Isidore of Seville, Peter Lombard, Bonaventure, Suarez, the Salmanticenses, Molina, Gonet, Lawrence of Brindisi. And among our contemporaries one might mention Garrigou-Lagrange, Deman, Mappi, Carmelus ab Itergoyne, and P. Galtier.

These authors did not invent anything. They can base themselves on St. Paul: "For God has shut up all in unbelief, that He may have mercy upon all." This passage concludes the doctrinal part of the Epistle to the Romans. It arouses the reflections of the Apostle on "the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable His ways! Who has known the mind of the Lord? . . ." It is evident that the humble feels he has come face to face with a mystery.

In a word, we can repeat with the Father, the Doctors, and the authors cited: That in order that Christ might know the superior graces contained in the perfect gift of pardoning, God decreed to permit

sin, and foreseeing the fall of Adam, He decided to include all in His disobedience, with the exception of Mary whose destiny was determined, that He might have mercy upon all.

III. Consequences Of The Primacy

Christ the King—The doctrine of Christ's absolute primacy sheds a bright and penetrating light on many of the doctrines of our religion. It puts Christ the King on the highest throne possible. According to this doctrine Christ has the most universal dominion over all creation possible. It is not surprising, then, that Franciscan theologians and preachers were foremost in the promotion and promulgation of the feast of Christ the King and of devotion to Christ the King. The devotion of Christ the King reaches its climax in the doctrine of Christ's absolute primacy.

Sacred Heart—The devotion to the Sacred Heart, which is so popular today, is a devotion to the Heart of Love, to the Heart that loved us immensely and that loves God with an infinite love. The doctrine of the absolute primacy is based on the fact that God loved us and wished to communicate His goodness to creatures, not in a partial way, but in the most perfect and abundant way possible.

The Eucharist—The Holy Eucharist is a necessary complement to the present divine economy of grace. It is a necessary link in the procession of the Son from the Father through the Incarnation and together with creatures, back again to the Father. It is a necessary link in the complete development of the wonderful organism of the Church and its mysteries. Now according to the adversaries of the absolute primacy, such a wonderful link in the divine mysteries have been lacking since there had been no sin. According to the defenders of the absolute primacy, this wonderful link of the Eucharist would have been present in the state of innocence a fortiori.

The Scotistic Doctrine on the primacy of Christ sheds a slightly different light on the Holy Sacrifice of the Mass. The notion of sacrifice is wont to be looked at as something propitiatory, and the Holy Sacrifice of the Mass is generally looked upon in that way. But Franciscan Christology views the Holy Sacrifice primarily from the point of view of adoration. Sacrifice is the highest type of adoration, the highest expression of man's total dependence upon God. The doctrine of Christ is the king of the universe and that every other creature was made for Him sees Christ as the Sacrifice not negative but positive offering to God and allowing all His kingdom to speak sacrifice in and through Him. When the Sphinx, the huge stone faces that look out over the sands of Egypt, are penetrated by the rays of the burning

as they are said to sing a song. A chemical reaction causes expansion of the stone and they refer to this phenomenon as the singing rocks. In the Holy Sacrifice of the Mass Christ the King and eternal High Priest, Christ the eternal Son of God comes down upon the rock of the altar and in this phenomenon the rock represents all of creation joining itself with their King in singing a triumphant hymn of praise to Almighty God.

Redemption—The doctrine of the redemption of man from sin is not endangered by the doctrine of Christ's absolute primacy; in fact we saw the redemption theory favored by St. Bonaventure more, is not true, as St. Albert the Great noted before St. Bonaventure. The absolute primacy of Christ adds a note of profound pity to the redemption: St. Paul's words: "Who for joy set before Him, endured a cross" (Hebr. 12:2), take a deeper meaning. We are inclined to sympathize more with the Christ who would have lived a grand life of happiness with us if we had not sinned, than with a Christ who would never have existed but for sin.

Mystical Union with Christ—The doctrine of Christ's absolute primacy, involving as it does the absolute mediatorship of Christ in grace and glory climaxes the doctrine of the mystical union of all creation with Christ. It makes Christ the Head not only of men but also of angels: All angels and men form but one Mystical Body with Christ. Christ puts harmony and unity into God's work of creation and salvation.

Spirituality—Christo-centric spirituality is at its best when placed under the doctrine of Christ's absolute primacy; when we acknowledge Christ as the end of all our strivings, and the exemplar of all our actions. United with Christ, the Masterpiece of creation, the Well-beloved Son, we are able to offer a homage to God that is worthy of Him: We are able to adore and to praise and to thank and to petition and to propitiate God in a Christlike manner. By acknowledging the absolute primacy of Christ we climb up to the top of Mount Thabor with Christ, and fortified by that grand vision of the God-Man, we can endure the tragedy of Calvary. The Man of Sorrows will be more lovable and adorable the more we realize the height from which we have dragged Him by our sins.

Finally, there has been recent work done in the field of Moral Theology which has a distinctive Franciscan character and tone. Moral Theology is being re-thought out in terms of the call and response relationship which exists between the Incarnate word and man. Moral Theology is not just something for the Confessional; it is not a negative system of don'ts, it isn't something which tells man how bad he is. The

Eternal God spoke to man and continues to speak and His word to is the *verbum incarnatum*. Morality then becomes essentially dialog. It is a conversation between Christ and the soul, it is an answer to divine Word.

"The terrifying and at the same time beatifying mystery of verbum. Communion of God and the soul who converse together, the final analysis the very mystery of the Word of God, the Eternal Word. We are created in this Word, by this Word, and according to image, capable of speaking in our own turn. In Christ, the Word in flesh, the Word Incarnate, God comes to us; literally He addresses His Word, and we have to welcome it (receive it graciously), to give a favorable response". (Haring, *La Loi du Christ*, Vol. 1, p. 31.)

†

AFTER ANNUNCIATION

The laconic whirl of a wing beat,
And Heaven hanging heavy about the room!
Then simple comprehension of a word—
And Love took up abode within my womb!

O the anguish of Love and the joy of Love
And the next day to dawn like the last.
O the Word to keep silence like a shadow
When silence would shout like a blast.

What Heartbeat calls glory into my blood
To bolt like lightning through my sod
While unsteady breathing shouts through my mind:
To move by day—and sleep by night—WITH GOD!

—Sister M. Florian, O.S.F.

Spiritual Progress of St. Francis

According to the De Triplici Via of St. Bonaventure

Fr. Bede Fitzpatrick, O.F.M.

The Seraphic Doctor, St. Bonaventure, at the end of his revealing and inspiring biography of his Holy Father, summed up Francis' life in this way: "Francis then, the servant and friend of the Most High, founder and leader of the Order of Brothers Minor, the professor of poverty, the pattern of penitence, the herald of truth, the mirror of holiness, the example of all gospel perfection—the heavenly grace preventing him—did make progress in ordered course from the depths into the heights."¹

Bonaventure looks at the whole life of Francis as one of spirit and progress. He was very much at home in the spiritual life himself, being a great mystic and doctor of mystical theology. But he was also a follower of the little poor man, and was immersed in his spirit by study and imitation. When he undertook to write his treatise, "Itinerarium Mentis In Deum" he went directly to Mt. Alvernia to breathe the very air that Francis had sanctified, there better to search out how a learned man could follow in the way of Francis' simplicity. Likewise when he wrote the biography he passed from Paris into Italy, visiting the places Francis had hallowed, seeking out the memories and judgments of those brothers, companions of Francis, who were still alive.

In like manner in writing his treatise on spiritual progress, the "De Triplici Via", he must have first gone to the fountain of Francis' life, there to draw out the teachings of mystical progress, traced out graphically by the Seraphic Patriarch. Though Bonaventure, in his capacity as a renowned director of souls, was experimentally in contact with numerous persons climbing the ladder of perfection, nevertheless, we not say that when he learned first from meditating on Francis, he then applied this knowledge to himself and to others? For in Francis Bonaventure saw spiritual progress by a three-fold way by a setting of the Cross before him, by a taking it up and bearing it, and finally by a cleaving to it: "For the Cross of Christ

St. Bonaventure, "Little Flowers and the Life of St. Francis with the Mirror of Perfection", (L) Everyman's Library No. 485, J. M. Dent & Sons Ltd., London & Toronto. E. P. Dutton & Co. N. Y., p. 394.

was at the outset of thy conversion," he says in eulogy to Francis, "set before thee, and taken up by thee, and thenceforward as the fairest progress in thy conversion, it was unceasingly sustained by thee throughout thy most Holy Life, and was known as an example to others with such clearness and certainty that it demonstrated to the end thou didn't arrive at the summit of Gospel perfection. Translating the truth of this progress from the concrete into the abstract of mystical theology Bonaventure sees the three stages of the Christian life: those of purgation, when you set the cross before you; of illumination, when you pick it up and sustain it; and of perfection, when you are united to it in union, as Christ did. "Purgation leads to peace, illumination to truth, and perfection to charity,"² which is the summit of the Gospel.

But Francis did not reach this summit without effort. Bonaventure found in him after his conversion an unbounding desire and unceasing striving to reach the heights. Though his conversion had been effected by God with extraordinary visions and means, even as was St. Francis, his progress came in the same threefold manner that is common to every soul, namely, by energetic exercising of himself in reading, meditation, and in contemplation for perfection. For Francis was a man of meditation, prayer and contemplation. His love for pondering over the Holy Scriptures, his only book, set a pattern for all those who followed him, so that the great doctors to join his Order, like Albert and Bonaventure were to be especially noted for their knowledge of the Sacred Scripture. It was this book that he used to take into the desert to meditate on in the early days before he had followers. And, when he received his first two followers, it was this book that he turned to in order to determine what they should do. Though he lived to a great age when he no longer needed this Book (he knew it so well), he never ceased meditating on it, for it was the very marrow of the life of the Order instituted, the "life of the Friars Minor".

Prayer, likewise, was with him in the beginning and never left him. This is not opposed to the nature of the threefold way. St. Bonaventure sees it. The three stages with their hierarchical distinctions of meditation, prayer and contemplation are intermingled, without sharp distinctions. A soul starts out in the purgative way, but it leaves it fully, though it rises to illumination, and soars to contemplation. He is always seeking the peace of purgation, as well as the peace of illumination and the sweetness of love, or perfect charity. As he progresses by prayer, sighs and groanings, as by meditation, Francis sought

solitarily in lonely caves and hideouts. Thus he started, and thus he ended on his journey to Alvernia his mystic ascent. So absorbed did he often become in prayer that he became known "not so much as praying as made prayer."³ He wanted always to be at the beck and call of God. And as a reward for long periods of time, increasing as he neared Alvernia, he would be rapt in the presence of God, so that he was unaware of what was going on around him. Then he would come down from this height, like Christ from Tabor, to move forward along men with the Gospel message, mixing contemplation and action, following the counsel of God through Clare and Sylvester had directed him. But these heights were not reached before purgation. Francis during the time of his perfect conversion had experienced a heavenly sweetness, when he left his friends' party to seek God in the night. He came down again when he kissed the leper. But this was more likely only an intense sensible exaltation, meant to draw him on. When he cast off his fine clothes and retired to a cave to bewail his sins, then he began his purgation, with the help of God, that God had already begun by sending him a great sickness.

He was then at the point concerning which St. Bonaventure writes, "If you wish to be purged, subject yourself to the sting of conscience."⁴ The sting of conscience is first awakened by a remembrance of past sins, and these divide themselves into sins of negligence, concupiscence and malice. Francis never forgot the time when "he was in sin", as his *Testament* reveals. How keen this remembrance must have been to him is evident from the fact that he bewailed them; already he had the gift of tears. As he considered his past negligence he must have bemoaned how he had given his heart to a world that God refused to pray for, and to friends who were leading him to dissipation. How empty this life had been for him, how devoid of the love of God, lacking in any good motive. Then continuing his examination as St. Bonaventure has crystallized it, he bewailed his lack of prayer, which would have kept him from such vanity, as it had great saints before him. He bewailed his lack of spiritual reading, which is an industrious pursuit, lacking the pleasure seeking. But his lack of good works was the most bitter remembrance of all, for he had served not the Master but the servant. And this had not been according to his generous nature, which he now felt as wasted. He had neglected God, who requires that you repent and turn to Him, and give Him your love.

Next he considered concupiscence, his past pleasures. The son of a wealthy merchant, a gay and joyous spirit, his life had been filled with

2. Ibid, p. 389.

3. Bonaventure, *De Triplici Via* (T), trans. Sister Maria Pieta, C.S.C., *Minor Notes*, Franciscan Fathers, Quincy, Ill.

L. p. 364; ex Celano II.

L. p. 365

T. p. 1.

piquant foods, soft clothes and luxurious surroundings. Parties, games and song had been his trademark. Now he was giving them up to severity. But first, he had to wash away the guilt and stains by prayer and confession. He remembered his curiosity and his vanity, how he had desired favors and praise from his friends, honor from the town of Assisi, even from the whole world, whose knight he had so long been to be.

Finally he considered what malice had done to his soul, how pride and bitterness had held him. Here, though, he could feel some assurance for God's great mercy had prevented his generous nature from falling seriously in these sins. For his gaiety was not given to great wrath, to pining at another's good fortune, rejoicing over his bad luck, freezing the heart to his need. On the poor Francis always had been a passion. This is perhaps the quality that made him the apple of God's eye, the choice of eternal Providence. Nor was he given to the bitterness of evil suspicions, blasphemous thoughts, and vicious detraction. The very things never ceased to dismay him when he saw them in others. In his *Rule* he made special mention that they be shunned by brethren, for they hinder and kill charity. That the friars should live in great charity, in the humility of their poverty, became his special concern.

But these meditations on what he had done, or what man can do, had only awakened his conscience. Now he would sharpen it by looking at death, the Cross and the Judge. Then he began to frequent the church at San Damiano and kneel long hours before the crucifix that he had finally to speak to him, and give him the command "to go and repair my Church". The sight of his Lord on the cross filled his eyes with tears and sent him forth literally to repair the church of San Damiano where the stone begged from passersby. When he considered death and judgment they became so burned in his soul that they were two of the first subjects he gave his first friars to preach, when he obtained the approval of his community from Pope Innocent III. "Announce to the people the vice and virtue that accompany life, and the punishment and reward that follow on death; he had told them. And when in his declining years he would write his *Testament* he would still keep this basic attitude, learned in his self-exploration, when he reaffirmed that "suffering is short, punishment eternal". Then it was that he began to put on the spirit of poverty and humility, as he looked into himself and up to what is Good, the Lord. With energy he set about to overcome the negligence he had fostered. And he would visit lepers humbly binding up their wounds and kissing them. Poor priests and

arches would serve with transports of joy. For the Lord had made him content to dwell in poor and abandoned churches. Priests especially did he honor and obey because he discerned the Most High of God in them.⁸

Against the concupiscence that had been his bitter failure he turned to the most rigorous severity. But cruel fasts and mascerations he subdued his body, "brother ass", till he became worn and thin. But he would not relax in sloth. Nor would he spare himself the humiliations that his former vanity had earned for him. He went ragged back into the city where he had reigned as King of the Songsters, to beg his daily food. This he did even in the face of the mockeries of his former friends. Yet bitterness or malice at their callousness still found no entry into him. Rather in his humility he set aside anger and envy by a most exquisite lovingness, showing itself in goodness, patience and interior joy: goodness to the lepers and the poor, patience to those who still mocked him, and to his father who disowned him, and interior joy that he despised everything, joy that sent him singing French songs of Romance through the paths and hills of Umbria.

* * *

These were the days when he had emerged from the cave, and the light of intelligence of the illuminative way was coming more fully to him. Already purgation had carried him to the sleep of peace, as he served the lepers in lowliness and spent long hours before the altar of God, content merely to utter "My Lord and My God". But before he could go on with his great God-given mission he had to turn the light of intelligence on his forgiven sins, and attain the assurance of their remission, as well as the joy of their remission. And God granted this on a day while in a lonely place he was bitterly bewailing the remembrance of past sins, the joy of the Holy Spirit came upon him, and he was assured of the full remission of all his offenses.⁹ And now he clearly saw by the same illumination the favors God had granted him and was yet to give him. "For, carried out of himself, and wholly lost into a marvelous light, the horizons of his mind were enlarged, and he clearly beheld the future story of himself and his sons."¹⁰ His meditation turned toward his sons, and when he sent them out into the world to preach, he reminded them of the promise of this reward: "Be ye patient in tribulation, watchful unto prayer, zealous in toil, simple in speech, sober in manner, and thankful for kindness, seeing that for all things these things an everlasting kingdom is prepared

⁸ St. Francis, *Testament*, "Opuscula."

⁹ p. 318.

¹⁰ p. 318.

for you".¹¹ Thus by meditation on his forgiven sins, the favors of God, and the future reward, his meditative hierarchial acts, passed through the illuminative way. But prayer and contemplation were not enough for these already were raising him up to pure gaze on truth, and God rapt him into the heights to pledge to him his future glory.

We have seen that he deplored his misery with bitter tears and groanings, while living in the cave. This is the beginning of prayer. "For all perfect prayer," says St. Bonaventure, "should have three parts: on the first we bewail our misery, on the second we implore mercy, on the third we offer worship."¹² No one probably bewailed his misery more than St. Francis. For no one was more conscious of his littleness. First of all, there was the loss he had sustained by living his youth in vanity. This grieving is what loosed him from worldly desires and made him a despiser of the world. It hung his head in shame at the disgrace of being known as a reveler, he who was called by the Lord. Therefore "he rejoiced in railings, and was saddened by prayer." "For he was wont to say, a man's worth is what he is in the sight of God and no more."¹⁴ Railings correspond to the truth of his inner life in that the only way he could overcome this bitterness was by the knowledge of being a fool to the world. Nor was he without fear of eternal punishment when the Devil whispered into his ears that his life was all for nothing. Then he cast himself in tears and sighs upon his crucified Lord for support.

This turning with reliance on the Crucified was one of the factors in his spiritual growth. This is the imploring of mercy St. Bonaventure speaks of, and it follows grief, and precedes worship. "For we cannot offer God the cult of worship unless we obtain grace from Him, and we cannot move the mercy of God to give grace except by deprecation and admitting our misery and unworthiness."¹⁵ Nowhere did Francis more reveal his reliance on Christ in the early stages of his growth than in the church of San Damiano, when he was groping for enlightenment. He would prostrate himself before the image of the Crucified, for the Cross had become his burden. It had been revealed to him in a vision. "For while one day he was then praying in seclusion, and his ardent fervor was wholly absorbed in God, there appeared unto him Christ Jesus in the likeness of One Crucified."¹⁶ This vision gave him the strength to see that his life was to be one of the Cross. It made

11. L, p. 319.

12. T, p. 6.

13. L, p. 336.

14. L, p. 336.

15. T, p. 6.

16. L, p. 310.

Francis understand the words of Christ, "If thou wilt be perfect, deny thyself, take up thy cross and follow Me." And it gave him the strength, derived from the grace of Christ, to bear all hardships for Christ, as he willingly did in submitting to the severity of his father, and leaving his home for a cave.

But also his reliance was on the Heavenly Father, whom after renouncing his earthly father, he could truthfully and fervently call his Father Who art in Heaven". He who had care for the birds of the air, Francis sought to look after the sons that he had conceived by the Holy Spirit. It was with great confidence that he expected the merciful and Provident God to supply the needs of his humble mendicants, if only they remained true to the Lady Poverty; as it was with the strong desire of the Holy Spirit that he had begot these sons. For the Holy Spirit groans for the perfection of souls. And when Francis received the command to repair God's church, he revealed that "the principle intent of the message had regard unto the Church which Christ had purchased with His Own Blood, as the Holy Spirit taught him."¹⁷ He was always on the watch for the longed-for presence of the Holy Paraclete, and "if while absorbed in thought on a journey, he felt some breathings of the Divine Spirit, he would let his companions go on before, and would himself stay his steps, and turn the inspiration into fruitfulness, not receiving the grace in vain."¹⁸

But after God Himself Francis put his whole trust in God's Virgin Mother Mary. For he often abode in her little chapel of the *Porziuncola* and "with continuous sighing besought her, that had conceived the Word full of grace and truth, that she would deign to become his advocate; and by the merits of the Mother of Mercy he rid himself of sin, conceive and give birth unto the Spirit of Gospel truth."¹⁹ "He loved with an unspeakable devotion the Mother of the Lord Jesus Christ," writes Bonaventure, and he made her the patron of himself and his brethren.²⁰ She is the Mother of Grace and to Francis she became the mother of the grace he would bring into the world, in answer to his ardent desires and pleas. She it was who interceded with her Divine Son to obtain the most lavish outpouring of pardon the medieval world knew, the *Porziuncola* Indulgence.

After Mary, Francis bound himself to the angels in imploring prayer—especially to Michael, "inasmuch as his is the ministry of leading souls before God."²¹ After these he sought the saints. When

L, p. 311.

L, p. 364.

L, p. 316.

L, p. 359.

L, p. 359.

he called to remembrance [the saints] . . . he was kindled afresh they had been stones of fire, with the flame of heavenly love."²² he regarded with utmost devotion all the Apostles, and in especial Peter and Paul, by reason of the glowing love that they bore to Christ."²³

For by this time, still in the early days of the Order, Francis was already sleeping in the shadow of Christ, having reached the peak of purgative contemplation. Examination of conscience and deploring of his misery had led him to the 7 steps of purgative contemplation. In meditation and prayer he had grieved over his sins. Now with the simple gaze of truth, he blushed over them. His affections were soaring aflame. He saw the vileness of sin, and realized that the things that had been sweet to him would become bitter and the things that had been bitter would become sweet. Yet he trembled with the fear of judgement, for which reason he hid himself when the townspeople sought after him in the cave to catch him, lest he give way to wrath.²⁴ There he continued to groan because "he knew that it is not possible for a man beset with the infirmities of the flesh . . . perfectly to follow the Crucified Lamb without sin, unless he cleanses himself with floods of tears and implores aid and remedy for sin. Then he must turn his energy with rigor against sin. And this Francis did with astounding determination. First he turned against sloth. "He taught the Brothers zealously to shun sin as the sink of all evil thoughts, showing by his ensample that the rebellious and idle body must be subdued by increasing discipline and profitable toil."²⁵ And he turned against concupiscence. "Not only did he teach that the appetites of the body must be mortified, and all impulses bridled, but also that the outer senses, through which sin entereth into the soul, must be guarded with the utmost watchfulness. In Vanity he vanquished by an increase of devotion to Holy Poverty, interior and exterior. Complete renunciation he demanded of himself and others. "He that would attain the heights must needs in all things renounce, not only the wisdom of the world, but even the knowledge of letters, so that, did he possess of such an inheritance, he may give up the strength of the Lord, and give himself up naked unto the will of the Crucified. For in vain doth he utterly renounce the world

22. L. p. 359.

23. L. p. 359

24. L. p. 312.

25. L. p. 333.

26. L. p. 332.

27. L. p. 331.

in the secret places of his heart a shrine for his own senses."²⁸ Holy Poverty became his Lady, whom he courted all through life, bequeathing her on his death bed to his sons, promising them if they remained faithful to her, the world would never reject them.

Against malice and that perversity which would overturn the Gospel of Jesus Christ he turned a most loving mercy, as he had shown to the robbers. "Mercy verily was inborn in him, and redoubled by shedding upon it of the piety of Christ."²⁹ Especially to the poor he turned this quality, by its acts to effect this final purgation and to the sleep of peace in the protection of Christ. "In all the things . . . he beheld the image of Christ whereby he judged that all things that were provided for himself should be given unto any poor folk that met . . . even as if they were their own property."³⁰

* * *

And God was not long in sending him the strong desire for martyrdom for a perfecting in grace and for the full remission of his sins. Wherefore in the sixth year of his conversion, burning with the desire of martyrdom, he was minded to cross into the regions of Syria to preach the Christian faith and penitence unto the Saracens and other infidels."³¹ This is the sign that the soul had reached a point that casts out fear and concupiscence. It is ready to bear all things for Christ and ready to soar to the heights of contemplative illumination and contemplative love. Thus Francis could say to the demons who tempted him, "Do unto me ought that you can, evil and false spirits. For ye have no power save that which is granted you from the divine Hand, and here am I ready to bear with all gladness all things whatsoever . . . inflicted upon me."³² For Francis had already in fervent prayer and confidence beseeched Christ: "Hold me under the shadow of Thy Wing from the wicked that oppress me."³³

But the Lord did not suffer the demons to override Francis' peace, for there were higher realms of contemplation that he was leading him to. "He let the man of God . . . alone and at peace . . . fill the woods with his sighing . . . and invoke the Divine Mercy for sinners with cries and wailings, yea, and to lament aloud as though the Lord's agonies were set before his eyes."³⁴ This was the instrument, the instrument, that was to lead him by contemplative illumination to the

L. p. 343.

L. p. 359.

L. p. 352.

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L. p. 365.

splendours of truth. This is the way of the imitation of Christ, the perfect way of the Gospels. This too, like the path of contemplative peace, is a sevenfold way, and as St. Bonaventure writes to those who would take it, "in the first place consider who it is who suffers, and yield to him by an assent of reason, that you may believe most truly that Christ is the Son of God, the Principle of all things, the Father of Men, the Rewarder of Merits."³⁵

Francis first considered who suffers when he set the Cross before him in San Damiano. Then was the remembrance of Christ's suffering deeply burnt into him, so that he understood if he would be perfect, he must pick up his cross. The way of the Gospel counsel is the way of perfection. From then on he would seek lonely places to pray, his arms outstretched in the sign of the Cross, thereby to begin that was to make him a living crucifix on Mt. Alvernia.

As Francis further gazed on him who suffers, considering his human nature, he was moved to tears that "Love is not Loved", so that when he passed by felt compelled to ask him why he wept. So great a mystery to him that he could do nothing but compassionate him, the most gentle, most noble, most loving God."³⁶

He was forever at a loss to explain how the Most High God could take such mercy on a poor creature such as himself, so that in his admiration he cried out, "Who art Thou my dear Lord and God, who art thou who am I, a poor worm of a sinner, that you should have mercy on me? When he considered "that the only Begotten Son of God descended from the Father and hung on the Cross for the sake of men's souls", he was beside himself with gratitude, and "Albeit his guileless flesh had already voluntarily subjected itself unto his spirit, and needed no chastisement by reason of transgressions, nevertheless, for the sake of example, he was renewing in it punishments and penances, walking in hard paths for the sake of others."³⁷ He was thoroughly dedicated to walking in the footsteps of Christ, picking up Christ's cross and sustaining it to the end. From the days of his perfect conversion he could remember the sustained will that he cherished to endure all hardships. The winds of contemplation were carrying him to yet greater heights, through the revilements and humiliations. Already, like St. Paul, he was seeking for perfect union, and "he deemed that for himself to die was his gain. It was probably about this time that he again sought martyrdom among the Saracens in the Holy Land. But since God still desired that he remain on earth to cry out, "My Lord and my God, I give

35. T, p. 10.
36. T, p. 10.
37. L, p. 360.

heart and by body, and I wish if only I knew how to do still more for the love of Thee." He now had nothing but his body and soul. Every part, exterior, even interior, had been offered up through continuous prayers and yearnings. "Now he sacrificed in the inner court of his heart a whole burnt offering . . . and in the temple of his soul, sweet incense."³⁸

Yet Alvernia is still three or four years off, at the end of cruel sufferings inflicted by the dissensions of his infant Order. It lies at the pinnacle of the transports of love, at the end of the seven steps to contemplative union. Meditation and prayer never produce concrete union, according to St. Bonaventure, but do characterize a perfective way, besides an affirmative and purgative way. Meditation in the perfective way is like kindling the fire of wisdom on the soul that it may rise to the wisdom of the Holy Scriptures. The fire of the Holy Spirit, that after it has been kindled through meditation and prayer mounts to the binding adhesion of contemplative love. In meditation it is gathered by withdrawing the affections from creatures. How early did not Francis realize that his heart must be turned away from the world. On the expedition with Walter of Brienne he was admonished in a vision "to return to his own country". And he "withdrew from the stir of public business, busily pressing the heavenly mercy that it would reign to show him the way in which he ought to do."⁴⁰

But then the vision of the One Crucified enkindled his heart for the Heavenly Bridegroom, and prepared the way for his ascent to the greatness of God. He began to be rapt out of himself so that it is not easy to admit to man to utter. Whether this ascent was the way of affirmation or of negation is difficult to assess. It is obvious that St. Francis followed St. Augustine in rising up to God through His Vestige in creatures. For St. Francis was both delighted and obeyed him. But also he must have followed the way of negation, as Dionysius taught, for this is more sublime (St. Bonaventure states).⁴¹ And who reached more sublime heights than St. Francis, the very replica of Christ, the Seraph of Assisi?

By the fire of wisdom he revered God's immensity when compared to his own littleness, as we have seen in his special prayer, "O my Lord and God, and who art thou, my Lord and God, and who am I, a sinner." Likewise he considered God's benignity as compared to his own unworthiness. He considered himself the greatest of sinners, and even said that if he had given such grace to another as he had given him, the other

p. 361.
p. 359.
p. 309.
p. 14.

would have accomplished far more. He convicted himself of before the strong Love of God, so that he was willing to die for his fellow humans. With St. Paul he used to say "though I speak with the tongues of men and of angels, and have not charity, I shall become as sounding brass, or a tinkling cymbal. Though I give to the poor, though I feed the hungry, though I give my body to be burned, though I have all these things, if I have not charity, I am nothing. Charity suffers long, and is kind, and is not jealous, and is not puffed up, and is not proud, and is not contentious, and is not envious, and does not glory in itself, and is not haughty, and does not do anything selfishly. It does not take heed of itself, and is not easily provoked, and does not think of its own wrongs, and does not rejoice in iniquity, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Charity never fails." ensample of virtues unto my neighbors, I shall profit others likewise. I shall mine own self naught."⁴² Here was the perfect love of God. St. John says each one of us must have, and if he does not have it, yet says he loves his neighbor, he is a liar.

But Francis was not a liar. His whole life belonged Ardent was his desire and great his soul. And when about began to receive news of trouble in the Order back in Italy in the Holy Land), he could see the coming trials that God those who wish to win to the sweetness of the highest Love, to a seven steps of perfect charity.

This ascent is achieved mainly in the will through a
and mindful vigilance is the first quality on which it is built.
Francis this was second nature. He who saw the image of
the leper and traced out God's image in every creature, was ab-
usually to say that he lived with the vision of the Crucified
continually before him. And this instilled in him that gra-
titude that made him believe that, little and miserable as
weakened by fastings and penances, yet could win the he-
God's love; the confidence that enabled him not to be co-
about food and drink, but to leave these matters to that
Providence that does not permit a sparrow to die without its

Such confidence begets yearning for the One depended upon when this yearning inflames you, as it did Francis, you are from the peak of Alvernia. Then it is that rapture lifts you up, you have purged yourself and sought after God's truth. In the words of Francis "oftimes he was rapt in such ecstasies of contemplation that he was carried out of himself, and while perceiving things by mortal sense, knew naught of what was happening in the outworld around him."⁴³

There he rested in the Beauty of God as he had done days, during a sickness, when angels came to play heavenly with him, so that he thought he had exchanged this world for another.

In the midst of such beauty the love of Christ sounded in Francis' ears, and the Tremendous Lover was ready to seal faithful servant the final marks of His Image. At Greccio, and

He had given a fortaste. But on Alvernia He came as the
ed to confirm the crucifixion of His servant. He who had set
ross before him, then picked it up and sustained it, was now
d to it by a flaming Seraph with six wings, who was Christ the
And "as the vision disappeared, it left in his heart a wondrous
but on his flesh also it imprinted a no less wondrous likeness
token. For forthwith there began to appear in his hands and
e marks of the nails, even as he had beheld them in the figure
Crucified."⁴⁵

Francis, now crucified with Christ alike in flesh and in spirit, glowing with seraphic love toward God, did also think, even as Crucified, for the multitudes of them that should be saved."⁴⁶ the result of crucifixion, to make the selfless still more selfless. He thought of Christ, who revealed to a mystic that He would His Passion all over again, if only in that way more souls would be saved. It is no wonder that to this ardent man Christ promised that His Kingdom should go on to the end of time, and would always have been bestow on the poor and miserable world

For two years he carried the painful wounds, and was "shaped by many trial blows of painful sickness, like unto a stone meet to be used in the building of the heavenly Jerusalem, and as it were a chosen work that under the mallet of manifold trials is brought to perfection."⁴⁷

perfect perfection was the possession of Francis when his fiery
 spirit broke forth from the prison of his battered body at Assisi in 1226,
 and ascended its way to God. He entered heaven, a child of Mary, whom
 in poverty of his youth he had chosen as his patron; and who now,
 Mother of Grace, presented him to the Holy Trinity, grown to the
 stature of Christ, the human replica of her Divine Son.

p. 385.

p. 390.

391.

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42. L, p. 360.

43. L, p. 314.

44. L, p. 335.

St. Francis Prophetied (IV)

Fr. Byron Witzemann

(Continued)

50. "Greater love than this no one has, that one lay down his life for his friends." (John 15: 13). St. Francis, the most faithful follower of Christ's teachings, longed to do this very thing. Times he attempted to offer his blood to Christ by starting missions to the infidels. This event is seen:

first, in Machabees: "But we will fight for our lives and laws; and the Lord himself will overthrow them in front of us. But as for you, fear them not." (I Machabees 3: 21, 22);

second, in Paul: "... What do you mean by weeping and mourning? For I am ready not only to be bound but even to die for Jerusalem for the name of the Lord Jesus." (Acts 21: 13).

Fulfillment

"Six years after his conversion from his worldly way of life he became fired with an ardent desire to become a martyr. While in mind he decided to sail to Syria to preach repentance and Catholic Faith to the Saracens and other pagans. However, the ship on which he was sailing was blown by adverse winds and the others aboard the ship landed instead near Slavonia. Here that here was no hope of fulfilling his desire—the sailing conditions being so bad that hardly any ship could sail for Syria—Francis asked some sailors to take him with them to Ancona. But these men stubbornly refused to let Francis go with them because he had no money for his way. Francis then put his trust in the good Lord and secretly another companion stowed away in the ship . . .

"Even though the Order followed Francis in the Gospel and produced abundant fruit, yet Francis' sublime plan and desire for martyrdom was still unquenched. Therefore, a short time later he set out for Morocco to preach Christ's Gospel to the heathen of these people and his court. Francis was so overwhelmed by his desire for martyrdom that he often left his companions behind and rushed on ahead of them to carry out his desire. But the good Lord, Who is so kind, thought of me and the rest of the friars, and decided on Francis' plan. For when he arrived in Spain, God inflicted

such an illness that he could not go on. Thus God brought Francis back from the journey he had undertaken . . .

But Francis was not at rest. He was continually afraid that he would fail in following the ideal that was so constantly on his mind. Then in the thirteenth year of his new way of life, Francis had a companion went to Syria, entering fearlessly before the Sultan, who ruled the Saracens. And this he did even though the Christians and pagans were at that time fighting fierce battles." (Celano I: 55-57).

51. St. Francis had a great love for and a profound understanding of Holy Scripture. Whenever he had a doubt he opened the Bible and he was answered. He was well known for his wisdom and one day a Doctor of Scripture came to him and asked him for an explanation. This wisdom is prefigured:

first in the Psalm: "I understand more than my elders, for I have kept your decrees." (Psalm 118; 100);

second, by Solomon who had knowledge of all things: "Where I wished, and understanding was given me; and I called upon the Lord, and the spirit of wisdom came upon me." (Wisdom 7: 7);

third, by St. Paul, with whom Francis could say: "For I give thanks to God through Jesus Christ our Lord, that I have found you to understand brethren, that the gospel which was preached by me is not of man. For I did not receive it from man, nor was I taught it; but I received it by a revelation of Jesus Christ. For you have heard of my former manner of life . . ." (Galatians I: 11-13).

Fulfillment

"When Francis was staying at Siena he happened to meet a member of the Dominican Order who was a very spiritual man as well as a Doctor of Sacred Theology. He visited Francis one day and they had a very enjoyable conversation on the words of our Lord. After while this teacher asked Francis about this passage from Ezechiel: 'You declare not to be wicked his wickedness, I will require his punishment from your hand' (3: 18-20). The doctor said, 'Good father, I know very many who are in the state of mortal sin, but I do not tell them about their wickedness. Will their souls be required of my hand?' Francis explained that he was unlearned and that he should be taught by him rather than teach him. But the teacher said, 'My father, although I have heard an explanation of this passage from wise men, yet I am very willing to accept your interpretation.' Francis replied, 'If you want a general interpretation of this passage, this is how I understand it: the servant of God must live in his life and holiness that by the light of his example and the force of his way of life, he will rebuke all the wicked. Therefore, by the splendor of his life and the sweet odor of his reputation

will announce to all their wickedness.

"This teacher went away very edified and said to his companions, 'My brother, the theology of this man, which is on purity and contemplation, is like a soaring eagle: his knowledge crawls along the ground on its belly.' " (Celano II: 125).

"Let us go to church early tomorrow morning. We will read the Gospel Book and from it find the advice of Christ."

"In the morning they went to the church and after devoutly they decided to fulfill the first counsel they would. They opened the Gospel Book and Christ made known to them the counsel in the verse: 'If thou wilt be perfect, go, sell what thou hast and give to the poor' (Mat. 19, 21). They did the same thing at that time. And this time they found: 'Take nothing for your journey' (Luke 9: 3). And the third time they found: 'He who will be perfect after me, let him deny himself' (Luke 9: 23)." (Celano II: 125).

52. Francis is known as the man of joy. He was joyful in suffering and wished his brothers always to be happy and shine with Franciscan joy. This joy foreshadowed in Tobias, who died and lived in joy, after he received back his sight:

"And he lived out the rest of his life in great joy, and with the increase of the fear of God he departed in peace." (Tobias 14: 4).

Fulfillment

St. Francis held that the surest remedy against the temptations or subtleties of the devil was spiritual joy. He used to say: "The devil is happiest when he can deprive a servant of God of spiritual joy. He carries about so he can throw it into the corner through even the smallest cracks and thus defile the mind and purity of life. But when spiritual joy fills the heart, the Serpent cannot put his deadly poison in vain. Devils can not harm Christ's servant when they see him filled with spiritual joy. But when the spirit is depressed and sorrowful it easily sinks into gloom or turns to pleasures." . . . He avoided with the most exacting care that woe and malady of gloominess. If he felt it stealing into his mind, ever and anon he would immediately fly to prayer." (Celano II: 125).

53. As Job and Tobias praised God in their suffering and infirmities, so did Francis:

first, as Job: "Then Job rose up, and rent his garment, and having shaved his head he fell upon the ground and worshipped, saying: 'Naked I came from my mother's womb, and naked shall I return; the Lord gave and the Lord has taken away, Blessed be the name of the Lord.'" (Job 1: 20-22);

second, as Tobias: "For whereas he had always feared God

from infancy, and kept his commandments, he grumbled not against God because the evil of blindness had inflicted him. But he continued to be obedient in the fear of God, giving thanks to God all the days of his life." (Tobias 2: 13, 14).

Fulfillment

"Now in order that the merits of the man of God might be increased—merits that of a truth do all find their consummation in suffering—he began to suffer from various ailments so grievously that scarce one of his limbs was free from pain and sore suffering. At length by various sicknesses, prolonged and continuous, he was brought to such a point that his flesh was wasted away, and only his ribs were the skin cleaved to his bones. While he was afflicted by such grievous bodily suffering, he would call his pains not punishments, but *sisters* . . . And although he was wholly worn out by the long continuance of his grievous sickness, he cast himself on the ground, jarring his frail bones in the hard fall. And, kissing the ground, he cried, 'I give you thanks, O Lord God, for all these my pains, and I beseech you, my Lord, that, if it please you, you will add to them a hundredfold; for this will be most acceptable to me if laying sorrow upon me you do not spare, since the fulfilling of your holy will is to me an overflowing solace.' Thus he seemed to the fiars like another Job, whose powers of mind increased even as his bodily weakness increased." (Major Legend 14: 2).

54. The Seraph's love for God made Francis not only a perfect follower of Christ in word, example, spirit, etc., but even in physical appearance, for Christ gave him His precious wounds. Thus he is likened to:

first, the fourth young man in the fiery furnace: ". . . Behold we see four men loose, wailing in the midst of the fire. And there is no one hurt, and the appearance of the fourth is like the Son of God." (Daniel 3: 92);

second, St. Paul: ". . . let no man give me trouble, for I bear the marks of the Lord Jesus in my body." (Galatian 6: 17).

Fulfillment

"When, therefore, by seraphic glow of longing he had been lifted toward God, and by his sweet compassion had been transformed into the likeness of Him Who of His exceeding love endured to be crucified—on a certain morning about the Feast of the Exaltation of the Holy Cross, while he was praying on the side of the mountain, he beheld a Seraph having six wings, flaming and resplendent, coming down from the heights of heaven. When in his flight most swift he reached the space the Figure of a Man crucified, having his hands

and feet stretched forth in the shape of a Cross, and fastened to the Cross. Two wings were raised about His head, two were spread to fly, while two hid His whole body. Beholding this, Francis mightily astonished, and joy, mingled with sorrow, filled his heart. He rejoiced at the gracious aspect wherewith he saw Christ, at the appearance of the Seraph, regard him, but His cruciformity pierced his soul with a sword of pitying grief. He marvelled exceedingly at the appearance of a vision so unfathomable, knowing that the infirmity of the Passion does in no wise accord with the immensity of a Seraphic spirit. At length he understood therefrom, the revealing it to him, that this vision had been thus presented to him by the divine providence, that the friend of Christ might have foreknowledge that he was to be wholly transformed into the likeness of Christ Crucified, not by martyrdom of body, but by enkindling of heart. Accordingly, as the vision disappeared, it left in his heart a wondrous glow, but on his flesh also it imprinted a no less wonderful likeness of its tokens. For forthwith there began to appear on his hands and feet the marks of the nails, even as he had just seen them in that Figure of the Crucified. For his hands and feet were to be pierced through the middle with nails, the heads of the nails showing the palms of the hands, and upper side of the feet; their points showing on the other side; the heads of the nails round and black in the hands and feet, while the points were bent, and as it were turned back, being formed of the flesh and protruding therefrom. The right side, moreover, was—as if it had been pierced by a lance—seemed with a ruddy scar, from oftentimes welled the sacred blood, staining his habit and beard. (Major Legend 13: 3).

55. The great Patriarchs, Jacob, Moses and Isaac blessed the sons before they died. So did the new Patriarch, Francis:

first, Jacob blessed his grandsons: "Then Jacob stretched out his right hand and put it upon the head of Ephraim, the younger, and his left hand upon the head of Manasses, the older . . . and he blessed the sons of Joseph . . ." (Genesis 48: 14, 15); he also blessed his own sons: "And Jacob called his sons, and said: 'Gather yourselves together that I may tell you what shall befall you in the days to come.'" (Genesis 49: 1);

second, Moses gave a blessing to the sons of Israel: "Then Moses blessed the people, with the blessing, with which Moses the man of God blessed the children of Israel before his death: . . ." (Deuteronomy 33: 1);

third, the blessing of Isaac to Jacob: "So he came near and kissed him. And immediately he smelled the fragrant smell of

of Isaac and blessed him . . ." (Genesis 27: 27); and to Esau: ". . . the fat of the earth, and in the dew of heaven from above, shall I bless thee . . ." (Genesis 27: 39, 40).

fillment

"Francis, knowing that his last day was here, the day which had been foretold to him two years before by a divine revelation, gathered together all the friars whom he wished to see. Then as if inspired by God, he gave his fatherly blessing to each of them just as the Patriarch Jacob had done. No, rather he was like another Jacob, since he was about to go up the mountain which God had pointed out to him in order to strengthen the children of Israel with his blessing." (Celano I: 108).

"Francis lifted up his hands to heaven and praised our Lord Jesus Christ, for he was now freed from all his duties. Francis was going to live as a free man. In order to show himself as a perfect imitator of Christ, his God, in all things, he too loved his friars and sons even to the end whom he loved from the beginning. Then having asked someone to call the friars, who were staying there to come to him, he told them very consolingly about his death. And with a father's love he spoke for a long time on patience and the observance of poverty, setting up the Gospel as the chief norm. When all the friars were gathered around him he stretched out his right hand and put it on the head of each one, but first on the head of the vicar. He blessed all the friars in the world and those that would enter after them, even to the end of time, in the person of those friars there present. Therefore, no friar should claim for himself this blessing which St. Francis gave to those who were then present as well as those who were absent. As said elsewhere, this blessing had a special significance, but no one should claim it so that he might thereby have a right to any office in the Order." (Celano II: 26).

56. God revealed Francis' death, as He did Aaron's and Moses': first, "Take Aaron and his son and bring them up to Mount Hor. And when you have stripped Aaron of his priestly garments, you shall put them on Eleazar his son. And Aaron shall be gathered to his people, and die there." (Numbers 20, 25, 26).

fillment

Having spent twenty years in his converted way of life, Francis knew that death was now approaching for in the following incident he was revealed to him His divine will.

At that time Francis and friar Elias were staying at Foligno. One night as they were sleeping, a certain priest, dressed in white,

(To be continued)

FRANCISCAN BRIEFS

Feast of St. Francis De Sales

Dear Confrere:

The theme for the 1959 FEC Meeting will be COMMUNICATIONS (the apostolate of the press, radio and TV). The meeting is scheduled for the week of Aug. 10 at the new Franciscan seminary at Dayton, Ohio.

In order to get the best writers and the proper topics we are going to the experts for advice. Please check the topics below. Can you phrase the titles better? Can you suggest other topics? Can you draw up an ideal scheme of topics (not more than 12)? If you can, please graciously consent to write a paper or be an active discussant?

Here is the provocative list of topics that needs editing, perfecting, deleting, arranging, completing and general face-lifting.

FRANCISCANS AND THE APOSTOLATE OF COMMUNICATIONS

1. The History of Communications
2. Friars and the Apostolate of the Press
3. Freedom of Speech and the Press
4. Research Centers for Franciscan Writing
5. Canon Law and the Franciscan Writer
6. The Friars and Creative Writing
7. Journalism Courses in the Seminary

8. Seminar for Franciscan Editors (Symposium)
9. The Friars and the Press Business
10. Improving Franciscan Magazines
11. Principles and Problems of (Prov. Bulletins, etc.)
12. Use of Advertising and Relations
13. Friars in Radio and TV (present and past)
14. How to Write for Radio and TV
15. Radio and TV Technique for Priests
16. Movies ?????
17. Visual Aids ?????
18. Bibliography of Franciscan (Books)
19. Training Franciscan Writers
20. Pamphlets, Newspapers, other

Through your assistance we can present a valuable program to the world. Please let me have your ideas and suggestions as soon as you can, or not later than Feb. 28, and send information to the above address. A thousand thanks for your courteous cooperation.

Fraternally,

Fr. Sebastian, O.F.M.

MONTHLY CONFERENCE

The Blessed Virgin

Fr. Alexander A. Di Lella, O.F.M.

PART I. MARY'S PREDESTINATION, A KEY TO A SYNTHESIS OF MARIOLOGY

In keeping with the central theme of these discussions with their emphasis on a Franciscan orientation to theology, we will adapt the theory of John Duns Scotus on the Predestination of the Blessed Virgin. To be sure, this theory has developed since the time of Scotus. What we present is actually a refinement of the Subtle Doctor's thought in view of the enormous amount of writing and research that has been done since the early fourteenth century. This theory is then in keeping with the spirit and mind of Scotus, if not precisely with the letter.

Before beginning our treatment of this theory, we must make some general observations about Predestination. As we all know, in God there is no succession of before or after, no change, no reversal of decision, no dependence on human will in deciding what He will do. Consequently, when the Blessed Trinity out of infinite goodness decided to create the universe, there was only one divine decree. But because of the weakness and limited capacity of our minds to understand the ineffable mystery of divine activity, we must resort to chronological and to spacial analogies in order to comprehend the content of the Blessed Trinity's decree and the details contained therein, together with their mutual dependence upon one another. In other words, our minds seek to know the order of intentions in the one divine decree. These intentions express the causal relationship that exists between the various creatures issuing from the hand of God. Since the intention of God's decree are casually connected, a prior intention cannot anticipate or contradict a, so to speak, future intention. If that were true, we would have to admit change in God—and that is absurd. The important point is that the order of intentions in God's decree must correspond with the order of final causality. That is to say, the various beings willed by God appear in His thought in decreasing hierarchical order, so that the highest being is the first intention of the decree while the lowest creature is the last intention, even chronologically, the lowest creatures—the stars, plants, earth,

plants, etc.—came before the highest creature, the human nature, Christ our Lord.

With the understanding of those ideas clearly in mind, we ask what is the order of intentions in the one divine decree relating to creation? There are many theories that propose to answer this question, but there is only one theory that we feel is true, and consequently that is the theory we will use as the point of departure for our synthesis of Marian theology.

Before presenting our adaptation of Scotus's theory on the destination—which is the Subtle Doctor's way of explaining the order of intentions in God's decree of creation—we should, however, pause to consider, at least in passing, the chief opposing theory, namely the theory of St. Thomas and of the thomists. According to the thomistic theory, the sin of Adam is prior in intention though not in primacy, to the incarnation and glorification of Christ our Lord. In other words, if Adam had not sinned, Christ would not have been born. Thus the cause of the Incarnation is Adam's sin. If there is some justification for the thomistic theory is obvious from the *Exultet* in the Liturgy of the Easter Vigil when the deacon sings: *felix culpa, quae talem ac tantum meruit habere Redemptorem!* But we cannot use these liturgical words in a strictly theological argument; they are essentially poetical expressions that contain the writer's ideas and sentiments toward the actual, chronological order of history and not necessarily his ideas about the order of intentions in God's eternal decree.

Scotus revolted against the very idea that the incarnation and glorification of the Son of the Most High God should be dependent on the sin of Adam. Consequently, Scotus put Christ as the first intention in the hierarchial order of intentions in the Blessed Trinity's eternal decree of creation. Christ then as the first-born of all creatures is the King of Creation, and all creatures were made for Him and for His glorification. The fact that Adam sinned did not disrupt the eternal plan, as we will see later, for Christ would be man's redeemer and achieve His glorification by meriting in the sweat and blood of His cross the graces needed by men and by angels to enjoy the vision of God.

Scotus's unique theory captures the authentic spirit of St. Francis and our holy Father—the spirit that looks upon Christ our Lord as the highest manifestation of the love of God for us, who are worthy and unworthy of his love. In the Scotistic synthesis, as Fr. Ellis mentioned, the Blessed Trinity created out of infinite goodness

Scotus teaches that God wills to give for the sake of giving, not for the sake of receiving anything in return. Hence, in communicating Himself God is ruled by His Essence which is formally love. Love is the motivating force in the Godhead. It is the final reason and deepest meaning of all divine activity. Therefore, in living in accordance with the divine Essence, God loves in the highest degree. These Scotistic ideas with their perhaps speculative and dry overtones reflect the simple, direct, forceful words of St. Francis who said: "Thou, O God, art charity, love . . . inflaming to love, because Thou, Lord, are love", and again, "Thou are good; all good; highest good."

There are seven points that must be considered in the Predestination of Mary. We will discuss each point briefly.

1. The predestination of Christ willed for His own sake. Scotus teaches that the first intention in God's eternal decree is the Incarnation. Why? Since God is supreme Good, it was fitting that He communicate Himself in a supreme degree to some being, according to the old Scholastic axiom: "Bonum est diffusivum sui," "Good has the tendency to give itself to others." And the Vatican Council teaches that God created the universe, because of His Goodness. Proof that Christ our Lord is first in the hierarchic order of intentions in God's decree, is found in St. Paul's words to the Colossians (1, 15); "(Christ) is the image of the invisible God, the firstborn of every creature."

2. The predestination of Mary as full of grace. In virtue of its hypostatic union with the Word, the humanity of Christ would share in the very happiness of God. Christ's human nature too could experience the divine joy of giving itself and of making others happy. But Christ's human nature cannot give anything to God. Therefore, if God willed that Christ should give of Himself to another, God had to grant existence to at least one other person. That person was Mary who was to receive of Christ's fullness of grace. Hence, since Mary was second in the intentions of God's decree, she would be, after Christ, the creature most full of grace. This is the first of the great Marian doctrines. In the bull, *Ineffabilis Deus*, which contains the definition of the Immaculate Conception, Pope Pius IX writes: "On (Mary) (God) showed so much love, with preference to all other creatures, that in her case was He pleased with a most loving complacency. He, therefore, enriched her with an abundance of all heavenly gifts drawn from the treasury of the divinity, far more than all the angelic spirits and all the saints, in such a wonderful manner that she . . . all beautiful and perfect, might display a fulness of holiness greater than which is at all conceivable under God, and which no one, with the power of God, can even grasp."

3. The Predestination of Mary as the Mother of God. Christ is God, it was fitting that He also should give as God and He Himself should grant to Mary the superior joy of giving to Christ, as man, could give nothing to God, but nothing would prevent Him, as man, from receiving divine favors. By an admirable exchange and by a divine gesture of infinite thoughtfulness, God then decreed that Mary would give temporal life to Him from Whom she would receive all that she is and was. Thus Mary was given the inestimable privilege of mothering the Son of God. God reserved the right to create the human soul of Christ, but even this creation was subordinate to the consent of the Virgin of Nazareth. Mary was thus predestined to give to Christ all that a mother lovingly bestows on her child. Something of her own substance, the benefit of her mother care and gentleness of her affections. The divine maternity is Mary's crown, and according to many theologians, it is the central doctrine, what is technically called, the primary principle from which all other doctrines of Mariology logically flow. By reason of the two natures of Christ, there is a twofold sonship. Because His divine nature was generated from the Father from all eternity, Christ is the true Son of God the Father. Because His human nature was generated from Mary, Christ is the true Son of Mary. This twofold sonship does not make two Sons. Being one undivided Person, the Second Person of the Blessed Trinity, Christ the Son of the Eternal Father is absolutely identical with Christ the Son of the Blessed Virgin. Hence, Mary is truly the Mother of God.

4. The Predestination of Men and of Angels. With Christ and Mary the cycle of predestination seemed complete; God had to go no further. But we know from revelation and from observation that God did will to create other creatures. Why? The reason must always be sought in the fathomless goodness of the Blessed Trinity, as the Vatican Council teaches. God decreed other creatures, angels and men, on whom Christ and Mary could bestow the plenitude of their love. Christ would grant angels and men a share in His divine life through sanctifying grace. Thus mankind would constitute a spiritual family of Christ and of His Mother, and the angels would be their servants. And all the rest of the material universe would be the throne and footstool of Christ Who hands over to men the earth and its riches. But the nations of men would still be Christ's inheritance, for in the Psalms we hear God saying to His Son: "Ask of men and I will give you the nations for an inheritance and the ends of the earth for your possession" (Psalm 2, 8).

Mary's predestination to the spiritual maternity of angels and

men fits here. Proof of this doctrine is derived from the predestination of the absolute primacy of her Son as seen in the words of St. Paul to the Colossians: "(Christ) is the firstborn of every creature: for in Him were all things created in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or powers: all things were created by him and in him." From these words, we can argue that Christ not only enjoys an absolute primacy over all, but is likewise the meritorious cause of the supernatural life of all intelligent creatures, both angelic and human. In other words, the same grace of Christ which saved men after the fall, prevented the angels from falling. Now as we showed above, Mary was predestined to share one and the same decree with Christ. We conclude therefore that she not only shares His primacy over creation, but she is also the secondary meritorious cause of the grace given to both angels and to men. In this sense Mary is the spiritual mother of all rational creation.

Before considering the fifth intention or step in God's eternal decree of creation, we must pause to study the further elements that enter the picture of predestination, elements to which Scotus failed to pay sufficient attention. Those elements are: first, redemption and the "mystery of iniquity"; second, the trial of the angels; third, the fall of Adam; and fourth, the sins of all men. Since Scotus does not treat of these elements in a sufficiently convincing way due to the imperfect development of theology in his day, we will follow the ingenious suggestions made by a contemporary theologian, Fr. John F. Bonnefoy, O.F.M., who uses the grand premises of Scotus to complete the masterful theory of the Subtle Doctor.

5. The predestination of Christ as Savior of Mary and of the angels. A few notions on the nature of a gift will aid in fully comprehending the implications of the predestination of Christ and of Mary as redeemer and as co-redemptrix, respectively. First, a donor must give of his own whatever he wishes to give to another person. Secondly, the recipient must have no right whatever to the gift. In view of these principles, we would have to admit that if Christ did not suffer, He would have appeared only as the distributor of graces, not as a giver of graces. Therefore, it was highly fitting that Christ should merit for the sweat and blood of His brow: first whatever He could merit for Himself, namely, exterior glory and the exaltation of His holy Name; and second, all the graces He would distribute to Mary, to angels, and to men. The source of Christ's merit would be all His actions, but especially His suffering unto death, for if action is in some way common to the Creator and to the creature, suffering and death are possible only to the creature. Since, therefore, God willed that His

future Christ should attain the highest degree of love, and since "greater love than this no one has, that one lay down his life for his friend," the Blessed Trinity decreed that Christ would merit by His willing life but especially by His suffering unto death on the cross, all the graces He would distribute to others. The first graces that Christ earned would be distributed to His Virgin Mother, and after that angels would receive of Christ's fullness. Thus all Mary's prerogatives from the first moment of her existence, the Immaculate Conception till her last moment on earth, her glorious bodily Assumption into heaven—all these privileges are pure gifts from her Divine Son.

We now interrupt our consideration of the order of intention in God's eternal decree of creation in order to treat of Mary's prerogatives that flow from Christ's bestowal of the fullness of grace upon His Blessed Mother.

The first privilege is the Immaculate Conception. The history of this doctrine is studied with controversy and doubt, which we discuss at greater length in our second paper today. But it is one of the glories of our Order that one of our own Friars, John Duns Scotus paved the way for the eventual solution of those difficulties and doubts. It was Scotus who showed the doubting theologians that Mary's sinless conception would not take anything away from the dignity of the Redeemer, as they had feared, but on the contrary would add immeasurably to that dignity, for Christ would bestow a superior type of redemption, namely pre-redemption on His Virgin Mother. Prior to Scotus, theologians of no mean calibre—among whom are our Seraphic Doctor, St. Bonaventure, and other notables like St. Albert the Great and St. Thomas—thought that St. Paul's words, "In (Adam) all have sinned . . . and need redemption through Christ," were a conclusive argument against the Immaculate Conception. But it was Scotus's genius to show that St. Paul's words simply meant that all owe their justification to Christ. Paul's teaching does not preclude, however, that Christ could pre-redeem someone if He so desired. It is interesting to note that the very theologians who deny the predestination of Christ before the sin of Adam—men like St. Bonaventure and St. Thomas—are the same ones who strongly urge that Mary's privilege would detract from the excellence of Christ as redeemer. But the Scotists to Scotus who so cleverly used the retort against those earlier theologians and threw their very argument right back at them, as we will see in our second paper, the theologians of a later date saw that the Immaculate Conception incomparably increased the dignity of Christ as universal redeemer. Thus in Scotus's panoramic view of predestination both of Christ and of Mary, the Immaculate Conception flows

as a corollary from Mary's plenitude of grace—a corollary that was held in the Eastern Tradition and in the minds of the faithful, even though it was missed by many Medieval Western theologians.

The doctrine of Mary's freedom from all personal sin, mortal and venial, also flows from her fullness of grace as well as from her exalted dignity as Mother of God.

The divine Maternity which we spoke of in point three above, serves as a necessary premise for Mary's perpetual virginity. For since Christ is only one Person, the Second Person of the Blessed Trinity, He can have only one Father, His Heavenly Father. Thus, there can be no question of a human father for the human nature which Christ put on in the womb of His Mother, Mary. Therefore, as St. Luke tells us (1, 35), Mary conceived Christ virginally, through the power of the Most High. And as the conception was virginal, so too was the birth—this is the doctrine of the virgin Birth, which, unfortunately, many Protestants confuse with either the Immaculate Conception of Mary in the womb of her mother, St. Anne. And because Mary consecrated her life to God, she vowed to spend her entire life in spotless virginity. Hence it is that Mary was a virgin before, during, and after the birth of her Son.

Because of Mary's singular preeminence as His Mother, Christ also willed that after her days on earth came to an end, He would personally escort His Mother's body and soul into heaven. Thus is derived the dogma of the Assumption of the Blessed Virgin.

Now we return to the order of intention in God's decree of predestination.

6. The predestination of Christ as Savior of Men. As we indicated before, the concept of a gift implies that the recipient has no title whatever to the gift. Now if the recipient is guilty of sin toward the donor, a gift will be all the more generous and unmerited. Pardon, therefore, is the perfect gift. God did not will to deny His Christ this superior form of giving His very life in pardoning His enemies. Therefore God decreed three things: first, He permitted Adam and Eve to fall into sin; second, God permitted the sins of all subsequent men; and third God willed to include all Adam's children, save Christ and Mary, in the original degradation of man. Now what we have just said does not in the least imply that God impelled men to evil or encouraged them with their sins. Fr. Bonnefoy notes that this explanation of the permission of sin has to certain superficial authors seemed unworthy of God. But he observes further: "The permission of evil is a positive act of God, and it would be impious to say that God placed this act without a reason, without a proportionate cause." Consequently, as

many of the Fathers and Doctors of the Church teach, in order that Christ might know the superior joy contained in the perfect gift of pardoning, God decreed to permit sin, and foreseeing the fall of Adam, God decided to include all men, Christ and Mary excepted, in Adam's disobedience, so that Christ might have mercy upon all.

7. The predestination of Mary as coredemptrix. As we have seen above, it was most fitting that God, with all due proportion, include the Blessed Virgin in the same decree as Christ. Thus God decreed that Mary would be Christ's associate in the work of salvation and would merit with Christ and dependently upon Him, graces that were to be distributed to angels and to men. The doctrines that Mary is coredemptrix and dispenser of all graces, stem from this teaching. Hence, we believe that because Mary brought the Redeemer into the world, she cooperated *mediately* or remotely in the work of our redemption, and that because she joined her merits and satisfactions with those of the Savior and for the purpose, she cooperated *immediately* or proximately in the Redemption. Since it was decreed that Mary should cooperate with Christ in the work of redemption, God saw fit to grant Mary the privilege of becoming the dispenser of graces. Thus, by divine disposition, all favors granted by God to men are granted in view of and because of Mary's intercession.

In the perspective of the above doctrines we can now see the beauty and fittingness of the Universal Queenship of our Lady. Mary acquired her dominion over her subjects, not only by being the Mother of the King and His associate or consort in His mission of leading the members of His kingdom to their common end, but also by the fact that she formally and actively cooperated with the King in the work of redemption. It was precisely through the redemption that Christ and Mary recaptured or conquered their kingdom from the unjust possession of Satan. Just as Christ is king because of the hypostatic union and the added title of conquest as redeemer, so Mary is Queen because of her divine Motherhood and her role as co-redemptrix. In other words, Mary is Queen by divine relationship and by right of conquest.

Hence, since our Lady was predestined in the same decree as Christ, the Queenship of Mary follows as a fitting consequence from the Kingship of Christ our Lord.

Hence, since our Lady was predestined in the same decree as Christ, the Queenship of Mary follows as a fitting consequence from the Kingship of Christ our Lord.

Conclusion.

Karl Adam once wrote that the free will of Western man "has never more consciously, even more energetically and completely with-

drawn itself from the supernatural goal, with the consequence that its whole striving tends to a deification of natural ends and of values far removed from the final values, so that at last it has invaded the Holy of Holies and begun to blaspheme Christ." If Karl Adam is right and Bishop Sheen is correct when he said in a sermon given at a Marian rally held in Washington at the end of 1954: "Russia has the cross without Christ; we in the West have Christ without the cross,"—if these men are right, then the modern friar has his work cut out for him. The *renovatio accommodata*, the renewal of spirit adapted to our times, which Pope Pius XII refers to, means in the Pope's own words: "You must serve the cause of Jesus Christ and His Church as the world today requires." As Fr. Eligius noted in his comments, the world of today needs a sense of values, a vital realization and deep conviction that the finest things in life are not a Cadillac, the largest and most expensive home in the neighborhood, the fattest bank account, color television, a vacation in Florida. A spiritual writer once observed that the friar of today has the same job as the friar of the thirteenth century. Today's friar must be a living, dynamic sign of contradiction to the materialistic sense of values that like a deadly cancer has infected all the levels of our society, and even, the writer goes on to say, has made its influence felt in the life of religious.

The friar must make others see that while they rightly condemn Communism with its diabolical system of dialectical or logical materialism, they themselves must not be lulled into accepting and living a system of illogical materialism—a materialism accepted wholeheartedly in practice, though roundly condemned in theory.

St. Francis and the friars of the thirteenth century effected a spiritual and religious revolution by their radical or grass-roots return to the Gospels and to the writings of St. Paul. For the modern friar, the renewal urged by the Pope must be based upon a restudy and rethinking of the sources of our Franciscan life and spirit. With a thorough grasping and understanding of the sources of our Franciscan heritage, the friar of today must use his imagination and resourcefulness in order to adapt the perennially valid spirit of St. Francis to the needs and demands of the present day.

The fire of love enkindled by St. Francis whom St. Bonaventure called a burning coal in the furnace of divine love, the Sacred Heart of Jesus; that fire which was taken up by Scotus when he tried to show that all things are made for and through Christ—that same seraphic fire must burn in the heart of the modern friar if he is to fulfill the mission Francis and the Church expects of him. In this paper, we had to be somewhat technical in showing the predestination of Mary. But

as St. Bonaventure teaches, theology must lead to love. The obvious conclusion, then, to this treatment of predestination is that the appraisal and rethinking of the synthesis begun by Scotus will help friars of today effect a return to the sense of values lived by St. Francis. For St. Francis as well as for Scotus, Christ is first in the scale of sense of values; Mary is second—as we have attempted to show; angels are third; man is fourth; and all the other material things made for man's use and enjoyment are last. Today's sensate and sensual scale of values places a premium on the use of creatures as instruments of pleasure and enjoyment. Today's friar must show a spiritually aware world that creature comforts, though good in themselves, must not become an end or purpose of man's life.

If the friar follows the exhortation of Pope Pius XII for a *renovatio* *accommodata*, a renewal adapted to our times, and under the guidance of the Holy Spirit rethinks for himself the doctrines we have been considering, and if he tries to teach those with whom he comes in contact the sense of values of Francis as those values were given theological and speculative precision by Scotus and other thinkers, if the friar shows a spiritually famished world the real beauty and usefulness of material creatures, but the far more important beauty and intrinsic value of man's spiritual nature, then I think that friar is making medieval St. Francis live again in this our day.

(To be continued)

BORN AGAIN

Little one, are you amazed to see your creation?
Fear not, but come on tottering steps.
Tumble into My pity that made you,
Delighted to look upon you,
Flamed into pain at our parting.
Remember My pity, foolish heart:
How it sought you, found you out of My grace,
Broken and bruised beneath My stooping.

Careless child, come hide your shame in My Heart.
I know your sorrow; I gave it to you.
Be at your ease in My mercy.
Lift up your eyes and see
How you grow young with My repenting.

Receive the miracle of your second innocence
Into the wondering arms of your first meekness.

Hear My Pentecostal breath blow into blossom
The bud of My Easter love
Tightly closed on impatient grace.
You are become a garden cloistered about Me
Where My kindness will crucify you
Into myriad new creations.

Sister M. Agnes, P.C.

Crosses Over Nagasaki

Gerard Huber, O.S.A.

Tr. by Sr. M. Hildemar, SMIC

Sr. M. Francis, SMIC

FOREWORD

There are few countries in the Christian world where the Church is richer in heroes of the faith than in Japan. The success of St. Francis Xavier and his successors in the apostolate among the Japanese is nothing less than astounding. If we look upon the rich spiritual harvest of the past half century, we have to admit that hardly ever the seed of God's word fallen on more fertile soil. Sixty years after the introduction of Christianity, Japanese Christians numbered already a million. But the Ancient Enemy aroused a storm of such tremendous violence that the young garden of the Church seemed totally destroyed. The persecution was so devastatingly cruel and the tortures were ingeniously varied that a Japanese historian described Christianity as drowned in its own blood.

Among the richest pages of Oriental church history are those which tell of the entrance of the Franciscans into the Japanese mission and the heroic combat of the twenty-six protomartyrs. Six of these martyrs belonged to the First Order of Saint Francis, seventeen to the Third Order, and three to the Society of Jesus. The present work is an attempt to describe something of the early work of the Franciscans in Japan and the persecution that brought such glory to the Church. Using the most recent historical research and borrowing freely from the wealth of literature on the period, especially the Japanese works that have appeared within the last twenty years, the author has tried to clarify the obscure and much controverted beginnings of the Franciscan mission in Japan and to uncover the driving motives behind the persecution of 1597.

The author, however, wishes not only to offer his work as a proof of authentic mission history, but also as an effort to comply the fervent request of Saint Peter Baptist to his confreres in Manila, four days before his death: "Do not neglect the work of propagating the Faith."

I. BETWEEN BUDDHA AND CHRIST

It was in 1254 that Europe first heard of Japan. The source of information was the fascinating travelogue of the Franciscan missionary, William van Ruysbroeck,¹ who wrote a detailed account of his experiences in Inner Asia and at the Court of the Great Khan of the Mongols. His remarks about Japan, the "Golden Island Zipangu," were no more factual, however, than those of his contemporary Marco Polo (1248), for they were based on information gathered at the Court of the Great Khan.

The first European to set foot on Japanese soil was the Portuguese Fernando Mendez Pinto who landed there in 1542.² From him Europe received the first reliable account of the exotic island empire.

A few years later the first Christian missionary appeared in Japan. It was Francis Xavier of the Society of Jesus, who reached Kagoshima on August 15, 1549. He was accompanied by three Japanese Christians named Paul, John, and Anthony whom he had met in Goa and who had told him about their native land. A strange twist of fortune had brought them to Goa where they had been instructed in the Faith and baptized by the Franciscan bishop, Juan of Albuquerque.

Xavier found the Nipponese Empire in a state of complete anarchy. The daimio were constantly at war with one another and the Shogun Ashikaga Yoshiteru was too weak to control them. In Koyto, which was then the capital, the emperor sat enthroned in inaccessible majesty, while the shogun attempted to rule the empire in his name. In reality, however, neither the emperor nor the shogun possessed sufficient strength to govern the country effectively. The powerful daimio, who regarded themselves as independent feudal lords, simply ignored the authority of Koyto and battled endlessly against one another. The daily bloodshed and terrorism went on and on, and to the misery of permanent civil war were added the scourges of devastating earthquakes, famine, and epidemics. The people were in utter distress. Shintoism, once the national religion of Japan, had been completely superseded by Buddhism, which in turn had become so infected with worldliness that its representatives in the priesthood competed with secular princes and aspired after nothing but power and wealth. Buddhist priests and monks became involved in so many political quarrels and intrigues, and became so dissolute in their pleasure-seeking, that they rivaled and even surpassed the most licentious courtiers.

The people, plagued almost beyond endurance, longed for peace and order. In their profound misery they were denied even the consolation of religion, for Buddhism no longer possessed the spiritual

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vitality to support them. As a religion, Buddhism has not only held on the people but had even fallen into disrepute.

Into this land of turmoil and suffering came Francis Xavier bringing the glad tidings of the Kingdom of God to the despairing people. It seemed as if flames of holy fire leaped from him and kindled whatever they touched. In his own person he gave the example of the doctrine he preached, and immediately the people thronged to him as to a savior. He remained in Japan only a little more than two years, but the work he began was carried on by men who followed him. They were men of his spirit and zeal, and faithful was their apostolate that within thirty years after Xavier's arrival in Japan there were some two hundred churches in the various provinces of the country and 150,000 Christians among every rank and class of the population. The daimio of Bungo, Omura, Arima, Hiro and Goto as well as several princes of Honshu professed the religion. Twenty years later the number had more than doubled and this does not include children born of Christian parents, but adult converts. Had the Church continued to grow at the same rate Japan would have been a Christian nation within three or four generations.

The age that saw the introduction of Christianity was one of the most interesting and stirring epochs in the history of Japan, and at the close of the medieval period. The country was in a ferment, and was soon to be completely transformed.

If the Shogun Ashikaga Yoshiteru was unable to bring peace to the war-torn country, it was not through any lack of good will. He since desired to put an end to the interminable internecine wars and calm the restless masses. Poverty, violation, and distress of every kind had driven the people to such a state that rebellion was imminent. The shogun saw in Christianity the best means of warding off impending catastrophe, and accordingly he promoted and protected the doctrine as far as he could. But he failed to reckon with the temper of the Buddhist leaders. The bonzes and monks, still mighty in wealth and political prestige, had no mind to allow the new religion to win the people. If the shogun favored it, he had best be disposed of. They plotted against him and launched a surprise attack on his capital in Kyoto. After a desperate defence, he was taken and put to death. With his downfall in the year 1565 ended the reign of the house of Ashikaga which since 1338, had provided the country with feudal shoguns.

In the midst of the subsequent debacle there suddenly arose a man with iron fists. His strength and genius enabled him to gain control

of the tottering state and to beat the warring factions into submission. This man was Oda Nobunaga. The old mission chronicles describe him as tall and slender of stature, courageous, magnanimous, and bold. The fame of his valor penetrated the mystic seclusion of the Emperor. Ogimachi, who commissioned him to bring peace and order to the country. Armed with the imperial command, Nobunaga proceeded to take drastic action against whatever powers threatened the welfare of the country. The power and influence of the degenerate Buddhist priests seemed to him one of the primary obstacles to peace. Accordingly, he determined to destroy their power and chose two ways of doing so. His first move was to favor Christianity by helping in the erection of churches and schools throughout the country, and by protecting missionaries against the attacks of the bonzes. He had observed the blameless lives of the missionaries, their holy equanimity and loving concern for the welfare of the people, and compared them with the dissolute bonzes who no longer sought the things of the spirit but only wealth and power and pleasure. This led to his second move—armed attack against the Buddhist monasteries. He proceeded against the monasteries that were scattered like fortresses throughout the country and commanded his generals to wipe them out with fire and sword. Nothing was spared; about three thousand bonzes and monks perished. But the surviving Buddhist priests were by no means crushed; they only awaited the moment for revenge.

After the purge of the bonzes, Nobunaga began to move against the second obstacle to peace, the obstinate feudal lords. Two able and courageous generals, Toyotomi Hideyoshi and Tokugawa Ieyasu, who were later to complete his work of unification and to enjoy the fruits of his labor, stood faithfully at his side. By 1582 Nobunaga was master of almost all the daimio on the main island. Only the daimio of Mutsu and Choshu in the south still opposed him. Against these he dispatched a strong punitive expedition, and gave the command to his favorite Toyotomi Hideyoshi. But the enemy was powerful and not easily overcome. Hideyoshi sent a courier to Nobunaga with a petition for reinforcements. Nobunaga ordered the daimio Akechi Mitsuhide to gather all available forces near Kyoto and to hasten to Hideyoshi's aid. Mitsuhide brought together an army of 300,000 men in the neighborhood of Kyoto, but influenced by the clever arguments of the dissenting bonzes, he turned traitor. Instead of leading his army to the aid of Nobunaga he suddenly attacked Nobunaga on June 22, 1582, while he was dining in the famous temple castle of Honnoji. The castle was set on fire from all sides, and Nobunaga, seriously wounded by an arrow, perished in the flames. He was in the forty-ninth year of his life.

But the traitor did not enjoy his success for long. The Christian General Justo Takayama Ukon, one of the most valiant and intrepid daimio of that time, was also marching to the south. When he learned of the attack on the temple castle, and the murder of Nobunaga, he returned in forced marches to his fortified castle of Takatsuki in Kyoto. He won the two daimio Ikeda Nobuteru and Nakagawa Kiyoaki to his side, and together with them prepared a plan of campaign against Kyoto, where Mitsuhide had nestled down with the intention of making himself shogun. At Yamazaki the army of the Christian General Ukon met the enemy and on July 11, after a long and sanguinary battle, Mitsuhide's forces were completely routed. The traitor himself was slain by farmers as he was fleeing through their fields.

From then on Toyotomi Hideyoshi played the leading role in the history of Japan's unification. The eldest son of Nobunaga, too, lost his life in the attack on the temple castle. He had a son named Hidenobu who was the legitimate successor to the shogunate. But he was only three years old, and Hideyoshi made himself his guardian on the pretext that as Nobunaga's commander-in-chief he had both the right and the duty to do so. In reality, however, he had no intention of ever relinquishing the power that had so easily fallen into his hands.

Toyotomi Hideyoshi was perhaps one of the strangest upstarts in history. He was born in 1536, the child of a poor farmer in Nakamura, a small village in the province of Owari. Nature gave this remarkable man a decidedly peculiar appearance. With his dark brown complexion and monkey-like features, he was strikingly, but not unattractively, ugly. He grew into a cunning and daring youth, more disposed to foolhardy exploits than to rustic labor. He liked best to take his horses to pasture. There he could dream and indulge in wild heroism to his heart's content. One day Nobunaga passed through the village on an expedition and was struck by the unusual appearance of the youth. For all his ugliness, the boy was intensely alive, and his dark face was animated by a pair of brilliant black eyes that seemed to flash fire; his movements were quick and agile; his speech was clear and intelligent. Nobunaga, like all great men, easily recognized the potential greatness of others, and saw in this ugly peasant lad the makings of genius. Without hesitation he took him into his service as a groom. Thus began the career of the Japanese Napoleon. Following the death of his sponsor, Hideyoshi became a soldier and quickly rose in the ranks. Undoubtedly, Hideyoshi was one of the most remarkable military geniuses in history. Wherever he appeared, victory was certain. His soldiers followed him with enthusiasm, for he was a just and able commander.

When after the murder of Nobunaga, Hideyoshi seized the reins of the state, he built himself a castle in Caska and compelled all the daimio of the country to come together to celebrate its completion. To strengthen his position, he undertook a regrouping of most of the daimio. They had to leave their former districts and settle in provinces newly assigned to them. Thus the great feudal lords who had been absolute masters in their regions were reduced to the status of mere stewards, subject to transfer at the will of the supreme ruler. Hideyoshi forced the emperor to invest him with the dignity of kampaku (regent on behalf of the emperor) and to give him a new surname, Toyotomi, to blot out the remembrance of his humble birth.

In the beginning of his rule Hideyoshi protected Christianity and the missionaries, and encouraged his subjects to embrace the new religion. He had the bonzes turned out of their monasteries, smashed their idols and burned their temples. Yet, for all his genius, Hideyoshi retained the superstitious heart of a peasant. Taking advantage of this weakness, some of the bonzes, particularly the notorious Jakuin who was Hideyoshi's physician-in-ordinary, succeeded in regaining some influence over him. Imperceptibly Jakuin turned his attitude toward Christianity from benevolence to suspicion. Unfortunately two occurrences, insignificant in themselves but occurring at a crucial moment, played directly into hands of the bonzes. The goal of Hideyoshi's ambition, after the unification of Japan, was the conquest of Korea and China. He dreamed of making himself "master of the world." Thus he wrote to the Emperor of Korea: "I shall gather a mighty army, and by invading the land of the great Ming I shall fill the heaven of four hundred provinces with the buoyancy of my sword. It is my hope that Korea will be my vanguard." But for the crossing to Korea he needed large vessels, and ship-building was as yet unknown to the Japanese. Just at that time a large Portuguese merchant ship entered the harbor of Hirado. Hideyoshi heard of it and sent a courier to Hirado, inviting the captain of the ship to sail to Hakata, where he was temporarily residing, so that he could inspect the vessel. The captain went immediately to Hideyoshi in Hakata, but explained that his ship could not enter the harbor of Nakata since the mouth was too shallow and dangerous. The captain may have had a presentiment of Hideyoshi's real intention, for actually he was planning to capture the ship and use it as a model for his own ship-builders. Hideyoshi, however, appeared to understand the captain's reasons for not complying with his request, and entertained him royally; but behind the mask of diplomatic courtesy he was seething. Because there was still one man in the world who dared oppose his wishes,

Hideyoshi, who was honored in Japan as a war-god, drank to the of intoxication that night out of sheer anger. That was precisely the moment Jaknin had been waiting for. The courtier-bonzes accustomed to provide their master, who changed his women frequently as he changed his gowns, with the fairest maidens from parts of the country. That night, however, they appeared before him empty-handed and sadly apologetic. With malicious intent they tried to procure a noble Christian girl for Hideyoshi. Indignant the girl had declined their unfair request as contrary to the law of the land. With due embellishment and exaggeration the bonzes related the affair to the drunken Hideyoshi. It was more than his outraged pride could endure. What kind of religion could make a weak girl do anything above him? "If the new doctrine makes a mere girl my equal, what influence will it have on the whole country? Away with it!" the next morning, before Hideyoshi was quite sober again, the command was heralded throughout the empire: "Christian priests must leave the country within twenty days."

The decree was promulgated on July 24, 1587. According to the instructions, the missionaries went to Hirado and Nagasaki, but resolved to remain in the country if possible, carefully preventing anything that could again provoke the wrath of Hideyoshi. Apparently his anger had soon cooled. They closed their churches, refrained from preaching in public, yet they continued to visit Christians in their homes and to administer the sacraments to them. Although Hideyoshi came to know all this through Buddhist spies, he made no attempt to hinder the missionaries and contented himself with demolishing a few churches in Hyoto, Osaka, and Sakai. An outbreak, however, gave the missionaries their first insight into the true character of Hideyoshi, and during the following years they worked with the utmost restraint and caution. In his period of uncertainty and anxious care for the future of the Church the Franciscans entered the Japanese mission field.

(To be continued)

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IDENTITY

Oh, Lord,
Are we like to Thee
Fragments
Of stained glass windows
In Thy Presbytery?

Are we
Dark
As the times
When rain has hidden
Sun
From eastern morn?
And—
Are we sometimes
Bright
As artists mixtures
From Creation's palette
Born?

Where do we come from—
Stained glass fragments of
Self,
In Thy Presbytery?
Are we bright from the
Might
Of the Adoro Te's?
Or is it Our Father's
Goodness—
His Benedicite's?
Cerulean — Azure light.
Gift!
Only Heaven's right.

Are we
Blood, sweat, and dirt
From stumbling,
And quick spurts
Of running fast to reach Thee?
Vermillion's intensity.

Or—

Are we colored by
Morning offerings, and
Charred holocausts
From rebellion's brief reign
Till in Thy love's
Absolvo Te
We see Thy way,
Gold!
Like Ceres' offering on a
Harvest afternoon.

Cerulean — Azure light!
Soft-hammered gold!
Vermillion bright!
Mullioned windows for
Eternity.

Lord,
If I may beg
A color fragment
In your windowed
Presbytery
Make me clear!
Color of that Deity
The Dove,
Gentle harbinger of Love,
So that Thy light
Shine through,
My destiny,
You.

Sister Mary Jeanne, O.S.F.

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St. Francis Prophesied (V)

Fr. Byron Witzemann, O.F.M.

(Continued)

56. God revealed Francis' death, as He did Aaron's and Moses': first, "Take Aaron and his son and bring them up to Mount Hor. When you have stripped Aaron of his priestly garments, you shall put them on Eleazar his son. And Aaron shall be gathered to his father, and die there." (Numbers 20, 25, 26).

Illment

Having spent twenty years in his converted way of life, Francis knew that death was now approaching for in the following incident God had revealed to him His divine will.

At that time Francis and friar Elias were staying at Foligno. One night as they were sleeping, a certain priest, dressed in white, appeared to them. He was a venerable old man of great age. And speaking by friar Elias he said: Rise, friar, and tell friar Francis that eighteen years have passed since he left the world to embrace the Gospel. Tell them also that he has but two more years to live and then the Lord will come to call him to Himself. The two years were now complete and the events were happening just as God had revealed." (St. Francis I: 109).

"And I, if you observe these things, promise you life eternal." Thus says the minister—the representative of St. Francis—we pronounce our vows. And so it is said that St. Francis frees the souls from purgatory and grants them eternal life. This supernatural power of St. Francis is prefigured:

First, by Abram, who freed his brother: "When Abram heard that his brother, Lot had been taken captive. He led forth his men . . . and pursued them all the way to Dan." (Genesis 14: 14);

Second, by the leaders of the Jewish race, who lead their people out of captivity: "Now these are the children of the province, that were taken into captivity, which Nabuchodonosor king of Babylon had taken away to Babylon, and who returned to Jerusalem and Judah, by the hand of their king. Their leaders were Zorobabel, Josue, Nehemia, Rahelaia, Mardochai, Belsan, Mesphar, Beguae, Hehun and . . ." (I Esdras 2: 1, 2).

Fulfillment

Some interpret the multitude in the following incident as the Francis freed from Purgatory.

"On that same night (of Francis' death) and hour our glorious father appeared to another friar of praiseworthy life who was present. Francis was clothed in a purple dalmatic and followed by a considerable multitude of men some of whom then separated from the group and said to the friar, 'Isn't that Christ?' And the friar answered, 'Yes.' Then some others asked him, 'Isn't that St. Francis?' And the friar again said, 'Yes, it is.' For it seemed to the friar and to the multitude that the person of Christ and the person of St. Francis were one. And really this is hardly a rash judgement for those who have a true understanding, since whoever cleaves to God becomes one in spirit with Him and God Himself shall be all in all.

"Finally Francis and that wonderful multitude came to a beautiful scenic place which was watered with the most clear streams, and with the fairest of plants, radiant with beautiful flowers and with every kind of beautiful tree. Here there was a very beautiful and exceptionally beautiful palace which the new citizen of Assisi eagerly entered. In it he found very many friars and began to dine with them at a wonderfully set table filled with every kind of food." (Celano II: 219).

Another story may be quoted from the *Fioretti*:

"And St. Francis, turning towards that friary, spoke thus, 'My dearest friar, that when I was on the mount of La Verna, all my life in the contemplation of the Passion of Christ, in this seraphic vision I was by Christ thus stigmatized in my body; and then Christ said to me, 'Do you know what I have done to you? I have given you the gift of My Passion in order that you may be My standard-bearer. And as I, on the day of My death, descended into limbo and drew out all the souls I found therein, by virtue of my stigmas, and led them to paradise, so do I grant to you from this hour (that you may be conformed to Me in your death as you have been in your life) that after you have passed from this life you shall go every year, on the day of your death, to purgatory, and shall deliver all the souls you find there of your three Orders, namely, Minors, Sisters, and Penitents, and likewise the souls of your devoted followers, and this, in recompense of your stigmas that I have given you; and you shall lead them to paradise.' And those words I told not while I lived in the world." said, St. Francis and his companion vanished." (1)

58. The burial of Francis is even foreshadowed: first, in Jacob's death: "And when Jacob ended charging his sons, he drew up his feet upon his bed, and died . . . And Joseph commanded his servants the physicians to embalm his father." (Genesis 35: 2; 37: 32; 50: 2);

second, by the death of Asa: "They buried him in the tomb which he had hewn out for himself in the city of David. And they laid him on a bier which was full of spices and perfumed ointments . . . and they burnt them over him with very great pomp." (II Paralipomena 16: 14).

Fulfillment

Now his friars and sons, that had been summoned for the passing of their Father, together with the entire assembly of the folk, devoted that night wherein Christ's dear Confessor had departed to divine praises, in such wise that they seemed not mourners for the dead, but a watch of Angels. When morning came, the crowds that had come together, carrying branches of trees and many wax lights, brought the holy body to the city of Assisi, with hymns and chants. Moreover, they passed by the church of Saint Damiano, where at that time that noble virgin Clare, now glorified in heaven, abode cloistered with her Sisters; and there for a space they stayed, and set down the holy body, adorned with those heavenly pearls, that it might be seen and embraced by those holy virgins. Coming at length with rejoicing to the city, they laid the precious treasure that they were bearing in the church of Saint George, with all reverence. In that very place, Francis as a little boy had learned his letters, and there it was that he first preached in after days, and there, finally he found his first resting place." (Major Legend 15:5).

59. Francis' glorification is preseen:

first, in the words of Joseph: "To his brothers: 'You must tell your father all my glory and all of the things which you have seen in Egypt; make haste and bring him to me'." (Genesis 45: 13);

second, in the magnificence of Mardochai: "And Mardochai came out of the palace and from the presence of the king in royal robes of blue and a gold crown on his head and clothed in the silk of purple. And all the city rejoiced and was glad . . . And in that province and city . . . there was gladness and joy . . . and a feast as a holiday . . ." (Esther 8: 15-17).

Fulfillment

"Great crowds gathered around Francis and praising God they

said: 'Praise and blessed be Thou our God Who has given us even though we are so unworthy, such a precious gift. Praise and glory be to Thee, O indescribable Trinity.'

"All the people of Assisi came out and everyone in the neighboring districts hurried to see the wonders which God had shown to His servant. Everyone in his own way sang his song of joy, praising the power of God Who had granted them such a favor. But the friars of Francis continued to mourn the loss of so great a father and showed their inward feelings with their tears and sighs.

"But then an extraordinary job soothed their grief. For when the friars saw the wonderful miracle their grief was forgotten. Their grief became a song and their weeping joy. Never before had they ever heard or read about anything like that which they were now seeing. Indeed, they would not have believed it, if it had not been so plainly revealed to them. In the dead body of Francis appeared the form of the Cross and Passion of the Immortal Lamb Who washed away the sins of the world. Francis seemed as if he had just been taken down from the cross. His hands and feet had been pierced with nails and his right side looked as if it was pierced with a sword.

"They noticed that his skin, which was dark, now became fair. And from this beauty they realized what Francis would be like on the day of resurrection. He appeared as if he were still living and not dead, since his face looked like that of an infant. And the other parts of his body became soft and as limber as those of a small child. The muscles did not contract, nor did the skin become as it usually does in death. Nor did his limbs become stiff, but they could be moved into any position.

"His beauty was very striking and his skin became even more beautiful. But even more astonishing was the fact that they did not see merely the marks of the nails in his hands and feet. What they really saw, looked like real nails but formed from the flesh and black like iron. His right side was red with blood. The signs of his martyrdom, however, did not make the friars horrified. Instead, they seemed to add a certain beauty and grace, just like small black stones in a white floor add to its beauty." (Celano I: 112, 113).

60. The entrance of Francis' soul into heavenly glory is compared

first, to Judith's entrance into the King's treasury: "Then the King's officers ordered that she should go in where his treasures were stored

she should stay there. And he would send food to her from his table." (Judith 12: 1);
 second, to the entry of Esther: "She was escorted to the royal chamber of king Assuerus." (Esther 2: 16);
 third, to triumphant recovery of the ark: "So David and all the house of Israel brought the ark of the covenant of the Lord with joyful shouting and with the sound of trumpet." (II Kings 6: 15);
 fourth, to Simon's conquering of the Gentiles: "And they entered Jerusalem . . . with thanksgiving and branches of palm trees and harps and cymbals and songs and hymns and canticles, because the great temple was destroyed out of Israel." (I Machabees 13: 51).

Illment

"Then all the friars, to whom he had been such a loving father and leader, gathered closely about him and reverently awaited the joyful and happy departure. It was only then that this most holy soul took its leave and was freed from the body to be taken up into heaven. So Francis' body went to sleep in the Lord.

"One of the friars and disciples of Francis, whom we all know, said: 'The soul of our most holy father goes straight to heaven and is placed above the clouds. Francis' soul was like a star being carried away in a white cloud, but about the size of the moon and as bright as the sun. I will not mention the name of this friar because I am afraid he wants no praise, nor does he glory in such publicity.'

"But I would like to praise our saint. 'O how glorious is this saint: one of the friars has seen his soul go up to heaven! It was as beautiful as the moon, as bright as the sun. And as he went to heaven in a white cloud he was shown most gloriously. O truly lamp of the world, shining brighter than the sun in the Church of Christ. Lo, how you have taken away the rays of your light. Now you are dwelling in the heavenly Jerusalem. You have exchanged the companionship of us poor men for that of the angels and saints.'" (Celano I: 110, 111).

61. Francis' sublimity is preshadowed:

first, in the exaltation of Joseph: "And the Pharaoh said to Joseph: 'Behold, I have set you over all the land of Egypt'. And Joseph took his signet ring from his own hand, and put it on Joseph's hand. And he put upon him a robe of silk, and put a chain of gold about his neck. And he made him ride in his second chariot and the crier went out that all should bow their knee before him, and then they knew he was made governor over the whole land of Egypt." (Genesis 41: 41-43);

second, by the honor given to Jonathan by King Alexander:

"And he commanded that Jonathan's garments should be taken that he should be clothed with purple; thus they did. And the king him sit beside him." (I Machabees 10: 62).

Fulfillment

These prophecies we can see fulfilled by many of them already used, or to be used:

"At once the holy man began to shine in the glory of many great miracles, the light of the divine countenance being uplifted in him, so that the loftiness of his holiness that, during his life, he was conspicuous in the world for the ruling of men's lives through his example of perfect uprightness, was, now that he himself was risen with Christ, approved from heaven by miracles of divine power, so that belief might be thoroughly confirmed. And since in diverse parts of the world the glorious marvels wrought by him, and the blessings won through him, were kindling many to devotion to him, and inciting them to veneration for the Saint himself—so that his words and tongues, as well as these deeds, were loud in his praise—it came to the ears of the Supreme Pontiff, the lord Gregory the Ninth, that great things God was working through His servant Francis. Accordingly, he came in person to the city of Assisi in the year of our Lord's Incarnation 1228, on the sixteenth day of July, a Sunday, with rites exceeding solemn, that it would take long to narrate. He enrolled the blessed Francis in the list of Saints." (Major Legend 15: 6, 7).

62. Francis longed to convert the infidels to Christ's teaching. Thus we see him in the court of the Soldan of Egypt. This is pictured:

first, in the mission of the two disciples of Christ: "Thou art the daughter of Sion: Behold, thy king comes to thee meek and lowly upon an ass, and upon a colt, the foal of a beast of burden." And the two disciples went and did as Jesus directed them. And they brought the ass and the colt, laid their cloaks on them, and made him sit thereon. (Matthew 21: 5-7);

second, in the lamentation of Michaeas: "O my people, what have I done to you, and in what have I molested you? Answer me. For I have brought you up from the land of Egypt, and have redeemed you from the house of the slaves . . ." (Michaeas 6: 3, 4).

Fulfillment

"Then taking the Brother that was his companion, Illuminatus . . . they started on their way . . . When they had gone on further

of the Saracens met them, and they, like wolves making haste upon sheep, brutally seized the servants of God, and cruelly and spitefully dragged them along, casting abuse at them, vexing them with stripes and binding them in fetters. Thus in manifold torment and beaten down, they were brought before the Soldan, and by the divine counsel so disposing as the holy man had desired. When the prince demanded of them from whom, and for what purpose, and in what manner they had been sent, and how they had come there, the servant of Christ, Francis, made answer with courageous heart that they had been sent not by man, but by God Most High, that he might show to him and his people the way of salvation, and might preach the Gospel of truth. With such firmness of mind, with such courage of soul, and with such fervor of spirit he preached to the Soldan God Three in One and the Savior of all, Jesus Christ, that the Soldan was manifestly and truly fulfilled that saying of the Gospel, 'I will give you a mouth and wisdom, which all your adversaries shall not be able to contradict nor resist.' For, as the Soldan beheld the marvellous fervor of spirit and valor of the man of God, he heard him gladly and earnestly invited him to tarry with him. Then the servant of Christ, taught by the heavenly counsel, said, 'If you together with your people, will be converted to Christ, for the love of Him I will gladly tarry among you.' . . .

"But he offered him many costly gifts, all of which the man of God, hungering, not for worldly goods, but for the salvation of souls, condemned like mire. The Soldan, perceiving the holy man to be so absolute a despiser of worldly things, was moved with amazement and conceived a greater devotion for him." (Major Legend 9: 9).

The *Fioretti* goes on to say:

"At last, when St. Francis saw he could gather no more fruit in those parts, he prepared by divine guidance to return to the Holy Land with all his companions; and having assembled them together, he went back to the Soldan and took leave of him. Then said the Soldan to him, 'Friar Francis, gladly would I convert me to the faith of Christ, but I fear to do so now, for if this people heard of it they would surely slay you and me and all your companions; and since you yet work much good, and as I have certain affairs of great moment to dispatch, I will not be the cause of your death and of mine. But tell me how I may be saved; lo, I am ready to do whatsoever you lay upon me.' Then said St. Francis, 'My lord, now must I depart from you, but after I am returned to mine own country and by the grace of God have ascended to heaven, after my death, as it may please

God, I will send thee two of my friars, at whose hands you shalt receive the holy baptism of Christ and be saved, even as my Lord Jesus has revealed to me. And do you meanwhile get yourself free from hindrance, so that when the grace of God shall come upon you, you shall find yourself well disposed to faith and devotion.' The Lord promised and thus he did. Having said this, St. Francis returned to that venerable college of his holy companions, and after some time he gave up his soul to God by death of the body. And the Lord, having fallen sick, awaits the promise of St. Francis, and the guards at certain of the passes and commands them that the friars appear in the habit of St. Francis, they shall straightway be before him. At that very hour St. Francis appeared to two friars, and bade them tarry not, but hasten to the Soldan and accomplish his salvation, according as he had promised. And at once the friars forth, and having crossed the pass, were led by the said guards to the Soldan. And when the Soldan beheld them he was filled with joy, and said, 'Now do I truly perceive that God has sent his messengers to me for my salvation, according to the promise of St. Francis to me by divine inspiration.' And when he had received instruction from those friars in the faith of Christ and holy baptism, he was born again in Christ, died of that sickness, and his soul was saved through the merits and prayers of St. Francis." (1)

63. Francis is accredited with the honor of having given the dead to life. Elias and Eliseus also gave life to the dead:

first, "And the Lord heard the voice of Elias; and the soul of the child returned into him, and he revived." (III Kings 17: 22);

second, "So, rising from his prayer, he (Eliseus) laid himself down on the dead body, putting his mouth upon the body's mouth, his eyes upon its eyes, his hands upon its hands, and as he stretched himself upon him the child's flesh grew warm." (IV Kings 4: 35)

Fulfillment

"A boy named Matthew from the city of Todi had lain dead for eight days as if he were dead. His mouth was tightly shut. He could not see the skin of his face, hands and feet had turned black as a skillet. All despaired of his life, but when his father invoked St. Francis he was miraculously cured." (Celano I: 10)

"Furthermore, even as that blessed man in life had been distinguished by marvellous tokens of virtue, so too from the time of his departure to this present time, he shines throughout the world in all parts of the world in the light of famed marvels and miracles, the power glorifying him. For the blind and the deaf, the dumb and

the dropsical and the paralysed, the possessed and the lepers, the shipwrecked and the captive, have found succour by his merits, and all the diseases, needs, and perils he has been an aid. But in that many dead have been miraculously raised through him, there is made manifest to the faithful the glorious working of the power of the Most High." (Major Legend 15: 9).

64. Christ gave to Francis, because of his merits, the task of distributing His graces. In whatever necessity Blessed Francis is invoked, Christ grants the petition through St. Francis. This final fulfillment of St. Francis is prefigured:

first, through the gift that Asseurus gave an account of his marriage to Esther: "...and he also gave rest to all the provinces, and gave gifts with royal liberality." (Esther 2: 18);

second, in the gift of Solomon to the queen of Saba: "And King Solomon gave the queen of Saba all that she desired and asked of him, beside what he offered her of the royal bounty." (III Kings 10: 13).

Fulfillment

"Our most glorious father Francis had in the twentieth year of his conversion entrusted his soul to heaven, completing his successful beginning of a holy way of life with an even more successful end. Crowned with glory and honor, and surrounded with glowing jewels he now stands before the throne of God, eager to help those whom he has left behind. What requests would God deny to him who bears in his sacred stigmata the very form of Him Who, being equal with the Father, 'Has taken his seat at the right hand of the Majesty on high, reflecting the brightness of his glory and image, of his substance and who effected man's purgation from sin?' (Hebrew 1: 3). Why should he not be heard, he who 'being in the fellowship of his sufferings became like to Christ Jesus in death' (Philippians 3: 10), and who bears the sacred wounds which are imprinted in his hands, feet and

"Already Francis is thrilling the whole world which has been enlightened by a new joy. And to everyone he offers the aid of true salvation. The whole world is enlightened with the bright light of his miracles. The whole world is illumined with the lustre of a new star . . . Thanks be to God for the world no longer mourns, since abundant miracles are daily wrought on account of Francis' intercession. From east and west, north and south come men and women with good proof that it was Francis who aided them through his intercession. While Francis lived on earth, this lover of heavenly things would not accept

any worldly property. As a result he could all the more completely and surely obtain all that is good. Now he who would not possess even a little has everything; he has exchanged time for eternity. Everywhere he comes to the assistance of all; everywhere he is to help all and thus, loving unity as he does, he suffers no loss in sharing with others." (Celano I: 119).

Conclusion

Thus it is seen to what extent the events in the life of St. Francis can be prefigured in the Old Testament and sometimes in the New Testament. Truly it can be said that these figures are proper to Francis alone, but to whom can they be better attributed since Francis is the most perfect follower of Our Lord Jesus Christ. Whom these most appropriately do apply? Therefore it can be said that these can typify Francis, after Christ, before they prefigure anyone else.

1. Quoted from: *The Little Flowers of St. Francis*, translated by T. (New York: E. P. Dutton and Company, Inc., 1951), pp. 168-169. adaptations were made. This same incident is found in the *Liber Conformitatum*.

1. *The Little Flowers of St. Francis*, as cited above, p. 56-57)

†

THE VISITATION

In the blush of the morning,
The voice of a Maiden
Singing from over
The far-distant hills—

Hark to the Maiden,
The joy one, the star,
That from the dark mountains
Rises like dawn—

Too long in the quiet
Of Nazareth's dusk
Have you, Gentle Dove,
Dwelt in the nest.

Come unto sinners,
O Daughter of David,
Singing from over
The far-distant hills.

Tranquil, your footsteps
O'er hearts that are heavy,
Sweet are your whispers
To ears that are hushed.

We flock like the wild birds
To you, O fair mountain
And rush like Elizabeth
To gardens enclosed.

Behold how we love thee,
Immaculate Mother!
O star of our life-time,
Be our sweet rest.

Chant to thy children
The bright, glowing love-song,
And from thy virgin-heart
Spill forth to us joy!

Poor Clares—Greenville,, S. C.

It might interest our readers to know a few statistics about the Order of the Friars Minor. The *Acta Ordinis Fratrum Minorum*, the official journal of the Order publishes for quite some time the statistics as to October 4 of each year.

On October 4, 1958, the Order had 26,162 members. The five biggest Provinces were: The Netherlands, with 1,335 members; Holy Name Province, New York: 969; Venice Province of Saint Anthony: 861; Sacred Heart Province, St. Louis: 755; Province of St. Joseph (Northern half of Belgium): 714. The five countries with the greatest number of Friars are: Italy: 6,229; U. S. A.: 3,586; Spain: 2,270; Germany: 1,748; The Netherlands: 1,335. The Province of Corsica is the smallest with only 30 members. On October 4, 1957, the Order had 26,330 members or 168 more than in 1958.

By way of comparison, in 1768, with a Catholic world much smaller than it is now, we had some 77,000 members distributed over 167 Provinces; right now we have 82 Provinces and Custodies. At the end of the nineteenth century the Order had some 14,000 members, in 1907 17,000.

To complete the picture of the English-speaking Friars as of today: England has 271 Friars, Australia, 257, Ireland 372.

The total membership of the Third Order Secular was, on October 4, 1958, some 1,173,175. The French Canadian Province had by far the strongest Tertiary sodalities with 109,700 members. The most famous tertiary alive is Pope John XXIII.



INDULGENCES FOR READING HOLY SCRIPTURE

The Sacred Congregation of Indulgences and Relics (December 13, 1894) the Sacred Penitentiary (March 24 and April 24, 1945) have granted the following indulgences.

1. To the faithful who shall read the books of Sacred Scripture at least a quarter of an hour with reverence due to the Divine Word as spiritual reading, there is granted an indulgence of 3 years.

2. To those, moreover, who have read at least some verses of the Gospel with a devout mind and have, furthermore, devoutly recited the following invocations, kissing the Gospel: *By the word of the Lord our sins be blotted out; the reading of the Gospel be to us a source of consolation and protection; May Christ, Son of God teach us the words of the Holy Gospel*, there is granted:

an indulgence of 500 days;

a plenary indulgence on the usual conditions, provided that they shall read the same daily for a whole month;

a plenary indulgence in the hour of death, if they shall have carried out pious exercise often during life, provided that, having confessed and been strengthened with the Holy Communion, or at least contrite, they shall have devoutly invoked the Most Holy Name of Mary with their lips, if capable of this, at least in their hearts, and shall have patiently accepted death from the hand of God as the wages of sin.

The Blessed Virgin

PART II. SOME CONTEMPORARY PROTESTANT ATTITUDES TOWARD OUR LADY

Fr. Alexander A. Di Lella, O.F.M.

At first when we think about such a subject as Protestant attitudes, our tendency is to shrug our shoulders and mutter: "So what? Who cares what the Protestants think anyhow?"

As genuine and as sincere as such sentiments may be, I think that we make a grave mistake when we fail to consider the teaching of our Protestant brethren. In fact, in the encyclical *Humani generis*, Pope Pius XII counsels Catholic theologians to know the teaching of non-Catholic thinkers. The Pope writes: "(Catholic theologians and philosophers) have a grave responsibility for defending truth, both divine and human, and for instilling it into men's minds; they must needs acquaint themselves with all these speculations, to a more or less extent erroneous; they must needs take them into account. Nay it is their duty to have a thorough understanding of them." The Holy Father's words, I think apply also in, at least, a limited extent, to the friars who have to deal with souls. That is why we have decided on this subject for this afternoon's discussion. I hope it will prove of some interest.

1—Some American Protestant Ideas on the Divine Maternity. During the Marian year, 1954, Fr. Kenneth F. Dougherty, S.A., conducted a survey of the opinions of 100 Protestant ministers on the question of Mary's divine maternity. I would like to present, in summary, the results of that survey.

As could be expected, Protestant attitudes toward Mary range from the awesome bewilderment of the Baptists to the reverent emotions of Anglo-Catholics, Anglicans and Episcopalians. Episcopalians build churches and hospitals in honor of St. Mary. High Church Anglicans recite the rosary to procure favors through Mary's intercessions. Moderate and low church Episcopalians regard all devotion to Mary as "papish superstition," and affirm that Mary is simply a woman to whom no cult is owed because she is the mother of man, not the Mother of God.

Some Lutheran pastors faithfully recite the *Angelus* and believe in Mary, the Mother of God, whereas others pay homage because there is "the one mediator between God and our Lord Jesus Christ." Baptists in general also refuse to give to Mary, and very often regard Mariology as Mariolatry-worship. Presbyterians, Methodists and smaller sects believe that she is the mother of the man, Christ, but not the Mother of God. They believe that the Catholic teaching on the divine maternity of Mary is unscriptural and a human, papish invention. Unitarian Congregationalists look upon Mary as a good woman, and nothing more.

There is no one formula that can sum up contemporary Protestant opinion concerning Mary, the Mother of God. Although the Protestants of the 16th century were quite unanimous in their revolt against the cult of our Lady, we cannot say that most of the current ideas are directly influenced by the 16th century revolters. For a day-high church Anglican would be repelled by the Calvinist sermons of Elizabethan clergymen of that Anglican. On the other hand, a contemporary Missouri Synod Lutheran would no doubt be quite in accord with Luther's sermon on the Nativity of our Lady in which he opposed any devotion to Mary on grounds that he believed it would put Christ in the background.

The Catholic who defends the cult of Mary against a Protestant charge that Catholics adore Mary, could expect to receive a similar the same reply from a Presbyterian minister of our day given by John Calvin himself. Calvin taught that the distinction by Catholics between *latria* and *hyperdulia* is purely a verbal fiction.

A more or less general observation regarding Protestant thought and practice would be that American Protestant ministers are for the most part opposed to the title: Mary, the Mother of God. In giving the actual statistics of this survey, we should say a word of the survey was conducted.

In order to get at least a representative cross-section of American Protestant thinking on Mary's divine maternity, Fr. Dougherty sent a questionnaire to 270 ministers of 17 different denominations in the States and the District of Columbia. He received 100 replies from 270 he wrote to. Though these 100 replies are not a statistical sample in the technical sense, I think those answers do give us a good idea of what to expect from Protestants on the doctrine of the divine maternity.

The questionnaire read:

Rev. and dear Sir:

I am composing a study concerning American Protestant beliefs about Mary, the Mother of God. Would you be kind enough to answer the questions on the remainder of this letter and post it to the address on the envelope inclosed. No personal names shall be mentioned in this study. With kindest regards to you,

Sincerely,

Kenneth F. Dougherty, S.A.

Do you believe that Mary is the Mother of God?

(Yes or no)

What reasons do you give for this belief or disbelief?

If you believe in Mary as the Mother of God, what devotions, if any, do you have in her honor?

The answers received were very interesting. Very few letters were openly abusive. For the most part, the letters were objectively written with the purpose of answering the questions asked. Some ministers were especially grateful that they had been asked to participate in the survey. A few desired information on Catholic Mariology.

In answering the question: Do you believe that Mary is the Mother of God? the following answers were received from the 100 ministers who wrote:

	yes	no	uncertain
Episcopalians	11	7	0
Baptists	2	9	5
Lutherans	5	12	0
Presbyterians	0	9	0
Methodists	3	14	4
Smaller Sects	1	12	2
Totals	22	63	15

In response to the question: If you believe in Mary as the Mother of God, what devotions, if any, do you have in her honor? Episcopalians affirmed that they had such devotions as the rosary, the *Angelus*, novenas in Mary's honor as well as Masses and offices of breviary. One Lutheran minister said that he recited the *Angelus*; another Lutheran said that he kept Candlemas, the Feasts of the Annunciation and "other Bible-founded festivities of our Lady." A northern Baptist minister said he recited the rosary privately. Eighty-six of the 100 ministers reported no devotion to Mary.

The common reason why 63 ministers in this survey denied that Mary is the Mother of God is to be found in their belief that the Catholic Church divinizes our Lady by that title. Frequently through the letters there was a definite attempt to give scriptural evidence that Mary was a human being and also that she belonged to the human race. The ministers appealed to the testimony of the Scriptures that there is only one Saviour and Mediator between God and man, Lord Jesus, and that Mary cannot be for us another saviour or mediator. They argued, furthermore, that Mary's maternity is essentially human in that she is only the mother of Christ, the man, and not the Mother of God, because God cannot have a beginning, as the Scriptures continually remind us.

In general, the reasoning employed in these negative replies showed a lack of correct information concerning Catholic teaching on the divine Maternity. The charge that the Church divinized our Lady and regards her as a saviour and mediator is certainly a profound gross misunderstanding. These ministers assumed that this is a traditional Catholic doctrine, and proceeded to disprove its conformity with Scripture by establishing the humanity of Mary and the belief that Mary is simply the Christotokos, the mother of the man Christ. The mode of reasoning was deficient in the definition of terms employed, such as the terms "person" and "nature"—terms essential to a correct understanding of Catholic teaching on the divine maternity. The ministers' conclusion was generally reached by the assertion that the Bible does not literally call Mary the Mother of God, but that the Church, they asserted, has ample literal proofs that she is human like any of us.

There was no concern shown in the negative replies concerning the Christological dualism that resulted from such a position. The fact that that conclusion is not compatible with the Hypostatic Union of Christ in their affirmation of Mary as the mother of the human nature of Christ, but not the Mother of the Son of God, was not explicitly brought out in the general replies. Their main concern was to pre-

vent against an alleged Roman invention, namely, the divinization of Mary and the addition of another saviour for mankind. One minister, a professor from Hamma Divinity School saw in the title, Mother of God, a kind of deification of Mary, when he wrote: "The New Testament present (Mary) as another woman . . . (The title, Mother of God) suggests a Holy Quartet, instead of a Holy Trinity." Such a statement, if we presume good will on the part of the author, can arise only from a complete lack of understanding of Catholic teaching.

II—Protestant Reaction to the Definition of the Dogma of the Assumption in 1950. It is difficult to ascertain precisely the reaction of the non-Catholic world to recent dogmatic definition. As in other matters, one author appropriately observes, unity is not the mark of the Christian world outside the Catholic Church. In general, however, the reactions of our separated brethren were hardly favorable.

In Holland, the bishops of the Old Catholics voiced their protests by way of a pastoral. In this letter, they claimed to retain cult to our Lady, but they rejected, along with papal infallibility, the dogmas of the Immaculate Conception and of the Assumption.

In a declaration of the evangelical churches of Germany, a certain professor Schlink rejected the Roman definition as an obstacle on the road toward a reconciliation between the Christian confessions. But as someone once remarked: "Not only the dogma of Mary's Assumption, but any other truth concerned with faith and morals which Protestants would like to see dropped from the body of Catholic teaching for unity's sake, would prove to be just as serious an obstacle." So the old bogey of widening the gap separating us from our Protestant brethren should hardly be the cause of much concern when talking about Mary.

Dr. Robert J. McCracken, Pastor of Manhattan's Riverside Church and Bishop Henry Knox Sherrill, presiding Bishop of the U. S. Protestant Episcopal Church, together with the Anglican Archbishops of Canterbury and York, made the claim that the doctrine of the Assumption is without a shred of biblical evidence to support it and is not ascertainable as an historical fact. In his attack on the Assumption, Dr. McCracken goes to the ridiculous; he charged that our devotion to Mary, since it contains, as he says, an element of superstition and, perhaps, of idolatry, is largely responsible for the death struggle between Catholicism and Communism. Such a statement stands self-condemned, as one author writes, since it is based on false presupposition and an erroneous diagnosis.

The Anglican reaction to the recent definition was what could be expected: loud, unfavorable, and unfair, at least, insofar as the Anglican

Archbishops of Canterbury and York are concerned. But as G. C. C. noted at the time: the papal definition has probably made many Anglicans think about our Lady and her place in the scheme of Redemption than has anything since Lourdes. Both Canterbury and York have made solemn pronouncements about the Assumption; they object to dogma; but that is not the point; they have talked about it and in so doing, they have also provoked some of their people not to think about it but also to contradict them.

For example, in a letter to the *Catholic Herald*, an Anglican wrote in 1950:

Sir:

May I state through the medium of your paper that as a member of the Church of England I do not agree with the Archbishops of Canterbury and York's rejection of the bodily Assumption of the Blessed Virgin Mary into heaven. The Pope is to be praised and censured for his reverence for our Lady."

As we all know, in the Church of England, we can distinguish three main divisions in the matter of doctrine: the high, the moderate and the low church. The most notable are the high church Anglicans who are prepared to accept, and often do accept, but as individuals, the whole of the Church's teaching on faith and morals. The high church together with the moderate, seems to insist that one must believe in the Assumption. The low church is satisfyingly detached regarding dogmatic definition. There are not hairpin bends in the line of thought. For them the dogma is false and the definition is false. "Rome hath erred" is part of their faith. In defining the Assumption, they said, Rome has merely added insult to injury.

Mention has been made of Canterbury and of York. A few words from each will summarize the more vociferous reaction of the Church of England.

Dr. Geoffrey Fisher, Anglican Archbishop of Canterbury, foolishly referred to the Assumption as a doctrine completely foreign to the Bible and to ancient universal beliefs. He and the Anglican Archbishop of York, Dr. Cyril Foster Garbett, issued a joint statement wherein they positively assert: The Church of England does not and cannot hold this doctrine to be a necessary part of the Catholic faith.

Fr. Lawrence Everett took Dr. Fisher to task for stating that the Assumption is a doctrine completely foreign to ancient beliefs. He noted that devotion to the feast of the Assumption in England dates back at least 1340 years—to the time of St. Augustine, the Archbishop of Canterbury. Everett likewise points out that he had read Dr. Fisher but hurriedly glanced through the pages of history before

made his remark, he would have found that a predecessor of his in the See of Canterbury by almost 900 years, the Catholic Archbishop Lanfranc (d. 1089), placed the feast of the Assumption of Mary among the principal Marian feasts in the Canterbury Church calendar. Finally, long before the tome of Archbishop Lanfranc, England's King Alfred (d. 901), made the Assumption not only a legal holiday, but decreed that there was to be no work for the seven days preceding it. As for Dr. Garbett, Everett continues, he must have been terribly embarrassed when he found that there is a 500 year old monument in his own York cathedral depicting the Assumption of our Blessed Mother into heaven.

III—Some Orthodox Views of Mary by Protestant Theologians. A typical high church Anglican attitude toward Mary and devotion to Mary is the following excerpt written by T. M. Parker, an Anglican. It is not only theologically sound but beautifully written. I think this excerpt could serve as a basis for showing the Protestant themselves the legitimacy and fittingness and quasi-necessity of devotion to Mary.

"... The real danger is not that men should think too highly of Mary, but that they should think too lowly of her, or rather that they should think too lowly of Christ. It is, I think, no accident that absence of devotion to Mary commonly goes with lukewarmness of devotion to her Son. For I suspect that some of the objections to the words, Mother of God, springs unconsciously from a lack of deep conviction about the Deity of Christ. This is more frequently met with than we think. I said just now that the laity can be trusted if well instructed; but in the Church of England they are often not well instructed. And I sometimes wonder what the honest answer would be if one pressed upon certain Anglicans, not ordinarily suspected of unorthodoxy, the question, 'When you say that Christ is God, do you really mean that he is so in just the same sense as the Father is God?' Would they hedge, or at least hesitate? Too many do not realize that the logical consequence of the Incarnation is that Jesus of Nazareth, a character in history, was and is personally God in the fullest sense of the word, and therefore to be worshipped as such . . . Not to be clear about this not only obscures the unique privilege of Mary and so makes men niggardly in honouring her. It also creates the risk that the throne which should be given instead to the Son, in place of his rightful one. That is to say, our Lord, in men's minds, instead of occupying his place as merely the highest of beings after God. The way to keep the proportion of faith is, not to measure out nervously the devotion you give to Mary, but to be quite sure first that you have given to God the things that are God's. Just as, only if you do this, can you be quite sure of not committing the error of frauding Caesar, so equally you can be certain that, when God has

been given his due, Mary will automatically take her proper place in the universe . . . Newman once spoke of the Arian Christ as usurping a throne in God's plan reserved for her who is really the highest created beings, as the Arians thought their Saviour to be . . ."

E. L. Macsall, an Anglican minister, gives, I think, a correct diagnosis of the Protestant position regarding Mary, when he writes as follows.

"I am convinced that the main reason why so many professing Christians today look upon Mariology as either an extravagance or an inessential luxury in theology is that, whether the words 'adoptionism' and 'docetism' mean anything to them or not, they do in fact have what is fundamentally either an adoptionist or a docetic view of Christ.
Conclusion.

As a practical conclusion to our discussion on Mary, we should realize that we are living in an age that has been called Marian. The Immaculate Conception was defined in 1854, the Assumption in 1950. Various Marian feasts have been added to the breviary and Mass. The most notable feast added to the liturgy in our day, is that of the universal queenship of our Lady. The modern friars whose predecessors have always spearheaded the Mariological advance, as they have attempted to show this morning, must not relinquish his rightful place as champion of our Lady.

Nor need we be reminded that the science of Mary is not a science reserved for the pin-point discussion of experts, nor is it to be kept under lock and key and administered in small doses to a preferred few. After all, Mary is the mother of all men; so she belongs to everybody. Barring the mystery of grace which encompassed her and the operation of the power of the Most High which caused her to conceive the Son of God, Mary is far more capable of being understood than is the Divine Son. Though entirely at home in the ivy, and sometimes in the halls of the universities, the true Friar is out on the street with God's little sheep who perhaps never heard the name of John Duns Scotus, who wouldn't know the difference between the formal distinction and nuclear fissions. The friar must speak to those people in their own language, for as St. Paul says: "If, then, I do not know the meaning of the language, I shall be the one to speak, a foreigner . . ."

As someone once remarked, seldom does Marian knowledge measure up to the Marian devotion of the people. And where there is a deficiency of sound theology, Mary is likely to become the victim of an unbalanced, sentimental devotion. With this in mind, Pope Pius XII addressed a letter to a Marian Assembly held at Milan in September, 1953, in which he stressed the necessity of bridging over

lamentable chasm existing between Marian piety and Marian theology. In underlining the function of Mary in the Church and in designating her purpose and place in the economy of salvation as the Mother of God, the Coredemptrix, the Mediatrix of all graces, the Spiritual Mother of all men, the Holy Father insists on coordinating Mariological studies with a bearing on pastoral duties. "Far from being an end in itself," the Pope writes, "Marian piety conforms to the traditional formula *per Mariam ad Jesum*, and is a medium essentially ordained to orientate souls to Christ and thereby unite them to the Father in the love of the Holy Spirit." The pope urged further that Marian teaching whether oral or written, must be prepared and animated with dogmatic doctrine so that the faithful may learn to separate what is certain or commonly accepted doctrine, from that which is questionable or only probable.

And in closing we should state the present, practical reason for intensifying our study of Mary, namely the necessity of securing, what one author called, a *conquistadora* to lead us against the onslaughts of the godless philosophy which is threatening the annihilation of Christian civilization. And I don't mean only Communism, but also, and perhaps even more, the illogical materialism practiced by the peoples of the West when they invert the sense of values we have constantly referred to in this synthesis of Franciscan Theology. It was Mary who brought medieval man out of the chaos of the Dark Ages as so many cathedrals erected in her honor so eloquently testify. It was Mary who effected victory at Lepanto and lifted the siege of Vienna. It was Mary, too, who, to show her delight at the definition of the Immaculate Conception, put an end to atheistic anarchism in France. And if the modern friar wants to do his part in making others see the true sense of values proposed in God's Masterplan of creation, as lived by St. Francis and as explained by Scotus and other thinkers, then that friar in humble supplication should call upon Mary, the Immaculate Virgin Mother of God and our Mother, to whom St. Francis prayed in these simple, beautiful words:

Holy Virgin Mary,
 There is none like you
 Born in the world among women!
 Daughter and handmaid
 Of the most high King
 And heavenly Father,
 Mother of our most holy Lord
 Jesus Christ,
 Spouse of the Holy Spirit—
 Pray for us
 With St. Michael the Archangel
 And all the Virtues of heaven
 And all the Saints
 To your most holy Son,
 Our Lord and Master!

Crosses Over Nagasaki

Fr. Gerard Huber, O.F.M.

II. A Decree From Rome

(Continued)

The first Franciscan to set foot on Japan was the lay brother, Juan Pobre, John the Poor. In the world he called himself Diaz Pardo. He came from San Lucar de Barrameda, and belonged to the noble family of the Gomes Perez de las Marinas. In early youth (1565) he went to the Philippine Islands as a soldier in the service of the governor, Michel Lopez de Lagaspe, and took part in the conquest of Zebou, Manila, and Llocos. In the early part of July, 1577, the first Franciscans came to Manila, and Diaz Pardo immediately made friends with them. The poor sons of Saint Francis impressed him so deeply that in 1579 he decided to accompany Fr. Pedro Alfaro to China as a lay helper. The plan to establish a new Franciscan mission in China failed, however, and both had to return to Manila.

Shortly after returning, Diaz Pardo asked to be received into the Franciscan Order as a lay brother. His petition was granted. After completing his novitiate and professing solemn vows, he was sent on a second trip to China, this time to serve in the monastery at Macao. But as a consequence of the unhappy political intrigues that were then setting Spaniard and Portuguese at sword's points, the monastery in Macao had to be abandoned. Brother John could do nothing better, under the circumstances, than try to make his way back to Manila. Providentially, a Portuguese merchant with whom he was on friendly terms offered him passage on his ship as far as Japan. With the assurance that he would find it relatively easy to reach Manila from Japan, Brother John accepted the offer. Thus it happened that he remained in Japan for several months—until December 1582—before going back to the Philippines. His brief stay bore fruit almost immediately. As soon as the presence of a Franciscan friar became known among the Japanese Christians, many came to see him and to talk to him. His simple way of life delighted and impressed them so profoundly that they promptly fell in love with the Order of Saint Francis. When he left Japan, it was with the firm hope that he would be permitted to return.

In the August of 1854 Brother John, who had meanwhile safely reached Manila, was sent back to Japan together with a confrere Didacus Bernal. Once again the poor and humble appearance of the two Friars Minor won the admiration of Christians and pagans alike. "The people all but adore them," wrote the Dominican Father Aduar. From all sides came the petitions for more Friars Minor to labor in the flourishing Japanese mission field. On September 11, 1584, Father Caspar Coelho, vice-provincial of the Jesuits in Japan, sent a request to the governor of the Philippines urging that more Franciscans be assigned to Japan, and in January 24, 1585, he sent the same petition to the bishop of Manila. The daimio Matsura Shigenbou of Hirado and Otomo Yoshishige of Bungo directed the same plea to the custodian of the Franciscans in Manila. There was one disapproving voice, however, in the general chorus of praise—the voice of Father Alexander Valignani, visitor of the Jesuit missions. In a letter dated 1585, he soundly scolded the Jesuit missionaries for having asked for Spanish Franciscans.

In the same year, 1585, a Christian Japanese merchant arrived in Manila. He fulfilled his religious duties at the Franciscan friary there and consequently came to a clearer understanding of the Franciscan way of life. When he returned to Japan he spoke with glowing admiration of the apostolic life of the Friars Minor and of the spiritual charm of their poor friary. His account so impressed his friends that they determined to have a Franciscan friary in Japan also. In 1585 eleven Christians from Bungo repeated the request for more Franciscan missionaries.

Preparations for sending the missionaries were already under way when news of the brief of Gregory XIII (January 28, 1585) reached Manila. The brief stated that missionary work in Japan was reserved to the Jesuits only and forbidden to all other religious Orders. To understand the proximate reason for this somewhat strange papal ordinance, the contemporary political situation in Spain and Portugal has to be kept in mind.

In the year 1580, with the death of the aged Cardinal Henry, the crown of Portugal passed, through a devious route, to Philip II of Spain. Philip pledged himself in the Cortes of Thomar (1581) to preserve the full political integrity and independence of Portugal. The rights and liberties of the Portuguese people were to be fully maintained, all office at home and in the colonies were to be held exclusively by Portuguese, and the Cortes was pledged to confer with the king on all Portuguese affairs. A special article of the Portuguese alliance with the Spanish crown restricted trade with Japan solely to

Portugal, and as a further effect of this article, Philip II, exercising his privilege as protector of the Church in the Portuguese Orient, gave his consent to the brief of Gregory XIII in which the evangelization of Japan was restricted to the Society of Jesus, since the missions of the Society had in fact been under Portuguese patronage from the beginning.

The first opposition to Portuguese monopolization of Japan came from Spanish merchants on the Philippine Islands, who felt their commercial interests in the Island Empire, which had as yet been hardly touched by European trade, were being unjustly restrained. The Dominicans and Franciscans in the Philippines also complained of injustice in being thus excluded from missionary work in Japan, particularly after 1587 when the Jesuits were expelled from Japan and the false rumor was spread in Manila that Christianity in Japan had been completely destroyed, that all but six Japanese Christians had denied their faith and that all this added up to prove the missionary methods of the Jesuits a total failure. The Dominicans and the Franciscans would have liked to take up the cause, but the papal brief forbade any legal action under penalty of excommunication.

At this time there lived in Osaka one Harada Kiemon. He had been converted to Christianity by the Jesuits and given the name Paul in baptism. Eager at first in the fulfillment of his religious obligations, he gradually went astray through dishonesty in business and unrestrained profiteering. Turning from the things of the spirit, he became thoroughly worldly, seeking the ultimate in luxurious living, and using his wealth to gain access to nobles and men of high position. But he was soon to experience the fickleness of fortune. An unlucky business venture left him suddenly impoverished, and with the loss of wealth went also the loss of prestige. Desperately he wandered about Japan, seeking a new foothold, but his efforts were in vain. Eventually, in some way or another, he landed in Manila where he found a situation that lent itself perfectly to what he had in mind. He knew that his best chance for regaining lost prestige lay in skillful political maneuvering. He knew also the pathological megalomania of Hideyoshi as well as his easy susceptibility; and he observed with intense satisfaction both the wealth of the Philippines and the weakness of the Spanish garrisons. On these two bases—the pride of Hideyoshi and the weakness of the Spanish colonials—Harada formed his plans.

Returning to Japan, Harada sought the acquaintance of a certain Hasegawa, a court official, to whom he explained his designs on the Philippines. Hasegawa related the plan to Hideyoshi, and immediately Harada was summoned for an audience. Harada, a gifted rhetorician,

described for his sovereign in thrilling terms the beauty and boundless wealth of the Philippines, and how easy it would be to wrest the islands from the Spaniards. Hideyoshi, who had just subdued the obstinate daimio and completed the unification of the country, agreed to the cunning plans of Harada. The conquest of the Philippines, he thought, would not only serve to his personal aggrandizement but would also give his restless, war-loving vassals a genuine enemy to battle with and to gain for Japan her first distant conquest. In the full heat of enthusiasm he commissioned Harada to manage the plan. "Go first to the Spanish governor of the Islands and deliver his ambassador," he commanded, "inform him of my intention, and bring back his answer. Depending on how things stand at your return, I will decide when to launch the conquest and colonization of the Islands." Hideyoshi then wrote to the governor of the Philippines, Don Gonzalo Perez de las Marinas, an absurdly proud and insolent letter, commanding him to acknowledge the ruler of united Japan as his sovereign. This was the letter Harada was commissioned to deliver. It bore the date 1591.

Harada immediately set about preparing himself for the role of ambassador and making ready for the voyage. But to guarantee success, he felt it necessary to secure the influence of the Christian priests. He therefore presented himself to Father Organtino and asked him for a letter of recommendation to the Jesuits in Manila. Father Organtino, however, knew Harada for the crafty, unprincipled man he was, and he had also been warned against him from an outside source. Accordingly he refused the request and referred Harada instead to the visitor, Father Valignani, in Nagasaki. At the same time he sent word to Father Valignani through a courier, advising him to proceed with caution. Thus forewarned, Father Valignani also refused Harada's request for a letter of recommendation, and wrote at once to the provincial of the Jesuits in Manila, explaining the whole affair and entreating him to warn the governor.

Harada, who knew perfectly well that he could not hope for success in Manila without a recommendation—since this would be the first time Japan sought political contact with the Spanish crown—was definitely embarrassed. He could readily suspect that the Jesuits were completely distrustful of him, an apostate of malodorous reputation; yet he knew that his head was forfeit if his mission failed. It was clearly a dangerous game he had begun with Hideyoshi. But the sly intriguer soon found a shift. He would win the favor of the Franciscans. With this in view he wrote a letter, emphasizing his intimate friendship with the sovereign of Japan and promising to introduce the Franciscans into the Japanese

mission field where they would be able to do great work for the kingdom of God. But as a renegade Christian, he was afraid—reasonably enough—that the Franciscans would be as suspicious of him as the Jesuits obviously were. He therefore persuaded a relative of his, Caspar Harada Magoshichiro, to go to Manila in his place, deliver his letter to the Franciscans, and present Hideyoshi's diplomatic note to the governor of the Islands.

On May 29, 1592, Caspar Harada arrived in Manila. Neither he nor his relative's letter seems to have made a favorable impression on the Friars Minor, for there is no record of their having acted on it in any way. The arrogant letter of Hideyoshi to the governor, however, caused Spanish blood to boil. It began with a boast and a threat: "I, at whose birth of my mother dreamed that she stood in the center of a large wheel of fire, have united all of Japan under my power, and I am now preparing for the conquest of China. As yet there is no reason for me to send warships to the Philippine Islands; for the present it suffices that I make my will known to you through my ambassador. It will be wise for you to submit at once." The letter went on at considerable length, abounding in presumption and proclaiming the inaccessible majesty of the writer, and finally closed with another ominous threat: "If you should delay to pay homage to me and prostrate yourself before me, then I shall certainly command that you be destroyed. Take care, lest repentance come too late. I have nothing further to impart to you."

The governor, taken off guard by the crude challenge, was about to tear Hideyoshi's letter to shreds before the eyes of his tiny ambassador; but recovering self-control, he considered the immense power of Hideyoshi and the present weakness of the Spanish garrisons on the islands and decided against any antagonistic action. A false move on his part could bring disaster upon the Philippines, the most distant and most vulnerable possession of the Spanish Crown. Compromise, however distasteful, seemed the safest way out of the situation. Accordingly he proposed to offer Japan terms of friendly relations. He hoped by prolonged negotiations with Hideyoshi to gain time to prepare for eventual attack. He convoked the Council of the Islands and explained his point of view. The Council agreed that it would be better to try for friendly relations with Japan than to provoke hostilities. Following this line the governor wrote a letter to Hideyoshi in which he courteously but firmly declined to yield to the demands of the Japanese sovereign, and in terms that could suggest no sign of fear or weakness offered him friendship. The delivery of this letter he entrusted to the Dominican friar-priest, John Cobo. He also sent rich gifts to Hideyoshi

including twelve swords, twelve daggers, a watch, and goblets cut glass.

Father John Cobo was born in Spain. After his entrance into Dominican Order, he was first assigned to Avila as a teacher. From there he was sent to New Spain (Mexico), where he was engaged in teaching and preaching. Fearlessly and irrespective of persons, he castigated in his sermons the immorality of the royal officials, especially their shameless exploitation of the Indians, whom he loved and saw with paternal tenderness. Eventually he aroused the wrath of the great to such a pitch that he was forced to leave New Spain. He was sent to the Philippines where again he took up missionary work among the native inhabitants. Here, too, he became an apostle of the poor in the truest sense of the word. He built hospitals, for them, served them as priest, teacher, and physician, and soon won the esteem of the natives and colonials alike. When he heard that Japan was threatening to bring the horrors of conquest upon his beloved people, he gladly consented to serve as ambassador to Japan. He was indeed aware of the difficulties and responsibilities involved, but he had never been one to tremble before the princes of this world, especially when there was question of justice and morality. He had no fear of standing before Hideyoshi, representative of the just cause of Spain.

The ship that was to carry Father Cobo to Japan was under the command of Captain Llano, a skillful and courageous seaman. Shortly before sailing time, an unknown man approached Father Cobo and warned him not to undertake the voyage without another priest as companion, since the ocean was especially stormy and treacherous at that time of the year. In case of shipwreck, there would be no one to absolve him from his sins. Smiling gently, Father Cobo replied, "I shall surely be as careful at sea as I am on land not to fall into sin, so I shall need no one to absolve me. Moreover, I firmly hope for God's grace to support my will to avoid sin." This was the last reported conversation of Father John Cobo in Manila. His beloved city would never see him again.

In October, 1592, after a calm and uneventful voyage, the ship landed in Satsuma. When Harada Kiemon heard of it he hastened there at once and resumed his role of ambassador. He led Father Cobo to Nagoya in the province of Hizen, where Hideyoshi, who had meanwhile assumed the title of Taiko, had established headquarters for the Korean campaign. He lived there himself in order to give personal attention to the preparations for war. Thousands of soldiers, numerous daimio dignitaries of the country were assembled in the city, and the streets were teemed with the color and wealth of the orient. In the midst of

brilliant and powerful military pomp walked the humble Father Cobo, clad in his austere Dominican garb. At once he obtained an audience with Hideyoshi, presented to him the governor's letter, and added a few pertinent explanations. As modesty and virtue never fail to impress even the most barbaric mind, Hideyoshi—who was by no means uncultured—responded to the friar with an air of sincere friendliness, thanked him for risking the dangerous voyage and lauded his attempt to establish mutual good will between Japan and the colonies of Spain. But in spite of this, Hideyoshi seems to have regarded the embassy as a token of submission, for he added: "If you Spaniards pay tribute regularly and punctually and send me the produce of your country, I shall gladly maintain peaceful relations with you. But should you forget your obligation, I shall send a million soldiers upon you, to pillage your land and punish you."

Father Cobo was immediately aware that Hideyoshi had missed the point of the governor's letter and was viewing his presence at court as an official token of submission. Obviously, he could not permit so basic an error to pass uncorrected. Once more he explained, clearly and frankly, the reason for his coming to Japan, pointing out the ways and means for establishing a friendly policy between the two countries. Hideyoshi marvelled at the courage and direct frankness of the priest, and finally declared himself willing to negotiate with the governor of the Philippines on a basis of friendship. He then gave to the friar a silk garment and other rich gifts, and asked him to deliver his reply to the governor. Harada Kiemon also came in for his share of praise on this occasion. In addition to this, he received his commission to go once more as ambassador to Manila. The Spanish vessel was given a Japanese convoy, and it was on this ship that Harada sailed. In November 1592 the two ships put to sea from Kagoshima. Near Formosa a typhoon struck them, and the Spanish vessel was dashed to pieces on the coast of Formosa. Though Father Cobo and most of the ship's crew managed to reach land, they were attacked and slain by the headhunters of Formosa. Hideyoshi's letter to the governor of the Philippine Islands perished with Father Cobo.

In April 1593, Harada Keimon finally reached Manila. Since he had no papers to identify him as ambassador of the Japanese sovereign, the Spaniards were highly suspicious of him and considered him a spy rather than a representative of Hideyoshi. His arrival, moreover, caused something close to panic among the people of Manila—since the approach of the Japanese fleet was a daily fear—and they began to erect strong fortifications around the city. After some delay, Harada was received in audience by the governor. "I come as ambassador

from Japan to the Philippine Islands," Harada announced. "I depart from Japan with Father Cobo, but his ship was wrecked on the coast of Formosa. Although Father Cobo was the official bearer of the letter of the taikosama, I know the contents of the letter and also the mind of our sovereign. He demands from the Spaniards payment of annual tribute. Besides this message, I am commissioned to deliver a letter to you." Harada drew out a letter from the folds of his gown and handed it ceremoniously to the governor.

The governor read the letter with mixed feelings. Through a desire of Hideyoshi, the letter explained, the missionary work of the Jesuit Fathers had been brought to a stop. But if other priests would consent, especially the Friars Minor, certainly they would be allowed to work for the Church in Japan. This plea for more missionaries was signed by the Christians of Yamaguchi, Amakusa, Hirado, Shimonoseki, and other cities. Certainly this was good news, and it seemed to speak for future relations between Japan and the Christian world, but the governor was too angry over Harada's distorted version of Hideyoshi's letter to be mollified by a call for missionaries. "Tell your taikosama," he shouted at Harada, "that our tribute to Japan will consist not in the produce of our islands, nor in gold or silver, but in cannon—cannon which will hardly be relished by your tribute-hungry ruler. Make this clear to him at your return."

With that Harada was dismissed. Frightened and disheartened, he returned to his lodgings. Realizing that he dared not appear before Hideyoshi with such a reply from the governor, he decided to remain in Manila in the hope that a more favorable opportunity for negotiations might arise.

Fifteen days after the stormy interview with Harada, the governor received news that the rebellious Dutch had suddenly attacked the Moluccas, a group of islands south of the Philippines. A penal expedition had to be sent out at once. Obviously, it would not be prudent under the circumstances for the governor to make an enemy of the Japanese sovereign. The best way out of this embarrassing situation, he concluded, would be to send a second ambassador to Hideyoshi and to permit direct communication with the Spanish crown regarding possible trade relations not only with the Philippines but with all the eastern colonies of Spain. Such a commercial pact, reasoned the governor, would be of enormous profit not only to Japan but to Spain as well. But to whom should he entrust the commission? The best man seemed to him, was Father Peter Baptist, guardian of the Franciscan monastery of Saint Gregory in Manila. Father Peter Baptist had come to the Philippines six years previously and was esteemed as a learned

and saintly friar. He possessed all the qualifications needed for the delicate task of meeting Hideyoshi in the name of Spain, but when the governor approached him, he flatly refused the commission. The governor could not afford to take no for an answer. He needed the best man possible to handle this highly dangerous and delicate mission, and there was no better man than Father Peter Baptist. Determined to force the matter through, he convoked the Council of the Islands and explained his proposed strategy. The Council unanimously approved, and a government order was sent to Father Peter Baptist commanding him to accept the commission. As a Spanish subject he could no longer refuse the appointment, but as a last ditch stand he advanced weighty objections as a religious. In an official communication to the governor, he wrote in frank humility that he regarded himself as totally unfit for any kind of diplomatic mission. Then he brought out the technical reason for still feeling obliged to refuse the appointment. "According to the Brief of the Holy Father, Gregory XIII," he wrote, "the preaching of the Gospel and the performance of all ecclesiastical functions in Japan has been reserved exclusively to the Fathers of the Society of Jesus and forbidden under censure to all persons of all other orders, states, and dignities. We are obliged to render obedience to the regulations of the Holy See."

The governor replied to this letter by convoking all the lawyers and theologians in Manila, representing the religious orders and the secular clergy, to a meeting which took place in April 28, 1593.

Since the bishop of Manila had just died, the vicar of the diocese, Christobal Salvadiera, presided. First the letter of Father Peter Baptist was submitted for discussion, followed by the Brief of Gregory XIII and the petition of the Japanese Christians. After prolonged deliberations, the Council reached a decision: there was no binding ecclesiastical law against sending Franciscans to Japan, since the Brief of Gregory XIII had already been superseded by the Brief "Dum ad uberes" of Sixtus V, dated November 15, 1586. By this brief the Franciscan custody in the Philippines was raised to the status of province, and the Franciscans were granted authority to work "in all countries and places of India and the empires called China, in which they can labor for the conversion of pagans." Now in Europe, at that time, it was customary to refer to all countries east of India as the "Chinese empires;" hence Japan could be included and there would be nothing against Franciscans there as missionaries. Father Peter Baptist accepted the opinion of the theologians and jurists as final, and without objection agreed to serve as ambassador to Japan.

He no sooner gave his consent than the Provincial of the Jesuits,

Father Antonio Sedeno, rose and embraced him, saying: "My Father, the thought that in the future other religious will also be to labor in Japan, and that the honor of achieving this settlement belongs to the sons of Saint Francis, gives me the greatest pleasure. If you are able to remain in the empire, I am certain that you will not refuse fraternal love to the members of the Society of Jesus who will be your fellow-laborers there."

By way of parenthesis, this courageous decision of the theologians and lawyers of Manila was acknowledged in the Bull of Canonization issued by Pius IX in 1862 as having been juridically correct.

Aware of the importance of his commission, Father Peter Baptist gave thorough consideration to selecting the most suitable among his confreres as companions. He finally chose the priest Bartholomeo Ruiz, and the brothers Gonzales Garcia and Francis of Saint Mary. The credentials given him by the governor read as follows: "Don Juan Perez, Governor of the Philippine Islands, imparts by these presents to the Franciscan Father Peter Baptist the following instructions: The priest travels as ambassador to the Emperor of Japan. After his arrival in that country he shall find suitable men to come to the Philippine Islands with trading vessels, land here, and engage in commerce under our protection. The said priest shall have the authority to sign contracts with the Emperor of Japan. Moreover, to establish friendly political relations, Harada Keimon shall come again to the Philippine Islands and exchange proposals between the Islands and Japan, and be granted the right of negotiation. On condition that the above be dependent upon the consent of the Spanish Crown, the said rights are granted. Manila, May 20, 1593."

The letter was read publicly in the convent of the Franciscans before the friars' departure. With especially deep affection Father Peter Baptist took leave of Brother Juan Pobre, the first Franciscan to reach Japan and the one who had worked so successfully through his saintly example.

On May 26, 1593, two ships set sail from the port of Manila. The first ship were Father Peter Baptist and Father Bartholomeo Ruiz together with layman Peter Gonzales de Carvalhais, who was commissioned to act as vicarious ambassador and bring back to Manila the reply of Hideyoshi, since the Franciscans were to remain as missionaries in Japan. The second vessel bore Brother Gonzales Garcia, interpreter for the embassy, and Brother Francis of Saint Mary and Harada Keimon.

(To be continued)

Trans. by Sr. M. Hildemar, S.M.I.C. and
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Franciscan Briefs

Franciscan Sanctity

April 12, 1959 was a history-making day for the Franciscan Family. Another son of St. Francis, St. Charles of Sezze, was officially declared by the Pope to be in heaven. He was canonized with St. Joaquin of Vedruma de Mas, who, it is said, is a member of the Third Order of St. Francis. The canonization of a child of the Church is proclaimed through one of the most splendid and magnificent ceremonies of the Church. Now is a good time to review the processes that proceed a formal declaration of Sainthood. It may also be timely to take an inventory of all the sons and daughters of St. Francis who have been honored with the title of *Blessed* or *Saint*, and of those whose causes have been introduced.

Process of Canonization

First let us very briefly consider the process of canonization. Any Catholic may ask the bishop to begin the proceedings to have a person canonized. The bishop seeks a postulator (a priest in Rome) whose duties it is to make the formal request to the competent ecclesiastical court for the introduction of the cause, to eagerly promote the cause, to seek financial support, etc.

During the preparatory process at the competent judicial court (usually the diocesan court where the person lived or died), three things are examined: 1) all the writings of the holy person whose cause is being tried; 2) testimony of his reputation of sanctity, his virtues, the miracles said to have been obtained through him, or if he is martyr, the fact of his martyrdom; 3) testimony that no public scandal was given to the Servant of God without permission of the Holy See.

When finished, all of these acts are forwarded to Rome—to the Sacred Congregation of Rites. The above three processes are studied and if their decision is favorable, the Holy Father approves of the opening of the Apostolic Process. It is "Apostolic" because it is held by the authority of the Holy See and governed by its instructions.

Two processes are again held in the diocesan court. The first process concerns the reputation of holiness of life, miracles, or martyrdom (if the person is a martyr). The second process is to show that the servant of God exercised each of the theological and moral virtues in a heroic degree. If he is a martyr, only the fact and cause of his martyrdom need be proven. During the process the body usually

is exhumed and examined. Two miracles must be proven to be authentic.

These acts are forwarded to the Sacred Congregation of Rites. They examine and study if their instructions have been carried out. If so, the testimony submitted for evidence of heroic virtue of the Servant of God or his martyrdom is scrutinized. These are submitted to three different committees for examination. At the last meeting the Holy Father presides, and if all is favorable, he may confer the title of *Venerable* upon the Servant of God.

Then the miracles are submitted to the scrutiny of three meetings of the Sacred Congregation. If all is favorable a fourth meeting is held in the presence of the Pope. Here it shall be decided if it is to proceed to the beatification of the Venerable. If the answer is affirmative, the Venerable will be given the title of *Blessed*.

The direct procedure for canonization may then be initiated. The production of an authentic document of beatification must be submitted; secondly, processes to prove two or three miracles after his beatification are instigated. Just as in previous procedure the process begins in the diocesan court and then is discussed in the sessions of the Congregation of Rites in Rome. If all has gone well, a "De Tuto" session is held, after which the Pope, if he thinks it advisable, sets the date for the official canonization of the Blessed.

The preceding is modified for persons to whom, before 1634, no honor was paid with toleration of the Holy See. If the process is completed, the Servant of God is equivalently beatified or equivalently canonized.

Saints, Blessed's and Causes

Now let us take inventory of the numerous sons and daughters of St. Francis who have been officially given the title of *Blessed* or *Venerable* and those whose causes for beatification and eventually canonization have been introduced in Rome. Here we do not list the names of more than 5600 holy persons—"Blesseds", Venerables and Servants of God—who are mentioned through the centuries by the *Index* and Martyrologies of the Order. We are noting only those whose causes have been introduced.

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13th Century

SAINTS

I Order

1. S. *Berard* (-1220), priest, martyred in Morocco; Can: Sixtus IV, Aug. 7, 1481; feast: Jan. 16. (n:7).
2. S. *Peter* (-1220), priest, martyred in Morocco; Can: Sixtus IV, Aug. 7, 1481; feast: Jan. 16. (n:7).
3. S. *Otto* (-1220), priest, martyred in Morocco; Can: Sixtus IV, Aug. 7, 1481; feast: Jan. 16. (n:8).
4. S. *Accursius* (-1220), brother, martyred in Morocco; Can: Sixtus IV, Aug. 7, 1481; feast: Jan. 16. (n:9).
5. S. *Adjute* (-1220), brother, martyred in Morocco; Can: Sixtus IV, Aug. 7, 1481; feast: Jan. 16. (n:10).
6. S. *Francis of Assisi* (1181/2-1226), deacon, Founder of the I, II and III Orders of St. Francis, Confessor; Can: Gregory IX, July 16, 1228; feast: Oct. 4. (n:1).
7. S. *Daniel* (-1227), priest, martyred at Ceuta; Can: Leo X, Jan. 22, 1516; feast: Oct. 10. (n:12).
8. S. *Samuel* (-1227), priest, martyred at Ceuta; Can: Leo X, Jan. 22, 1516; feast: Oct. 10. (n:13).
9. S. *Angelus* (-1227), priest, martyred at Ceuta; Can: Leo X, Jan. 22, 1516; feast: Oct. 10. (n:14).
10. S. *Leo* (-1227), priest, martyred at Ceuta; Can: Leo X, Jan. 1516; feast: Oct. 10. (n:15).
11. S. *Nicholas* (-1227), priest, martyred at Ceuta; Can: Leo X, Jan. 22, 1516; feast: Oct. 10. (n:16).
12. S. *Hugolin* (-1227), priest, martyred at Ceuta; Can: Leo X, Jan. 22, 1516; feast: Oct. 10. (n:17).
13. S. *Domnus* (-1227), priest, martyred at Ceuta; Can: Leo X, Jan. 22,

1516; feast: Oct. 10. (n:18).

14. *S. Anthony of Padua* (1195-1231), priest, Doctor, confessor; Gregory IX, May 30, 1232; feast: June 13. (n:2).
15. *St. Bonaventure* (1221-1274), bishop, cardinal, Doctor, confessor; Can: Sixtus IV, April 14, 1482; feast: July 14. (n:11).
16. *S. Benvenute of Osimo* (1188-1282), bishop, confessor; Martin IV, 1284 (cult approved); feast: March 22. (n:3).
17. *S. Louis of Toulouse* (1274-1297), bishop, confessor; Can: XXII, April 7, 1317; feast: Aug. 19. (n:4).

II Order

1. *S. Clare of Assisi* (1194-1253), virgin, foundress with S. Francis the II Order of St. Francis; Can: Aug. 15, 1255 by Alexander IV; feast: Aug. 12. (n:1).
2. *Agnes of Assisi* (1198-1253), virgin, sister of S. Clare; Can: Benedict XIV, Nov. 6, 1751 (Office & Mass conceded); feast: 16. (n:3).

III Order

1. *S. Dominic* (1221), priest, founder of the Order of Preachers, "cord-bearer" of St. Francis—Francis upon request gave cord to St. Dominic; Can: Gregory IX; feast: Aug. 4. (n:150).
2. *S. Elizabeth of Hungary* (1207-1231), widow; Can: Gregory IX, May 27, 1235; feast: Nov. 19. (n:1).
3. *S. Ferdinand, the King of Castile*, (1199-1252), confessor; Alexander VII, May 31, 1655; feast: May 30. (n:11).
4. *S. Rose of Viterbo* (1234c-1252), Virgin, Can: Callistus III, feast: Sept. 4. (n:6).
5. *S. Louis IX, the King of France*, (1215-1270), confessor; Boniface VII, Aug. 21, 1297; feast: Aug. 25. (n:2).
6. *S. Zita of Lucca* (1218-1278), virgin, said to be a II Order member; cult approved: Innocent XII, 1696; feast in Lucca: Aug. 25 (TMP: 43; SBT: 176).
7. *S. Margaret of Cortona* (1247-1297), penitent; Can: Benedict XIV, May 16, 1728; feast: Feb. 22. (n:12).

BLESSEDS

I Order

1. *B. John of Perugia* (-1231), martyred at Valencia, priest; Clement XI, Jan. 31, 1705; feast: Sept. 1. (n:8).
2. *B. Peter of Sassoferrato* (-1231), martyred at Valencia, brother; Beat: Clement XI, Jan. 31, 1705; feast: Sept. 1. (n:9).
3. *B. Bentivolius of Bonis* (-1232), priest, confessor; Beat: Pius IX, Sept. 30, 1852; feast: Dec. 1. (n:48).

4. *B. Benevenute of Gubbio* (1232c), brother, confessor; Beat: Innocent XII, 1697 (Office & Mass conceded); feast: June 27. (n:1).
5. *B. Peregrin of Falerone* (1233c), brother, confessor, disciple of St. Francis; Beat: Pius XII, July 31, 1821; feast: Sept. 6. (n:41).
6. *B. Angellus of Pisa* (1194-1236), priest, confessor; Beat: Leo XIII, Sept. 4, 1892; feast: March 11. (n:82).
7. *B. Rizzerius of Muscia* (-1236), priest, confessor, disciple of St. Francis; Beat: Gregory XVI, Dec. 14, 1838; feast: Feb. 7. (n:45).
8. *Roger of Todi* (-1237), priest, confessor, disciple of St. Francis; Beat: Benedict XIV, April 24, 1751 (Office & Mass conceded); feast: Jan. 14. (n:2).
9. *B. Stephan of Narbonne* (-1242), priest, martyred in France by the Albigenses; Beat: Pius IX, Sept. 6, 1866; feast: May 29. (n:51).
10. *Raymond of Carbona* (-1242), priest, martyred in France by the Albigenses; Beat: Pius IX, Sept. 6, 1866; feast: May 29. (n:50).
11. *B. Guy of Cortona* (1190c-1250), priest, confessor, disciple of St. Francis; Beat: Gregory XIII, 1583 (Office & Mass conceded); feast: June 27. (n:3).
12. *B. Andrew Caccioli of Spello* (1194-1250), priest, confessor, disciple of S. Francis; Beat: Clement XII, July 25, 1738; feast: June 9. (n:153).
13. *B. Liberatus of Lauro* (1214c-1258), priest, confessor; Beat: Pius IX, Sept. 26, 1868 (Office & Mass conceded); feast: Sept. 6. (n:70).
14. *B. Gandolph of Binasco* (-1260), priest, confessor; Beat: Leo XIII, March 10 1881; feast: April 3. (n:75).
15. *B. Giles of Assisi* (1262), cleric, companion of S. Francis; Beat: Pius VI, July 4, 1777; feast: April 23. (n:27).
16. *B. John of Penna* (-1271), priest, confessor; Beat: Pius VII, Nov. 20, 1806 (Office & Mass conceded); feast: April 3. (n:39).
17. *B. Christopher of Romagnola* (1772c-1272), priest, confessor, companion of S. Francis; Beat: Pius X, April 12, 1905; feast: Oct. 25. (n:88).
18. *B. Luke Belludi* (1220c-1285), priest, confessor, companion of St. Anthony of Padua; Beat: Pius XI, May 18, 1927; feast: Feb. 17. (n:101).
19. *B. Conrad of Ascoli* (1234-1289), priest, confessor; Beat: Pius VI, Aug. 30, 1783; feast: April 19. (n:28).
20. *B. John Buralli of Parma* (1208-1289), priest, confessor, Minister General; Beat: Pius VI, March 1777; feast: March 20. (n:26).

21. *B. Benevenute Mareri* (-1289), brother, confessor; Beat: Pius IX, Sept. 17, 1796; feast: May 23. (n:57).

II Order

1. *B. Philippa Mareri* (1190c-1236), virgin; Beat: Pius VII, Apr. 1806; (Office & Mass conceded); feast: Feb. 16. (n:9).
2. *B. Helen Enselmini of Padua* (1208c-1242), virgin; Beat: Innocent XII, Oct. 29, 1695; feast: Nov. 7. (n:4).
3. *B. Salome of Cracow* (1201-1268), virgin; Beat: Clement X, Apr. 17, 1673; feast: Nov. 17. (n:2).
4. *B. Isabel of France* (1225-1270), virgin; Beat: Leo X, Jan. 11, 1517; (Office & Mass conceded); feast: June 8. (n:1).
5. *B. Margaret of Colonna* (-1280), virgin; Beat: Pius IX, Sep. 1847; feast: Nov. 7. (n:15).
6. *B. Agnes of Prague* (1205-1282), virgin; Beat: Pius IX, Dec. 1874; feast: June 8. (n:18).
7. *B. Kinga (Cunegunda) Princess* (1224c-1292), virgin; Beat: Innocent VIII, June 11, 1690; feast: July 24. (n:3).
8. *B. Jolenta Princess* (1235-1298), widow; Beat: Leo XIII, Sep. 1827; feast: June 15. (n:11).

III Order

1. *B. Veridiana of Castelfiorentino* (1178-1242c), virgin; Beat: Innocent VII, Sept. 20, 1533 (Office & Mass conceded) feast: Feb. 17. (n:2).
2. *B. Gerard Mecatti of Villamagna* (1174c-1245), confessor; Beat: Gregory XVI, March 18, 1833; feast: May 23. (n:16).
3. *B. Humiliana of Cerchi* (1219-1246), widow; Beat: Innocent VIII, July 24, 1694; feast: June 15. (n:8).
4. *B. Luchesi of Poggibonsi* (Lucius) (1181-1260), confessor, first III Order member; Beat: Innocent XII, 1794; feast: Apr. 17. (n:6).
5. *B. Judith of Germany (Jutta)* (-1264), said to be III Order member; virgin; feast: May 5. (TMP: 238; SBT: 181; PRT: 100; GFO: 100).
6. *B. Gregory X* (1210-1276), confessor, Pope, said to be III Order member; Beat: Clement XI, 1713; feast: Jan. 19 in 1713. (TMP: 238).
7. *B. Novelon of Faenza (Napoleon)* (-1280), confessor; Beat: Pius VII, June 4, 1817; feast: Aug. 13. (n:14).
8. *B. Torello of Poppi* (1202-1282), hermit, penitent; Beat: Benedict XIV (cult approved); feast: March 16 by III Order Regular (TMP: 29f).
9. *B. Peter Tecelano of Siena* (-1289), confessor; Beat: Pius

- Jan. 2, 1802 (Office & Mass conceded); feast: Dec. 11. (n:13).
10. *B. Gerard of Lunel* (1275-1299), hermit, confessor; Beat: Benedict XIV, 1743; feast: July 2 by III Order Regular (TMP: 125; SBT: 66; BDS: 426).

CAUSES FOR BEATIFICATION

I Order

1. *B. Albert of Pisa* (-1240), brother, confessor, Minister General; (Cult confirmed). (n:16).

II Order

1. *B. Agnes of Bohemia* (-1281), (Cult confirmed), (n:104).

III Order

1. *B. Davanzato* (1200-1295), priest, (Cult confirmed), (n:148).
Franciscan Martyrologies and Histories mention 674 sons and daughters of St. Francis who were noted for their sanctity and who lived in the XIII century.

14th Century

SAINTS

III Order

8. *S. Ivo of Brittany (Yvo)* (1253-1303), confessor, lawyer; Can: Clement VI, May 19 (June 16?), 1347; feast: June 17. (n:3).
9. *S. Clare of Montefalco* (1286c-1308), virgin, first III Order member, then an Augustinian nun; Can: Leo XIII, Dec. 8, 1881; feast: Aug. 18. (TMP: 109f).
10. *S. Elzear of Sabran* (1285-1323), confessor; can: Urban V, April 15, 1369; feast: Sept. 27. (n:4).
11. *S. Roch of Montpellier* (1295-1327), confessor; Can: Urban VIII, July 4, 1627; feast: Aug. 17. (n:10).
12. *S. Elizabeth, Queen of Portugal* (1271-1336), widow; Can: Urban VIII, May 25, 1626; feast: July 8. (n:8).
13. *S. Conrad of Piacenza* (1290-1351), confessor, hermit; Can: Urban VIII, Sept. 12, 1625; feast: Feb. 19. (n:9).
14. *S. John Columbini*, (1300-1367), confessor, founder of the Jesuates; feast: July 21. (FO: 102; TMP: 239).
15. *S. Bridget, Queen of Sweden* (1302-1373), widow; foundress of the Brigittines; Can: Boniface IX, Oct. 7, 1391; feast: Oct. 8. (n:5).

BLESSEDS

I Order

2. *B. Andrew Segni* (1240-1302), priest, confessor; Beat: Innocent XIII, Feb. 15, 1724; feast: Feb. 17. (n:10).

23. *B. Peter of Treja* (-1304), priest, confessor; Beat: Pius VI, Sept. 11, 1893; feast: Feb. 17. (n:35).
24. *B. Rayner of Arezzo* (-1304), brother, confessor; Beat: Pius VI, Dec. 18, 1802; feast: Nov. 12. (n:38).
25. *B. Conrad of Offida* (1241-1306), priest, confessor; Beat: Pius VI, April 21, 1817 (Office & Mass conceded); feast: Dec. 14. (n:39).
26. *B. Thomas of Tolentino* (1261-1321), priest, martyred in Italy; Beat: Leo XIII, July 23, 1894; feast: Sept. 5. (n:84).
27. *B. Francis Venimbene of Fabrino* (1251c-1322), priest, confessor; Beat: Pius VI, April 1, 1775; feast: April 22. (n:25).
28. *B. John of La Verna* (1249-1322), priest, confessor; Beat: Leo XIII, June 24, 1880; feast: Aug. 13. (n:73).
29. *B. Bartholomew Pucci* (-1330), priest, confessor; Beat: Leo XIII, June 24, 1880; feast: May 23. (n:72).
30. *B. Odoric Mattiuzzi of Portu Naone* (1285-1331), priest, confessor; Beat: Benedict XIV, July 2, 1755; feast: Jan. 14. (n:20).
31. *B. Gentilis Finiguerra of Matelica* (-1340), priest, martyred by Mohammedans in Persia; Beat: Pius VI, Feb. 23, 1795; (Office & Mass conceded); feast: Sept. 5. (n:363).
32. *B. Gerard Cagnoli* (1270c-1345), brother, confessor; Beat: Pius VI, May 13, 1908; feast: Dec. 1. (n:90).
33. *B. Julian Cesarello of Valle* (-1349c), priest, confessor; Beat: Pius X, Feb. 23, 1910; feast: May 14. (n:91).
34. *B. Nicholas Tavelich* (1348-1391), priest, martyred in the Holy Land by the Mohammedans; Beat: Leo XIII, July 6, 1881; feast: Dec. 5. (n:80).
35. *B. Sanctos Brancosini a Monte Fabrorum* (1343-1392c), brother, confessor; Beat: Clement XIV, Aug. 18, 1770; feast: Sept. 1. (n:23).
36. *B. John of Cetina* (1397), priest, martyred at Granada by Mohammedans; Beat: Clement XII, Aug. 29, 1731; feast: Aug. 24. (n:12).
37. *B. Peter of Duenas* (1380c-1397), brother, martyred at Granada by the Mohammedans; Beat: Clement XII, Aug. 29, 1731; feast: May 24. (n:13).

II Order

9. *B. Matthia of Nazzareti* (1225c-1320), virgin; Beat: Clement X, July 27, 1765; feast: Nov. 7. (n:6).
10. *B. Clare Agolanti of Rimini* (1260c-1326), widow; Beat: Pius VI, Dec. 22, 1784; feast: Feb. 10. (n:8).
11. *B. Petronilla of Troy* (-1355), virgin; Beat: Pius IX, 1854 (Office

& Mass conceded); feast: July 24. (n:16).

III Order

11. *B. Bartholus of S. Geminiano* (1227-1300), priest, confessor; Beat: Pius X, April 27, 1910; Feast: Dec. 14. (n:53).
12. *B. John Pelingotto* (1240-1304), confessor; Beat: Benedict XV, Nov. 13, 1918; feast: June 2. (n:54).
13. *B. James of Citta della Pieve* (1304), priest; Beat: Pius VII; Feast: April 1 by III Order Regular. (TMP: 12; GFO: 101; PRAT: 51).
14. *B. Amatus Ronconi of Saldezzo* (1238-1304), hermit, confessor; Beat: Pius VI (cult approved) feast: May 15 at Rimini. (TMP: 42; SBT: 3).
15. *B. Jane of Signa* (1226-1307), virgin; Beat: Pius VI, Sept. 7, 1798; (Office and Mass conceded) feast: Nov. 17. (n:12).
16. *B. Angela of Foligno in Umbria* (1248-1309), widow; Beat: Clement XI, May 7, 1701; (Office & Mass conceded) feast: Feb. 28. (n:9).
17. *B. Gregory Celli of Verucchio* (1225-1313), confessor, hermit, maybe a III Order Member; Beat: Innocent VI (1358) & Clement XIV (1769); feast at Rimini on Oct. 23. (TMP: 238; SBT: 181; BDS: 452).
18. *B. Raymond Lull* (1235-1316), Martyred by the Mussulman in Africa, but died in Majorca; Beat: Leo X & Clement XIII, Feb. 19, 1763 (Office & Mass conceded); feast: Sept. 5. (n:1).
19. *B. Vivaldo (Waldo) of S. Geminio* (1250c-1320), confessor, hermit; Beat: Pius X, Feb. 13, 1908; feast: May 21. (n:52).
20. *B. John Cini of Pisa* (1270c-1340), hermit; Beat: Pius IX, Sept. 10, 1857; feast: Nov. 12. (n:19).
21. *B. Francis (Cico) Zanferdini* (1270-1350), confessor; Beat: Pius IX, March 31, 1859; feast: Oct. 1. (n:20).
22. *B. Michelina of Pesaro* (1300-1356), widow; Beat: Clement XII, April 24, 1737; feast: Sept. 9. (n:10).
23. *B. Delphina of Glandeves* (1284c-1358), virgin, wife of S. Elezeir (d. 1323) Beat: Innocent XII, July 24, 1694; (Office & Mass conceded); feast: Sept. 26. (n:7).
24. *B. Charles of Blois* (1320c-1364), confessor; Beat: Pius X, Dec. 14, 1904; feast: Oct. 3 in some places. (n:51).
25. *B. Julia of Certaldo* (1367), virgin, later an Augustinian nun; Beat: Pius VII, 1821; feast: Feb. 15 by the Augustinians. (TMP: 238; SBT: 181; BDS: 568).
26. *B. Hugolin Magalotti of Camerino* (-1373), hermit, confessor; Beat: Pius IX, Dec. 4, 1856; feast: Dec. 11. (n:18).

27. *B. Anthony of Hungary* (1399) said to be a III Order member
Feast: Sept. 19 (SBT: 181; TMP: 238; GFO: 101; BDS: 9)

CAUSES FOR BEATIFICATION

I Order

2. *B. John Duns Scotus* (1266-1308), priest, confessor; Doctor Mary; Doctor Subtilis; (Cult confirmed); (n:62).
3. *B. Jacoponi di Todi* (-1310), brother, confessor, poet; (Cult confirmed). (n:56).
4. *B. Anthony of Tigrini* (1313), brother, confessor; (Cult confirmed). (n:16).
5. *B. John of Montecorvino* (1247-1328), confessor, Archbishop Pekin, China. (n:59).
6. *B. John Discalceatus* (1280-1349c) priest, confessor; (Cult confirmed). (n:61).

II Order

2. *B. Clara* (-1319), virgin, (cult confirmed). (n:104).
3. *B. Agnes* (-1352), virgin; (cult confirmed). (n:103).

There are 350 sons and daughters of St. Francis noted for their sanctity during the XIV Century and mentioned by the Franciscan Martyrologies and Histories.

(To be continued)



RESURGAM

A tree was hewn His Cross to make:
Its fair, proud branches hacked and stripped.
Its life was gone; and yet to-day
No other wood is praised so oft,
Its purpled splinters held aloft.

Resurgam.

Last winter roughly robbed the trees.
We stripped the fruit, winds whipped the leaves.
All life seemed gone: and yet to-day
We see gay blossoms, buds and shoots.
Another season yields its fruits.

Resurgam.

Our Saviour died a shameful death,
His body torn, His strong heart wrung.
His life had gone: and yet to-day
In Heaven's height, an Altar-throne
He lives, and makes our heart's His own.

Resurgam.

My vows would strip me, bind me fast.
My heart and will must learn the Cross.
Myself must die: and yet one day
Mine eyes shall see His wounds and Face
His Mother's sweet and matchless grace.

Resurgam.

Sister Francis Agnes, O.S.F.

BOOK REVIEW

THE WORLD'S MAJESTIC QUEEN.
Kathryn Morris Bastian. New York:
Pagent Press, Inc., 1958. Pp. 80.
\$2.50.

This is a life of Our Blessed Mother written with the express purpose of inspiring the reader to have greater devotion to the Mother of our Redeemer." Mrs. Bastian, the author, has especially in mind the young girls of our own day. However modern they may be, they should find much in the way of food or meditation in this account of the life of the Virgin.

The book consists of a group of meditations in the virtues of "our Majestic Queen" loosely woven together

with the threads of the known incidents of her life drawn from the Gospels and with some legendary happenings drawn from the Apocrypha. Meaningful interpretation of these facts and fancies in light of the virtues make up the book.

Mary is shown particularly as Mediatrix: "Mary is a gate . . . built swinging both ways; she brings us to Love to us and leads us back to Him and as 'the woman wrapped in silence' a silence which enabled her to live a life of humble seclusion for Almighty God and His Divine Son, Who was her Way, her Light, and her Life."

M.

FOR RELIGIOUS

IT IS THE WILL IN THE HEART THAT COUNTS

Regardless of what your charge may be,

Think not that another is hard or easy,

It is not the work that gives account

It's the will in the heart that fills the fount.

We all arise same time each day,

We all have the very same prayers to say.

All the other minutes we must fill—

To live for God, to do His Will.

So whether you wash, or whether you sew—

Whether you dust; or whether mix dough,

If you do it for love—for Him alone

It matters not whether you work to the bone,

The work that you do just has to be done

If not by you, by some other one.

There is no charge that gains merit the most,

If there was, we would all want to have the post.

But the merit goes to him who loves the best,

To him who gives all with heart felt zest.

Rise, eat, work, play and pray

Without counting the cost at the close of each day.

Give your all, fighting life's strife with your might

Then rest on the Sacred Heart, when you repose at night.

Sister M. Winifred Denise, O.S.F.

MONTHLY CONFERENCE

Allocution of Pope John XXIII

The Essence of the Teachings of Saint Francis

The following is the speech which the Holy Father delivered April 16, 1959, on the occasion of the 750th anniversary of the approval of the Seraphic Rule. Translated from "L'Osservatore Romano", April 18, 1959.

Venerable Brethren and Beloved Sons. These initial months of your Apostolic service as successor of Saint Peter in the Roman Bishopric are marked by the anniversary of some historical and religious dates. This promises happy things.

Today's meeting in Christian brotherhood of priests and laymen of different tongues, different styles of external garments, but of equal simplicity and liveliness of memory and heart, is among them one of the most characteristic and one of the happiest.

It is not because of the Apostles that we gather here at the Lateran, in the Basilica which is the mother and head of the City and of the world; but because of Saint Francis of Assisi, the man Catholic and wholly Apostolic, who has been gathering his children around him for more than seven centuries.

From the large bronze statue in the vast square (before the Lateran), he invites us to the contemplation of the magnificent and mysterious residence of Popes and Patriarchs.

Here (in the basilica) he is in the central mosaic, brilliant in his place of honor between the Madonna and Saint Peter while his great son, Saint Anthony of Padua, stands between Saints John the Baptist and the Evangelist. His blessed name and the souvenir of the illustrious events of his visit to this sanctified hill most venerated throughout the centuries, appear here and there in the old grave-stones such as in the inscription of Pope Nicolaus, first son of Francis, of the Order of Friars Minor, the first of the five Franciscan Popes.

It is the remembrance of his Rule that has brought us here tonight. One might say that the image of Pope Innocent III of incomparable memory, resting here in his noble and magnificent mausoleum, has awakened from his rest to reaffirm the reality of his dream, a wonder of heavenly Providence. It was through him that the Rule, approved at first with hesitation, and later by divine inspiration recognized as the

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call to the highest teaching of Jesus, was for the first time adorned with the Apostolic seal.

The multiplication of the religious families, which under the name of the Poverello present such innumerable, and at times, alarming variations in garment, monastic life, and forms of the apostolate may arouse some surprise. Yet he who knows how to investigate the innermost of sentiment, heart, and human thought; he who has seen most of the world recognizes old as well as new experiences, and knows how to see a difference and to make a distinction between what is sacred principle and eternal gospel, and what is change imposed by climate, temperament, or local contingencies. In such a person the amazement rather increases at the sight of the faithfulness to the cardinal point of the old Franciscan Rule and the fervor in returning to its original purity. The law of nature which colors dawn, inflames high noon, and makes milder and sweet the sunset, is afraid only of nightfall. This law can be applied perfectly to the spiritual human order, individual and collective, and prepare for new days. Therefore only night is to be feared when it lasts very long, and becomes impervious to any new light.

The great, large and multi-colored Franciscan family is like a wonderful ship crossing the ocean. It possesses three very powerful anchors for the protection of the vessel. These are guarantees for success and vast conquests beyond any storm, above any adversity of sea, land, and sea.

The substance of Franciscanism lies in this power of defense and of conquest. Three words say everything and synthesize the great Rule approved by Pope Innocent III: Poverty, obedience and charity.

The two most trustworthy and devout chroniclers, Thomas of Celano and Saint Bonaventure with what they have stated about Saint Francis and the beginning of his work, have offered the world the most perfect manual of a religious, distinguished and holy life, as well as the truly authoritative form to obtain from the collective efforts of all the sons of Saint Francis, a very consoling success of religious and social revival.

Oh Holy poverty, what a wealth as counsel and vow! This is to be said about real poverty. This is to be repeated of poverty of spirit.

The four large Franciscan families of Friars Minor, Conventuals, Capuchins, and Third Order Regular, have a great literature, ancient and very modern, about the concept, form and practice of poverty. But more interesting than doctrinal disquisition is the illustration of the advantages and the serene joys of poverty. It realizes the perfect

which the author of the *Following of Christ* so well expresses: "Get rid of all things, and you will find all things." (III, 32). Not otherwise sang the good Jacopone da Todi in his rhymes: "Sweet love of poverty, how much should we love thee; poor poverty, humility is thy sister," and all that follows, in harmonious expressions of concepts and phrases.

It may happen, indeed, that in the practice of this fundamental virtue of Franciscanism, due to poverty itself riches overflow, including material riches, and that by virtue of the principle "Poverty abounds in riches", and they bring to the soul a sentiment of universal power, even in the physical world, which for its indiscretion may become dangerous to the point of engendering confusion in thought and daily practice.

It is necessary, therefore, to possess a sense of discretion and balance. Let us not forget the passage of the *Fioretti*, where Brother Angelo finding himself with Saint Francis upon returning from the East, on a small, deserted but enchanted island in the Venetian lagoon, invited the birds, that had come to welcome him, to unite their singing with the recitation of the breviary. The birds answered with their chirping, but in such a joyful and noisy fashion that Brother Francis, at first so happy with their company had to beg them to stop their singing because it was disturbing his prayers too much.

Besides poverty, obedience is of great significance to the Holy Rule approved by Pope Innocent; obedience to the Bishop, and particularly to the Bishop of Rome, or according to the expression of Saint Francis, "Subdue and subject at the feet of the Holy Roman Church". Church history studied without animosity offers the most complete documentation of how much success in the life of religious orders is obtained by means of pure and simple obedience to the Church, and how much disadvantage and distress may befall those who follow, individually or collectively the roads of insubordination and lack of discipline.

In our youth we saw an ancient painting displayed over an entire wall of a magnificent church of the fourteenth century. The painting is called "The Tree of Saint Bonaventure". One sees there some Friars climbing with simplicity on the strong branches of the tree, while others anxious and impetuous are falling down miserably. Often deceit follows secret ambition and boldness. The author of the *Following of Christ* explains without fear: "Often one wonders what a man has accomplished, but has no care to find out with what spirit of obedience this man has proceeded in his effort. One wants to find out if he is powerful, rich, beautiful, learned, an expert writer, a pleasing singer,

a vivacious orator, an indefatigable worker, but he does not ask himself whether he has the spirit of obedience and poverty, if he is generous and inward. Nature often deceives, while the spirit of obedience is always victorious." (III, 31).

What does one have to say of the third fundamental and characteristic attribute of each good brother of Saint Francis? The spirit of Catholicism and of the apostolate such as Saint Francis presented to his contemporaries was left as a precious heritage to his brethren and having been decreed as a precept of the Holy Rule. This "the Pope Innocent, a glorious man, very learned in doctrine, of wonderful speech, fervent in the zeal of justice," after mature reflection approved and blessed. Saint Bonaventure in his *Legenda minor* and many other dedicated touching pages to the provision of the Rule about the missionary apostolate on a large scale, which was to establish a network for conquering innumerable souls, in such a manner as taken place in the course of more than seven centuries devoted to spreading of knowledge, to the triumph of the Name, and to the glory for the entire spiritual kingdom of Jesus Crucified, the Redeemer of the world.

Large libraries, where in rich volumes both old and new gathered the deeds of Franciscan missionaries and often colored with blood, do not require that they be decorated with laurels upon which the heirs of such glory need rely; but, they encourage us more vividly on this anniversary of the centennial celebrations "to be zealous for the better gifts". (I Cor. XII, 21).

This is a glory of the Franciscan families which is carried out in one may observe, in a noble and holy competition with all the other spiritual forces of the missionary apostolate which proceeds more enterprisingly than ever in distinct groups towards problems in many parts of the world which have become very difficult and contrasting.

May the voice of Saint Francis, always sweet and powerful, in harmonious agreement with all the other fathers of the apostolate who are in heaven as special protectors of missionary congregations founded by them, be for all an appealing invitation to concentrate invincible energies from the various parts of the earth where one works, suffers, and especially fights against the spirit of darkness, so that the great tribulation which strikes the Church in our times be ended and turned into a blessing even for the oppressors of liberty and truth.

And now, beloved Sons and Daughters of the Franciscan Family and all those who belong to the innumerable associations of charity and of the apostolate, who are inspired by this ideal, let us commend in holy fraternity the hymn of thanks for the 750 years of fruitful

vitality of the Rule of Saint Francis. And let us add the fervent prayer "for many more years, for peace and salvation of our souls, and for the glory and blessing of the entire Church of God".

Beloved Sons! Let us add a special word coming from the heart, to those present who belong to the peaceful army of the Third Order Secular of Saint Francis. "I am Joseph, your brother." (Gen. XLV, 4). We love to tell you this with tenderness. We have been one of yours since the time when, as a youth of fourteen, on March 1, 1896, we were regularly admitted through the services of Canon Luigi Isaachi, our spiritual father, in his position as director of the seminary of Bergamo. And we wish to give thanks to the Lord for this grace which He accorded us in happy harmony with the act of initiation into the ecclesiastical life during the same year and month by means of the Sacred Tonsure.

What a serene and innocent joy in that coincidence: a Franciscan Tertiary and a cleric on his way to the priesthood, bound therefore by the very ties of unstudied and happy simplicity, which were to accompany us to the blessed altar, and which were then to give us everything in life.

On the other hand, since our childhood our eyes have been familiar with the most simple vision of the small house of regular observance of the Friars Minor at Baccanello, which, in the plain country of Lombardy, where we were born and raised, was the first really religious foundation that we met: A church, a modest hermitage, a belfry and humble Friars who were scattering all around throughout the fields and the modest country homes begging for alms, and spreading that air of complete simplicity which renders Saint Francis and his sons so attractive.

Allow us to state that after a long career through the paths of the world, and after having met so many beautiful products of that spirit in learned, famous and holy men who honor the Franciscan Orders and the Church of Christ in the name of the Seraphic Father of Assisi, nothing has ever been so tender and delightful to Our soul as to go back to Baccanello, to that innocence, to that kindness, to that holy poetry of Christian life, matured in the priesthood and in the service of the Holy Church and souls.

It is with these recollections that the humble Franciscan Tertiary elected Pope as successor of Innocent III, Nicolaus IV and down to Pope Leo XIII, without losing any of his original simplicity but rather enjoying more than ever its sweetness,—it is with these recollections, we say, that last Sunday He enjoyed a spiritual inebriety in elevating the new Saint of the Church of the Lord: Saint Charles da Sezze, a very

modest lay Brother of the Friars Minor, for whom grace, purity, simplicity and inspiration reaped to our amazement, emulation and protection a most brilliant crown of celestial gifts on earth.

It is to the little monastery of Baccanello, still rustic, yet so beautiful, as an evocation of the sweetest memories of our entire life that we want to send as a papal gift the precious reliquary which the Seraphic Order has kindly offered us as a perennial remembrance of this glorious event.

Like the great Patriarch Francis, so his latest glorified Friar Minor, Saint Charles da Sezze, "poor and humble, enters heaven rich and is honored with celestial hymns, alleluja, alleluja".

Beloved Sons in Saint Francis, to Ourselves, to you and to every body we repeat the great admonition that follows from it: We are celebrating a great Rule: It is a life that leads to life, to blessings and to glory. Alleluja, alleluja.

Transl. by G. Mario De Giglio.

SUNRISE

Off in the distant purple sky,
An orange ball is rising high;
This great round sun, its brightness through,
Changes the dark sky to a blue.
This magnificent sight, so grand
Proves Divinity in each land.

SUNSET

From my bay window I can see
The sun of His Divinity—
I see it setting in the west,
Behind blue mountains, He has blessed.
How insignificant I be
Compared to God's Immensity.

Sister M. Winifred Denise, O.S.F.

Anniversary of the Franciscan Rule

April 16, 1209 - 1959

At the Archbasilica of the Lateran, the cathedral of Rome, in a solemn rite which took place in the presence and with the participation of the high Pontiff John XXIII, was commemorated the very famous anniversary—the 750th—of the approval given by Pope Innocent III to the Rule of St. Francis, presented by the same Seraphic Father to the successor to St. Peter. "(Today is celebrated) in the entire Franciscan family the solemn memory of the venerable day, when our Holy Father Francis, in 1209, through the profession of his rule at the hands of Pope Innocent III, started the Order of Friars Minor." With these words the "Seraphic Martyrology" remembers every year on April 16th the birth certificate of the Order of Friars Minor, which came into being through the oral approval of the First Rule made by Pope Innocent III on April 16, 1209, thus giving, as Dante said—and the Holy Father remembered yesterday—"The First Seal".

The great historical event, which had such vast and profound influence on the life of the Church and on Christian society, could not have a worthier commemoration on its 750th anniversary.

With the august presence of the Vicar of Christ, with the participation of the Sacred College of Cardinals, with all the elected representatives of the families of the Order Minor, with the hundreds of Sons of the First Order of St. Francis, and with the representatives of the other congregations which profess the same Rule, and with the thousands of Tertiaries, the archbasilica of the Lateran in its splendor and majesty was the worthy, and so to speak, the natural background. So manifold and significant are the relations and references to the beginning and development of the Seraphic Order and to the illustrious Temple which is the mother and head of all the churches of the City and the world ("*Omnium Ecclesiarum Urbis et Orbis mater et caput*") where St. Francis "Regally opened his intention to Innocent". To the many and glorious memories already mentioned, to the happy reference that His Holiness made about the presence in the apse of the large mosaic depicting St. Francis and St. Anthony of Padua, one might also add that among various memories referred to by His Holiness was one that relates that Leo XIII ordered in the new apse above the right choir that a fresco be painted where one may see Innocent III on his throne of the patriarch of the Lateran, and before him is St. Francis

genuflecting and imploring the approval of the Rule of his order.

The celebration took place in the noblest and the richest manner of salutary teachings that came forth from the heart and from the solicitude of the Supreme Pastor.

His Holiness left the Vatican privately at 5:40 p.m. He was accompanied by the prelates of the Pontifical antichamber and by his personal secretary.

A large exultant crowd attended along the way and particularly in the Square of St. John Lateran.

The august Pontiff was received at his arrival by the very Reverend Chapter of the Lateran and by the prefect of the Apostolic ceremonies, His excellency Monsignor Dante.

In the vestibule of the sacristy presenting their devout and filial homage to the High Pontiff were the Superiors of the Franciscan families, Very Reverend Fathers Augustin Sepinski, Minister General of the Friars Minor; Vittorio Costantini, Minister General of the Friars Minor Conventual; Clement of Milwaukee, Minister General of the Friars Minor Capuchin; Lorenzo Hrzic, Vicar General of the Third Order Regular of St. Francis representing the minister general absent from Italy.

In the capitular Hall were waiting their Eminences the Cardinals Tisserant, Micara (protector of the Friars Minor, of the Capuchins and of the Third Order Regular), Pizzardo, Aloisi Masella, Tedeschini, Fumasoni Biondi, Agagianian, Gaetano Cicognani, Confalonieri, Tardini, Canali (Protector of the Conventuals), Di Jorio, Roberti and Julien, who paid homage to His Holiness.

The High Pontiff afterwards walked into the Basilica and at the entrance was again welcomed by His Eminence, Archpriest Cardinal Aloisi Masella.

His Holiness traversed on foot the central aisle and immediately went through a door to the Most Holy Sacrament at the altar of St. Francis and venerated the image of the Seraphic Patriarch amid the acclamations of the religious and the representatives of the various branches of the Third Order. Afterwards he ascended to the apse and sat on the throne where he was saluted by the chant "*Tu es Petrus*," sung by the "Schola" of the religious of the Friars Minor families directed by Father Santini.

At the sides of His Holiness were their Excellencies Monsignors the Majordomo and the Secret Chaplain. At the throne was his Excellency Monsignor Sacrista and the Monsignors and the secret participant chamberlains and also the commander of the noble guards of the service, Count Pietro Aluffi Pentini.

In the apse was a chosen group of Prelates belonging to the various Franciscan families, among whom were their Excellencies Bishops Acciari, Capozzi, Migliorini, Radossi, Vanni, Cazzaniga, Crivellari, Nuti, Palatucci, Perantoni, Russo, Terzi, Tinivella; the Franciscan General *Curiae*, the commissaries of the Third Order and the representatives of the custody of the Holy Land, and the complete General *Curiae* of the four families of the Franciscan Order. In the various sections were the religious of all the institutes which have adopted the Franciscan Rule.

In the special seats were Mrs. Assunta Roncalli Marchesi, sister of His Holiness; His Excellency the Minister Jervolino; the Master General of the Dominicans, a symbol of the brotherhood of the two orders; the Ambassador of Italy to the Holy See, His Excellency Migone; Senator Cingolani; the Abbot General of the Benedictines who in the chosen assembly remembered the particular affection of his order towards St. Francis and towards the nascent Franciscan family; and the Presidents of the Roman Franciscan Universities.

The Very Reverend Sepinski, in the name of the entire Franciscan Order, read the address to which followed the chant "*Salve, Sancte Pater*," in honor of the Patriarch of Assisi.

Here is the text of the filial homage:

Very Blessed Father:

In this glorious archbasilica of the Lateran, mother and head of all the churches ("*Mater et Caput omnium Ecclesiarum*,") 750 years ago our Seraphic Father St. Francis, genuflected with his first companions before the Vicar of Christ, Innocent III, implored and obtained the oral approval of His Rule. Then he placed in the hands of the same august Pontiff the promise of observing it truthfully until death, living in obedience, poverty and chastity, subject with the respect of a son to the Holy Roman Church, to the Pope and to all his canonically elected Successors.

Today, at the distance of seven and a half centuries from that date, which constitutes the birth certificate of the Order of Friars Minor, to the entire Seraphic family, through your paternal consent, is granted the great privilege of reliving under the vaults of the cathedral of the City and of the World, the joy of this memorable event.

United in spirit to the Supreme moderators of the Franciscan families, here, near the mortal remains of your predecessor, Pope Innocent III, are present with mind and heart fixed upon the kind image of the Father, all the sons and daughters militant in the army of the First, Second and Third Orders.

It is for me a very special honor to make myself the interpreter in the name of the ministers general of the Friars Minor Conventual and of the Friars Minor Capuchin and of the Third Order Regular, of the common sentiments of filial veneration towards your august person, of the profound gratitude for the gifts of your participation in this unforgettable celebration, of our devout, grateful respect towards the Apostolic See, which through these 750 years with such generous benevolency has made ever actual the promise of Pope Innocent III to St. Francis by adding other benefits to that of the approval of the Holy Rule.

It is with such feelings, that humbly prostrated at your feet in our name and in the name of all our dependents, we, the ministers general of the four Franciscan families intend to renew at your hands the promise of living according to the professed Rule and implore upon this renewed proposal your apostolic benediction, so that consoled by it and thus fortified we may "always subdued and subject to the feet of Holy Church, constant in the Catholic faith—as our Seraphic Father St. Francis has prescribed—we may observe poverty, humility and the Holy Gospel of Our Lord, Jesus Christ".

Then the superiors general of the four Franciscan families genuflected before the High Pontiff in order to renew their religious profession. To the questions of the Holy Father:

"Beloved children, what is your request?"

The superiors general answered:

"Most Holy Father, we, Ministers General of the Franciscan Order, giving thanks to the Divine Majesty for the singular grace of admitting us to the profession of Seraphic perfection, and very humbly prostrated at the feet of your Holiness, we desire to renew at your hands our religious profession, in the spirit in which our Seraphic Father Francis this very same day pronounced his vows at the hands of the Lord Pope Innocent III. Therefore, in our own name and in the name of all the Friars of the Seraphic Order, as well as in the name of all the Brethren and Sisters of the Second and Third Order who are in any way subject to us, we vow and promise to Almighty God, to Blessed Mary ever Virgin, to our blessed Father Francis, to all the Saints and to you, Most Holy Father, Vicar of Christ on earth and very loving father of all the poor of Jesus Christ, that we will keep for all our life the Rule of our Holy Father Francis, living in obedience, without property and in chastity." The High Pontiff accepting the devout renewal answered:

"And we, if you observe this, promise you on the part of Almighty God, life eternal. In the name of the Father, and of the Son and of the Holy Spirit."

The Holy Father then pronounced the venerated elocution which we have reported in the initial pages of this issue (cf. first article of this issue of *The Cord*).

The solemn celebration concluded with the chanting of the "Te Deum" and the Eucharistic benediction was imparted by the Vice-Regent of Rome, His Excellency Luigi Traglia, Titular Archbishop of Cesarea in Palestine.

Then the choir sang the "Canticle of the Sun".

Greeted by a great manifestation of gratitude, the Holy Father left the Lateran after having received the renewed homage of the Sacred College, particularly of His Eminence the Archpriest of the Basilica and of the protectors of the Franciscan families, their Eminences Cardinals Micara and Canali.

During the return to the Vatican the august Pontiff was the object of filial manifestations by the crowd which had assembled at various locations along the way.

(Translated from *L'Osservatore Romano*, April 18, 1959, by G. M. De Giglio).

TRANSUBSTANTIATION

The gentle hand of sun once blessed your head;
Encouraged you to sprout a stalk and grow.
They ground you, baked you, changed you into bread,
But now, O Bread, you've gone. Where did you go?

I see you still, yet know you are no more.
You look, you smell, you feel, you taste the same;
And yet I know what made you bread before
Has disappeared, since Christ my Savior came.

Please God my life may change in just this way
To make my acts not human but divine;
That You within my soul may come to stay
That it may do Your choosing but not mine.
And may I, lowly, also sink from view
As thou, O Bread, has taught me how to do.

Sister San Jose Scharinger, O.S.F.

CROSSES OVER NAGASAKI

Gerard Huber, O.F.M.

*Tr. by Sr. M. Hildemar, S.M.I.C. and
Sr. M. Francis, S.M.I.C.*

III. The Legation of the Friars Minor

On the thirtieth day after setting sail from Manila, the ship that was carrying Fr. Peter Baptist and Fr. Bartholomew Ruiz landed at the port of Hirado. A violent storm near Formosa had separated the two ships, and there was no sign at all of the second.

As soon as he heard of the arrival of the Franciscans, the vice-provincial of the Jesuits, Fr. Peter Gomez, sent some of his priests to welcome Fr. Peter Baptist and to advise him and to render him whatever services they could. Fr. Gomez urged all the priests of the Society to welcome the Franciscans with sincere charity, and to cooperate with them to the utmost of their ability. In the Japanese home that had given hospitality to Brother John Pobre a few years before, Fr. Peter Baptist and his companion took up their lodging. For almost a whole month they lived there in complete isolation from the outside world; for it was Japanese custom that a foreign ambassador be allowed no association with anyone before the settlement of his commission.

Soon after his arrival in Japan, Fr. Peter Baptist was stricken with a painful disease. He was offered the help of a physician, but he preferred to endure the suffering and humiliation with patience for the salvation of Japan. After five days of misery the pains subsided and the disease healed rapidly. Meanwhile, Fr. Peter Baptist was anxiously awaiting the arrival of the second ship, for without Brother Gonzales, the interpreter, it would be difficult to handle his commission.

During this time, of course, Hideyoshi was keeping himself informed. On learning of the arrival of Fr. Peter Baptist and Fr. Bartholomew, he sent a court official, Hasegawa, to secretly investigate the activity and conduct of the Franciscans. Hasegawa lurked about for several days, but could find nothing offensive to report. The two priests were simply awaiting the arrival of their interpreter.

In order to become more thoroughly acquainted with the mind

of the priest-ambassador, Hideyoshi advised him, through a court messenger, to send one thousand gold pieces in advance, as a gift to the taikosama Hideyoshi. The answer would enable Hideyoshi to judge with what attitude the ambassador had come. If he agreed to pay, it would mean that the Spaniards were motivated by fear; if they refused, it would mean they had no intention of submitting to Japan. The friars listened politely to the request for tribute, but declined in emphatic and unmistakable terms. Hasegawa undoubtedly reported this to his sovereign, for within a few days a courier from the Japanese court summoned the ambassadors to audience with Hideyoshi. On the same day word was brought that the second ship had arrived.

With elaborate ceremonial the newly-arrived friars were conducted from the ship and invited to mount richly caparisoned horses. But as children of the Poverello they declined the invitation and insisted on walking. They wore neither head-gear nor shoes; their garb was the coarse Franciscan habit girded with a cord. Thus they proceeded toward Nagoya. Hideyoshi sent a delegation to greet them and to conduct them to his castle, where the two groups of Franciscans met.

Father Peter Baptist and his companions were immediately received in audience. The large banquet hall served as reception chamber. Hideyoshi was seated on a throne-like elevation covered with costly carpets, and standing about him were the greatest daimio and nobles of the realm, arrayed in their brilliant ceremonial garments. Dazzling as the sun compared with the stars, Hideyoshi sat enthroned in majesty and splendor among the greatest leaders of his country. No doubt he had planned this breath-taking display of magnificence to impress the Spaniards with his wealth and power. But now, into all this worldly pomp came the Franciscan friars, utterly simple, modest, courteous. Led by Harada Kiemon, who instructed them on the proper court procedure, they stepped directly in front of Hideyoshi and prostrated themselves three times, coming a few steps closer to the throne at each prostration, and at the last remaining with faces to the floor until they were bidden to arise. For several minutes Hideyoshi examined them with his eyes, the flashing eyes that struck fear and terror into every Japanese; then he ordered them to arise. Brother Gonzales, in fluent Japanese, first pronounced the official salutation of the ambassadors. The court pages then stepped toward the guests and offered them a choice of delicacies and saki arranged on beautiful little trays. At the invitation of Hideyoshi they partook of the food and drank a small cup of saki, for that was part of the

ceremonial greeting. Then followed the delivery of the list of gifts they had brought: a Mexican thoroughbred, a rich Castilian garment, a mirror of finest polished glass, and a set of gold writing instruments. Brother Gonzales, as interpreter, took his place between Hideyoshi and Fr. Peter Baptist, and the discussion formally began. Hideyoshi addressed Fr. Peter Baptist in anything but conciliatory terms.

"Priest," he began, "hear me. When my mother conceived me she dreamed that she stood in the center of the sun. Therefore, the sun, moving from east to west, encompasses all nations, so shall I one day bring the whole world under my rule. For this I have the most certain indications. All who are hostile to me shall be cut down and destroyed by my sword. In the sixty provinces of Japan have not a single enemy left alive. Korea and China have already experienced my power. Under all the hundred and four emperors who have ruled Japan, no man has acquired greater merits than I. The Spaniards living in Manila must also acknowledge my power and submit to me as soon as possible. If they delay, or refuse, I shall send soldiers there and shall not hesitate to exhibit the fullness of my power."

After this arrogant pronouncement, Hideyoshi requested Fr. Peter Baptist to read, and Brother Gonzales to translate, the letter from the governor of the Philippines. Having heard it, Hideyoshi again repeated his demand for the submission of the Spaniards. Fr. Peter Baptist listened calmly, then he in turn began to speak, describing with convincing emphasis the advantages of alliance over submission. Hideyoshi was amazed at the skillful arguments and deep wisdom of the priest, and at the end praised him sincerely for his efforts in behalf of both countries, promising also to say nothing further about submission or tribute in his reply to the governor. He was quite willing to test by trial the advantages the proposed commercial alliance would bring to Japan, but at the same time he requested the Franciscans, who had won his good will by their charming modesty and courtesy, to remain in Japan as security, so to speak, until the treaty should be drawn up and signed. Fr. Peter Baptist and his confreres agreed readily—for it had been their intention to remain in Japan—but they took the opportunity to ask Hideyoshi's permission to work for the spread of Christianity during the time of their sojourn. Fr. Peter Baptist then broke into a daring and eloquent speech on the fundamentals of Christian doctrine, explaining to Hideyoshi why Christians, by the very power of their belief, would become his best and most faithful subjects. Hideyoshi marvelled at the serene self-assurance of the priest, and without hesitation granted "general permission for the Friars Minor to live in Japan wherever and however they wished, to preach

the word of God, and to celebrate Mass publicly." Fr. Peter Baptist thanked Hideyoshi and then outlined for him a plan for the proposed treaty. It contained the following points:

- 1) A rich cargo of the produce of the Philippines shall be sent to Japan once a year.
- 2) If pirates who attack ships and jeopardize the commercial relations between the two countries should seek refuge in Japan, the taikosama shall seize and punish them.
- 3) To arrange the alliance in due order, the taikosama shall give as proof of his consent to its provisions his signature and his seal and shall send them to the governor of the Philippine Islands. The governor shall countersign and acknowledge receipts of the same.
- 4) If an enemy should attack one of the parties to the alliance, the other shall come to the aid of the one under attack.
- 5) In every important matter and whenever it seems advisable, the alliance between the two countries shall be renewed and strengthened. It shall be a relationship similar to that between parents and children, or between brothers and sisters.
- 6) The governor of the Philippine Islands shall send a report to his honored king concerning this treaty and transmit to him the conditions agreed upon with the shogun of Japan.

Hideyoshi consented to these proposals without objection or change.

After the official audience Hideyoshi gave a banquet in another hall of the castle for Fr. Peter Baptist and his companions. All the daimio who were then present in Nagoya were also invited. Hideyoshi treated his Spanish guests with all courtesy and esteem. He conversed with Brother Gonzales in a free and unaffected manner, asked much about Spanish customs and culture, and inquired about the religious garb. He took Fr. Peter Baptist's cord into his hand and struck himself jokingly across his shoulders, remarking with a smile: "That thing is hard anyway." Then he inspected the coarse clothing of the religious, compared it with the splendid robes of the nobles and courtiers who surrounded him, and expressed admiration for the ideal of voluntary poverty. The courtiers and daimio who knew the proud and inascible temper of the Hideyoshi only too well, were astounded at his display of unaffected kindness and respect. At the close of the banquet Hideyoshi had the solemn Japanese tea ceremony and a No drama performed for the guests. He himself gave them all the necessary explanations, which was another unprecedented mark of his esteem for them. When the festivities were over he again asked the friars to remain in Japan as voluntary hostages until the signing of the treaty,

husband will return uninjured to the family circle and that your constant anxious care and distress will come to an end.

You will remember that last year, before you left for Silesia, I requested you to promise a gift for the altar of Our Lady, in which picture I have a special confidence, if your husband returns uninjured from the war. Now I would like to say a few things to you about your particular devotion to the Mother of God, although I must be brief.

It is seven years ago this spring since the saintly Father Gertrude preached the Lenten sermons on the Passion of Christ. He spoke of particularly in the sermon on the Crown of Thorns. In a way I cannot explain, attention throughout the sermon was directed toward humility, virtue opposed to pride, and in a remarkable way toward the Mother of God in that she was the most humble of creatures, although I had never read anything to that effect. During the sermon I prayed the Litany of Loreto and found to my regret and surprise that no title for that virtue was to be found in it.

Well, I searched the books to find something about this virtue in the life of Our Lady. In the revelations of Saint Gertrude I found 1) that the Mother of God was raised above all the choirs of angels and all the saints of heaven because of her humility; 2) that because of her humility in calling herself the Handmaid of the Lord she became the Mother of God; 3) that it was mostly because of her humility that she conceived by the Holy Ghost.

For several years then I prayed to the "Virgin most humble." Then I gave it up after I read that the most beautiful title of Our Lady in the Litany is "Mother most admirable, pray for us." A long time ago, as I was again praying earnestly for a clearer knowledge, I came back to humility. In prayer I came upon the idea to invoke her as Queen of Humility. I wish now to say something about this.

According to the revelation of Saint Frances of Rome on the night of Easter (she was raised in spirit to heaven), the Mother of God thanked her Son incessantly for making her the mediatrix between heaven and mankind. From this it is very clear how much Mary loves us. If Mary is called the Queen of Angels, Patriarchs, Prophets, and so on in the Litany, these are already in heaven; but Mary wants to be Queen of men on earth, and with an even greater love and desire to be queen of those who are already in heaven. Men are still on the battlefield and must use violence to do good, while the angels and saints do good of themselves. Now, if the best devotion to the saints consists in the imitation of their virtues, and if Mary loves best the virtue of humility, then we will honor Mary most if we try to imitate her humility. In my opinion, she will take the humble to herself with special joy.

will gladly let herself be called the Queen of the Humble. In this way she will also be regarded as Queen of Mankind. Every man, great or small, poor or rich, can honor and call upon the Mother of God as his Queen.

A short time after I had heard the above-mentioned sermon, I began to feel a special confidence in the picture of the Mother of God which stands on her altar. I still have the firmest conviction that this picture will some day prove miraculous. With the best of will I cannot get rid of that idea. I would like you to remember this intention in your prayers. The last Father Provincial told me I should only remain humble and calmly wait and see.

These are my thoughts which for the present I would like to share with you.

In the sacred Hearts of Jesus and Mary, I remain with friendly greetings,

BROTHER JORDAN

Translated by Sr. M. Bethany, S.M.I.C.



A Devout Client of St. Joseph

Father Thomas Plassmann, O.F.M.

Fr. Irenaeus Herscher, O.F.M.

With the addition of the new Feast of St. Joseph: The Worker to the calendar of Holy Mother the Church, she has manifested renewed love and devotion to the Foster Father of Christ. Not only is Wednesday of each week, and the entire Month of March been especially dedicated to St. Joseph, but Holy Mother the Church even declared him her Universal Patron. Little wonder then that her children have manifested great love and devotion to the one selected by God to be the head of the Holy Family. One such devout client of St. Joseph was the late Father Thomas Plassmann, O.F.M., whose death on February 13, 1959 was mourned by thousands.

Born in the month of St. Joseph, on Wednesday (dedicated to St. Joseph), the 19th of March, the Feast of St. Joseph, is there any wonder that the former president of St. Bonaventure should have such devotion to the one who was the Provider of the Holy Family.

Not only his birthday but also his Feastday (St. Thomas Aquinas, March 7th) fell within the same month. And had he lived but a few weeks longer he would have been able to celebrate not only his Feastday on March 7th, but also his eightieth birthday on March 19th of this year. Yes, indeed, St. Joseph was closely associated with the life of Father Thomas.

In one of the liturgical hymns of the Divine Office for the Feast of St. Joseph there is a significant phrase: "Miscens gaudia fletibus" (Mingling joys with tears). As the writer read these words on the Feast of May, he could not help but feel that they could aptly be applied to Father Thomas. In fact, the phrase might summarize his life, especially the last three years: the period between his Golden Jubilee on April, 1956, and his death, February 13, 1959.

As is well known to many, Father Thomas had great devotion to St. Joseph. From the moment he had become president of St. Bonaventure he placed the entire community and institution under the loving patronage of the one who had been chosen Provider of the Holy Family. If we were to look for the secret of Father Thomas' successful rebuilding, we would find it in his own words, penned at the time

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anniversary of the fire which levelled church, monastery and seminary in May, 1930. "One wintry morning," he tells us, "when nobody was around, I put on my surplice and armed with Holy Water, I blessed the site of St. Joseph's Shrine, asking this kindly Saint to accept the office of builder and architect of the new St. Bonaventure. So far he has done a good job, and he is still on the job." This shrine to St. Joseph still stands in the heart of the campus, a daily reminder of his devotion, and St. Joseph's faithfulness.

Just as joys and sorrows comprised the life of St. Joseph; so too, they formed the warp and woof of Father Thomas' life here at St. Bonaventure. Wars, floods, and fires seemed to test his faith and optimism, and yet there were also bright and blessed days when God seemed to reward his trust and confidence.

To give but one instance (and there must have been many more) of how prompt and conclusive was the reply to Father Thomas' prayer that St. Joseph assume the role of Provider for the St. Bonaventure campus family, the writer is happy to reveal the following true story as told to him some years ago by Father Thomas himself.

It was That time, when a Note fell due.

A notice had arrived from the bank to inform the president that on the 15th of next month the amount of Five Thousand Dollars was expected. As on former occasions when in need, Father Thomas immediately placed this problem into the loving care of St. Joseph, asking the Friend of Christ to provide the means to meet the payment due. Even before consulting the treasurer, Father Thomas knew that there was nowhere near that amount in the till, nor did he know how the obligation was going to be met. He left it all to St. Joseph, using as his motto: Do your best and God will do the rest.

The day before the Note was due arrived. The finances were hardly better than they were on the day the notice arrived. The last mail had been delivered, had been perused, and there was no sign of any means with which to meet the obligation coming up.

Late that evening, Brother Cletus the postmaster had prepared the first mail to go out next morning, and was ready to close the post-office for the night, when he noticed two letters still sticking in the president's mail box. Actually all mail should have been removed and delivered. Somehow these two letters were stuck in the box and had been overlooked until that moment. With the thought that the belated letters might be of some importance, Brother Cletus personally delivered them to Father Thomas, who was not in the habit of retiring early.

Father Thomas gratefully accepted the letters, and upon opening the first found that it contained a dollar Mass Stipend with a request that a Holy Mass be offered in honor of St. Joseph in Thanksgiving for a favor received. He then opened the second letter. It contained a check for Five Thousand Dollars! No more, no less, but exactly the amount needed, and urgently needed on the next day. A note accompanying the gift stated that the donor had assisted at Mass the morning, the day was Wednesday, dedicated to St. Joseph. She was about to leave church when the thought struck her out of a clear sky. Why don't you send a donation to the good Franciscan Father at St. Bonaventure. She followed the heavenly inspiration and immediately upon returning home wrote a check for Five Thousand Dollars, the exact amount the friars needed on the morrow. She had no idea the Franciscans were in dire need, nor could she have known the sum so critically needed. Yet, responsive to the heavenly inspiration, she wrote out the check for the exact amount needed to meet her obligation. She immediately mailed the gift, and it arrived in "the nick of time." Could devotion to St. Joseph be better proven, or trust in the Head of the Holy Family better answered?

This is but one instance to show how Father Thomas' devotion to St. Joseph was well rewarded. It is also another reason why the Shrine of St. Joseph stands in the center of the campus, not far from the center path, where students on their way to and from class can renew their trust in and devotion to good faithful St. Joseph. Following the example of Father Thomas they can go through their day by confidently placing their cares and problems into the loving hands of St. Joseph.

The phrase "miscens gaudia fletibus" also recalls the great joy of Father Thomas' Golden Sacerdotal Jubilee when thousands of friends from the hierarchy, clergy, and laity converged on the campus of St. Bonaventure University to pay homage to one who was not only a devoted priest, but who was also a source of inspiration to all who came in contact with him.

It was on this Day of Jubilee, April 4, 1956, that joys were mingled with tears. Father Thomas was suffering from cataracts in both eyes. One of the cataracts had been removed with some success, but the impending operation on the other eye was like a sword of Damocles hanging over his head during the joyous festivities. Soon after the jubilee celebration he submitted to the second operation, which seemed successful. But another cross was on its way: the death of a close friend and confrere, the Very Rev. Mathias Faust, O.F.M., who had been ordained in June 1906.

Visibly affected by the death of the former provincial, Father Thomas, despite his condition so soon after the eye operation, delivered an eloquent panegyric at the funeral in New York City. Returning to St. Bonaventure by air, the sensitive eye became inflamed. Ever since then, Father Thomas was in pain and required medical attention until just about a year ago, in February 1958, he was admitted to St. Francis Hospital in Olean. Another ailment appeared, consultations were held with other doctors, and it became apparent that lung cancer was taking its toll.

For some months Father Thomas continued to teach and write, spending a part of each day at the seminary, and returning to the hospital in the evening. After the Christmas holidays he was no longer able to leave his sick room, failing in health, but never in spirit. During his illness he was jovial, thoughtful of others, and an exemplary Franciscan priest. Even a few days before his death, which occurred on Friday, February 13, he was anxious to know if a friend of his had obtained a position. He was thinking of others to the end.

The almost three years since his joyous Jubilee were composed of pain and joy. Physical pain he endured like a good soldier of the Crucified Christ. But he also had his joyful days, especially during the various events of the Centennial Year.

This began on the Feast of St. Francis in 1957, when St. Bonaventure University, so dear to his heart, opened its centenary with an outdoor Pontifical Mass by the Most Rev. Joseph A. Burke, Bishop of Buffalo, at which Francis Cardinal Spellman presided. It must have warmed the heart of Father Thomas to see the fruition of many of his dreams. The day-long ceremonies culminated at a banquet that evening at which Cardinal Spellman, Governor Averell Harriman, Archbishop John Mark Gannon, and Bishop John J. Wright of Worcester, Mass. were among the principal speakers. It must have done Father Thomas' heart good to see such a grand turnout for the centennial celebration of the institution so dear to him. The ovation he received when he entered the dining hall was thunderous. He stood a bit taller when the huge throng let loose with the famous Bonaventure yell: "He's a man. Who's a man? He's a Bonaventure Man: Father Thomas, Father Thomas!" As the cheer resounded through the large dining hall, all the people realized that here, in Father Thomas, they had indeed spotted a real Bonaventure Man, The Bonaventure Man.

Later in the program, Cardinal Spellman, after referring to Father Thomas as the living symbol of St. Bonaventure University, declared that Father Thomas was the greatest factor in the advancement of St. Bonaventure's. He then presented a gift of \$10,000 to the Very Rev. Brian

Lhota, O.F.M., president of the University, with the request that the unit in the new building program be named for Father Thomas. At this announcement the crowd stood and cheered again and again. Father Tom "stole the show." He tried to quiet his friends who were clamoring for a speech. He motioned for silence and said: "I feel 10,000 times happier now than I did before" and then left the hall with a still ringing. Happy days, joyous days, very pleasant occasions were during the centennial year. But all the while Father Thomas was suffering untold pains both from the complication that had set in after the eye operation, and also from the progressing lung cancer. Yet he never allowed his physical suffering to interfere with the joyousness of the occasion.

At another centennial event he was presented with a "summa" Citation for his outstanding work in the field of Biblical Studies. This honor was conferred at the closing banquet of the Catholic Biblical Association convention, held at Christ the King Seminary. In accepting the Citation he gave one of his fine unprepared talks that were to be recorded.

As a fitting climax to the first centennial and opening of the new century, the new Liberal Arts Building under construction was dedicated for Father Thomas Plassmann, as a fitting tribute to this Franciscan scholar. What joy this must have brought to the heart of Father Thomas.

A wonderful treat was in store for him last June, when an opportunity was presented to him to return home to Avenwedde, Indiana, that he might celebrate his Golden Jubilee as a Franciscan Priest in his native village. The doctor permitted him to make the trip by airplane with due precautions. Accompanied by Father Columban Duffy, O.F.M., as his "nurse" Father successfully made the journey and enjoyed himself immensely during the various jubilee celebrations, complete with ecclesiastical, religious and civic receptions. He was thus able to visit with so many of his relatives and friends before returning to America. Here too, joys were mingled with sorrow, as Father Thomas and his relatives realized that he was leaving his hometown for the last time.

Friends arranged for his air transportation both ways, and for his return a private plane was placed at his disposal to bring him directly to the trans-Atlantic airport directly to Olean. Many happy and dear memories he brought with him to his St. Francis hospital room where he rested from the long trip.

For some months he continued to "commute" between St. Francis and Christ the King Seminary until about the middle of December.

He was no longer able to leave his sick bed. His health continued to decline and on several occasions it was thought that his final hour had come. But he surprised all, by regaining his strength and spirit and manifesting his former wit and humor.

On the afternoon of February 12 he showed signs of weakening and that evening his condition became critical. All night long confreres took turns staying with him, and early on the morning of February thirteen Father Thomas answered the prayers of the last rites with a calm clear voice before slipping into a coma. While Franciscan friars and Sisters were reciting the third decade of the Rosary, he peacefully died about 10:45 A.M. Friday, February 13, 1959, just five weeks before his eightieth birthday.

Condolences arrived from all sections of the globe and from every walk of life, as soon as his death was announced by radio, TV and press. It soon became known how far-flung was the area of his influence and friendship, how vast the number of those who were inspired by his half-century of devoted life and work. Ecclesiastics from every rank, confreres from far and wide, alumni and alumnae from every vocation of life sent in expressions of sympathy for the loss sustained, and appreciation for what Father Thomas had meant to them.

His funeral was by far the largest in the history of St. Bonaventure. In the presence of other members of the Hierarchy, the Most Rev. Joseph A. Burke, Bishop of Buffalo offered the Pontifical Mass of Requiem in the Chapel of Christ the King Seminary, where his remains reposed. Simultaneously three other Masses of Requiem were offered to accommodate the vast crowds of clergy and laity who had come to pay their respects to this great Franciscan. One was celebrated in the chapel of the Immaculate Conception, another in the Gymnasium, while the third was offered in the parish church of St. Mary of the Angels, Olean.

After the funeral Masses his body was borne to St. Bonaventure Cemetery while those who attended the Masses converged on the little stars plot on top of the knoll overlooking the Alleghany Valley. Here final committal prayers were offered by the Very Rev. Celsus Wheeler, O.F.M., provincial of Holy Name Province, who had succeeded Father Thomas in that office.

"No eulogy was pronounced over him as he lay in his simple brown casket before the main altar of the Seminary for which he lived and labored and loved for well nigh half a century," stated one editorial. It continued: "What can the tongue of man say that the angels have already recorded in letters of gold about a man and a priest who

was *facile princeps*—master of the spiritual life, and scholar excellence?"

"They laid him away in silence up on the hillside of his birthplace, Cattaraugus where he might look down and preside over the University of St. Bonaventure to which he gave birth, and to the Seminary of Christ the King—the crowning glory of his earthly toil.

"He is dead—Father Thomas, the Maker of Priests and Modern Poverello, the Little Man of Assisi. But as long as life on, and men speak of greatness of mind and heart and have a missing eulogy of Father Tom will be engraved in the souls of good men everywhere." Thus closed the editorial written by one of Father Thomas' ardent admirers.

SILVER

O cringing coins of cowardice,
Betrayal's shameful pay,
Did not your noble metal blush
At the part you had to play?

Till then you had served royalty
To form its scepters slim.
Bejewelled crowns, symbolic rings,
Were these not fit for Him?

Did you not recognize this Prince
Whose kingdom knows no end?
Did you not see Divinity
With human nature blend?

Did you not know the royal blood
Of David filled His veins?
Had you not heard He is the King
Who O'er the planets reigns?

Is it because you've tried since then
To compensate your crime,
That chalices hold Sacred Blood
As silver Sanctus chime?

Sister Mary Inez, O.S.F.



MISSIONARY

"The conversion of oneself is a greater thing
than the conversion of many others."

Father Leonard, O.F.M.

From what difficult tundra
Have you come,
Young apostle, with your cunning captive?

From what uncharted regions,
Halting veteran,
Do you drag your solitary convert?

In jungled arteries and tropical veins
The battle rages;
Smoke of logic curls
Around the fragile walls of brain cell, choking
The thin defenses humming in the heart.

So you come home,
Home from the mission field no one shall find,
Home to small-talk of world annihilation,
With shining wreckage of your own undoing
Strewn on the day.

I sing your conquest, knowing
What dark threats follow it,
Elusive convert, —
Never quite tamed, I wonder
How many obscure baptisms you will need!

Sister Mary Francis, P.C.

FRANCISCAN BRIEFS

FRANCISCAN SANCTITY

Fr. Byron Witzemann, O.F.M.

15th Century

SAINTS

I Order

18. *S. Bernardin of Siena* (1380-1444), priest, confessor; Can: Nicholas V, May 24, 1450; feast: May 20. (n:5).
19. *S. John Capistran* (1386-1456), priest, confessor; Can: Alexander VIII, Oct. 16, 1690; feast: March 28. (n:21).
20. *S. Peter of Regalada* (1390-1456), priest, confessor; Can: Benedict XIV, June 29, 1746; feast: March 30. (n:25).
21. *S. Didacus of San Nicolao in Andalusia* (-1463), confessor, brother; Can: Sixtus V, July 2, 1588; feast: Nov. 13. (n:19).
22. *S. James of the March* (1391-1476), priest, confessor; Can: Benedict XIII, Dec. 10, 1726; feast: Nov. 28. (n:23).

II Order

3. *S. Colette of Corbie* (1381-1447), virgin; Can: Pius VII, May 1807; feast: March 6. (n:4).
4. *S. Catherine of Bologna* (1413-1463), virgin; Can: Clement X, May 22, 1712; feast: March 9. (n:2).

III Order

16. *S. Joan of Arc* (1412-1431), martyred by the English; Can: Benedict XV, 1920; feast: May 20. (TMP: 238; SBT: 181; GFO: 101; FH: 7: 205; 8: 336).
17. *S. Frances of Rome* (1384-1440), widow; Can: Paul V, 1600; feast: Mar. 9. (TMP: 168; GFO: 102).
18. *S. Casimir of Poland* (1458-1484), confessor; Can: Adrian VI, 1559; feast: March 4. (SBT: 181; TMP: 238).

19. *S. Nicholas von Flue* (-1487), hermit, said to be III Order member; Can: Pius XII, May 15, 1947; feast: March 21. (SBT: 181; TMP: 238).

BLESSEDS

I Order

38. *B. James Strepar of Stramiecz* (-1409), confessor, bishop of Kalitz; Beat: Pius VI, Sept. 11, 1790; feast: Oct. 21. (n:33).
39. *B. Thomas Bellacci of Florence* (1370c-1447), brother, confessor; Beat: Clement XIV, Aug. 24, 1771; feast: Oct. 25. (n:24).
40. *B. Matthew Gimarra of Girgenti* (-1451), confessor (bishop of Girgenti); Beat: Clement XIII, Feb. 22, 1767; feast: Oct. 21. (n:22).
41. *B. Herculan of Plagario* (1390-1451), confessor, priest; Beat: Pius IX, March 29, 1860; feast: June 2. (n:49).
42. *B. Gabriel Ferretti* (1385c-1456), priest, confessor; Beat: Benedict XIV, Sept. 19, 1753; feast: Nov. 12. (n:19).
43. *B. Archangel of Calatafimi* (1390c-1460), priest, confessor; Beat: Gregory XVI, Sept. 9, 1836; feast: July 30. (n:44).
44. *B. Anthony dei Vici of Stroncone* (1381-1461), brother, confessor; Beat: Innocent XI, July 28, 1687; feast: Feb. 7. (n:6).
45. *B. Mark Fantutius of Bologna* (1405-1479), priest, confessor; Beat: Pius IX, March 5, 1868; feast: April 19. (n:69).
46. *B. Anthony Bonfadini of Ferrara* (1400-1482), priest, confessor; Beat: Leo XIII, May 13, 1901; feast: Dec. 1. (n:86).
47. *B. Pacific of Ceredono* (1424-1482), priest, confessor; Beat: Benedict XIV, July 7, 1745; feast: June 9. (n:16).
48. *B. Simon of Lypnica* (1482), priest, confessor; Beat: Innocent XI, Feb. 24, 1685; feast: July 30. (n:5).
49. *B. John of Dukla* (1414-1484), priest, confessor; Beat: Clement XII, Jan. 21, 1733; feast: Sept. 28. (n:14).
50. *B. Christopher of Milan* (1400-1485), priest, confessor; Beat: Leo XIII, July 25, 1890; feast: March 11. (n:81).
51. *B. James Illyricus of Jadera* (-1485c), brother, confessor; Beat: Clement XI, Dec. 29, 1700; feast: May 14. (n:7).
52. *B. Peter of Molliano* (1442c-1490), priest, confessor; Beat: Clement XIII, Aug. 10, 1760; feast: July 30. (n:21).
53. *B. Balthassar of Chiavari* (1420c-1492), priest, confessor; Beat: Pius XI, Jan. 8, 1930; feast: Oct. 25. (n:104).
54. *B. Bernardin of Feltre* (1439-1494), priest, confessor; Beat: Innocent X, April 13, 1654; feast: April 19. (n:18).

55. *B. Angelo Carletti of Chiavasso* (1411-1495), priest, confessor; Beat: Benedict XIV, April 25, 1753; feast: April 19. (n:18).
56. *B. Mark of Montegallo* (1425-1496), priest, confessor; Beat: Gregory XVI, Sept. 20, 1839; feast: March 20. (n:46).

II Order

12. *B. Felicia Meda* (1378c-1444), virgin; Beat: Pius VII, May 2, 1806; feast: July 24. (n:10).
13. *B. Antonia of Florence* (1401-1472), widow; Beat: Pius IX, Sept. 17, 1847; feast: Feb. 28. (n:14).
14. *B. Seraphina Sforza* (1434c-1478), widow; Beat: Benedict XII, July 17, 1754; feast: Sept. 9. (n:5).
15. *B. Beatrice da Silva* (1424-1490), virgin, foundress of the Order of the Immaculate Conception under the Cistercian rule, later under the III Order rule; Beat: July 28, 1926; feast: Aug. 1. (n:21; BDS: 143).
16. *B. Eustochius Calafato of Messina* (1437-1491), virgin; Beat: Pius IV, Sept. 14, 1782; feast: Feb. 16. (n:7).

III Order

28. *B. Lucy of Caltagirone* (1360c-1400), virgin, III Order regular; Beat: Leo X, June 4, 1514 (Office & Mass conceded); feast: Sept. 26. (n:1).
29. *B. Oddinus Barotti* (1324-1400), priest, confessor; Beat: Pius VI, 1808; feast: July 21. (TMP: 172; SBT: 138; BDS: 751).
30. *B. William of Scicli* (Cufitella) (1309-1404c), hermit, confessor; Beat: Paul III, June 27, 1539 (Office & Mass conceded); feast: April 3. (n:3).
31. *B. Jane Mary of Maille* (1331-1414), widow; Beat: April 27, 1871 by Pius IX; feast: Nov. 6. (n:50).
32. *B. Elizabeth the Good* (Achler) (1386-1420), virgin, III Order Regular; Beat: Clement XIII, July 19, 1766; feast: Nov. 1. (n:2).
33. *B. John Cini of Peace* (1353-1433), confessor; Beat: Pius IX, 1854 (Cult approved); feast: Nov. 28. (TMP: 161; BDS: 557).
34. *B. Lidwina of Holland* (Schiedam) (1380-1433), virgin; Beat: Leo XIII, March 14, 1890 (Cult Approved); feast: April 14. (TMP: 238; GFO: 101; SBT: 181; BDS: 611).
35. *B. Peter Gambacorti of Pisa* (1355-1435), confessor; Beat: Innocent XII, Dec. 9, 1693; feast: June 17. (n:5).

36. *B. Angelina of Marsciano* (1377-1435), widow, III Order Regular; Beat: Leo XII, March 8, 1825; feast: July 21. (n:3).
37. *B. Nicholas of Furca Palena* (1349-1449), confessor; Beat: Clement XIV, Aug. 24, 1774; feast: Oct. 1. (n:11).
38. *B. Bernard of Baden* (1428-1458), confessor; Beat: Clement XIV, 1769 (Cult approved); feast: July 24 in Baden. (TMP: 174; SBT: 13; BDS: 154).
39. *B. Amadeus of Savoy* (1435-1472), confessor, said to be a II Order member; Beat: Alexander VII, 1666; feast: March 30 in Savoy. (TMP: 238; SBT: 181; BDS: 56).

CAUSES FOR BEATIFICATION

I Order

7. *B. Sixtus of Milan* (1404-1482), priest, confessor, cult confirmed. (n:102).
8. *B. Elias de Bourdeille* (1413-1484), confessor, Cardinal, Archbishop, Cult confirmed. (n:38).
9. *B. Michael Carcano of Milan* (1410-1484), priest, confessor, cult confirmed. (n:30).
10. *B. Amadeus Menez* (1420-1487), priest, confessor, cult confirmed. (n:18).
11. *B. Bernardin Caimi of Milan* (-1490), priest, confessor, cult confirmed. (n:33).

II Order

4. *B. Bona of Armagnac* (1439-1462), virgin, cult confirmed. (n:108).
5. *B. Barbara of Bavaria* (-1474), virgin, cult confirmed. (n:103).

III Order

2. *B. James Oldo of Lodi* (1364-1404), confessor, priest, cult confirmed. (n:151).

For the XVth Century the Franciscan Martyrologies list 607 persons of the Franciscan Family who are noted for their sanctity.

BOOK REVIEWS

LIFE IN GOD'S LOVE, by Rev. Allan Wolter, O.F.M., Franciscan Herald Press, 1958. 157 pp. \$2.50.

Every chapter, but one, of *Life in God's Love* begins with the statement of Saint John, "God is love . . ." As the chapters unfold the reader is tempted to say: What further observations can the author make upon these words, and will this chapter meet the same expert treatment given the others? When the last page has been read, it is with a regret that the author gave his attention to only half of the beatitudes, because his handling of these summits of perfection, especially of the eighth beatitude, is masterful. It would be difficult to find anywhere a more simple and yet a more powerful sketching of the character of St. Paul, that singular example of persecution suffered for God Who is Love.

The development of each subject (Human Destiny, Sin, The Challenge of Sin, Transformation in Christ, etc.) from the psychological viewpoint is very convincing and at once attractive—a rare achievement.

For religious, this book will surely provide a fresh approach to many an obligation assumed at profession, but which perhaps was not so clearly understood as it should have been. Married persons seeking a more intense interior life will find great help in these pages which show an uncommon grasp of the psychology of the sexes. Since the major portion of the material of this book is concerned with the celibate life, priests and seminarians will find it very useful.

Fr. Leonard Perotti, O.F.M.

PERMANENT PEACE, a check and balance plan for total world peace by Tom Slick. New York, Prentice Hall Inc., 1958. Hardcover, 180 pages.

Tom Slick, a businessman of Texas, considers the practical side of things, and in the field of politics offers a working solution for world peace. Peace helps business more than devastating war.

In his program the author includes the establishment of an international police corps to be supported by "reactive forces" to prevent war or, to stand against any aggressor. In other words, calls for a balance of power among nations of the earth. It was used by British diplomacy in the previous century with success. To make the plan operable Mr. Slick wants to hold peace conferences and set up a peace program to solve legal and non-legal problems of peoples striving toward a mutual goal. To achieve this, Law must rule with justice, he says. The U. N. must be essentially changed into an effective organization and Russia should cooperate with western proposals. One should finally realize that man was born to live peacefully and he is entitled to enjoy the rewards of peace.

A very interesting work, but, with due respect to the penman, he is a bit too idealistic a person or knows little about the art of "dirty" politics.

Z. J. K.

Man Alive!

Fr. Regis Marshall, O.F.M.

There is no being more alive than God. In his finest hour St. Peter testified to this truth when he openly professed, "Thou art Christ, the Son of the Living God". More subtly the beloved Evangelist wrote that God is the Alpha and Omega of all things. The Apostle of Zeal, in words so evidently clear, preached, "in Him we live, and move, and have our being". And from the lips of Christ Himself we hear, "I am the Way, the Truth, and the Life".

On the other hand the life that man has received is a gratuitous gift, a generous handout. Limited in his existence his breathing in this world is laborious. The possibility of sin can make of man the most mortal of beings. Nothing kills like sin. "Mors peccatorum pessima." (Ps. 33:22). The parched and lifeless desert is an oasis when compared to the aridity and desolation wrought by a will which has betrayed God.

Man's earthly life is somewhat like a personal letter. Through creation it has been postmarked in time. During its temporal pilgrimage it is submitted to the proverbial vicissitudes of a mail-carrier. Eventually it must either be delivered to the address imprinted on it by the Hand of God, or, if that address has been permitted to become effaced or obscured, it must be cancelled and held at bay in the dead letter office. Some lives choose for themselves the cumbersome "parcel-post" route. Others with a wholesome anxiety and a holy expectation prefer to go by "air-mail". At least one other there was, so gifted by the grace of God, that even from the moment of her birth she was labeled "special delivery". Such was our Blessed Mother.

As in breathing we inhale only to exhale, so in living we receive only to give. Man is never more alive than when he gives and gives in imitation of his Redeemer. "No man takes it (life) from me, but I lay it down myself." (John 10:18). The motive for the love that the living Christ has for man is a reflection of that which the living God has for His Son. "For this reason the Father loves Me, because I lay down my life that I may take it up again." (John 10:17) We give only to receive. The Passion and the Resurrection define our living. The liturgical cycle of the Church year externally manifests this divine rhythmic law of compensation.

When we received our human vocation there at the same moment began what should be a most loving and intelligent conversation. It is a dialogue between Creator and creature, God and man. I almost said human vacation. However, life is never such nor can we make it such. Life is not an emptiness but a fullness. "Of His fullness we have all received." (John 1:16). In their own mute and magnanimous manner irrational creatures give glory to God by paying Him what we might call "lip service". Man on the contrary can select his words. He can formulate his own thought content. He can even choose the tone of his voice. Man can give answer to the query of the Psalmist, "Who is the man that desireth life?" by "keeping his tongue from evil and his lips from speaking guile". (Ps. 33:14). By knowing the only true God and Jesus Christ Whom He sent, he can even begin his Heaven on earth by emphatically affirming that this is everlasting life.

In this dialogue, God of necessity spoke first. How original and eloquent were His utterances. The most urgent words to be found in Holy Scripture are the simple combination of "Let there be". Whatsoever objects of beauty and comeliness exist in this world from minerals to Mother Mary, they are consequent on these words. A whisper of Divine Wisdom and from the bottomless, boundless vacuum of nothingness there emerges and crosses the threshold of reality an entity far surpassing the Seven Wonders of this world. There confronting its Creator is not merely a striking resemblance but even the image of God, a soul, a man. Blueprinted in the mind of God here is a truly dignified creature made a "little less than the angels". (Ps. 8:6) What fertile ground for meditation do we not have in the knowledge that somehow from all eternity God had me in mind. I was never forgotten, never taken for granted. Herein strike deeper the roots of my dignity. Now am I given a true estimate and appraisal of my value. To be thought of by God is of itself sufficient to render anything positively good. If the Franciscan soul is wont to reverently fondle irrational nature as tokens and souvenirs of God what must his approach be towards one who is trademarked with the Divinity!

Yes, God has spoken. But man too is given his turn to speak. He is a responsible animal. Adam spoke in syllables so incoherent that it left our minds and wills befogged and bewildered. Ever since man has been handicapped with a stammer, mouthing unintelligible phrases. But lo and behold! The God-man, Christ, appeared one starlight to coach and prompt him in his articulation, to demonstrate for him a coordinated gesticulation. Aided by this grace how faithful do some souls emulate their Teacher! With what reverence and pride do they utter their consonants! With what resolve and determination

do they accent their vowels! Many are the souls who even resort to a holy plagiarism purloining the very words of the Master Himself. "The words which Thou gavest me, I have given to them and they have received them." (John 17:8) However, the words of man are not always so select. Do we not hear now and then the slurring sounds of the seditious. The sibillant, sloughy utterances of those unmindful of their diginty are only too often the cause of so much dissonance. Man receives only to give. A haughty pride drowns the remonstrance of St. Paul, "What hast thou that thou hast not received?" (I Cor. 4:7).

This dialogue will one day be concluded. On that ultimate occasion God will have the last word. It may be punctuated by the imperative, "Depart from me you cursed for you have preferred to be disciples of the devil. In courting death you have wooed the world's first and worst grammarian. This is the wretched one who attempted to pluralize God. Or, in entreaty, it may be, "Come you blessed of My Father. In your obedience and humility you culled your words from the dictionary of love. Ear hath not heard the things I have prepared for you".

Speak, Lord, Thy Servant Heareth.

At the moment God gave us existence as tiny as were our little hands they could still reach God. In the condensed wisdom of William Wordsworth,

"Not in entire forgetfulness
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy."
Ode: Intimations of Immortality.

Infinitely transcending creatures, God is nevertheless within our grasp. So dynamic is human effort that it even outbids the vaunted atomic power of our time. For what man can measure the spiritual energy embodied in one sincere act of love? This potential can spell the difference, tip the awesome balance, between everlasting life and unceasing death. The relentless struggle for perfection is evident. The universe is alive with love. But only man can direct and pilot his tendencies. Not destined to an orbital existence he must press onward, ever onward. As a foreigner in a strange land he breathes both a temporal and an eternal air. It is the countrified freshness of the latter that should beget in him a nostalgia, a homesickness for

the Fatherland. "Upon the rivers of Babylon, there we sat and wept: when we remembered Sion." Ps. 136:1)

St. Augustine is the classic example of one who in the beginning of his restless career inhaled huge draughts of temporal air. Given to know the full meaning of nature boy, he, for a time, remained deaf to the promptings of God sorely and desperately in need of a spiritual hearing-aid. Once he tuned in on grace, the dignity of man blossomed as in few others. Possessed of a boarding house reach, the Doctor of Grace constantly tended toward God. Aflame with the love of God and without any disdain for the things of this world, he became the pilot light that set many a soul aglow with an ardent desire for Heaven. When God spoke, St. Augustine was the servant that listened and most attentively. For, to him, the call of God was not the impersonal voice of a tape-recorder. It was rather the immutable and eternal voice of his Master intimately imaged in his soul. What a response to a human vocation! If we say that St. Augustine lived it up in his youth, it is really and truly of his later years that we can rightfully say, "Man alive!"

Out Of The Depths I Have Cried Unto Thee, O Lord.

As Christians we may be accused of being creatures of the new world. It is true that St. Bonaventure and Franciscan philosophy emphasize our striving toward the Infinite. It is certain that we accept the willing over the knowing, the giving over receiving. But it is very unorthodox to say that our heritage frowns upon nature and things natural. To the Franciscan whatever comes from God is good. The only thing we have an original claim to is our sins. We have a debt to them through our misdeeds. Rare is the occasion where our holy Father Francis urges us to despise the world, to condemn the article of this life. Rather in his poetic way, in words anchored in a profound spirituality, he bids us to look upon them as companions on our pilgrimage to Heaven.

It is no easy task to be sincere with oneself. There is a minimum of mimicry in all of us. To act true to our nature is to approach closest to the ideal God has of us in His mind. It is also impossible for man to be beside himself. Man is an end in himself. He can never use himself as an instrument. So wonderfully constituted is our nature that whatever we do must be done for our good. In our communion with other men we love them not for what they have but for what they are, images of God. We love them with a redemptive love, a love that draws its attraction from the Passion and sufferings of Christ.

We love them for the real possibilities that reside in them, even in the lowliest. We love them as St. Francis did, for their buried values. He saw naught but good in others.

Sin may have wounded everything but it has corrupted nothing. The wounds can be healed. The handicapped even have a better way with which to express their love. It was in His darkest hour, on the night that He was betrayed, that Christ proved His love, went all out for us. He went for broke, emptied Himself, gave as much as it is possible even for a God. We too, out of our depths, must cry to God. The wounds of our day demand that we cry to God that man may know that morality is essentially normality, being true to one's nature. Not satisfied with the product of God's Hand, the psychological alchemists of today with their pretentious humanism have made man the measure of reality. Through a miscarriage they have adopted a life without standards, sweet in the mouth and bitter in the stomach. A Chinese philosopher once criticized that "Americans are not happy, they laugh too much". Could the reason be that they have made of life a joke? In some areas of the world it has even ceased to be a joke. The twin citadels of the intellect and will have been ravished to the extent that it is difficult to detect whether men are treated as animals or animals as men.

In recent years there has been an extensive application of the phrase, "dignity of man", but less evidence of it. Man has magnified himself to an unreal size until the bubble burst and he has shrunk to less than his true size. It is out of these depths that he must cry to his Maker. With the strength of grace he must reassume his proper place which is above the natural. "He is a natural" is not the highest encomium that can be directed towards a man. In fact it could be close to the lowest.

This Is Everlasting Life.

Progress may be man's most important product but man needs to learn little new. What he does need is a shock treatment to arouse him from his amnesia and to remind himself of what he once knew and too often forgot, his dignity. His dignity consists in the ability to grow in greater likeness of Him Whose Image he is. Assisted by the range-finder of grace his vocation is to focus that image, to become more Christlike.

For the Franciscan the sky is not the limit. The virtue of hope, the longing for Heaven, makes of him a creature out of this world. Heaven has already begun. "This is everlasting life, that they may know Thee, the only true God, and Him Whom Thou has sent, Jesus Christ." (Jno. 17:3) To know, love, and serve God in this life

is already a down-payment on our eternal reward. This is the only kind of living worthy of man. For this is really living, when we reclaim a lost dignity as did St. Peter, the patron saint of the Act of Contrition. This is living, when by means of example we awaken other men to their dignity as did the Apostle of the Gentiles. This is living, when mindful of our own dignity we model our efforts after our holy Father Francis in whom the Image of Christ was perfectly mirrored. This is living when we allow the most dignified of all creatures to be our life, our sweetness, and our hope. Who among creatures was more alive than Mary who carried beneath her Immaculate Heart the Way, the Truth and the Life. Her beauty like the source of her life comes from within.

"After all we are only human" is an excuse and an apology proffered by many a timid soul. For St. Francis it was rather "after all and above all" we are the most worthy, the heralds of the Great King, other precursors of Christ. What a soul shaking truth to realize that I am like unto God, an image of the Divinity. That God became Man and died for men, was sufficient for Francis to center his whole spirituality about the Passion and sufferings of His Redeemer. As one dedicated and consecrated to God, the living God, who should be more alive than a religious, a professional imitator of Christ. "It is now no longer I that live, but Christ lives in me." (Galatians 2:20) "I beg you be imitators of me, as I am of Christ." (I Cor. 4: 16)

"O God, may we be ever alive with love for Thee and always dead to sin. When my life has run its course, may my requiem be a hymn of praise for the living God. May my soul be filled to overflowing with Franciscan gratitude for your pledge of everlasting life."

"Mother most prudent, accompany this pilgrim and restrain him from his devious ways. Mother of Good Counsel and Seat of Wisdom may my willing follow upon the knowledge that there is:

'Only one life
T'will soon be past
Only what's done
For Christ will last.' "

Deus tu conversus vivificabis nos! Man alive! All this and Heaven too?

The Virtue of Simplicity in St. Francis Of Assisi

Honorius Santoriello, O.F.M.

INTRODUCTION

Francis of Assisi is a universal saint only because Christ and His Church are universal. Upon this foundation the great saint built his beautiful spirituality. Hence we read of Francis that he was a "Vir Catholicus et totus Apostolicus".

We might also liken Francis to the man in the Psalm (1, v.2, 3) whose "will is in the law of the Lord" and whose life and virtues "like a tree which is planted near the running waters brings forth fruit in due season and his leaf shall not fall off; and whatsoever he shall do shall prosper". This tree of supernatural virtues which is characteristic of Francis' spirituality is deeply rooted in humility. Its two main branches are obedience and simplicity. The shining virtues of chastity and penance are the fragrant blossoms of this wonderful tree. And finally though not a virtue in the proper sense of the word, but the fragrant aroma of all the Franciscan virtues, "the everlasting spring-charm of Franciscan life and the bright golden atmosphere of the entire Franciscan movement", is that distinctive joy which pervades the entire spirit of the Poverello of Assisi.

Though Francis loved all the virtues, he still stressed certain ones which he used as keys to open the way more fully to Christ. Aside from his high ideal of poverty and his sublime humility, this great saint loved and practiced the beautiful virtue of Holy Simplicity which he called "the daughter of grace, the sister of wisdom and the mother of truth". In the office of the Feast of Saint Francis, Holy Mother Church sings of him, "His most high poverty overflowed into rich treasures of simplicity". Hence a deeper insight into the virtue of simplicity, especially as found in the spirituality of Saint Francis, should show us how he used this virtue to bring himself yet nearer to Christ.

I

SIMPLICITY OF ST. FRANCIS

At Baptism, besides *being* adopted by God and made heirs of Heaven, there were also implanted in our souls the seeds of those virtues, which, if cultivated in our lifetime, would bring to perfection our interior life and prepare us for eternal beatitude. Francis nurtured these seeds in his soul until they blossomed to perfection. He was like the sturdy tree (virtues) which was planted near the running water (grace) and brought forth fruit in due season. (Ps. I). St. Francis attained to a sublime union with God and hence mastered, unified and perfected his spiritual life. The Poverello acquired the perfect mastery of the art of loving God. He perfected himself as well as others. In perfecting, he simplified. In the beginning of his spiritual life complications and difficulties abounded but at the end he found among other choice things, a Holy Simplicity. For we are told that perfection is simplicity, since simplicity is one of the attributes of God who is infinitely perfect.

The virtue of simplicity then has its basis in those infused virtues we receive at baptism. More specifically it stems from veracity, a virtue attached to justice which leads a man to tell the truth always and to act in conformity with it. Simplicity as an aspect of veracity is opposed not only to duplicity but "to every useless complexity, to all that is pretentious or tainted with affectation, like sentimentality, which affects a love that one does not have". Simplicity is not an isolated or indescribable element, nor does it mean a stupidity, dullness of intellect or an inability to understand. Rather, simplicity is a sincerity, a certain directness of mind or as St. Thomas tells us, "Simplicity is called by that name in opposition to duplicity, which is a defect by which our exterior conduct does not harmonize with the interior sentiments of the heart. Simplicity means sincerity, honesty of mind and uprightness because it does not follow envious ways but goes straight to its goal". Such was the love of St. Francis for his Creator, a love that was sincere and went straight to its goal. Or as Thomas of Celano tells us: "Not all simplicity found grace in his eyes, but only that which is content with the possession of God and despises all else, only that which glories in the fear of God, and knows no evil either in word or deed." But Francis penetrated even more deeply the simplicity Christ Himself expressed: "Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves." St. Bonaventure writes of the marvellous effect on the soul of Francis in his practice of Evangelical simplicity through his exalted poverty: "The Holy man

of God, by his love for most high poverty, acquired such treasures of holy simplicity, that although he possessed nothing of his own with regard to earthly things, he appeared in the sight of his Creator to be the possessor of all good. With the eyes of a dove, namely, the simple sight of mind and the pure perception of contemplation, he referred all things to the Creator, in Whom he recognized the origin of all things created, and so loving and praising Him, it happened that by the grace of the supreme goodness, he possessed all things in and through God."

II

NATURAL AND SUPERNATURAL SIMPLICITY IN
ST. FRANCIS

Since we can possess natural as well as supernatural virtues, so too can we possess a natural as well as a supernatural simplicity. Both do not exclude but intensify each other. A natural simplicity which comes from an intimate disposition and makes a person good natured, frank and candid, facilitates and prepares the way for the practice of a supernatural simplicity. As a moral virtue it proceeds from grace and blossoms through the efforts we make in responding to its inspirations. A natural simplicity cannot of itself make us pleasing to God or make us worthy for Heaven. Both kinds of simplicity found their fullest expression in St. Francis. He was good natured to the extent that he would allow robbers to attack him without defending himself. He was frank and candid in telling his friars that they put no gloss on the Rule or upon his words. But Francis realized how weak his natural simplicity of itself would be if he failed to make it facilitate and prepare the way for the practice of supernatural simplicity. He realized how far he was from that simplicity which was Divine. And finally, he realized the magnitude of his capacity to partake of God's simplicity in some way. His natural simplicity was elevated to a supernatural level to the point where even the animals would listen to his simple praises of the Lord and His creatures. As St. Bonaventure tells us, "By the influence of this supernatural virtue even the untamed animals felt themselves drawn to him, just as if this holy man, by his simplicity and righteousness, had reverted to the state of original innocence."

III

THE VIRTUE OF SIMPLICITY IN THE LIFE OF ST. FRANCIS

The early life of Francis reveals to us how he also practiced the other virtues of the Franciscan tree that was rooted deeply in humility. His literal obedience to the will of God and his chaste and mortified life expressed in a joy of spirit, led Francis to return to that original simplicity, which constituted his real self as the image of God. But Francis knew that he could never succeed in "being himself" until he attained Heaven; hence he realized his task would be to rid himself of the overlying layer of duplicity which was not his "real self". If we were to page through the life of Francis we could take innumerable examples of his beautiful simplicity which was expressed in his uncompromising mortification with regard to his lower appetites, his interior senses, his intellect, and finally his will.

Francis' simplicity was expressed through his sincerity, a sincerity which consisted in a frank awareness of his own shortcomings. His sincerity showed itself remarkably well at one point when he was at a hermitage near Rieti. At that time, about Christmas, a large number of people came to hear him preach. Before his sermon he spoke the following words: "You believe me a holy man, and that is why you have come devoutly hither. But I confess to you that during all this fast, I have been eating food seasoned with lard." The power of this type of sincerity rests not so much in the words themselves but in the fact that Francis often ascribed to pleasure what had been a concession to infirmity.

Again, Francis' simplicity expressed itself through his sense of meekness and his self effacement, in a word, his humility. We are told that both humility and simplicity are so closely related that only the keenest eye can detect the difference. "He is humble who desires to be accounted no more than he is; simple who desires to appear no other than he is. To be accounted more than one is, detracts from simplicity; to appear other than one is, detracts from humility. And thus Francis frequently mentions simplicity and humility in one breath and speaks of the former with such rapturous enthusiasm that a child of the world is justly astounded." And hence we read the beautiful account of Francis' humility shining through his other virtues as related by St. Bonaventure in his Vita: "The man of God was filled to overflowing with humility, which is the glory and the guardian of all other virtues. In his own estimation he was a grievous sinner, though he was in truth the mirror and glory of all sanctity

Upon this foundation he studied to build himself up; having laid as a wise architect, that foundation which he had learned from Christ. He was wont to say that the Son of God had descended from the bosom of His Father to our lowliness, that so, by His example, as well as by His words, He, our Lord and Master, might teach us humility; and therefore, as the true disciple of Christ, he sought to abase himself, both in his own eyes and in the eyes of others, remembering the words of our divine Master: 'That which is highly esteemed among men is hateful in the sight of God.' And he had these words continually in his mouth: 'What man is in the eyes of God, so much he is, and no more.' "

And again, we see how Francis strove to rid himself of everything that was useless and unnecessary toward his ultimate purpose, namely, the recovery of the divine image and union with God. Hence we see here his simplicity being expressed through his total and uncompromising mortification, especially, of his lower appetites. We read of the simplicity in his food; in his clothing; in his dwellings; in his labor and in the general manner of his life as laid down in his rule, testament and admonitions.

With regard to his food we read that after his conversion he begged for his food and in all simplicity ate what he received even when, "he saw his bowl full of odds and ends, he was filled with loathing; but then he thought of God, conquered himself, and ate the food with delight of spirit." We also read another representative account in regard to his simplicity in looking upon the food he and Brother Masseo had just begged: "When they had finished begging, they met outside the town in a place where they could eat, where there was a beautiful fountain beside a fine broad stone on which they each set out the alms they had collected. When St. Francis saw that the pieces of bread received by Brother Masseo were far better and larger than his own he was overjoyed and said: 'O Brother Masseo, we are not worthy of so great a treasure.' He repeated these words several times, and brother Masseo said: "Dearest Father, how can one speak of a treasure where there is such poverty and so great a lack of the things we need? Here is no tablecloth, no trencher, no bowl; no house, no table, no man or maid to serve us.' Then Francis said: 'And that is what I call a real treasure, that there is not one thing prepared by human hands, but what there is has been prepared by Divine providence, as we see by the bread we have collected, by our table of so beautiful a stone and the fountain so limpidly clear. Therefore I would have us pray God that he make us love with all our heart the treasure of holy Poverty, who is so noble that God Himself becomes her servant.' "

There are many other instances where Francis expressly states the

simplicity we must have in our fare, even to go as far as to state in his rule.

Again we see the simplicity of Francis expressed in his attitude toward his apparel. Outside his citation in the Testament where he admonishes his friars to mend their clothes, one example will suffice here to show his interior as well as his exterior simplicity: On one occasion when he suffered from a weakness of the chest, the superior proposed that he have a piece of fox fur sown on the inside of his habit, so as to keep him warm: "On one condition," the holy man replied, "and that is that you sew also a piece on the outside, so that the luxury which is applied on the inside may be visible also on the outside." Concerning Francis' simplicity with regard to dwellings we know that he consistently militated against large and special houses. "On a certain time when he was at Siena for the weakness of his eyes Dom Bonaventura, who gave the land to the brethren on which the friary was built, said to him, 'What thinkest thou of this place? And Blessed Francis said to him, 'Wilt thou that I tell thee how the dwellings of the friars should be built?' He answered, 'I do wish, Father.' And the Holy Father said, 'When Friars go to any city where they have no dwelling, and come upon any one willing to give them a place to build a house, and have a garden and all things necessary, they should firstly consider how much land is sufficient for them, having regard always to the poverty and the good example which in these things we are bound to show. . . Having considered therefore the land necessary for a dwelling, the friars should go to the bishop of the city and say unto him, 'Lord, such a one would give us so much land for the love of God, and for his soul's health, that we may build therein a dwelling. Wherefore we come to you in the first place, because you are father and lord of souls of all the flock committed unto you, and of all our brethren who shall sojourn in that place; we would favor therefore, with God's blessing and yours, build there.' And finally he said, 'The Lord hath called us to the aid of His Faith, and of the clergy and prelates of the Holy Roman Church. And therefore, we are bound as much as we may, always to love and to honor and to reverence them.'

Francis practiced a certain manner of working and hence stated simply in his rule a formula he wished his friars to have: "Those friars to whom the Lord has given the grace of working should labor faithfully and devoutly, so that in banishing idleness, the enemy of the soul, they do not extinguish the spirit of Holy Prayer and devotion, to which all temporal things should be subservient. But for the recompense of their labor, they may receive for themselves and

their Friars the necessities of the body, except coins or money; and this humbly, as becometh the servants of God and the followers of the most holy poverty."

And finally, in his general manner of life as laid down in his Rule, testament and admonitions, as well as many of his writings and sayings we see the whole spirit of simplicity pervading them, especially at the outset of his Rule where he begins with simple and few words summing up what the Rule and life of the Friars Minor is: "The Rule and the Life of the Friars Minor is this, namely, to observe the Holy Gospel of Our Lord Jesus Christ by living in obedience, without property, and in chastity." Francis even went so far as to expressly state the necessity of preserving simplicity. In his last will and testament, which he left as a "remembrance, admonition, exhortation," he says, "And I strictly forbid under obedience all my brethren, both clerics and lay brothers, to put any gloss upon the rule, or upon these words of mine saying: Thus they are to be understood; but as the Lord has granted me to speak and to write the rule, and the words simply and plainly, so let them be understood simply, plainly and without gloss, and with the Divine assistance observe them unto the end."

Having considered Francis' exterior or lower senses in manifesting his simplicity let us now see how the mortification of his interior senses and intellect effected a simplicity. Thomas of Celano gives us a clear picture of the interior St. Francis, "Oh, how beautiful, how glorious, how lofty did he shine by the innocence of his life, the simplicity of his speech, the purity of his heart, his love for God, his brotherly affection, his fervent obedience, his affability, his angelic mien and appearance.

"He was meek in his manners, peace-loving by nature, affable in his conversation, persuasive in his admonitions, faithful in his promises, prudent in counsel, enterprising and resolute, friendly to all.

"He was possessed of a keen intelligence and of a gentle nature; sedate in temperament, disposed to contemplation, constant in prayer and fervent in all things; steadfast in his resolutions, solid in virtue, persevering in grace, and equable of temper under all circumstances.

He was by nature lenient and able to accommodate himself to varying conditions. Keen of intellect, he also had a faithful memory; clear in reasoning, prudent in his decisions, and yet simple withal; severe with himself, yet he was lenient with others and withal completely unassuming. His countenance displayed cheerfulness and joy. Indolence and conceit were totally unknown to him." This sketch of the interior Saint Francis expressed itself in the simplicity of his devotions, his

attitude towards studies, and especially in his methods of prayer attracted by the simplicity of the Liturgy.

The simplicity of St. Francis' devotions rested not so much in the they were distinctive of him but rather that they were distinctive of those devotions fostered and encouraged by the Church. He had devotion to the Angels, to Our Lady, to the Nativity of Our Lord, to the Lord's Body, to the relics of the saints, to the Cross and above all tender devotion to the "Love of God". We read of a beautiful account in Celano of this last and crowning devotion: "It will perhaps be neither unprofitable nor unfitting to touch briefly on the special devotions of St. Francis. Though as one who enjoyed the unction of the Spirit he was devout in all things, still, he felt a special emotion with regard to certain special things. Among other expressions in common use he could never hear the words "love of God" without undergoing a kind of transformation; for immediately on hearing those words he was aroused, stirred, inflamed, as though some inner corner of his heart were being touched by the plectrum of an outward voice.

Another aspect of Francis' interior simplicity was his attitude toward studies. Study for Francis was to be subservient to the spirit of prayer, if it is taken as a form of work. Francis desired humility in his own friars before anything else and hence he was led to exclaim: "There are many friars who place all their study and care in acquiring knowledge, leaving their holy vocation and wandering with mind and body out of the way of humility and of holy prayer." But he simply states the attitude one should have in approaching studies without any complexity: "Some companions of the Holy Father, to whom it was related that several very learned men from Germany, Italy and France had accepted the religious habit of the Friars Minor, asked him if he thought it right that his friars should apply themselves to the study of Holy Scripture. 'Certainly,' he answered, 'provided that, according to the example of Christ, they give more time to prayer than to reading, and do not lose the taste for prayer. They must not content themselves to study how to speak, but at the same time they must put into practice what they have learned from books and must see that others practice what they teach. I want my followers to be true disciples of the Gospel, so that they advance rapidly in the science of true wisdom, continue in the path of Holy Simplicity and be careful never to separate the simplicity of the dove from the wisdom of the serpent since Our Divine Master warned us to keep them together.' "

Francis' attraction for the simplicity of the liturgy is concretely shown in his precautions not to exceed the demands of the Church. Hence Francis states in his Rule: "Clerics shall recite the Divine

Office according to the order of the Holy Roman Church . . ."

Francis' first thought before anything else in adorning the House of God was that it be always kept clean and simple: "One time when he was staying at St. Mary of the Portiuncula, and there was as yet but few friars, Blessed Francis went by those villages and Churches in the neighborhood of Assisi announcing and preaching to men that they should do penance, and he carried a broom to sweep out unclean churches. For the Holy Father grieved much when he saw any Church not so clean as he wished. And therefore when the preaching was finished, he always made all the priests who were there gather together in some remote place, lest he should be overheard by the lay folk, and preached to them 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."

And finally, we see the simplicity of Francis shining through his whole attitude toward prayer. We have many of his prayers but probably the one which best expresses his simplicity is his paraphrase on the Our Father. There are many others which are equally illustrative of the simplicity of Francis' prayer. Being the perfect mirror of Christ we find his brethren entreating him on the manner of prayer. "At that time the Brethren entreated St. Francis to teach them to pray because, walking in the spirit of Simplicity, they knew not as yet the offices of the Church. And he said to them: 'When you pray, say, 'Our Father' and 'we worship Thee, O Christ, here and at all Thy Churches which are in all the world, and we bless Thee for that by Thy Holy Cross Thou hast redeemed the world!' And this the Brethren, dutiful disciples of their master, were most careful to observe, for not only those things which Blessed Francis told them by way of brotherly advice or Fatherly command, but even those things which he was thinking of or meditating on, if they could get to know them by any token, they strove most effectually to fulfill . . . Moreover in whatsoever place a church might be built, even if they were not present there yet, if they could in any wise see it from afar, they bowed down toward it flat on the ground, and inclining the inward and the outward man, worshipped the Almighty, saying, 'We worship Thee, O Christ, here and at all Thy Churches'; as the Holy Father had taught them. And a thing not less to be wondered at, wherever they beheld a cross, or a mark of a cross, whether on the ground, on a wall, on trees or in hedges on the way, they did that same thing. For Holy Simplicity had so filled them, innocence of life was so teaching them, purity of heart so possessed them that they were utterly ignorant of duplicity of mind. For as they were one in Faith, so they were one in spirit, one in will, one in Charity:

agreement in disposition, harmonious behaviour, the practice of the virtues, conformity of mind and piety in action ever prevailed among them."

And finally, through the mortification of his will, Francis received the crown of Simplicity. It was through his realization of the power of the will in the spiritual life that Francis attained that true simplicity which colored and dominated his spiritual outlook. Hence we see him subjecting his whole order to the Pope and the Church: "Friar Francis preaches obedience and reverence to the Lord Pope Honorius and to his successors canonically elected and to the Roman Church; and the other Friars are bound to obey Friar Francis and his successors. Francis also enjoined upon his Friars that they obey their Ministers because he knew the value of obedience in attaining a liberty of soul and simplicity: "For their blessed Father used to tell them that true obedience is not only uttered, but thought out; not only enjoined but desired. That is, if a subject brother should not only hear the voice of a superior brother but should understand his will, he ought to concentrate himself on obedience and do what he understands by any sign to be the superior's will."

"And I, firmly wish to obey the Minister General and that Guardian when it may please him to give. And I wish to be captive in his hands, so that I cannot go forth or act beyond his will, because he is my Master." Francis realized that his will was a great stumbling block in his attainment of union with God in perfect Simplicity; hence he sought to destroy his own will. And for this reason we see him continually stressing the value of obedience, first to the Church and the Holy Father, then to his superiors, and finally, realizing the import of this virtue, he went so far as to state that he would be subject to a novice of an hour's standing. He not only said this but carried it out in practice when he said speaking to Peter Catani: "I ask thee for God's sake to entrust thy charge as concerning me to one of my companions, to whom, as to myself, I may yield reverent obedience. I know the fruit of obedience and I know that to one who has put his neck under the yoke of another, no time passes without gain." In obedience Francis saw that simplicity would result which would be synonymous with docility, as the trustful obedience of a child towards its Father. Francis also knew that a supernatural and joyous obedience would prove his love for Christ by seeing Him in His representatives.

Thus we have seen, through a few examples, how simplicity encompassed all of Francis, interiorly as well as exteriorly. Francis' simplicity was pleasing to God. Pleasing to God he shared in the wisdom of God, in that he experienced a loving familiarity with the

Creator of Whom Scripture tells us: "His communication is with the simple." In such loving familiarity Francis was the object of God's loving Providence.

Francis' Simplicity was not only pleasing to God, but also pleasing to men. Francis was loved by all. Hence we can apply to Francis the words of Holy Scripture: "(He) was beloved of God and men: whose memory is in benediction."

Besides also begetting a confidence in himself through this virtue, since Our Lord revealed Himself with preference to the simple and humble, Francis also received another quite extraordinary blessing which it pleases God to grant at times to the truly simple soul: "When a soul has cleansed itself completely from its hereditary wickedness through self-denial, prayer and love, and has arrived at that state of extraordinary simplicity which is proper to the saints and which proceeds from the purity of the heart, it frequently pleases God to grant to that soul a special favor, namely, to become endowed with all the privileges of original innocence. To such a soul nature not only becomes an open book which speaks of God continually, a friend with whom it is in constant communion, but nature becomes for such a soul a kingdom in which it commands at will. All creatures, attracted and dominated by the charm of the soul, rush eagerly to serve it with joy. They become subject to it as they are subject to God. It is as if man resumed that dominion over creatures which God had given to our first parents in the beginning of the world. Among all the Saints there is perhaps none who possessed this extraordinary privilege as did our Seraphic Father Saint Francis of Assisi."

And thus we can understand the sentiments of Celano when he writes of Francis: "Who shall grant to human wisdom to follow him even now that he is reigning in heaven with the zeal wherewith pious Simplicity copied him on earth? What can I add but this: Simplicity followed the Saint in life and went before him into life."

IV

SIMPLICITY IN THE FOLLOWERS OF SAINT FRANCIS

It is evident that Francis wished the virtue of Simplicity to be characteristic of his early followers and of those in his order. We can find innumerable examples in the lives of his early followers whom he educated to an almost incredible degree of simplicity. To mention

just a few whom Francis commended for their simplicity would be enough to convince us of this fact. There was Brother Masseo whom Francis commanded to turn in a circle until he became dizzy and fell to the ground; there was Brother Ruffino whom he sent to Assisi to preach without a habit; there was Brother Giles "whose entire life was a picture of simple wisdom and wise simplicity"; and Brother Juniper, whose simplicity caused St. Francis to exclaim: "My Brothers, would that I had a whole forest of such junipers!" Brother James the "Simple" and Brother John the "Simple" both whom Francis rebuked for the excessiveness of their simplicity, yet he always admired it in them; and finally but not least were the early Friars in England who blended true learning with childlike simplicity in all that they accomplished.

How the Friars became proficient in this virtue can be seen from the writings of Celano: "Holy Simplicity had taken possession of them to such an extent, the innocence of their lives had instructed them so thoroughly, purity of heart had mastered them so completely, the insincerity of mind was totally unknown to them. For as there was but one Faith, and one truth in them, they were all animated by the same mind, the same will, the same love, the same affection of heart, the same harmony of conduct, the same zeal for the practice of virtue, the same disposition of mind in prayer and work."

That Francis wished simplicity to be a distinctive mark of the order is shown from two concrete facts. Firstly, when he was urged to adapt himself and the Order more to the life of the Benedictines, Cistercians or Augustinians, he on several occasions answered: "My Brothers, My Brothers, the Lord has called me to the way of simplicity and humility, and this way He has revealed to me in truth for myself and for all those who wish to follow me."

Finally and more conclusively we have his actual words in the Rule and Testament on what should be the general spiritual character of his Friars: "And I counsel, admonish, and exhort my Friars in the Lord Jesus Christ that when they go through the world they neither quarrel nor contend in words, nor judge others; but let them be gentle, peaceful and modest, meek and humble, speaking uprightly to all as it becometh." And again: "And we very willingly remained in poor and abandoned churches; and we were simple and subject to all. . . . But the Lord granted me simply and purely to declare and write the Rule, and these words, you may understand them in like manner simply and purely, without gloss, and with the Divine assistance observe them to the end."

CONCLUSION

Today, there are either of two spirits leading men about. One is the spirit of the world and the other the spirit of Christianity. The characteristic of one is duplicity, the responsive note in the other is Simplicity.

Duplicity has given birth in our modern age to: "Pretense and boastfulness, hypocrisy and deceit, double-dealing not only in commerce, politics and worldly culture, but also in the mutual conventions of society; even the most intimate relations of family life are infected by this virus. We have forgotten to be honest, upright and simple with ourselves and with God. Duplicity is in fact the true spirit of the world and of our time."

Simplicity on the other hand, is the spirit of Christianity and is the distinguishing mark of the Saints and even if ". . . duplicity or hypocrisy could be charged against them, (the Saints), all virtues would not counterbalance this one defect. The character of Simplicity was impressed especially on the Christian culture and Mysticism of the Middle Ages. And its most charming blossom was St. Francis of Assisi."

Simplicity is the Franciscan message to this modern complex civilization. The simplicity we need today is an integral simplicity; not just an exterior simplicity but also an interior vitalization of this beautiful virtue. This is the Simplicity Francis gives to us, consisting not only in fearing God and avoiding evil, but in a positive Simplicity like St. Francis' which expresses a Seraphic Love of God and diffuses goodness.

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The Sacred Stigmata shows that there were three divine things in Blessed Francis

Let us consider the second mystery concerning these holy wounds, namely, what they indicate on the part of the Saint. First, a most ardent charity. Second, a very perfect unity. Third, a very sublime dignity.

CHAPTER I

The seven flames of most ardent charity which were in Blessed Francis.

First, these holy stigmata indicate on the part of Blessed Francis a most ardent charity. A furnace is very overheated when the flames break out violently through its sides. O with what love Francis burned for whom the space of a very ample heart was not sufficient, but the flame of his love had to escape through five openings in his body. For by its violence that fire made windows, since it could not be closed up within the soul of Francis. Therefore it penetrated and set fire to the surrounding flesh, and in the end enkindled all the regions of the earth. For this reason, someone said the following to him: The heart of the lover is so transformed into that which is love that the power of love breaks forth externally through the members. Indeed, great is the force of that fire which sets aflame the damp soul. O how the realm of his mind burned, after all worldly love had been dried up, when the dampness of his flesh burned and glowed with the fire of the Holy Ghost. Therefore, in the last chapter of Canticle of Canticles, Chapter 8, the Lord says to the glorious Francis. "Put me as a seal upon thy heart, as a seal upon thy arm, for love is stronger than death, jealousy as hard as hell, the lamps thereof are fire and flame. Many waters could not quench charity." In these most holy words the seven flames of very ardent love are expressed in order. With the Blessed Francis was most ardently set on fire. The first is called meditation, the second imitation, the third separation, the fourth emulation, fifth the state of being afire, sixth the giving of good example, and seventh the state of being unconquered.

CHAPTER II

Blessed Francis by a threefold power gained the sacred stigmata in his body.

Secondly, these stigmata indicate the most perfect unity and conformity of Blessed Francis with Christ. For Blessed Francis was set afire with such ardor for the loving Jesus that the fire of the Holy Ghost broke forth into flames of fire by a threefold power, through the five openings in his body.

First, by the power of a disposing imagination, second, by the power of a disposing admiration, thirdly, by the power of love, uniting, perfecting and transforming. First, I say by power of a disposing imagination. For according to the wise men of the world it sometimes happens that things that are very strongly imagined come true. For the body follows the soul very much in its actions. Therefore, the continual imagining of the Passion of Christ, which the glorious Francis did from the very beginning, was a great disposition that he should come to this reality. I do not say that such an imagination would have produced this effect, because the Holy Church reproves such an error and true reason confutes and condemns it. Because by the power of imagination no matter how strong, no change of solid flesh is brought about, as was done in the holy stigmata of Francis, as will be explained below.

Furthermore although fluid matter may be changed and altered by a strong imagination and nature and become obedient to the soul, nevertheless, where the matter is solid it does not obey the imagination, according to the opinion of Augustine, De Trinitate II. Further, if the strong imagination should have imprinted the stigmata, this would have happened before all to the Blessed Virgin, who more than anyone stood next to the Cross in the Lord's Passion, in suffering and affliction, but neither the Church nor any of the Doctors affirm this. Many apparitions of the Cross and Passion of Christ gave a great disposition for this mystery. We will add a little about them.

CHAPTER III

The eight apparitions of the Cross

The first happened before the conversion of Blessed Francis to Christ, when he had stripped himself and clothed a poor knight in his armor. On the following night when he went to sleep he saw a great and beautiful palace, with knightly armor emblazoned with the sign of the Cross. And someone said to him, as a future friend of the Cross,

that all these things would be his and his knights', if he would dauntlessly take up the banner of the Cross.

Second, when he was still in the world, and went to the Church of Saint Mary of the Porziuncola and wept deeply, he was asked by certain spiritual man why he wept so bitterly. He replied, that he was weeping over the Passion of the Lord Jesus, for which he would be ashamed to go weeping throughout the whole world. This is contained in the Legend of the Three Companions.

Third, when he was praying, alone and in hiding, Christ appeared to him as though nailed to the cross. At sight of Him Francis' heart was melted, and the memory of Christ's Passion was so intimately impressed in the depths of his heart that he almost always looked upon the wounds of his beloved Jesus with the eyes of his mind and could hardly keep himself from tears and sighs.

Fourth, Christ crucified appeared to him in the Church of Saint Damian. While he was praying, the Lord said from the Cross, "Francis go repair My House which, as you see, is totally in ruins."

Fifth, while Friar Sylvester was still a secular priest, he saw a golden cross issuing from the mouth of Blessed Francis. Its top touched the heavens and its arms extended to the ends of the whole earth. This brilliant appearance put to flight the heinous dragon.

Sixth, at the castle of Saint Severin in the Marches, Friar Pacificus saw Blessed Francis wonderfully adorned with two veils shining swords. One of them went from his head to his feet, the other passed across the breast from hand to hand like a cross.

Seventh, the same Friar Pacificus saw a sign of the cross on the forehead of Blessed Francis, distinguished by a variety of colors. It made his face wonderfully beautiful.

Eighth, while Blessed Anthony was preaching in the Chapter House at Arles about the inscription on the Cross, Friar Monaldus saw Blessed Francis in the form of the Crucified at the door of the Chapter Room blessing the Friars, even though the Blessed Francis was at that time in a distant place. Moreover the Blessed Francis well observed the words which was spoken to him by the Lord, in Exodus 13, "It shall be a sign in thy hand," that is, your virtue of penance, and the cross which consists of joy and pain, will be a sign of future things. As it follows: "and like a memorial" which shall be before your eyes for a remembrance, namely, the Crucified Jesus, so that as what is hanging before one's eyes can not in the least be forgotten, so neither can the Passion of Christ, if we always meditate on it. For the Prophet said in his person, "I will set the Lord always in my sight," that is, the Crucified Lord.

These eight testimonies are very worthy of belief and they give proof for this ninth apparition when Christ impressed on him the Sacred Stigmata, and they aptly precede it as a preparatory disposition. Therefore, as the Lord Bonaventure says in the Greater Legend: Christ Jesus crucified constantly and wonderfully abode like a bundle of myrrh between the breasts of Blessed Francis' mind and Francis, through the fire of exceedingly great love, wished to be totally transformed into Him. Therefore the mystery of the Cross is great and wonderful, for in it are veiled with great profundity the charisms of grace, the merits of virtues and the treasures of the wisdom and knowledge of God. They are veiled so that his mystery is hidden from the wise and prudent of the world. But it was so fully revealed to this little poor man so that his whole life savored of only the sweetness of Christ and preached only the glory of the Cross.

CHAPTER IV

On The Apparition of The Seraph

Secondly, these stigmata were impressed on Blessed Francis by the power of an effective admiration. For the sheep of Jacob, at the sight of the rod, bore lambs of various colors. To Francis Jesus appeared in the form of a Seraph. For as Bonaventure said: when Francis was on a high place, which is called Mount Alverno, on its eastern side, one morning at dawn about the Feast of Exaltation of the Holy Cross he was inflamed with a very ardent fire of celestial desire and he began to feel very fully the action of heavenly gifts. So, while he was lifted up to God by the seraphic ardor of his desires and while his affections, by a compassionate tenderness, were being transformed into Him Who was pleased to be crucified in His exceeding charity, Francis, praying on the mountainside, saw the form of a Seraph. He descended from the height of heaven with wings shining like fire, and with a very quick flight he came to a place in the air near to the man of God. He appeared not only winged, but also crucified. He had his hands and feet extended and fixed to the cross. But the wings were arranged around his body in a wonderful manner so that two reached above His head, two were extended for flying and with the other two he surrounded the rest of his body and covered it. When Blessed Francis saw this he was thunderstruck with amazement, and a joy mixed with sorrow rushed into his mind. At the gracious glance of Him Who appeared so wonderfully and yet so familiarly, he conceived an excessive joy, and the nailing to the Cross, which was so horrible to behold, pierced his soul with a sword of compassionate sorrow.

Interiorly he heard the voice of Him speaking Who appeared exteriorly. Although the infirmity of suffering does not at all agree with the immortality of a seraphic spirit, such a vision was presented to his sight so that the friend of Christ might foreknow that he was to be totally transformed into the expressed likeness of Christ Jesus crucified, not through the martyrdom of the flesh, but through the fire of the mind.

CHAPTER V

The Mystery of the Six Wings of The Glorious Seraph

The splendor of the wings indicates the radiant enlightening of the intellect of the glorious Francis. The fieriness of the wings shows the ardor of his heart and affections. The six wings have a mystical signification in Blessed Francis. Hence the first two in regard to God are the beholding of truth and the drink of charity; the two in respect to our neighbor are the power of enlightening and inflaming them; the two in respect to one's self are innocence and justice, or custody and diligence, which were all in Blessed Francis. But because all the ardor of the Holy Spirit which is to be eternally diffused upon human nature, has its origin in the ardor of the cross and the wounds of Christ's immeasurable love, therefore, the Crucifixion of Christ is shown between the bright and fiery wings of that Seraph. Blessed Francis, therefore, suspended in admiration of these wonders, was totally changed that he was signed with the likeness of the Seraph.

Trans. by S. Fr. Fintan Warren, O.F.M.
Fr. Marian Douglas, O.F.M.

(To be continued)

†

FRANCISCAN BRIEFS

FRANCISCAN SANCTITY

Fr. Byron Witzemann, O.F.M.

(Continued)

16th Century

SAINTS

I Order

23. *S. Peter of Alcantara* (1499-1562) confessor, priest; Can: Clement IX, April 28, 1669; feast: Oct. 19. (n:20).
24. *S. Salvator of Orta* (1520-1567) confessor, brother; Can: Pius XI, April 17, 1938; feast: March 18. (n:48).
25. *S. Nicholas Pieck* (1534-1572) priest, martyred at Gorcum by the Calvinists; Can: Pius IX, June 29, 1867; feast: July 9. (n:35).
26. *S. Jerome of Werden* (1522-1572) priest, martyred with S. Nicholas; Can: Pius IX, June 29, 1867; feast: July 9. (n:36).
27. *S. Nicasius of Heeze* (Jonson) priest, martyred with S. Nicholas; Can: Pius IX, June 29, 1867; feast: July 9. (n:38).
28. *S. Theodoric of Emden* (Loet) (1499-1572) priest, martyred with S. Nicholas; Can: Pius IX, June 29, 1867; feast: July 9. (n:37).
29. *S. Willehad of Denmark* (1482-1572) priest, martyred with S. Nicholas; Can: Pius IX, June 29, 1867; feast: July 9. (n:39).
30. *S. Godfrey of Merville* (1512-1572) priest, martyred with S. Nicholas; Can: Pius IX, June 29, 1867; feast: July 9. (n:40).
31. *S. Anthony of Werden* (1522-1572) priest, martyred at Gorcum with S. Nicholas; Can: Pius IX, June 29, 1869; feast: July 9. (n:41).
32. *S. Anthony of Nornaer* (-1572) priest, martyred with St. Nicholas; Can: Pius IX, June 29, 1869; feast: July 9. (n:42).
33. *S. Francis Rhodes* (1548-1572) priest, martyred with S. Nicholas; Can: Pius IX, June 29, 1869; feast: July 9. (n:43).
34. *S. Peter van Asche* (1530-1572) brother, martyred with S. Nicholas; Can: Pius IX, June 29, 1869; feast: July 9. (n:44).
35. *S. Cornelius of Dorestat* (1572) brother, martyred with S. Nicholas; Can: Pius IX, June 29, 1869; feast: July 9. (n:45).

36. *S. Felix of Cantalice* (1511-1587) brother Capuchin, confessor; Can: Clement XI, 1712; feast: May 18. (RTFR).
37. *S. Benedict the Moor* (S. Philadelpho) (1524c-1589) brother, confessor; Can: Pius VII, May 24, 1807; feast: April 4. (n:22).
38. *S. Paschal Baylon* (1540-1582) brother, confessor; Can: Alexander VIII, Oct. 16, 1690; feast: May 17. (n:22).
39. *S. Peter Baptist Blasquez* (1545-1597) priest, martyred at Nagasaki; Can: Pius IX, June 8, 1862; feast: Feb. 5. (n:29).
40. *S. Martin Loynaz of the Ascension* (1567-1597) priest martyred with S. Peter Baptist; Can: Pius IX; feast: Feb. 5. (n:30).
41. *S. Francis Blanco* (1567c-1597) priest martyred with S. John Baptist; Can: Pius IX, June 8, 1862; feast: Feb. 5. (n:31).
42. *S. Philip of Jesus* (1574-1597) cleric, martyred with S. John Baptist; Can: Pius IX, June 8, 1862; feast: Feb. 5. (n:32).
43. *S. Francis of S. Michael* (1543-1597) brother; martyred with S. John; Can: Pius IX, June 8, 1862; feast: Feb. 5. (n:33).
44. *S. Gonsalvo Garcia* (1557-1597) brother, martyred with S. John Baptist; Can: Pius IX, June 8, 1862; feast: Feb. 5. (n:34).

III Order

20. *S. Jane of Valois* (1464-1505) widow, co-founder of the Annunziata; Can: Pius XII, May 28, 1958; feast: Feb. 14. (n:41).
21. *S. Francis de Paul* (1416-1507) confessor; founder of the Minim; said to be III Order member; Can: May 1, 1519 by Leo X; feast: April 2. (TMP: 39; GFO: 102; SBT: 182).
22. *S. Catharine Fieschi-Adorno of Genoa* (1447-1510) widow; Can: Clement XII, June 16, 1737; feast: Sept. 15. (SBT: 19).
23. *S. Thomas More* (1478-1535) martyred by Henry VIII of England; Can: Pius XI, May 19, 1935; feast: July 30 by III Order Regular. (GFO: 102; SBT: 163; PRT: 412).
24. *S. Angela Merici* (1474-1540) virgin, foundress of the Ursuline; Can: Pius VII, May 2, 1807; feast: June 1. (n:13).
25. *S. Cajetan* (1480-1547) confessor, founder of the Theatine; Cardinal Carafa; said to be III Order member; feast: August 15. (GFO: 102; SBT: 18; TMP: 239).
26. *S. John de Deo* (1495-1550) confessor, founder of the Hospitaller Brothers of Mercy; said to be III Order member; Can: Alexander VIII, Oct. 16, 1690; feast: March 8; (TMP: 239; SBT: 182).

27. *S. Francis Xavier* (1506-1552) confessor, priest; said to be a III Order member; Can: Gregory XV; feast: Dec. 3. (GFO: 100).
28. *S. Ignatius Loyola* (1491-1556) priest, confessor, founder of the Society of Jesus, said to be a III Order member; Can: on March 12, 1622 by Gregory XV with S. Francis Xavier; feast: July 31. (TMP: 239; FH: 10: 333, 447; SBT: 182; FHF 35: 350; Cord 6: 222).
29. *S. Charles Borromeo* (1538-1584) confessor, bishop of Milan, Cardinal; Cardinal Protector of the Franciscan Order; Can: Paul V, Nov. 1, 1610; feast: Nov. 4. (n:7).
30. *S. Aloysius Gonzaga* (1568-1591) confessor; Can: Benedict XIII, 1726; feast: June 21. (GFO: 100).
31. *S. Philip Neri* (1515-1595) confessor, priest, founder of the Oratory of Divine Love; said to be III Order member; Can: March 12, 1622 by Gregory XV; feast: May 26. (GFO: 102; TMP: 239; SBT: 182).

The following Saints are Japanese who were martyred with St. John Baptist Blasquez. They were canonized on June 8, 1862, and celebrate their feast on February 5:

32. *S. Paul Sutzuki* (Susuzuki) (-1597) (n:14).
33. *S. Gabriel Duisco* (Ize) (1597) (n:15).
34. *S. John Kitzuya* (Kinuya, Kimoia) (1597) (n:16).
35. *S. Thomas Danki* (Dank) (1582-1597) (n:17).
36. *S. Francis Meaco* (Miyakoensis, Miyako) (1551-1597) (n:18).
37. *S. Thomas Cotsaki* (Koskai) (1582-1597) (n:19).
38. *S. Joachim Sakiye* (Saccachibara) (-1597) (n:20).
39. *St. Bonaventure of Meaco* (Miyako) (1597) (n:21).
40. *S. Leo Caratsuma* (Karazuma) (-1597) (n:22).
41. *S. Matthias of Meaco* (Miyako) (-1597) (n:23).
42. *S. Anthony Deynan of Nagasaki* (1584-1597) (n:24).
43. *S. Paul Yuaniqui* (Ibaraki) (-1597) (n:25).
44. *S. Louis Ibaraki* (-1597) (n:26).
45. *S. Michael Cotsaki* (Cozaki) (-1597) (n:27).
46. *S. Peter Suketsiko* (Xukexico) (-1597) (n:28).
47. *S. Come Takia* (Takeyo) (-1597) (n:29).
48. *S. Francis Fahelante* (-1597) (n:30).

BLESSEDS

I Order

57. *B. Bernardin Amici of Fossa* (1420-1503) confessor; priest; Beat: Leo XII, March 26, 1828; feast: Nov. 27. (n:43).
58. *B. Timothy of Monticulo* (1444-1504) confessor, priest; Beat: Pius IX, March 10, 1870; feast: Aug. 26. (n:71).
59. *B. Ladislav of Gielniow* (1440c-1505) confessor, priest; Beat: Benedict XIV, Feb. 11, 1750; feast: May 21. (n:17).
60. *B. Vincent of Aquila* (1430c-1504) confessor, brother; Beat: Pius VI, Sept. 19, 1789; feast: Aug. 13. (n:31).
61. *B. Francis of Calderola* (1403-1507) confessor; priest; Beat: Gregory XVI, Sept. 1, 1843; feast: Sept. 28. (n:47).
62. *B. Giles of Lorenzana* (1443c-1518) confessor; brother; Beat: Leo XIII, June 24, 1880; feast: Jan. 14. (n:74).
63. *B. Lawrence of Villamagna* (1476-1535) confessor, priest; Beat: Pius XI, Feb. 28, 1923; feast: June 9. (n:92).
64. *B. John Forest* (1471-1538) priest, martyred in England under Henry VIII; Beat: Leo XIII, Dec. 9, 1886; feast: May 2. (n:78).
65. *B. John Baptist Righi of Fabriano* (1469c-1539) priest, confessor; Beat: Leo XIII, Sept. 7, 1903; feast: March 11. (n:87).
66. *B. Nicholas Factor* (1529-1583) priest, confessor; Beat: Pius V, Aug. 27, 1786; feast: Dec. 14. (n:29).
67. *B. Godfrey Jones* (Godfrey Mauritius Buckley—John Jones) (1559-1598) priest, martyred in England; Beat: Pius X, Dec. 15, 1929; feast: May 22. (n:102).

II Order

17. *B. Louise of Savoy* (1463-1503) widow; Beat: Gregory XVI, Aug. 12, 1839; feast: Sept. 9. (n:12).
18. *B. Paula Montaldo* (1443-1514) virgin; Beat: Pius IX, Sept. 1866; feast: Aug. 18. (n:17).
19. *B. Margaret of Lorraine* (1463-1521) widow; Beat: Benedict XV, March 20, 1921; feast: Nov. 6. (n:20).
20. *B. Baptista Varani* (1458-1524) virgin; Beat: Gregory XVI, Apr. 7, 1843; feast: June 8. (n:13).

III Order

40. *B. Louise Albertonia* (1443-1503) widow; Beat: Clement X, Jan. 28, 1671; feast: Feb. 28. (n:4).
41. *B. Mark dei Marconi* (1480-1510) confessor, hermit; Beat: Pius X, March 2, 1906 (cult approved); feast: Feb. 25 at Mantua. (BDS: 663; TMP: 174).
42. *B. Paula Gambarà-Costa* (1473-1515) widow; Beat: Gregory XVI, Aug. 14, 1845; feast: June 15. (n:17).

CAUSES FOR BEATIFICATION

I Order

12. *B. Peter de Guarda* (1435-1505) brother, confessor; cult confirmed. (n:88).
13. *Ven. Francis Ximinez* (1436-1516) bishop, confessor, cardinal of Toledo, Spain. (n:49).
14. *Ven. Francis Cervini* (-1519) priest, Conventual, confessor (Index 74).
15. *B. Balthassar of Castronovo* (1460c-1525) confessor, priest; cult confirmed. (n:27).
16. *Ven. John Gomez* (-1530) brother, confessor. (n:63).
17. *B. Gilbert Nicolai* (Gabriel Mary) (1463c-1532) priest, confessor; cult confirmed. (n:52).
18. *Ven. Anthony Brookby* (1537) priest, martyred in England. (n:177).
19. *Ven. Thomas Belchiam* (-1537) priest, martyred in England. (n:177).
20. *Ven. Thomas Cort*, (-15537) priest, martyred in England. (n:177).
21. *Ven. John* (Francis or Nicholas) *Waire* (Maire) (-1539) priest, martyred in England. (n:177).
22. *Ven. Anthony Scalmato* (1479-1559) confessor, priest. (n:22).
23. *SG. Daniel of Alkmaar* and his five companions:
24. *SG. Cornelius Van der Straten a Diest*
25. *SG. Louis Voet of Aquen*
26. *SG. John of Woerden*
all four priests;
27. *SG. Adrian of Gauda*
28. *SG. Engelbert Terborg*
both brothers: all were martyred in the Netherlands in 1572. (n:36).

29. SG. *Fergal Ward* (-1575c) priest, martyred in Ireland. (n:176).
30. SG. *Roger (Rory) Congaill* (-1575c) priest, martyred in Ireland. (n:176).
31. SG. *Conor Macuarta* (M'Court) (-1575c) priest, martyred in Ireland. (n:176).
32. SG. *John O'Lochran* (-1576) priest, martyred in Ireland. (n:176).
33. SG. *Donough O'Rourke* (-1576c) priest, martyred in Ireland. (n:176).
34. SG. *Edmund Fitzsimon* (-1576c) priest, martyred in Ireland. (n:176).
35. SG. *Thaddeus O'Daly* (Thomas) (-1579) priest, martyred in Ireland. (n:176).
37. SG. *Patrick O'Healy* (-1579) bishop of Mayo, martyred in Ireland. (n:176).
38. SG. *John O'Dowd* (-1579c) priest, martyred in Ireland. (n:176).
39. Ven. *Francis of Torres* (-1580) confessor, priest. (n:46).
40. SG. *Daniel Himrean* (-1580) priest, martyred in Ireland. (n:176).
41. SG. *Maurice O'Scanlon* (-1580) priest, martyred in Ireland. (n:176).
42. SG. *Philip O'Lea* (-1580) priest, martyred in Ireland. (n:176).
43. SG. *Daniel O'Neilan* (-1580) priest, martyred in Ireland. (n:176).
44. SG. *Charles MacGoran* (-1582) priest, martyred in Ireland. (n:176).
45. SG. *Roger O'Donnellan* (-1582c) priest, martyred in Ireland. (n:176).
46. SG. *Peter O'Quillan* (-1582c) priest, martyred in Ireland. (n:176).
47. SG. *Patrick O'Kenna* (-1582c) priest, martyred in Ireland. (n:176).
48. SG. *James Pillauns* (John) (-1582c) priest, martyred in Ireland. (n:176).
49. SG. *Roger O'Hanlon* (O'Hanly, Mac Enlea) (1582c) priest, martyred in Ireland. (n:176).
50. SG. *Thaddeus O'Meran* (O'Morochue or Murphy) (-1582) priest, martyred in Ireland. (n:176).
51. SG. *Henry Delahoyde* (Armstrong) brother, martyred in Ireland. (n:176).
52. SG. *Phelim O'Hara* (-1582) brother, martyred in Ireland. (n:176).
53. SG. *John O'Daly* (-1584) priest, martyred in Ireland. (n:176).
54. SG. *Donat O'Hurley* (O'Murley) priest, martyred in Ireland. (n:176).
55. Ven. *Cherubin of S. Lucia* (1545-1587) priest, confessor. (n:35).
56. SG. *John Cornelius* (O'Connor) (-1587c) priest, martyred in Ireland. (n:176).

57. SG. *Thaddeus O'Boyle* (-1588) priest, martyred in Ireland. (n:176).
58. SG. *Calfridus O'Farrel* (-1588) priest, martyred in Ireland. (n:176).
59. SG. *Cornelius O'Dougherty* (-1588) priest, martyred in Ireland. (n:176).
60. SG. *John O'Molloy* (-1588) priest, martyred in Ireland. (n:176).
61. SG. *Thomas and his companion* (-1588) brother, martyred in Ireland. (n:176).
62. SG. *Dermotius O'Mulroney* (-1588) priest, martyred in Ireland. (n:176).
63. SG. *Patrick O'Brady* (Ward) (-1589) priest, martyred in Ireland. (n:176).
64. Ven. *Anthony Pagani* (1526-1589) priest, confessor. (n:25).
65. Ven. *Rayner of Borgo San Sepolcro* (1511-1589) brother, Capuchin, confessor. (RTFR).
66. SG. *Matthew O'Leyn* (-1590c) priest, martyred in Ireland. (n:176).
67. SG. *Terence Magennis* (-1591) priest, martyred in Ireland. (n:176).
68. SG. *Lochlonin Mac O'Cadha* (-1591) priest, martyred in Ireland. (n:176).
69. SG. *Magnus O'Fodhry* (1591) priest, martyred in Ireland. (n:176).
70. Ven. *Angelus del Pas* (1540-1596) priest, confessor. (n:21).

II Order

6. Ven. *Mary Lawrence Longo* (1462-1542) widow, II Capuchiness (RTFR).

III Order

3. SG. *Christopher Colombus* (1451-1506) confessor, discoverer of the New World. (n:147).
4. SG. *Jeremy Lambertenghi* (-1513) priest, confessor; III Order Regular; cult confirmed (Index p. 104).
5. SG. *Jane of the Cross* (1481-1534) virgin, III Order Regular. (n:130).

For the XVI Century, the Century of the Reformation, the Franciscan Histories and Martyrologies name 1784 sons and daughters of St. Francis who are renowned for their sanctity.

BOOK REVIEW

THE MARROW OF THE GOSPEL.

A study of the Rule of Saint Francis of Assisi by the Franciscans of Germany. Translated and Edited by Ignatius C. Brady, O.F.M. Chicago: The Franciscan Herald Press, 1958. Pp. xiv-346. \$5.00.

This is unquestionably one of the most important studies of the Franciscan Rule to appear in recent times. Here at last we have a commentary that is not merely a collection of legalistic interpretations, but rather a penetrating and scholarly analysis of the kind that helps us to see the Rule in correct historical perspective and to understand the reasons behind its precepts and the spirit that originally gave them life and meaning. In addition to the presentation of the historical milieu, the authors have included a sound and challenging evaluation of the Rule in relation to the problems of modern religious life.

The book is divided into four parts. Part I, *The History of the Rule and its Early Observance*, by Fr. Lothar Hardick, O.F.M. is the historico-legislative section, an excellent synthesis of the vast scholarship of this very thorny field. Part II, *The Franciscan Rule in the Light of Current Papal Declarations*, by Fr. Joseph Terschluesen, O.F.M., continues the legislative history of the Rule, emphasizing the constructive work of St. Bonaventure and examining the value of Papal Declarations for the Order today. Part III, *"Melius Catholice Observemus,"* by Fr. Cajetan Esser, O.F.M., is a chapter by chapter commentary on the Rule itself. This is a wholly admirable study, combining both historical and spiritual interpretation and controlled primarily by the words and examples of St. Francis and his closest followers. Part IV, *The Value*

of the Franciscan Rule for our Today, by Fr. Eberhard Scheffer, O.F.M. continues the chapter by chapter commentary, but the slant is toward application of the various precepts of modern Part V, *Retrospect and Summary*, by Fr. Cajetan Esser, presents a exhortation to seek the spirit and contained so abundantly in the Rule offered so freely to those who are willing to receive it.

A serious study of this book is bound to dispel many of the erratic notions about Franciscan spirituality that are frequently held up as authentic and so. More important, however, than the expulsion of error is the positive induction of solid spiritual ideals should result from this study. Once we have grasped the historical significance of the deep spiritual value of our Rule, life as Franciscans must of necessity (would seem) take on fresh vigor and purpose. After all, it is only by living a genuinely Franciscan life that we can hope to fulfill our role in the Church in society; *The Marrow of the Gospel* provides a powerful aid and stimulus in this direction.

Although the book is a commentary on the Rule of the First Order, it is highly recommended to all Franciscans, even if not especially religious women who follow the Rule of the Third Order Regular. Ultimately, the Rule of the Third Order can be fully understood only in the light of the Rule of the First Order.

The book is well indexed and contains a useful bibliography.

Fr. Ignatius Brady, the translator, and Fr. Mark Hegener, the director of the Franciscan Herald Press, deserve our sincere gratitude for making *The Marrow of the Gospel* available to us in English.

SMF

MONTHLY CONFERENCE

Mental Prayer

Fr. Allen Wolter, O.F.M.

One day a reporter was interviewing the wife of Albert Einstein. "Mrs. Einstein," he asked, "Do you understand your husband's theory of relativity?" "No," she replied, then added with a smile, "But I understand Albert." As a religious you are wedded to Christ, your heavenly bridegroom. You'll never know all that goes on in His head. Nor does He expect it. But He does expect that you understand Him, that you know His needs, His wants, His likes, His dislikes, and that like a wise home-maker, you devote your life to satisfying the desires of His Sacred Heart.

Perhaps of all the ways and means in religious life of understanding Christ, there is none to compare with the practice we call mental prayer. Through meditation the Gospel story comes to life. His own virtues win your heart. The eternal truths He was so concerned about become important in your life because they were so terribly important to Him. With happily married couples, the longer they live together the less need there is for a great deal of talk or lengthy explanations. A woman understands her husband's needs before he voices them—a kind of instinctive love, a wordless communication. And so, too, as you progress in the spiritual life, meditation should become something simple, natural and easy. A wordless communication with God, something you fall into instinctively when you step into the chapel so that you feel a sense of relaxation and peace, that makes you love to linger in His presence, to speak to Him spontaneously of the love in your heart.

And yet, as a rule, this loving converse with God is not something you just stumble upon by chance. Like any acquired art or skill, it becomes easy only after studied practice. And still it is so important to our spiritual welfare that we dare not afford to neglect it. Let us then, recall some fundamentals about this form of prayer.

Mental prayer is opposed to vocal prayer. It is talking to God without going psswss, wss, wss, wss. It is not something written down in books or printed on cards, but is something you make up yourself. Something that springs spontaneously from your heart. Something

personal, intimate. Perhaps that is why God treasures it even more than ordinary vocal prayer. Even the nicest greeting card carries only a stock message. It lacks the personal touch of a written love note.

But whatever be the reason of its attractiveness for God, every spiritual writer and doctor of the Church stresses it as a must for the interior life. If you want to be happy, if you would know yourself if you would root out vice, if you would suffer patiently, if you need courage, self control, says St. Bonaventure, "be a man of prayer." "A religious without mental prayer," Philip Neri insists, "is an animal without reason." St. Alphonsus says: "When a soul abandons mental prayer, modesty, humility and devotion disappear. The water of grace no longer pours into the soul." St. Ignatius tells us "mental prayer is the shortest road to Heaven." St. Teresa of Avila reminds us that if it is a short road, it is difficult to climb and progress is slow, but it repays all our efforts. Other writers point out that mental prayer keeps step with our progress in the religious life. It is a kind of spiritual barometer. When it drops, expect stormy weather.

In religious orders a definite time of the day is set apart for meditation. Usually some impossible hour, such as five o'clock in the morning before you've got your eyes open or at the end of the day when you're all worn out. At any rate, so it seems at times. But no matter what hour you'd pick, it would make little difference. At least in the long run. It might be a little hard to get off to a good start at 5:00 A. M. But like an early morning fishing trip, the first moments are a little rough, but if you've really set your heart on it, you'll make out.

As St. Teresa insisted, you must work at this thing. Nothing worthwhile comes easily. There is no substitute for effort. And she adds this bit of wisdom. "Don't become discouraged if you seem to make no progress. Resolve never to give up. It will make you fight better. She herself tried to jump the traces for a while until God Himself got her in hand once more.

But if you're going to make good at it, you should not go at it in hit and miss fashion. You need the know-how. Usually in the novitiate you are instructed in these matters. But it is good to go back occasionally and pick up some book on the subject. You'll get more out of it when you know from experience what to avoid and what to look for.

In this connection, it is good to recall that while mental prayer of itself is not confined or limited to any special technique, nevertheless able spiritual writers and directors of souls have worked out certain successful methods. For beginners especially it is good to follow some system to keep from simply day-dreaming away this precious time.

On the other hand, every technique needs to be adapted to the individual religious; and the method that works best not only varies from individual to individual but also for different stages of one's religious life.

A meditation is something like a speech. It's a success if the introduction is good, the body is good, and the conclusion is good. The introduction consists in putting yourself in the presence of God. This is a very simple matter if you make your meditation in the chapel. It's enough to glance up at the tabernacle and tell Jesus you're here. You might say, "He knows that." Certainly He does—but do you? Sometimes it helps to recall the fact that you are His bride. It's very important for a young bride to realize that while she may have been working all day for her husband or his children, sweating over a hot stove, cleaning the house, doing the laundry, or a dozen other odds and ends that make up housekeeping, this is not enough. She should freshen up a bit and no matter how tired or worn out she feels, put on a smile and have a welcome kiss for her husband when he comes home. Remember, that no matter how much you have been working for Christ—in your daily tasks in the classroom, kitchen, laundry or hospital ward, these things are only a means to an end. Like Martha someday you can put all these things aside and simply sit at His feet like Mary in loving contemplation. And when you come into the chapel to pray, especially for your half-hour of meditation, recall that Jesus has been looking forward to this moment all day—hungering for your presence, eager for your love. Don't come in then with a meaningless greeting, like a "well-let's-get-it-over-with" kiss, with your mind still on the work you've been doing or what you have still to do. If you start your meditation off right, even though you may get distracted later, it will always be easier to come back, and God will know that despite human frailty, you really were glad to see Him again and be with Him.

As to the body of the meditation, it consists of two basic parts—thinking and loving. Thinking or contemplation is really preparatory. We consider certain truths about God, Heaven, Hell, and the like. We picture Christ, for instance, study His actions, His works, etc. Or if we are considering some virtue, we examine its nature, properties, beauty, the means of practicing it, motive, etc. If you have difficulty in thinking things out in this fashion, it helps to use some spiritual book—reading it slowly, carefully, making personal applications as you go. This is the work of the mind; the intellectual part. But it is only the preparation—remember this! Meditation or mental prayer is not just thinking; and if you don't get beyond this stage, you're not praying. We need this element, it is true. Most of us aren't like the

woman who could put her brain in neutral and let her tongue idle or To talk to God, to pray—we must keep our mind on it; we must talk sense. But this is the preliminary part, a prelude to the second and important part—loving God.

Sometimes this first part is called a conversation with self. We must over the meaning of some truth, discuss its value, its importance, with ourselves. It is essentially a loving conversation with God. Many subdivide this prayer part into two sections: one dealing with the affection (acts of faith, hope, love, contrition, petition, etc.); the other with the resolutions. For affective love should become effective love. Spiritual writers point out that all our thinking and loving should be directed towards a single end, such as acquiring some virtue, or uprooting some vice.

For beginners in the spiritual life, half or most of the time may be devoted to the conversation with self, the thinking about God, eternal truths, importance of virtue, and such like. This can be combined with spiritual reading. The analogy is that of a new bride getting to know her life partner, learning his likes and dislikes, discovering what actions of hers displease or annoy him. But even the beginner should not spend all her time in thinking. Talk to God. Don't worry if it seems to be a monologue. For after all, has not a monologue been defined as a conversation of a wife with her husband.

But as you progress (in the illuminative way) these fundamental truths become a part of you. You don't have to reason about them, or argue to convince yourself or correct erroneous notions. A short or momentary reflection suffices to recall some divine truth, the nature or importance of some virtue you know Christ wants to see in your soul. Hence, the affective acts should predominate. You can still use some book to keep your mind on the subject, but at this stage spiritual reading that you combine with meditation should be different. It should not be an informative book, but one apt to stir your affections. It should be a source of inspiration, not knowledge. You see what the saints did to show their love; you try to give Christ the same love. Finally, in the unitive way, the prayer of simplicity is recommended.

It is called such by Bousset because it aims at simplification. Though its two essential acts are again thinking or looking at God, and loving Him, there is a triple simplification. First of all, there is a diminution or suppression of reasoning. The soul no longer needs to acquire profound convictions. Our whole thinking is saturated with such persuasions as that of the providence of God, His loving fatherhood, the stupidity of sin, the need of humility, the fact that knowledge is no substitute for virtue, the conviction of our own weakness, and so

on. Secondly, our affective life is simplified. Love becomes the unifying, the dominating note of our existence. We no longer ask for this or that special favor, or if we do it is always with this condition, "if it makes me love You more my God." We hesitate to make our own choice, or decision, but leave everything in God's hands. All virtues appear as a means to, or manifestation of, the love of God. In short we surrender ourselves to love, letting this one affection absorb our whole life. Thirdly, our life itself undergoes a simplification. If we really have surrendered our will completely to God, we no longer have strong attachments to any possession, or position, or to health. A great calm comes over us. Whatever happens we accept with composure. Death is no longer feared. In fact we look forward to it at times with eagerness, especially when we recognize our own weakness. Like Paul we long to be delivered "from the body of this death" that we may love God perfectly in the life to come. In confession, we see our basic faults at a glance. But all that we have and are, we offer to God in the easy way of a friend.

How do we know we are called to this form of prayer? It is always prudent to consult your spiritual director. General signs are distaste for discursive prayer or a multiplicity of affections. We want to rush through this to get at the heart of the problem—telling God how much we love Him and how we will show that love in the future. But note the difference between a lazy and a fervent soul. Distaste for discursive prayer in itself is not enough; it must also be coupled with little profit therefrom plus a positive attraction for a simplified prayer together with the ability to sustain this form of prayer for longer periods of time.

Regarding the prayer of simplicity itself, there is really no strict method. Still the following advice is helpful. Some feel the need of fixing the senses on something, e.g. the crucifix or tabernacle. If you are a person with a lively imagination, it helps to picture some Gospel scene. Others like to repeat some text of Scripture or beautiful prayer—even as Francis seemed almost to taste the sweetness of expressions like "our Father." Affectionate souls simply pour out their hearts in acts of love. The strong willed love to submit their will to God, abandoning themselves to Him completely, willing to spend this time with Him even though they are dry and feel no affection. But even in using the prayer of simplicity, it is recommended that we prepare our meditation as usual so that if we grow distracted, we can fall back on some familiar method. But we should not hesitate to turn away from such fixed form, if the Holy Spirit inspires us to do so. Our resolution should also be determined in advance. It too may be simple: the

determination to refuse God nothing; to choose the most perfect or pleasing way of acting, to live in His presence, to do all for love of Him.

Then a word about some of the difficulties in mental prayer. We should distinguish between substantial and accidental devotion. The former is a readiness, a promptness, a generosity of will that makes us want to love God, not to offend Him, to carry out His will. Such devotion is normally seasoned with a certain relish or sweetness, called accidental, or incidental devotion. If this sweetness remains in the soul without passing to the senses, it is called incidental spiritual devotion. If it moves you to tears, emotions, and such like, it is called sensible devotion. But even if this incidental sweetness is lacking, you can still have substantial devotion if you do your duty willingly. If your mind can't think, and you feel all dried up and can't talk to Our Lord, you can still make the effort. And this is the prayer of aridity.

Here you might recall that there are two valid forms of meditation that are not always recognized as such. The first I like to call "the prayer of keeping awake," for prayer it is, and especially for beginners, it may serve all the essential purposes of a good meditation. Few things are more difficult, disagreeable or exasperating than trying to keep your eyes open or get your mind into even low gear, before that morning cup of coffee. Or there are times at the end of the day when you would almost be tempted to sell your soul for the opportunity to drop on a bed and just lie there for twenty minutes or so. Suppose you come to meditation in a mood like that. But instead of just giving up you tell our Lord: "Even if Mother Superior or the other sisters weren't checking up on me, or I could go back to bed if I wished, I wouldn't go. Lord, if you want me here at this atrocious hour, come hell or high water I won't 'chicken out.' Maybe I can't think or pray, but I can suffer—and fighting slumber isn't exactly a picnic. But I'll not waste these moments with you by dropping off to sleep. Let my drooping lids, my sagging back, my exhausted mind, be themselves the sign-language of my love for you."

Surely such an attitude impresses on your mind one of the most important truths of the spiritual life (the aim of conversation with self in meditation). For are you not telling yourself, as well as telling God, how concerned you are not to let this precious time you spend in His presence be wasted. And if you succeed in keeping awake under such trying situations, who will say this is not itself a triumph of unselfish love.

Even if, despite your best efforts, you do drift off, recall what G. K. Chesterton once said: "The very first things that attracted me to Catholicism were the things meant to repel me. Somebody on the

Daily News gave as an example of the lifeless formality of the Roman religion that some French bishop had told a number of soldiers and workmen who could only go to early Mass under conditions of great exhaustion that God would be glad of the presence of their bodies and would forgive the fatigue and distraction of their minds. I said to myself: 'What a lot of common sense these people seem to have.' If a man walked ten miles to please me, I should be pleased even if he fell asleep when he got there."

The second "unusual" form of a valid meditation is graphically described by Dom von Zeller under the title of "the prayer of futility." He wisely points out that we shouldn't grow too worried if we don't seem to be making progress in mental prayer. In fact it would be a bad sign if we did, for we should go to prayer not because we love it, but because we love God.

He pictures an imaginary dialogue between the devil and Our Lord. "See this dilapidated prayer," says the devil, "and tell me, Lord, whether You don't think it has been a waste of time. Those yawns, for instance, and those furtive glances at the watch . . . And what about that lengthy digression on the subject of his health? Then that argument which would have been so convincing if it had in fact taken place instead of being a fanned up piece of self-justification existing only in the mind. And those plans for August. Followed by at least ten minutes when nothing seems to have gone on at all. Surely, Lord, You got very little out of that prayer today. Especially if you take into consideration those memories and imaginations I suggested to his muddy mind . . . Even the attempts at returning to Your presence, Lord, were so half-hearted and infrequent. Add that confessedly bored attitude of mind in which the whole thing was conducted, and You will admit that I have won hands down." But the Lord replies: "For all the distraction, he didn't pick up a novel or go back to bed. He did go on. Discouraged as he is at the results (and unreasonably so) you'll find him back again tomorrow morning. His object all along has been, and still is, to please Me and though he imagines he isn't doing it, he has no intention of pleasing you. While certainly he isn't pleasing himself." Like poverty of spirit, the prayer of futility has its place to play in our spiritual life—it keeps us humble.

And so in conclusion, let me say, don't get discouraged at the lack of results. Keep on working at it. Don't waste meditation time (meditate on the mysteries of your rosary if nothing else). But the important thing is, be there—day after day. As a wise mother said after listening to her son say his prayers: "Never mind giving God instructions, Son. Just report for duty."

Crosses Over Nagasaki

Gerard Huber, O.F.M.

Tr. by Sr. M. Hildemar, S.M.I.C. and
Sr. M. Frances, S.M.I.C.

(Continued)

IV. UNDER THE PROTECTION OF THE TAIKOSAMA

A few days after the audience with Hideyoshi, the Franciscans left Nagoya on the ship that he had placed at their disposal. The weather was beautiful and a calm sea made the voyage to Osaka a delight. There in Osaka the foreign visitors were shown the new castle that Hideyoshi had built after coming to power. It was one of the largest and most splendid buildings in Japan. From Osaka the journey led up the Yodogawa River through the so-called Naniwa district, the region of Japan most famous for its colorful history and beautiful scenery. In Fushimi, one league south of Kyoto, they left the ship, and after seeing the great citadel then being built, continued the trip by sedan chair.

Kyoto, the capital of the country, the sacred city of Japanese Buddhism, made a deep impression on the Friars with its splendid palaces and enormous gorgeously decorated temples, but they thought more about the thousands of pagans who dwelt there in the "Paradise of Japan" and yet knew nothing of the true joy of the children of God, the only true and lasting human happiness. According to Hideyoshi's order, the summer house of a certain daimio had been prepared as a residence for the Friars. It was situated in the center of a beautiful park and was furnished in princely style. Rich gifts for the guests were displayed in every room; a full staff of servants was at their disposal, and costly garments of silk were offered them in exchange for their coarse habits. Fr. Peter Baptist, expressed his gratitude, but refused the gowns explaining that they were not in accord with the Rule of his Order. As a matter of fact the sons of the Poverello, accustomed to the narrow, modestly-furnished cells of their friaries, felt ill at ease in such elegant surroundings. But they had to make the best of it all, at least temporarily, lest they offend Hideyoshi, for whose benevolence and generosity they were sincerely grateful.

After they had rested a little, they paid their first visit to the vice-provincial of the Jesuits, Fr. Peter Gomez. He was lying ill in bed. Another priest, Fr. Perez, and three Japanese lay brothers, Vincent, Paul, and John, were with him. These five members of the Society of Jesus had received Hideyoshi's permission to live in Kyoto. Their church, however, had been destroyed in 1587 and had not yet been rebuilt; neither did they dare preach or hold public services, for the edict of persecution issued in 1587 had not yet been revoked. They could only administer the Sacraments in the homes of the Christians, and even that had to be done secretly.

Immediately, on this very first visit, the Jesuits asked the Franciscans to promise to celebrate Mass only in the privacy of their own house and to permit none of the Japanese Christians to be present. The Jesuits wished that the Christians assist only at their Masses. They also reserved for themselves the right to administer the Sacraments to the Japanese. To this Fr. Peter Baptist agreed.

During their stay in Kyoto, the Friars concentrated on the study of Japanese under the guidance of Brother Gonzales. The text-book they used was a gift of Fr. Peter Gomez, *De institutione grammatica*, written by the Jesuit Father Alvarez and printed by the Jesuits in Amakusa in 1593. It was of great help to them.

But try as they would to avoid the public, the Franciscans attracted attention and the number of Japanese who called on them increased from day to day. This was all the more conspicuous since they lived in one of the most distinguished houses in the most thickly populated section of Kyoto. The Bonzes watched them closely and with no little hostility, spying on them day and night. Annoyed by this constant invasion of their privacy, the Friars quietly moved out of the summer house one day and rented a modest place for themselves in another part of the city. Then they began to live like true Friars Minor, begging throughout the city from pagans and Christians alike, distributing to the poor all that was not strictly necessary for their own sustenance. As a result the people became even more drawn to them, and their reputation for self-renunciation and charity soon spread throughout the entire city. But Hasewaga, the courtier whom Hideyoshi had sent to Kyoto to protect and assist the Friars, feared the indignation of his sovereign if he should learn that they were begging in the streets for their livelihood and he made them return to the unwelcome luxury of the summer house.

The Friars had just settled themselves again in the summer house when they heard that Hideyoshi was on his way to Kyoto. In September, 1593, his wife Yodogimi had borne him a son, his first and only child.

When he received this news in Nagoya his joy was boundless. He sent 50,000 soldiers to Kyoto, ordered the erection of twelve triumphal arches, broke up headquarters in Nagoya and hastened to Kyoto. A splendid reception was given him there. The whole city celebrated the happy event with a series of magnificent festivals such as had never before been seen in Japan. Hideyoshi gave a banquet for the great nobles of the country, and also invited Fr. Peter Baptist. On the occasion Hideyoshi formally presented the Friar-ambassador his respects to the governor of the Philippines, and asked that Captain Caravajal depart for Manila at once. Cleverly taking advantage of Hideyoshi's expansive mood, Fr. Peter petitioned him on behalf of the Jesuit priests and brothers who were living in extreme want. Hideyoshi responded generously and ordered his nephew Hidetsugu to see that two hundred sacks of rice were delivered immediately to the Jesuits. In a letter to the governor of the Philippines Fr. Peter wrote "For many nobles of Hideyoshi's court we have heard that out of fear for us the sovereign has given the Jesuits permission to remain in Japan."

How highly Hideyoshi esteemed the Franciscans is shown by the fact that a few days after the banquet he paid a personal visit to them as a mark of favor that hardly any one of the daimio in the whole of Japan could boast of. He inquired carefully about their welfare and invited Fr. Peter Baptist to pay him a return visit. This invitation was an unprecedented honor, and Fr. Peter gladly accepted it. Within a few days he made the promised visit. Again Hideyoshi gave a sumptuous banquet to which Captain Caravajal, who was about to set sail for Manila, was also invited.

Fr. Peter Baptist gave the Captain a letter to his superiors in Manila, in which he reported the success of his diplomatic mission. He also gave high praise to the Japanese people who, he said, were rarely gifted and ready to accept Christianity. The present moment offered the best opportunity for preaching the Gospel; he therefore recommended that more Friars be sent over. He intended to make Kyoto the center of Christianity in Japan, and from there spread it throughout the country in all directions. He suggested that six Friars be sent first. Four he would station in Nagasaki, and two he would keep with him in Kyoto.

Hideyoshi was becoming ever more friendly toward the Franciscans. He showered them with favors, and always inquired about their well-being. But since in their modesty and simplicity they never asked anything for themselves, Hideyoshi kept himself secretly informed about their way of living. Thus he came to know that in the midst

of abundance and luxury they used only the most necessary for themselves, observed their vow of voluntary poverty most strictly, divided their day's work between study and prayer, interrupted their night's sleep to pray and meditate, scourged themselves, and performed many other works of severe penance. When the proud and earthly-minded Hideyoshi heard all this, he remarked to the courtiers in his company: "There must be another world indeed. If not, how could these highly educated men take upon themselves such renunciation and despise all the good things of this life? I have forbidden other Christian priests to spread their doctrine, but these priests, who live so humbly and desire only to be poor, are not men to be feared. They may preach to the poor and baptize them."

Hideyoshi's expressions of praise and esteem for the Franciscans soon became known everywhere, and was the best recommendation for the Friars in the eyes of the people. Fr. Peter Baptist thought the time had now come to work openly for the spread of the faith. But in order to be entirely sure of his ground, he inquired once more of the governor of Kyoto whether or not the Franciscan Fathers were allowed to preach publicly and baptize. The governor replied in writing: "When the sovereign forbade the Fathers of the Society of Jesus to make Christians, he did not do so out of hatred of the doctrines of Christianity, which really seem good to him, but out of fear that the Jesuits would make Christians only among the high lords of the Empire. These, he feared, might rebel, and therefore he banished the Jesuits. If the Franciscans, however, make Christians only among the poor, then there is nothing to fear and the taikosama will not object."

But the Franciscans were still living in the palatial summer house. Fr. Peter Baptist considered this a serious hindrance not only in the matter of living the religious life but especially for their work among the people, since they had taken as their motto the words of Christ: "The Lord has sent me to preach the gospel to the poor." He remembered that Hideyoshi had once promised to give the Friars a house of their own in which they could live more freely and independently. One day Hideyoshi passed through the streets of the city in solemn procession. He was seated on a wheeled platform drawn by white oxen with gilded horns, and accompanied by courtiers and many soldiers. As the people were paying him homage, he noticed Fr. Peter Baptist and his companions standing in the midst of the crowd. At once he ordered the procession to halt and summoned Fr. Peter Baptist. He inquired kindly if they were well and if they had need of anything. Fr. Peter thought this was an opportune moment to ask for a friary. Humbly and simply he presented his request. Hideyoshi not only

granted the petition but the very next day ordered the governor, Maeda Geni Hoin, to assign to the Franciscans a suitable plot of land for the erection of a church and friary. Maeda assigned them a large section where a Buddhist temple had once stood—one of the temples that Oda Nabunaga had destroyed. Hideyoshi was the first to contribute to the building fund by giving a large donation in money. He was followed by the governor, many nobles, and particularly the Christians. A Christian lady-in-waiting named Magdalena, serving Hideyoshi's consort, donated 500 gold pieces. A pagan noble gave 200 gold pieces. Hideyoshi himself came to inspect the construction and on that occasion rice and other foods were distributed among the laborers. On August 1, 1594, the church was solemnly consecrated and placed under the patronage of the Queen of Angels.

On August 27, 1594, three more Franciscans landed in the harbor of Hirado, where they were received by the Christians with joy. So great was the reverence of the people for the sons of the Poverello that many kissed their habits, their cords, and even their foot-prints. The Friars were Fr. Jerome of Jesus, Marcellus of Ribadeneira, and Fr. Augustine Rodriguez. A fourth priest, Fr. Andres of St. Anthony, had died on the voyage. In Hirado, where the Friars stayed for some time, they baptized many children, but refused baptism to adults, though many pleaded for it with tears. The Fathers explained that since they could not remain in Hirado to watch over new converts and guide them in Christian living, they dared not impose upon them the obligations of baptism.

Fr. Marcellus wrote a valuable report about the arrival of this second band of Franciscans in Japan. Part of his account follows:

"We boarded ship in Manila and set sail. Before long two pagan members of the crew were moved by grace, through God's mercy, to ask for instruction in the truths of salvation. They were solemnly baptized on the ship. This was an unexpected joy for us, but it was only a foretaste of the many more joys that awaited us at the end of the voyage.

"As soon as we landed at Hirado, we learned of the great esteem in which our confreres in Miyako (Kyoto) were held by the people, and especially by Hideyoshi. After a few days of rest in the house where our confreres had previously been received, and where the Christians came to visit us with very evident happiness, we went on to Nagoya. The governor of that city gave us a royal welcome and took care of our conveyance to the capital. Thus we arrived safely. In the fraternal embrace of Fr. Peter Baptist and his companions we found

more than ample reward for the hardships we had endured, and also strength to accept all the sufferings that would soon come upon us.

"After greeting our confreres, we proceeded to the city of Fushimi, where the Taikosama had withdrawn, in order to present to him the gifts which the governor of Manila had sent. We were informed, however, that he could not receive us until his new residence, which was still in the process of building, was completely finished. We therefore returned to Miyako.

"Since we now formed a community, we could begin to chant the Divine Office in choir, meditate and sing the praises of God together. All these spiritual exercises filled the people with admiration, and many from all parts of the city hastened to our church to observe us."

The newly arrived Friars had brought a large bell from Manila. Its mellow voice sang out over the city for the first time on the Feast of St. Francis, October 4. On the same day the friary was blessed. From then on the bell faithfully reminded the Christians of prayer and called them to the church for Mass and other services. Hideyoshi made no objection, for he had agreed to allow the Franciscans to live according to the customs of their Order. It was even said that he listened secretly one night to the Friars chanting the midnight Office, and was deeply stirred by it.

After some time had elapsed, Hideyoshi summoned the new band of Friars for an audience. Fr. Marcellus described the visit in some detail. "The taikosama," he wrote, "had been keeping himself informed about us all the time. A nobleman of his court, Genin Hoin, came for us and conducted us to Hideyoshi, who received us informally in his palace garden. It is indeed a wonderful place, with shady trees and sparkling brooks. He received our gifts with pleasure, and addressed a few words to us through an interpreter. He seemed genuinely pleased that we had come to Japan. We were entertained at a lavish dinner, after which we returned to the city.

"The days passed in prayer, penance, and holy conversation centering about the history of the Order. Usually our discussions revolved around the missionary activities of our confreres in earlier centuries, and the success they had among the infidels through their life of evangelical poverty. Clearly, if we wished to have the same success in Japan we would have to hold fast to the same way of life. Therefore, even though the faithful were overwhelmingly generous toward us, we were careful to use only what was strictly necessary for our sustenance. Our daily occupation consisted in teaching Christian doctrine to the pagans by means of interpreters, baptizing catechumens,

guiding the new Christians and fortifying them in the fulfillment of their duties.

"Our church, which was built on a very large plot of land, we kept poor and simple, knowing from experience that this increased the devotion of the Christians and inspired the pagans with respect for Christianity. Some of the Christians travelled many miles to assist at Mass, sometimes just to listen to a sermon. The pagans suffered from not knowing what we were doing.

In order to secure a more rapid spread of the Faith, we concentrated our efforts on training intelligent Christians as catechists. Since I had learned the language quickly, this task was assigned to me. While I instructed the catechists in Christian doctrine, I also endeavored to ground them firmly in humility and mistrust of self. They all took part in the midnight Office, performed various exercises of penance, devoted themselves to mental and vocal prayer, and received the Sacraments frequently."

Soon after the completion of the friary, Fr. Peter Baptist began to build a hospital on the same grounds. It was to be open to all, but particularly to the poor and the lepers. It was placed under the patronage of St. Anne. This fifty-bed asylum was soon filled. A second was built, which was filled just as quickly. The first hospital was placed under the supervision of a Japanese tertiary named Leo. The second, which was much larger and dedicated to St. Francis, was supervised by another tertiary named Paul, and his wife, who lived near the mission. The Friars visited the two hospitals every morning, washed the leper's feet and dressed their fetid sores. This aroused such admiration among the pagans, and inspired the Christians with such heroic imitation that the whole city was talking about it. "I can speak about this," wrote Fr. Marcellus, "as an eye witness. It is a moving spectacle. Only the glory of martyrdom is lacking to perfect consummation."

Profound indeed was the impression the Friars were making on the people, and their success increased from day to day. Fr. Francis Montilla reported that many who had fallen away from the Faith during the time of persecution returned weeping with remorse and begging for pardon. But even more numerous were those who, stirred by the word and the example of the Friars, asked for Baptism. In April, 1595, a Japanese estimate set the number of men and women converted by the Franciscans to be more than 10,000. The writer added, "The taikosama knows all this and approves of it." The Franciscan provincial in the Philippines, Fr. John Garrovillas, wrote in a report dated June 13, 1595: "Since house and church have been completed

the Friars preach daily by word and example. They hear the confessions of the Christians, baptize the pagans, and are constantly sought after by both men and women. What used to be done by the Jesuits behind locked doors is now done by the Friars with the permission and full consent of the Emperor, who forbids the acceptance of the Catholic faith only to his nobles and knights . . . Christians frequently scourge themselves in their homes in memory of the Passion of Christ, rise at night like the Friars to praise God and to devote themselves to prayer. Some go to church to stand before God together with the Friars, adoring Him and praying to Him with tears."

Once during Holy Week Fr. Francis of St. Michael preached on the Passion of Our Lord. His sermon moved the Christians to tears. On Holy Thursday he had representations of the instruments of the Passion erected in the church. He knelt down in front of them, in the eyes of the Christians, and had a pagan servant scourge his shoulders and back. The servant executed his task so well that blood flowed through the Friar's clothing. But he kept his eyes fixed on the Crucifix and prayed: "My God, I beg Thee, open the hearts of the heathen. Let them come to know the love of our Lord Jesus Christ, which He has revealed in His suffering and death."

(To be continued)

The Sacred Stigmata shows that there were three divine things in Blessed Francis

(Continued)

CHAPTER VI

The Threefold Power of Divine Love

Thirdly, these stigmata were impressed by the power of love which perfected, united and transformed. The divine love and ardor has threefold power in its effects. First it has the power of softening. The charity of Blessed Francis toward Jesus Christ crucified was so ardent that when the fiery Jesus, resplendent with divinity and glowing with flaming charity, appeared in a human form. He poured out upon his heart and body such a powerful and flaming fire that his heart became like molten wax. Second, this love has a moulding power, like wax flowing into the form of a signet. Blessed Francis was melted with such ardor in mind and flesh that he wholly flowed into the form of the wound appearing in Jesus, and the lover was transformed into the Loved One by the power of this love. Therefore through Christ the whole Trinity says this in Genesis 1: "Let us make a man to our image and likeness," because He impressed the image of His Passion on his body and the likeness on his mind. Third, this love has a liberating power for feeding on earthly material, it always tends to higher things. Such a love, feeding on the heart of Blessed Francis and setting his flesh aflame, formed it like the Crucified by enkindling it. And in him was complete that which he had previously most earnestly begged, saying, "Please O Lord, let the fiery and sweet force of Your love take up my spirit from everything that is under heaven: so that I may die for love for You, who deigned to die for love for me." So with the Apostle speaking to the Galatians, he could say, "It is now no longer I that live, but Christ lives in me." And again in the last Chapter to the Galatians "Henceforth let no man give me trouble, for I bear the marks of the Lord Jesus in my body." Pope Nicholas III in his declaration on our Rule understands that this expression is spoken about Blessed Francis as is contained in the Prologue to "Exiit, qui seminat", paragraph six since neither about Paul, nor any other saint, is it read by the authorities

of the Church that he carried these holy wounds in his body. Therefore, it can rightly be said with the Prophet: "My heart hath been inflamed, and my reins have been changed and I am brought to nothing." (Ps. 72).

CHAPTER VII

The Threefold Dignity of the Stigmata and What it is.

Thirdly these sacred stigmata indicate on the part of Blessed Francis a very sublime dignity. There is a threefold dignity in his stigmata. First, the formation of the stigmata. Second, the multiplication of wonders, third, the amazement at his privileges.

The first dignity of those wounds is their formation. For in the Lesser Life, the Lord Bonaventure says, that after the appearance of the Seraph, of which we spoke, when the vision disappeared after that secret and intimate conversation, it interiorly inflamed his mind with a seraphic ardor, and exteriorly signed his flesh with a likeness of the Crucified, as if the impression of a seal had followed the melting power of fire. For immediately there began to appear in his hands, and feet, the signs of the nails. Their heads appeared on the inner part of his hands and on the upper part of his feet, and their points were on the other side. The heads of the nails in his hands and feet were round and black. But their points were long, turned over and bent down. They arose from the flesh itself, and stood out from the rest of the flesh. The part bent back under his feet was so high and reached out so far that not only was he unable to put his feet on the ground freely, but also within the arch of their points one could easily insert his finger, as I have heard from those who saw it with their own eyes. His right side also was scarred with a red wound as though pierced with a lance, and this wound often flowed with his sacred blood and dampened his tunic and drawers, with such an abundant flow that afterwards the friars who washed them noticed that, as in his hands and feet, so also in his side the servant of Christ had a likeness of the Crucified manifestly impressed.

CHAPTER VIII

The Twelve Wonders of the Stigmata of Blessed Francis

The second dignity of the stigmata of Blessed Francis is the multiplication of wonders. From the things said above by Bonaventure twelve wonders can be noted and enumerated in the stigmata of

Blessed Francis. The first is that his hands and feet not only appeared pierced but also nailed, because nails appeared in them.

The second is that the heads of the nails were round and black like iron, whereas they should have been like the flesh and sinew in which and from which they arose.

The third is that the points of the nails were long, turned over and bent down, whereas there was neither an anvil nor a hammer there but only the fire of the Holy Spirit and the hammer of the omnipotent Christ.

The fourth is that these nails, as can be gathered from the foregoing, were made by the hands of Christ, either from the material of Blessed Francis' own flesh, or from newly created matter, as is attested by Pope Alexander IV on the privilege of the sacred stigmata. If anyone had part of a true garment of our Lord Jesus Christ by which His sacred body was clothed and was certain about this, or if he had something which the hands of the Blessed Virgin had made or had at least handled, or if he had anything like this, he would think he had a great treasure and would venerate it with great pomp and devotion, for very often such veneration is shown to many relics of Christ and the Blessed Virgin and other Saints, even when one is not very certain about them. So, how much greater devotion and veneration is to be displayed to the relics which not only touched the most sacred body of Christ, but were made or created by His most holy hands. But, as is evident from what we said, such were the nails of the stigmata of Blessed Francis, which Christ Himself made and created by His own hands, as Pope Alexander IV attests. I do not recall ever having read or found that anything was made by the very hands of Christ, which was approved by the Church, except these nails and sacred wounds.

The fifth is that these stigmata were made not in a soft part of the body but in a bony part, and so they cannot be attributed to a strong imagination but to a miracle of God, as is evident from the foregoing.

The sixth is that the nails of the hands and feet, even though they were made of flesh and sinew, were hard, solid and strong almost like iron.

The seventh is that the nails were not short as though they had only heads and points, but they were long, passing through the hands and feet and extending a little beyond.

The eighth is that the nails were turned back on the upper part of the hands and those on the feet were curved back on the lower part. But this bending back was so high on the feet that a finger could be inserted within the area.

The ninth was that his right side was opened and pierced as though by a lance and was scarred with a red wound.

The tenth is that the wound of the side, often flowing with his sacred blood, stained his tunic and drawers so that they had to be washed.

The eleventh is that over such a long period the wound in the side did not become infected.

The twelfth is that beyond the powers of nature, Blessed Francis lived for two years with his open side.

CHAPTER IX

The Twelve Privileges of the Stigmata of Blessed Francis

The third dignity of these holy stigmata is the admiration of the privileges. There are twelve privileges with which Blessed Francis was adorned when he received these holy stigmata. The first is called sanctification, the second multiplication, the third suppression, the fourth confirmation, the fifth likening, the sixth consolation, the seventh martyrdom, the eighth perfection, the ninth canonization, the tenth exaltation, the eleventh honor, the twelfth glorification.

The first privilege is called sanctification, because when he received these stigmata he was so sanctified by the Holy Ghost that, like the Apostles, he would no longer sin mortally. For such a transformation of body and soul and such a stigmatization, which lasted in him until death, does not seem capable of existing with mortal sin.

The second is multiplication. For I believe that more abundant grace was given to him than he had before because, perhaps, his previous grace would not have been sufficient for such and so great a transformation, just as the Doctors say of the Blessed Virgin who was full of grace before the Incarnation of the Word. For though her grace would have been sufficient for her sanctification, it was not sufficient for the Incarnation of the Eternal Word. So, a second sanctification was given to her which was sufficient for such a mystery. And the same can be said about Blessed Francis.

The third was suppression, because through grace the seeds of sin were suppressed in him. It is devout and probable to believe that the seraphic hand of Jesus cleansed his flesh from all rebellion and that from that time forward he had no inclination to evil. Moreover, he had every incitement to good, especially as regards his union with and adherence to God. By this he was made one spirit with God and

all the seeds of sin were suppressed and deadened in him. For the Apostle says in I Corinthians 6, "He who cleaves to the Lord, is one spirit with Him."

The fourth is confirmation, that is, so that he would never fall from grace. For even to Magdalene it is said in Luke 10: "Mary has chosen the best part, and it will not be taken away from her." Therefore it can be piously believed that, through this seal of the living God the Most Holy Father received the pledge of remaining in grace and the hope of eternal beatitude, since he already knew by revelation that the Lord had forgiven his sins.

The fifth is likening or expression. Through this stigmatization there was made in him a likeness and form expressive of Christ Crucified. For His Passion was impressed on Francis' members by Jesus Himself, as though in this mystery the whole Trinity had seen through Jesus this phrase of Genesis 1, "Let us make man to our image and likeness." For He impressed the image of His Passion on Francis' body and signed his mind with His likeness.

The sixth is consolation. For the mental and physical cross of Christ had a length of joy and a width of sorrow, because He sorrowed and rejoiced for God's will and for our redemption. These are like the two beams and love was their connecting nail, so that the two claim it as their origin. Therefore, when Christ shared this Passion and Cross with the glorious Francis it was necessary that Francis should feel these three things and be totally transformed into them. So he experienced three emotions toward the cross of Christ, that is, the emotions of sorrow and joy, according to the quantity and proportion of divine love. The Apostle exhorted him and all others to feel these things when he said to the Philippians 2, "Have this mind in you which was also in Christ Jesus."

The seventh is martyrdom which arises from the preceding dignity. For the mental suffering and bodily pain of Christ's Passion was very bitter. Through a sympathetic transformation Francis bore the mental pain of Christ's Passion for two years after he had received the holy stigmata, that is, until the time of his death, and he led a life of continual martyrdom in both mind and body. Therefore, Exodus 15 is mystically referred to Blessed Francis: "Who is like to these, among the strong, O Lord," that is, among the other saints? "Who is like to you," in suffering of mind and pain of body, and in the Holy Stigmata, except the glorious Francis, who is "glorious in holiness, terrible," to the devils because of his stigmata, "and praiseworthy," to the angels and men, "doing wonders?"

The eighth is perfection. These stigmata were the signs of very high perfection in his soul and body. For a dirty mirror and troubled or muddy water do not reflect an image as well as do a polished mirror and very clean and quiet water. O how perfectly a mirror would reflect a figure if it were so perfect that even lead would reflect as reflect a figure if it were so perfect that even lead would reflect as beautiful and clear an image as the glass does. The soul of the glorious Francis was like glass, his flesh was like lead. What beauty and perfection there must have been in his soul to reflect the image of the Crucified, when the image of our Redeemed was so resplendently fashioned even in his own flesh? Such a likening was an inestimable sign of his perfection, which breathed forth this likeness in his flesh. For he had come to such sincerity of mind and purity of body that he seemed to have attained the state of innocence. For in his Life we read how he commanded almost all creatures, even the inanimate, so that in this degree he surpassed natural innocence. For the fire cooled its heat and the night air gave a clear light, and the water changed its taste and the dry rock gave forth a tasteful spring. And so it is evident that all the elements obeyed and served the innocent Francis.

The ninth is canonization and approval by God. For this holy stigmatization of Blessed Francis was the approval and authentication of his sanctity by a Bull of the Living Crucified. Several Popes in their declarations have confirmed this by various privileges. The first of them was Gregory IX, who not only enrolled Blessed Francis in the catalog of the Saints, but also wrote several Bulls about his stigmata. The first begins "Confessor Domini gloriosus". He wrote the second against some detractors and opponents of the stigmata and it begins, "Usque ad terminos orbis terrae praesumptionis tuae signa praetendent, etc."

The second Pope was Alexander IV who wrote three Bulls about the stigmata. The first begins, "Grande et singulare miraculum". The second, "Benigne divinae operatio voluntatis". The third is "Si novae laetitiae Ecclesiae." These Popes asserted in their letters that they had not only seen the stigmata with their own eyes, but had received proofs of them from trustworthy witnesses.

The third Pope was Nicolaus III, who approved the Bull of Gregory. This is also in the declaration of our Rule in paragraph six, of "Exiit, qui seminat, etc.", as was said above at the end of the first part. The same is clear.

The fourth Pope was Benedict, who gave a Bull to our Order that a Feast of the Stigmata should be celebrated. From these things it is clear that here is a solemn and authentic canonization of the glorious Francis and his stigmata.

The tenth privilege is exaltation. For by the stigmata he was made a chancellor of Jesus, the keeper of His seal "which is the seal of the Living God" (Apoc. 7), by which the elect are preserved from the wrath of God, (Ezechial 9). He became also the legate and standard-bearer of the Most High King. Therefore Gregory says in his poem which he wrote in praise of Blessed Francis which begins, "Caput Draconis".

Verum de Christi latere,
Novus legatus mittitur:
In cuius sacro corpore,
Vexillum crucis cernitur.
Franciscus Princeps inclytus,
Signum regale baiulat.

(But from the throne of Christ
A legate new is sent:
His holy body shows
the standard of the cross.
Francis, famous Prince,
Bears the royal sign.)

He was like the leader of the new knighthood of Jesus Christ. Prudent kings have their most valiant knights carry the royal emblem in dangerous battles. Therefore, because Francis bore the sign of the Most High King in his body, he merited to be singled out by a strong uprightness. For the Apostle says in 2 Timothy 2, "The sure foundation of God stands firm, bearing this seal." Francis stood in the war of temptation like a very strong foundation. Did he not, as a renewed foundation, stabilize the structure of the Church, as the Lord Innocent understood in a vision? He is the first foundation of our Evangelical religious Order. Humility dug out this foundation, patience squared it up, poverty cleansed it, charity cemented it together, prayer and contemplation built it into a building. "Set up the standard in Sion," said Jeremiah 4. The Sion which mirrored and relived the life of Jesus Christ, was the soul of the glorious Francis. There, as on the high spot, Christ placed the banner of his cross. For although it is in a lofty position and easily seen, it is not in danger of a fall. For the same thing is high which is deep, for as Luke 9, says, "He who humbles himself will be exalted." And where humility is, there is Christ's wisdom.

The eleventh privilege is honor. Truly these stigmata were the emblems of the most excellent dignity and honor in Blessed Francis. O what an honor it would be to be clothed in the same garments

Jesus, the King of heaven. Therefore what Ecclesiasticus 45 says, can be applied to him, "A crown of gold upon his head wherein was engraved Holiness, an ornament of honor: a work of power, and delightful to the eyes for its beauty."

The twelfth privilege is glory. For as Francis was the Standard-bearer of Jesus Christ in the Church Militant, so after the Resurrection, according to the Doctors, he will be the Standard-bearer in the Church Triumphant, since these marks will remain in his body.

Trans. by: Fr. Fintan Warren, O.F.M.
Fr. Marian Douglas, O.F.M.

(To be continued)



ALVERNA

The laughter of the high hills,
music of the wild rills,
a singing lark,
one lone white star
preceeding dark,
Then radiance, pure stabbing light,
new dawn precipitated into night,
five passion flowers,
five burning lamps glow red
with blood stained kiss,
Forever wed
are Pain and Poverty!
While deep in piteous flesh
Love finds again integrity.

Sister M. Josephine, F. SS. S.

FRANCISCAN BRIEFS

FRANCISCAN SANCTITY

Fr. Byron Witzemann, O.F.M.

(Continued)

17th Century

SAINTS

I Order

45. S. *Seraphin of Montegrano* (1540-1604) Capuchin brother, confessor; Can: Clement XIII, 1767; feast: Oct. 13. (RTFR).
46. S. *Francis Solanus* (1549-1610) priest, confessor; Can: Benedict XIII, Dec. 27, 1726; feast: July 13. (n:24).
47. S. *Joseph of Leonissa* (1556-1612) Capuchin priest; confessor; Can: Benedict XIV, 1746; feast: Feb. 4. (RTFR).
48. S. *Lawrence of Brindisi* (1559-1619) Capuchin priest; confessor, Doctor of the Church; Can: Leo XIII, 1881; feast: July 23. (RTFR).
49. S. *Fidelis of Sigmaringen* (1577-1622) Capuchin priest, confessor; Can: Benedict XIV, 1746; feast: April 24. (RTFR).
50. S. *Joseph of Cupertino* (-1663) Conventual priest; confessor; Can: Clement XIII; feast: Sept. 18. (Roman Seraphic Breviary).
51. S. *Charles of Sezze* (1613-1670) brother, confessor; Can: John XXIII, April 12, 1959; feast: Jan. 19. (n:76).

III Order

49. S. *Camillus of Lellis* (1550-1614) confessor, founder of the Servants of the sick, said to be a III Order member; Can: Benedict XIV, June 28, 1746; feast: July 18. (TMP: 239; GPO: 102; SBT: 182).
50. S. *Hyacintha Mariscotti* (1585-1640) virgin, III Order regular; Can: Pius VII, May 24, 1807; feast: Jan. 30. (n:1).

51. S. *Jane Francis Fremiot de Chantal* (1572-1643) virgin, foundress of the Visitation nuns, said to be III Order member; Can: July 16, 1767 by Clement XIII; feast: Aug. 21. (TMP: 239; GFO: 102; SBT: 182).
52. S. *Mary Ann of Jesus of Paredes* (1618-1645) virgin; Can: Pius XII, July 9, 1950; feast: May 26. (n:42).
53. S. *Joseph Calasance* (1556-1647) confessor; founder of the Piarists, said to be III Order member; Can: July 16, 1761 by Clement XIII; feast: Aug. 27. (TMP: 239; SBT: 182).
54. S. *Vincent de Paul* (1660) confessor; founder of the Lazarists and Daughters of Charity; said to be a III Order member; Can: June 16, 1737 by Clement XII; feast: July 19. (TMP: 239; GFO: 102).
55. S. *Louise de Marillac* (1591-1660) foundress of the Daughters of Charity; said to be III Order member; Can: March 11, 1934 by Pius XI; feast: March 15. (TMP: 239; SBT: 182).
56. S. *Francis de Sales* (1567-1662) confessor; said to be a III Order member; Can: 1665 by Alexander VII; feast: Jan. 29. (SBT: 57).
57. S. *Germaine Cousin* (1579-1601) virgin; said to be a III Order member; Can: June 29, 1867 by Pius IX; feast: June 15. (SBT: 181; TMP: 238).
58. S. *John Eudes* (1601-1680) confessor; founder of the Eudists; said to be III Order member; Can: Pius XI; feast: Aug. 19. (TMP: 239; GFO: 103; FH 113: 289; SBT: 181).
59. S. *Margaret Mary Alacoque* (1647-1690) virgin; Can: Benedict XV, May 13, 1920; feast: Oct. 17. (FH 8: 334).

BLESSED

I Order

68. B. *Sebastian of Aparicio* (1502-1600) brother, confessor; Beat: Pius VI, May 17, 1789; feast: Feb. 25. (n:32).
69. B. *Andrew of Hibernon* (1534-1602) brother, confessor; Beat: Pius VI, May 22, 1791; feast: April 18. (n:34).
70. B. *Julian of St. Augustine* (1553c-1606) brother, confessor; Beat: Leo XIII, May 23, 1825; feast: April 8. (n:42).
71. B. *Peter of the Assumption* (-1617) priest, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:53).
72. B. *John of St. Martha* (-1618) priest, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:54).

73. *B. Apollinaris Franco* (-1622) priest, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:52).
74. *B. Richard of St. Ann* (1585-1622) priest, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:55).
75. *B. Peter of Avila* (1592c-1622) priest, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:56).
76. *B. Vincent of St. Joseph* (1597-1622) brother, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:57).
77. *B. Francis of St. Bonaventure* (1622) cleric, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:58).
78. *B. Peter (Paul) of St. Clare* (Didac of St. Clare) (-1622) brother, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:59).
79. *B. Francis Galvez* (1576-1623) priest, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:60).
80. *B. Louis Sotelo* (1574-1624) bishop-elect; martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:61).
81. *B. Aloysius Sosanda* (-1624) priest, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:62).
82. *B. Benedict of Urbino* (1560-1625) Capuchin priest, confessor; Beat: Pius IX, 1867; feast: May 14. (RTFR).
83. *B. Francis of St. Mary* (-1627) priest, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:63).
84. *B. Bartholomew Laurel* (-1627) brother, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:64).
85. *B. Anthony of St. Francis* (-1627) brother, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:65).
86. *B. Dominic of Nagasaki* (of St. Francis) (-1628) brother, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:67).
87. *B. Anthony of St. Bonaventure* (1588-1628) priest; martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:66).
88. *B. John of Prado* (1560-1631) priest, martyred in Marocco; Beat: Benedict XIII, May 24, 1728; feast: May 24. (n:11).
89. *B. Gabriel of St. Magdalene* (1612-1632) brother, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:68).
90. *B. Humilis of Bisingnano* (1582-1637) brother, confessor; Beat: Leo XIII, Jan. 29, 1882; feast: Nov. 27. (n:77).
91. *B. Agathangelus Nourry of Vendome*, (1598-1638) Capuchin priest, martyred at Abyssinia; Beat: Pius X, 1905; feast: Aug. 7. (RTFR).

92. *B. Cassian Vas Lopez Netto of Nantes* (1607-1638) Capuchin priest, martyred at Abyssinia; Beat: Pius X, 1905; feast: Aug. 7. (RTFR).
93. *B. Bernard of Corleone* (1605-1667) Capuchin brother, confessor; Beat: Clement XIII, 1768; feast: Jan. 19. (RTFR).
94. *B. Bonaventure of Barcelona* (1620-1684) brother, confessor; Beat: Pius X, Nov. 21, 1906; feast: Sept. 11. (n:89).
95. *B. John Wall* (Joachim a S. Anna) (1620-1679) priest, martyred in England; Beat: Pius XI, Dec. 15, 1929; feast: May 22. (n:103).
96. *B. Bernard of Offida* (1604-1694) Capuchin brother, Beat: Pius VI, 1795; feast: Aug. 26. (RTFR).

III Order

43. *B. Hippolyte Galantini* (1565-1619) confessor; Beat: Leo XII, June 12, 1825; feast: March 20. (n:15).
44. *B. John Carcander* (1576-1620) priest, martyr; maybe III Order member; Beat: Pius IX, Sept. 11, 1859; feast: March 17. (TMP: 238; SBT: 181).

The following Blessed were martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10:

45. *B. Leo Satzuma* (-1622) (n:21).
46. *B. Lucia Freitas* (1560-1622) widow (n:22).
47. *B. Aloysius* (Louis) *Baba* (1624) (n:23).
48. *B. Thomas O Iinemon* (Yinyemon) (-1627) (n:24).
49. *B. Francis Kufloye* (Huhoye) (-1627) (n:25).
50. *B. Michael Kizayemon* (-1627) (n:26).
51. *B. Luke Kiyemon* (Kiemon) (-1627) (n:27).
52. *B. Louis Matsuo Soemon* (-1627) (n:28).
53. *B. Gaspar* (*Caspar*) *Vaez* (-1627) (n:29).
54. *B. Mary Vaez* (-1627) (n:30).
55. *B. Martin Gomez* (-1627) (n:31).
56. *B. Thomas Sakijuro* (Tzugi) priest (-1627) (n:32).
57. *B. Aloysius* (Louis) *Maqui*, (Maki) (-1627) (n:33).
58. *B. John Maqui* (Maki) (-1627) (n:34).
59. *B. Cajus Yiemon* (Iemon) (-1627) (n:35).
60. *B. Aloysius* (Louis) *Nifachi* (Nigashi) (-1628) (n:36).
61. *B. Francis Nifachi* (Niashi) (-1628) (n:37).
62. *B. Dominic Nifachi* (Nigashi) (-1628) (n:38).
63. *B. John Tomachi* (-1628) (n:39).
64. *B. Dominic Tomachi* (-1628) (n:41).

65. *B. Michael Tomachi* (-1628) (n:40).
66. *B. Thomas Tomachi* (-1628) (n:42).
67. *B. Paul Tomachi* (-1628) (n:43).
68. *B. Matthew Alvarez* (-1628) (n:44).
69. *B. Michael Yamada* (Jamada) (-1628) (n:45).
70. *B. Lawrence Yamada* (-1628) (n:46).
71. *B. Roman of Japan* (John) (-1628) (n:47).
72. *B. Aloysia (Louise) of Japan* (-1628) (n:48).
73. *B. Jerome of the Cross Torrez* (-1632) (n:49).

CAUSES FOR BEATIFICATION

I Order

72. *SG. Sebastian of St. Joseph* (1566-1610) priest, martyred in Oceana (n:96).
73. *SG. Anthony of S. Ann* (1610) brother, martyred in Oceana. (n:96)
74. *SG. Angelus of Calatajerone* (1540c-1610) priest, confessor. (n:20)
75. *SG. Frederick Bachstein* and his 13 companions, martyred Prague by the heretics; priest. (n:50); his companions:
 76. *SG. Bartholomew from Lombardy* (1611) priest;
 76. *SG. Bartholomew from Lombardy* (1611) priest;
 77. *SG. Simon from France* (1611) priest;
 78. *SG. John Martinez* (1611) priest;
 79. *SG. Jerome from Milan* (1611) deacon;
 80. *SG. Gaspar from Lombardy* (1611) subdeacon;
 81. *SG. Clement from Germany* (1611) cleric;
 82. *SG. James from Germany* (1611) cleric;
 83. *SG. John from Germany* (1611) cleric novice;
 84. *SG. Christopher from Germany* (1611) brother;
 85. *SG. John from Monte Piano* (1611) (brother);
 86. *SG. Emmanuel from Germany* (1611) (brother);
 87. *SG. Didacus from Germany* (1611) brother;
 88. *SG. Anthony from Germany* (1611) brother novice;
89. *SG. Cornelius O'Devany* (-1612) bishop, martyred in Ireland (n:176).
90. *SG. Ignatius of Monzeon* (1532-1613) Capuchin priest; confessor (RTFR).
91. *SG. Aloysius a Cruce* (-1615) brother, confessor. (Index, p. 7)
92. *SG. Thomas Fitzgerald* (-1617) priest, martyred in Ireland (n:176).

93. *SG. John Honan (McConnan)* (1617c) priest, martyred in Ireland. (n:176).
94. *Ven. Francis Gonzaga* (1546-1620) Confessor; Minister General; Bishop of Mantua. (n:47).
95. *SG. John Cathan (O'Kane)* (-1622) priest martyred in Ireland. (n:176).
96. *Ven. Lawrence of Revello* (1580-1623) brother, confessor. (n:72).
97. *Ven. Honore (Honorat) of Paris (Champigny)* Capuchin priest, confessor. (RTFR).
98. *Ven. Jeremy of Valachia* (1556-1625) Capuchin brother, confessor. (RTFR).
99. *Ven. Francis of Bergamo* (1536-1626) Capuchin priest, confessor. (RTFR).
100. *Ven. Bartholomew Agricola de Ambergu* (-1627) Conventual priest, (Index 29).
101. *SG. Jerome of Camerata* (1549-1627) Capuchin priest, confessor. (RTFR).
102. *Ven. Innocent of Clusis* (1557-1631) brother, confessor. (n:58).
103. *SG. Thaddeus of Tocco* (1533-1639) brother, confessor (n:99).
104. *Ven. Thomas (John Baptist) Bullaker* (1604-1642) priest, martyred in England. (n:177).
105. *SG. Francis O'Mahoney* (-1642) priest, martyred in Ireland. (n:176).
106. *SG. Hilray Conroy* (-1642) priest, martyred in Ireland. (n:176).
107. *Ven. Arthur (Francis) Bell* (1590-1643) priest, martyred in England. (n:177).
108. *Ven. Henry (Paul) Heath* (1600c-1643) priest, martyred in England. (n:177).
109. *SG. Christophehr Dunlevey* (-1644) priest, martyred in Ireland. (n:176).
110. *Ven. Francis of Precetto* (1564-1645) Capuchin priest, confessor. (RTFR).
111. *Ven. Charles Mahoney (Mehanie)* (-1646) priest, martyred in England. (n:177).
113. *SG. Boetius Egan* (-1647) priest, bishop of Ross, martyred in Ireland. (n:176).
114. *SG. Richard Butler* (-1647) priest, martyred in Ireland. (n:176).
115. *SG. James Saul* (-1647) brother, martyred in Ireland. (n:176).
116. *SG. Thomas of San Donato* (1578-1648) Capuchin brother, confessor. (RTFR).
117. *SG. Bernard O'Horumley (O'Gormley)* (-1649) priest, martyred in Ireland. (n:176).

118. SG. *Richard Synott* (-1649) priest, martyred in Ireland. (n:176).
119. SG. *John Esmond* (-1649) priest, martyred in Ireland. (n:176).
120. SG. *Paulinus Synott* (-1649) priest, martyred in Ireland. (n:176).
121. SG. *Raymond Stafford* (-1649) priest, martyred in Ireland. (n:176).
122. SG. *Peter Stafford* (-1649) priest, martyred in Ireland. (n:176).
123. SG. *Didacus Cheevers* (-1649) brother, martyred in Ireland. (n:176).
124. SG. *Joseph Rochford* (-1649) brother, martyred in Ireland. (n:176).
125. SG. *Eugene O'Leman* (1650c) priest, martyred in Ireland. (n:176).
126. SG. *Francis Fitzgerald* (-1650) priest, martyred in Ireland. (n:176).
127. SG. *Anthony Musaeo* (Hussey) (-1650) priest, martyred in Ireland. (n:176).
128. SG. *Walter de Wallis* (Walsh) (-1650) priest, martyred in Ireland. (n:176).
129. SG. *Nicholas Wogan* (-1650) priest, martyred in Ireland. (n:176).
130. SG. *Denis O'Neilan* (-1651) priest, martyred in Ireland. (n:176).
131. SG. *Philip Falsberry* (-1651) priest, martyred in Ireland. (n:176).
132. SG. *Francis O'Sullivan* (-1651) priest, martyred in Ireland. (n:176).
133. SG. *Jeremy de Nerihini* (McInerny) (-1651) brother, martyred in Ireland. (n:176).
134. SG. *Thaddeus O'Caraghy* (-1651) priest, martyred in Ireland. (n:176).
135. SG. *William Hickey* (-1651) priest, martyred in Ireland. (n:176).
136. SG. *Roger de Mara* (McNamara) (-1651) priest, martyred in Ireland. (n:176).
137. SG. *Hugh MacKeon* (-1651) priest, martyred in Ireland. (n:176).
138. SG. *Daniel Clanchy* (-1651) brother, martyred in Ireland. (n:176).
139. SG. *Neil Loughran* (-1625) priest, martyred in Ireland. (n:176).
140. SG. *Anthony O'Farrel* (-1652) priest, martyred in Ireland. (n:176).
141. SG. *Anthony Broder* (-1652) deacon, martyred in Ireland. (n:176).
142. SG. *Eugene O'Cahan* (O'Kane) (-1652) priest, martyred in Ireland. (n:176).
143. SG. *John Ferall* (-1652) priest, martyred in Ireland. (n:176).
144. SG. *Bonaventure de Burgo* (Burke) priest, martyred in Ireland. (n:176).

145. SG. *George of Geel* (1617-1652) Capuchin priest, martyr. (RTFR).
146. SG. *John Kearney* (1653) priest, martyred in Ireland. (n:176).
147. Ven. *Bernardin of Calanzano* (1591-1653) priest, confessor. (n:32).
148. SG. *Benard Connaeus* (-1654) priest, martyred in Ireland. (n:176).
149. SG. *Innocent of Calatajerone* (1589-1655) Capuchin priest, Minister General, confessor. (RTFR).
150. Ven. *Benedict of Podio Bonitio* (1591-1659) priest, confessor. (n:29).
151. SG. *John Francis of Lucca* (-1665) Capuchin priest. (Index p. 116).
152. Ven. *Francis of Gessi of Burghetto* (-1673) Conventual priest. (Index p. 77).
153. SG. *Louis of Breno* (1616-1679) priest, confessor. (n:76).
154. Ven. *Francis (Ignatius) Levison* (1646-1680) priest, martyred in England. (n:177).
155. SG. *Francis of Licodia* (1600-1682) Capuchin brother, confessor. (RTFR).
156. Ven. *Dominic Girardelli of Muro Lucano* (-1683) Conventual priest, confessor. (Index p. 58).
157. Ven. *Joseph of Carabantes* (1628-1694) Capuchin priest. (RTFR).
158. Ven. *Mark of Aviano* (1631-1699) Capuchin priest, confessor. (RTFR).

II Order

7. Ven. *Anna of the Holy Cross* (Anna Ponce de Leon) (1527-1601) widow. (n:105).
8. SG. *Angela Margarita Seraphina of Manresa* (1543-1608) Capuchiness. (RTFR).
9. Ven. *Geraldine of the Assumption* (1550-1630) virgin. (112).
10. SG. *Mary do'Lado* (-1633) virgin. (n:121).
11. Ven. *Mary of Jesus* (1579-1637) Conceptionist, virgin. (n:116).
12. SG. *Joan of Jesus of Neerink* (1576-1648) virgin, foundress of the Penitents of S. Clare. (n:113).
13. SG. *Cecilia Nobili* (1630-1655) virgin. (n:109).
14. Ven. *Mary of Jesus of Agreda* (1602-1665) virgin, Conceptionist. (n:117).
15. Ven. *Angela Mary Astorch of Barcelona* (1592-1665) virgin, Capuchiness. (RTFR).
16. Ven. *Jane Mary of the Cross* (1603-1675) virgin. Urbanist. (n:14).
17. SG. *Ann Mary Antigo* (1602-1676) virgin. (n:106).

III

6. SG. *Trinci of Serrone* (1557-1607) virgin. (n:150).
7. Ven. *Prudentiana of Zagroni* (-1609) (Index p. 197).
8. SG. *Ghellini* (1559-1615) priest, confessor. (n:200).
9. Ven. *Ann of Jesus* (1577-1620) virgin. (n:159).
10. SG. *Prudentia Ricci of Grimaldi* (1599-1624) virgin. (n:152).
11. SG. *and Dungan* (-1628) bishop, martyred in Ireland. (n:111).
12. Ven. *of St. Joseph of Bethencourt* (1626-1667) confessor. (n:111).
13. SG. *Chapman of St. Catharine* (1638-1690) priest, confessor. (n:111).

The Franciscan Histories and Martyrologies name 993 sons and daughters of St. Francis who died with a note of sanctity in the XVII century.

LINES TO AN EVANGELIST

Your speech of Him
 Unlocks a magic door;
 Swift up the ladder of your words
 I run.
 Your telling mines
 A pure and crystal pool
 That looks beyond all time and stars,
 Bearing the image of His face.
 Then in the cavern of my heart
 A flame leaps up!
 A voice, His eyes,
 His love I find!

Sister M. Josephine, F. SS. S.

Saint Francis and Christian Piety In The Middle Ages

Fr. Lothar Hardick, O.F.M.

When toward the end of his life St. Francis saw his friars moving ever farther away from his ideals, he sadly resigned his authority in favor of men more gifted to rule than he. Yet he never ceased to exhort the friars to cling to the form of the Brotherhood as he had given it to them and to reject firmly whatever tended toward monasticism or any other religious ideal. "My brothers, my brothers," he cried, when pressed for legislation, "do not mention to me any Rule at all—neither of St. Augustine, nor of St. Benedict, nor of St. Bernard, nor any other manner or form of life except that which the Lord in His mercy has shown me and given me."

These words of Francis give full expression to his point of view. They do not imply any disparagement of the other religious Orders; they merely express his firm conviction that God had called him to fulfill a new and specific role in the Church and that for the Friars Minor there must be no dependence on or going back to any of the older forms. The members of his Order were not to be monks, nor cenobites, nor hermits, no canons regular, nor anything whatsoever except Friars Minor, whose specific role in the Church was to glorify God by "serving Him in this world in poverty and lowliness" (*Rule*, C. VI). Nowadays there seems to be a kind of passion for judging the objective value of the various forms and expressions of Christian piety. Basically, this is dangerous, for it leads to a sectarian mentality. When St. Francis says clearly and emphatically that his way of perfection is the way to which he obliges his followers exclusively, he affirms only that it is the most valuable way for himself and for those who wish to follow his ideal. His way of evangelical perfection is not objectively better than others; it is simply different.

This present study is an attempt to show how the Franciscan way of life differed from other forms of piety and gave to medieval Christianity a new point of view. To do this it will be necessary first to take a glance at the spiritual attitudes of the early Middle Ages.

When feudalism rose from the ruins of the devastated Roman Empire, there came into being a parallel concept of spirituality. The

Church, in striving to fulfill her God-given task of calling all men to salvation, adapted herself to the social order of the time and followed the structural pattern of feudal society which had become her milieu. Early medieval piety was therefore closely associated with the concept of nobility. Between the Church and the feudal aristocracy there developed a rich give and take. Pope and Emperor sought aid and support from each other in their struggle against the chaotic disorders of the times, and this soon resulted in a marked interrelation between the temporal and spiritual powers. The ultimate consequence was that the feudal aristocracy and the ecclesiastical leaders became strongly bound by mutual self-interest. Next in power to the king himself were the prince-bishops, lords of both Church and State, whose mentality was as feudalistic as that of the nobles themselves. Even the great monasteries were aristocratic in spirit and form. It was inevitable that a feeling of class consciousness, of hereditary exclusiveness, should develop in every level of ecclesiastical and religious life. Thus, for example, when St. Hildegard of Bingen was asked why only the daughters of the nobility were admitted to her monastery, she replied, "What man would lead his heifer to the herd or to the stall without keeping her separated from the donkeys, sheep, and goats?" To the early medieval mind this distinction was clear and generally unquestioned. God has placed differences among His creatures both on earth and in heaven. Even among the choirs of angels there are differences in office, in glory, and in intrinsic excellence. Every attempt, therefore, to rise above one's social status was regarded as similar to the sin of Satan and of Adam. Furthermore, any mingling of upper and lower classes should lead only to discord and hatred. Consequently the maintenance of the existing social order was regarded as a command of Christian charity.

Naturally, there is a tendency for us to evaluate the religious culture of the Middle Ages from a democratic point of view. This is the wrong approach. The medieval Church can be correctly understood and evaluated only in relation to her historical milieu.

The thinking of the medieval man was formed through and through by the idea of hierarchy and class distinctions. This is expressed in its concept of human society as a pyramid. Every vassal is bound to his lord in a fixed and rigid pattern within a general framework. Movement within this structure is from top to bottom, from summit to base. The man in the higher position passes his power down to the man below. God, Who is over both pope and emperor, is at the apex of the pyramid; the serf is at the base. No man has direct contact with the supreme authority, but can move up only to the one next in rank above him.

This point of view created a problem for the medieval Church when the matter of the Incarnation had to be considered. How was it possible that He Whose position is at the very summit of creation, infinitely higher than the mind of man can comprehend—how could He descend to the lowest level of human society without disrupting the divinely-ordained structure of that society? Thus Anselm of Canterbury asked the question: *Cur Deus Homo?* Why did God become man? For the Incarnation seemed to contradict in its very essence this concept of a fixed and stable order.

Theological considerations, however, had little effect on the feudal mentality as such. Even the exterior forms of piety were affected by the ideals of chivalry. The Christian serves God as His vassal. His love for God is the expression not so much of filial tenderness as of feudal devotion to One Who is Lord and Master of all men. Thus adoration takes on the forms of chivalry and is expressed in its terms. The medieval man contemplated the Incarnation of Christ, and also His death on the Cross. But the image of Christ in his mind is the majestic Christ, the Ruler of the World. The majestic bearing and the regal crown appear even on the image of the Crucified. *Regnabit a ligno*—God shall reign from the Cross—is a clear echo from the early Middle Ages.

Medieval piety was also expressed in the gorgeous display of processions. Not only the pomp and ceremony but also the solemn, measured step of the religious procession reflected in feudal concepts of rank and distance between higher and lower, between God and man. Love of elaborate ceremonial, of Byzantine splendor and formalism, also reflect qualities of medieval spirituality. The attitude of adoration depicted in medieval art, especially in grave stones, is the attitude of the knight swearing fealty to his lord. Even devotion to Mary is feudal in spirit. We translate *Refugium peccatorum* as *Refuge of sinners* and think nothing more of it. To the medieval mind, however, there was included in the title the entire feudal concept of the noble lady shielding her clients. Mary was loved as the ideal woman of chivalry, to be championed by her valiant knights. She was fully as regal as Christ. The saints, too, were built up to heroic size. They were placed on a level far above that of the ordinary man, and were almost by definition of noble birth. Such was the law in medieval hagiography until the beginning of the Thirteenth Century.

This brief survey of medieval piety does not pretend to give a complete picture. It is no more than a rough sketch of the salient features. But it will serve as a background against which the originality of St. Francis can be pointed out.

Pietro Bargellini has called the age of St. Francis the age of war. By this he means to imply the tremendous power and influence of the great cloth merchants of Europe, especially of Italy. These merchants, intelligent, adventurous, independent, were the exponents of a new social order, of a new class in medieval society. Historians associate them with the rise of the towns, the decline of feudalism, the spread of heresy, and the failure of the Crusades. But they were also responsible, if indirectly, for the rise of the guilds, which in turn gave new attitudes to Christian charity in the form of brotherly love, social justice, and the use of wealth. Disowned by the great monastic Order—for the monks saw nothing evil in the rise of the merchants and artisans; misunderstood, too, by the secular clergy who were not equipped to deal with their particular problems, the middle class began to seek for its own spirituality. In the midst of wealth, they longed for poverty; in the midst of war, they longed for peace. With the translation of Sacred Scripture into the vernaculars, they drank in the Gospel message of the Beatitudes, and groped toward a new form of piety. Many fell prey to heresy; others progressed in line with the Church but could not maintain their zeal. Rome did not oppose this movement, except when heresy was involved; but it was not until the reign of Innocent III that the middle class found a distinct place in the life of the Church. The essential greatness of Innocent lay not so much in his achievement of power over the nations of Christendom, but rather in his deep and mature understanding of the spiritual aspirations of the middle class. When the Pope saw the ragged young Francis of Assisi kneeling before him, begging permission to live fully the Gospel of Christ, he recognized in this petition an answer to the current need. The way of life proposed by the Poverello was an entirely new way; it was an aspect of Christian piety that had remained until then almost wholly unexplored. Although Innocent first regarded it as something of an experiment, he also recognized it as a potential fulfillment of all the spiritual longing of the restless middle class. Accordingly, he gave it his approval.

It should be remembered that Francis himself belonged to the upper levels of the bourgeoisie, to the new aristocracy of wealth. His father was a typical Italian cloth-merchant, spending a good part of his life travelling throughout Europe, eagerly seeking new opportunities for trade. The name he gave his son, "Francesco", vividly recalls the exciting bustle of the French markets and the costly materials brought home from France. There is no need, to dwell on this point of the Saint's name, yet it should not be forgotten that Francis

was the son of a newly rich family, a member of the intelligent, educated, dynamic middle class.

This rising middle class, already awakened to the new ideals of human equality and brotherhood, had begun to develop its own peculiar kind of spirituality long before it developed a corresponding political program; yet the new social structure that was developing also impressed itself on the new piety and gave it definite form. Perhaps this can be more readily grasped by a comparison between the old monastic ideal and the new apostolic-fraternal ideal of St. Francis. Throughout the Benedictine Rule the great leitmotif is the *militia Christi*. It is not easy to translate this phrase. The simple equivalent of "arm of Christ," or "soldiers of Christ," does not express it fully. The phrase, in the full richness of its connotation, involves the entire concept of feudal power, the entire pattern of medieval thought, fusing the pomp of chivalry with the military ideals of ancient Rome. The monk is a loyal warrior, a kind of vassal of Christ the King. Whose divine majesty he serves with courtly formality, amidst the pomp and splendor of a magnificent liturgy, and in the spirit of fealty and homage.

This concept of the *militia Christi* had no place in the life of the Friars Minor. Certainly Francis was as military-minded as any of his contemporaries. His language, too, was the language of chivalry. He was the herald of the Great King, the knight who served his lovely Lady Poverty with all the courtly gallantry of his age. His prayers, too, were often cast in the solemn forms of the liturgy. Yet into the midst of this strongly medieval and courtly milieu, he introduced a new note—the *sequi vestigia Christi*, to follow the footsteps of Christ. Here the emphasis is on the personal nearness of Christ to man. The feeling of reverential difference is not destroyed, but neither is it emphasized, nor does it underlie the structure of this new form of religious life. Rather, reverential distance is replaced by intimate love. Francis was shaken to the depths of his soul when grace led him to realize how near God came to man in the Incarnation. He could never again see the Incarnation as merely an episode in the history of God's dealings with man; for him it assumed the proportions of a revelation, of a divine directive pointing out to him the way he was to travel on his journey to God. His prayer, certainly, was addressed to God as the strong, all-holy, all-powerful Lord; he knew God's infinite majesty and adored it in profound humility. Yet the characteristic of his piety is not formal veneration of the unreachable majesty of God, but a tenderly human weeping over the realization that Divine Love is not loved.

There is a further point to be considered—the chivalric tone of devotion to Mary that characterized the piety of the early middle ages.

The world of knighthood knelt in homage before Mary, the Queen of Heaven. Her exalted position formed the theme of early medieval piety and the feeling of distance was always stressed. But with Francis the stress was shifted from Mary the glorious Queen to Mary the poor little mother whose child was born in a stable. Thus St. Francis wrote to St. Clare: "I, Brother Francis, will to follow our Lord Jesus and His most holy Mother in a life of poverty." This is a new thought, the expression of a different kind of devotion to Mary. It is not knightly service rendered to a great lady, but close, personal imitation of her humble life on earth. There is no question of distance here. All men can see Mary not only as their mother but as their model as well, whose example of poverty and humility and love all men could aspire to follow. Francis did not reject the thought of Mary's regal dignity; he simply emphasized her poverty as worthy of admiration and loving gratitude.

There is also the manner of the Poverello's conversion to consider—an event of deep significance. He described it in his *Testament*: "The Lord gave me, Brother Francis, the grace of beginning to do penance in this way: that while I was in sins, it seemed extremely bitter to me to see lepers, and the Lord Himself led me among them and showed mercy to them. And when I came away from them, what seemed bitter to me was changed into sweetness of spirit and body for me. And I tarried a while, then left the world." Here again is a new concept that has almost the force of revelation: that man reaches God through his fellow man in poverty and love. This is not to be equated with the virtue of alms-giving. It is something much more—it is a vocation. "The Lord Himself led me among them." In this one brief sentence there stands a direct challenge to the concept of the feudal social structure as ordained by God.

The full significance of this thought was manifested concretely in the life of St. Elizabeth of Hungary. She reached holiness not by withdrawing into the cloister, where she would have renounced nothing of her royal dignity, but by going out among the poor and the suffering outcasts of society, serving them as their handmaid, loving them with a reverential and humble tenderness. The life of St. Elizabeth stands in striking contrast to the life of St. Hildegard of Bingen. It is the new ideal of human brotherhood opposed to the old ideal of human inequality.

St. Francis came to know Christ in almost every way possible for the human heart. He adored the infinite majesty of the Son of God, marvelled at His infinite perfection. Yet Francis chose one way for Himself, and clung to it with all his strength—the way of literal

imitation of the humble earthly life of Christ. Since Christ became poor for us, Francis saw in poverty the safest and surest way to union with his Divine Master. This is the thinking that led to the crib at Greccio. The apostolic heart of Francis longed to concretize for all men the tremendous reality of Word made flesh, dwelling among us. He longed to awaken in all men love of poverty through contemplating the Infant Christ lying in the manger. In the mind of the Poverello, the mystery of the Incarnation was the mystery of God's nearness to His creatures.

This loving consciousness of God's nearness is reflected again in our Seraphic Father's love for Christ in the Blessed Sacrament. Desire for union with his Incarnate Lord impelled him to a deeply intimate Eucharistic piety. His veneration for priests stems directly from this ardent love for the Blessed Sacrament. In the Eucharist he found the desired nearness of the Lord, and as deacon he could even hold the Beloved in his hands; yet it was only through the gift of the priesthood that this unspeakable joy could be his. He revered priests, then, because he saw "in this world nothing bodily of the most high Son of God except His most holy Body and His most holy Blood." In the Eucharist, too, Francis recognized his Lord suffering and dying for all men as the brother of all. Penance and mortification, therefore, are essential elements in his way of perfection, for "to follow the footsteps of Christ" meant to Francis to follow Christ in His crucifixion and redeeming death on the Cross.

If this way of literal following of Christ was new and strange to the contemporaries of Francis, it bore the unmistakable evidence of divine approval. Had not God Himself shown this way to Francis, giving it the seal of authenticity by signing his body with the five seals of the Stigmata? On Mount Alverna Christ became the personification of the Augustinian dictum: "Love transforms the lover into the Beloved." After the stigmata, Francis was a living proof to his contemporaries that God approved his way of life. This realization brought about a genuine return to Gospel perfection, and the human Christ, the humble, suffering, Son of Man became the centre of this new kind of Christocentric spirituality.

In the late Fourteenth Century, Bartholomew of Pisa wrote his famous *Book of Conformities* in which he shows by some forty comparisons how the life of Francis was a perfect imitation of the earthly life of Christ. Although the book leaves much to be desired by

way of historical authenticity, its spirit is sound. Francis was indeed, as Pius XI said, another Christ.

Thus the life and teachings of Francis gave to medieval piety a new kind of devotion to Christ and Our Lady, a devotion that never permits forgetfulness of how near God came to man in the Incarnation, how intimately He dwells with man in the Eucharist, and how closely men are united in the Mystical Body of the Incarnate Son of God.

Translated and Adapted by Sr. M. Frances, S.M.I.

AT MORNING WITH GOD

Dawn,
Riding wing-wise,
Shimmering on leaves,
Comes in folds
Of song.
Song like molten ore,
Song at white heat,
Song on the face
Of dawn,
Song like a soul
At morning with God.

Oh,
Let my
Soul sing.

Sister M. Florian, O.S.F.

The Angels In Our Life

Fr. Ignatius Brady, O.F.M.

After treating in detail the nature of Angels, Saint Bonaventure devotes a number of questions to the angel guardians given men, and concludes with a brief appendix that sums up the role of the angels as our helpers and protectors. The Masters (of Paris), he remarks, are wont to point out some twelve benefits which we receive from our heavenly guardians. This list, it seems, was originally drawn up, or at least introduced into scholastic books, by Alexander of Hales (*Glossa*, II p. 107); it was repeated in turn by Philip the Chancellor, the Summa named after Alexander, St. Albert the Great, and Saint Bonaventure.

It is to be believed (says Bonaventure, II, p. 284) that in many ways the angels who guard us both strive to move us to good and endeavor to restrain us from evil, even though our own feebleness and foolishness blind us to their role in our life. For this reason many are proud, others are ungrateful and attribute to themselves what is really owing to the help the angels give. Such an attitude, unfortunately, makes them less worthy to receive that very help. For this reason it is most useful for us to know and understand the effects in our life of the protection bestowed on us by the angels.

Twelve effects are usually pointed out by the masters, on the basis of Holy Scripture.

The first of these is this, that the angels rebuke us for our sins, as did the angel in the book of Judges (c. 2), who rebuked the Israelites: *It was I who brought you up from Egypt . . . Yet you have not obeyed me? What did you mean by this?*

The second is that they free us from the chains of sin, as the angel freed Saint Peter from prison: *An angel of the Lord stood by him . . . and: The chains dropped from his hands.* (Acts 12). This is to be understood, not indeed that the angels actually free us from sin, but rather that they help us acquire the proper dispositions for repentance.

Again, the angels remove those things that hold us back from good, as is suggested in Exodus 12, when the angel struck down every first-born of the Egyptians. (Here Alexander prefers to refer to Exodus 13, that God in his angels preceded the Israelites as a column of cloud by day and of fire by night.)

Fourthly, they hinder the onslaughts of Satan, as Raphael chased from Sara the evil spirit (Tobias 12, 3).

In the fifth place, the angels come to teach us, Daniel was told

(9, 22): *I am now come forth to teach thee, that thou mightest understand.*

The sixth effect is that they reveal to us the secrets of God, as the three angels represented to Abraham the trinity and unity of God and the promise of God to him (Gen. 18).

The seventh is to console us in troubles: *Be of good courage, the cure from God is at hand* (Tob. 5, 13).

Eighthly, they bring us strength to walk the ways of God, as the angel brought food to Elias and told him: *Arise, eat: for thou hast yet a great way to go* (III Kgs 19, 7).

They do more than this, for, ninthly, they conduct us along the way and lead us back to God, as Raphael promised to do for Tobias: *I will conduct him thither, and bring him back to thee* (5, 15).

Tenthly, they go before us and overcome our enemies, that we may walk safely to God, as the angel of the Lord slew the Assyrian and rescued the chosen people (Isaias 37, 36).

The eleventh effect is that they mitigate or lessen for us the temptations that come to us in this life, as is suggested in Genesis 3. When Jacob wrestled with the angel until dawn, he was exceedingly comforted after his blessing, while the shrinking of the sinew of his thigh would seem to indicate a lessening of temptation.

In the last place, the angels pray for us and carry our prayers to God, as the angels told Tobias: *When thou didst pray with tears . . . I offered thy prayer to the Lord* (12, 12).

All these are the effects of the protection we receive from our angel, and for each of them we are much indebted and must be grateful both to God and to his angels!

* * *

Later (II, p. 289) Bonaventure answers the doubt or question when each first receives the benefit of an angel guardian, by saying that an angel "is assigned to each person at the very moment of the creation of the soul." The reason for this, he believes, lies in the fact that it is the soul especially that is committed to the charge of the angel, and even before birth that soul needs protection. "When the child is still in the mother's womb it can perish and so be lost; therefore the angelic protection is needed even then." Whether the child that has not reached the age of reason receives special hidden help toward goodness and virtue from his angel guardian is difficult, he remarks, to decide, yet it is not well to deny this either.

If it is a law of human charity that the poor and needy be helped by the rich and strong, how much more an act of divine mercy is it that God has given to us poor and needy wayfarers the support and protection of his angels!

The Sacred Stigmata shows that there were three divine things in Blessed Francis

(Continued)

ARTICLE III

The threefold perfection, and the three parts of Gospel Perfection which were all present in Blessed Francis as an example for us.

A third mystery is to be considered: what these holy stigmata reveal for us. Truly this must be held with unwavering faith, that in these holy stigmata three things shine forth which lead to the imitation of Gospel perfection and to the likeness of Jesus Christ Crucified. These three are the ardor of charity, the splendor of truth and the vitality of power and activity.

First, because the ardor of charity is resplendent in them, these wounds must inflame the lukewarm. To inflame the human minds for the honor of Jesus, our Lover, Who was crucified and died for us, crosses are painted which are lifeless and are often made by the hands of sinners. Yet, even though these crosses are stone, they inflame human hearts by bringing to mind Christ's sufferings. O how much more must human hearts be moved and inflamed by the living, sanctified and fiery image carved by the finger of the living God in the flesh of Blessed Francis. O with what devotion it would set one aflame to see and touch the least work which the Blessed Virgin and the Blessed Jesus Christ had made or touched with their sacred hands. How much more that sublime work which, for the enkindling of the whole world, He so wisely, so ardently, and so wonderfully made, carved, signed, and inflamed and consecrated in the very blood of Blessed Francis?

Second, because the splendor of truth is so brilliant in them, they must direct and illuminate the wayward by their example. Actions speak louder than words and deeds are more cogent than talk. So the Lord, not only by word, but by deed, directed those who had strayed from the way of the Cross, when He impressed the stigmata on Blessed Francis. At crossroads, crosses are erected that the royal highway may be recognized and no one will ever lose the way. Thus

God also set up the stigmata of Blessed Francis so that He might clearly show that the life which Francis taught and showed by example was perfectly conformed to the life of the Crucified Jesus, because Christ had to suffer and thus enter into His glory, Luke 24.

Third, because the vitality of power and activity abounds in them they must quicken the timid and strengthen them for the perfection of the Gospel and the Cross. Those who go abroad through barbarous nations, feel confident when they carry letters of safe conduct. Now God has preserved in the flesh of Blessed Francis the life which he taught. O good Jesus, You have signed him and, with him going ahead fearlessly, You have led Your people, preceeding them in a column of fire and cloud, You alone, doing wonders, signs and miracles. But now let us come to the Gospel perfection itself which Blessed Francis observed and in testimony of which Jesus Christ sealed him with His stigmata. You must recognize that the root, form, end, completion and bond of perfection is charity. To this Jesus Christ, the Master of all, reduced the Law and Prophets and, consequently, all the teachings of God.

The state of charity is threefold. The lowest one is in the observance of legal commands. The second and middle one consists in the fulfillment of spiritual counsels. The third and highest is the state of eternal joy and consolation. Therefore, a threefold difference of perfection can be distinguished, as it is found in Sacred Scripture. The first is of necessity, the second of supererogation, the third of ultimate fulfillment.

First, I say, is the perfection of necessity. Deuteronomy 18, says "Thou shalt be perfect, and without spot before the Lord thy God." Glossa: without the stain of crime. Hence Prosper says of the contemplative life: They are perfect who will what God wills, and give in to no sins, by which He is offended.

Second is the perfection of supererogation. About this, in Matthew 19, the Lord says, "If you wish to be perfect, go sell all you have and give it to the poor." Concerning this, Jerome says to Heliodorus: The perfect servant of Christ has nothing besides Christ, or if he has anything besides Him he is not perfect.

Third is the perfection of final fulfillment. So the Wise Man says in Proverbs 4, "But the path of the just, as a shining light, goeth forwards and increaseth even to perfect day," that is, to shining brilliance of divine vision.

And in the first Book of Soliloquies, Augustine says concerning this: A truly perfect virtue is reason reaching to the very end which a blessed life attains. The first and second perfection differ from the

third as merit differs from the reward. The second differs from the first as a counsel is distinguished from a precept. But all these states were in Blessed Francis, as is evident from his life. All, both the precepts and the counsels, are reduced to fulfillment and observance of charity. The Apostle describes this in I Timothy 1, "The end of the commandment is charity, from a pure heart, and a good conscience, and an unfeigned faith." In these words he hints at the threefold act of charity. First to turn from evil, second to seek good, third to bear adversity patiently. For first he says in regard to turning away from evil, "from a pure heart." Second he says in regard to seeking good, "and a good conscience." Third, he adds, in regard to bearing adversity, "and an unfeigned faith," that is, not earthen and fragile, but strong against adversity. And this can be a theme when one is speaking of Gospel perfection. This threefold act of charity comes from a habit of virtue in two ways, either according to the law of precept and of necessity with a universal obligation, or according to the law of the counsels with a spontaneous and spiritual obligation. So the second includes the first and goes further, as far as this is possible to one on earth. So it is that the second with the first is called perfect but the first in respect to the second is called imperfect. Ambrose, in Book One of *De Officiis*, says: "Every state of life is either mediocre or perfect, which we can prove by the authority of the Scriptures. For we know that in the Gospel the Lord said, 'If you wish to enter life, keep the commandments.' You shall not commit murder, and you shall not commit adultery, these are mediocre duties from which something is lacking. Therefore, it follows: 'If you wish to be perfect go and sell all you have and give to the poor and come, follow Me.' This is the perfect way of life, which the Greeks call 'catorhoma', by which are corrected all things which may have a fall." When we speak of Gospel perfection, according to the common acceptation, we speak of this middle perfection; so from what has been said you can gather that the Gospel perfection is the conformity of the man on earth to Christ through that habit of virtue by which we supererogatorily turn from evil, do good and suffer adversities. For in these things consist the three parts of Gospel perfection which Blessed Francis attained perfectly. As a mystical sign of this Christ marked him with His holy wounds, testifying to his consummate imitation and Gospel perfection.

CHAPTER I

The First Part of Gospel Perfection is Made Up of Three Things.

The first part of perfection is the turning away from evil. For the Apostle, in the quotation given above, says, "The end of the

commandment is charity, from a pure heart." Every sin has its origin from the inordinate attachment to the threefold changeable good, namely, that which is exterior, inferior and interior, by way of concupiscence of the eyes, concupiscence of the flesh, and the pride of life. These three things must be avoided, not only as to act and consent, as is done through virtues opposed to them, but also in the occasions, and this increases one's merits and is helpful for salvation. Jesus, the Master of perfection counseled us to turn away perfectly from the concupiscence of the eyes. Therefore, He advised us to leave all these temporal things, according to the words of Matthew which we quoted above, "If you will be perfect," etc. So that we would avoid the concupiscences of the flesh perfectly, He taught that every experience or desire regarding the act of the generative power should be prevented. Therefore, in Matthew 19, He says, "There are eunuchs who have made themselves for the kingdom of heaven's sake. Let him accept it who can." In order that we turn entirely away from the pride of life He encourages us to deny our will according to Matthew 16, "If anyone wishes to come after Me let him deny himself," etc. In this threefold supererogatory avoidance of the triple origin of all evil, consists the first part of Gospel perfection; Holy Scripture makes this known, the Doctors of truth support it, and the holy Fathers, the founders of Religious Orders, affirm it.

CHAPTER II

The Second Part of Gospel Perfection consists of Two Things.

The second part of perfection consists of the supererogatory pursuit of good, which according to the division of life into active and contemplative, is made up of two things. First, it consists in kindness towards our neighbor, second, in raising the mind toward God. First, it consists in kindness toward our neighbor. This supererogatory kindness and charity towards our neighbor consists in this, that we generously extend the law of justice, the signs of love and our kindnesses, not only to our friends, but also to our enemies. According to the words of Matthew 5, "Love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you . . . And be perfect even as your Father is perfect." Second, the supererogatory raising of the mind to God strives for this, that according to the law of cleanness of spirit and peace, the devout mind may sense the sacred and be drawn outside itself through ecstatic love for the divine splendors and ardor, according to the words of the Apostles, 2 Corinthians 2, "If we were out of our mind, it was for God. If we are sane, it is for you. For the

love of Christ impels us." And in the fifth chapter of Hebrews, "Solid food is for the mature, for those who by practice have their faculties trained to discern good and evil."

CHAPTER III

On Bearing Adversities happily, in Which Gospel Perfection is Brought to Its Fulfillment.

The third part of Gospel perfection consists in bearing adversities in a supererogatory way. Here we are interested not only in this that one should bear patiently those adversities which come upon him in such a way that under the law of God he cannot avoid them, because he is bound to do this. But it is more important that from the fervor of divine love he should desire them with a great desire and bear them with great joy, according to the words of James 1, "Esteem it as joy, my brethren, when you fall into various trials." And later, "patience has its perfect work, that you may be perfect and entire, lacking nothing." For this is the fulfillment of perfection and charity, according to 1 John, "Perfect love casts out fear."

The Ark of Spiritual Perfection.

Accordingly since the ark of spiritual perfection in its lower parts is divided into three and two parts, it is completed by one more part. Our Savior and Teacher showed this mystery of perfection in Himself, as in a high mountain, for He is the whole splendor, mirror and exemplar of perfection, according to what He says in Luke 6, "Everyone shall be perfect if he is like his master." He was indicating this when, wishing to teach the Apostles this perfection, as is said in Matthew 5, He ascended into the mountain, not speaking to imperfect crowds but to his disciples whom He had decreed to raise to the highest of perfection. And therefore He taught them the eight beatitudes in a very orderly way. For saying first, "Blessed are the poor in spirit," He invites them to the perfect surrender of temporal possessions. Adding second, "Blessed are the meek," He leads them to the denial of their own wills and feelings, for by these a person is made fierce and insolent. Adding third, "Blessed are those who mourn," He incites them to the perfect contempt of carnal pleasures. Continuing then, "Blessed are those who hunger and thirst after justice," and "Blessed are the merciful," He attracts them to a just and very high kindness and support for their neighbors. After this He adds, "Blessed are the clean of heart" and

"Blessed are the peacemakers;" thus He attracts them to a pure raising of the mind and a tranquil and peaceful raising of the affections. By these the soul of the perfect man is made like Jerusalem, which is translated 'vision of peace'. Finally, concluding, "Blessed are those who suffer persecution for justice's sake, for theirs is the Kingdom of heaven," He returns to the beginning, as though making a circle, because in this there is a complete summary of all of them. And by this means the seeds of perfection in the lesser world, in the realm of reparation and grace, directly correspond to the sixfold creation of the earth in the realm of nature. Hence, as the first three of them pertain to division and the three following to ornament, so in these the first three, as though setting apart, separate the powers of the soul from all evil, so that they may have a pure and separated existence. Moreover, if we go to the individual items, there seems to be fulfilled in the soul of a perfect man a very wonderful relationship of order and a symbol of such a likeness as that which was said after the work of six days, "So heaven and earth were finished, and all the adornment of them." For this reason, like the three first words, which are the foundation of the world, and the three following, which are its completion, the first three come under the vow, but the three following, under desire. In testimony of this fact, Francis, the Blessed Patriarch of the Poor, at the beginning of his Rule proposes the three first, as that which is to be vowed as a foundation, saying, "The rule and life of the Friars Minor is this: to observe the Holy Gospel of our Lord Jesus Christ, by living in obedience without property and in chastity." But later he commends as a complement the three other things which are to be desired, saying, "Let the friars be attentive that above all things they desire to have the spirit of the Lord and His holy operation, to pray always to God with a pure heart, and to have humility, patience in persecution and infirmity, and to love those who persecute, reprehend and blame you." Here he certainly touches these three things. For first he puts the raising of oneself to God, at the end he adds the kindness to one's neighbor and in the middle he places the bearing of infirmities. In the first three a perfect man is crucified to the world, in the three following, he is made like God, so that, as if by six seraphic wings, he is raised from earthly things and carried to those that are divine. Therefore, upon this little poor man, Saint Francis, who perfectly observed and taught the perfection of the Gospel, Jesus appearing as a Seraph, impressed His stigmata as a most highly approving seal. He did this so that, against the dangerous darkness of these last days, he might show us an evident sign on the way of perfection by which we would be led back to Christ, the Exemplar and End of perfect virtue. Who with the Father and the

Holy Ghost, blessed, praiseworthy, eternally glorious and to be glorified, lives and reigns, governing all things according to His will through the infinite endless ages.

Trans. by: Fr. Fintan Warren, O.F.M.
Fr. Marian Douglas, O.F.M.

(End)

THE HOLY HEART OF MARY

This is the silver fountain
Splashing gems of liquid light,
Of valleys, filled with music
Its singing waters speak,
Of mountains, gardens, rivers,
That dwell in timeless years,
Unending skies and seaways,
Of gleaming pearls and tears!

This is the silver fountain
With springs so deep in love
No supersonic speed of thought
Can penetrate,
A mother's maiden-heart
Forever spending for our thirst
Its boundless pity
Long confirmed in grace!

Sr. M. Josephine, F. SS. S.

PROLES DE CAELO PRODIIT

(First Vespers Hymn for October 4)

Heaven gave this saint to men;
Striking wonders new they see.
Blind receive their sight again,
Led across the parted sea.

Egypt's arms pursue in vain;
He is rich although in need.
Holy Francis, poor and plain,
Has received his blessed meed.

To the mount of blissful light
With Apostles he ascends;
Saves the poor from their sad plight,
Love of Christ their lot amends.

Build the tabernacles three,
Unlike Peter you may stay;
You have followed, poor and free,
Where the Master led the way.

Law and Prophets, Saving Grace
Speak of love divine to him,
Make him pray in ev'ry place,
Sing to Triune God a hymn.

Chapels three his hands repair;
By his virtues he enrolls
In his life and work and pray'r
Hosts of consecrated souls.

Father Francis for us plead,
Help us win this earthly strife;
Eva's children safely lead
From the sleep of death to life.

Fr. Marion A. Habig, O.F.M.

FRANCISCAN BRIEFS

FRANCISCAN SANCTITY

Fr. Byron Witzemann, O.F.M.

(Continued)

18th Century

SAINTS

I Order

52. *S. Pacific of San Severino* (1653-1721) priest, confessor; Can: Gregory XVI, May 26, 1839; feast: Sept. 24. (n:28).
53. *S. John Joseph of the Cross* (1654-1734) priest, confessor; Can: Gregory XVI, May 26, 1839; feast: March 5. (n:27).
54. *S. Theophilus of Corte* (1676-1740) priest, confessor; Can: Pius XI, June 29, 1930; feast: May 19. (n:47).
55. *S. Leonard of Port Maurice* (1676-1751) priest, confessor; Can: Pius IX, June 29, 1867; feast: Nov. 26. (n:46).
56. *S. Ignatius of Laconi* (1701-1781) Capuchin brother; confessor; Can: Pius XII, 1951; feast: May 12. (RTFR).

II Order

5. *S. Veronica Giuliani of Mercatello* (1660-1727) Capuchinese; virgin; Can: Gregory XVI, 1839; feast: July 9. (RTFR).

III Order

60. *S. Joseph Oriol* (1650-1702) priest, confessor, said to be III Order member; Can: May 20, 1909 by Pius X; feast: March 23. (SBT: 181; TMP: 238).
61. *S. John Baptist de la Salle* (1651-1719) priest, confessor, said to be III Order member; founder of the Christian Brothers; Can: May 24, 1900 by Leo XIII; feast: May 15. (TMP: 239; GFO: 103; SBT: 182).

62. *S. John Baptist de Rossi* (1698-1764) priest, confessor, said to be III Order member; Can: Leo XIII, 1881; feast: May 23. (TMP: 238; GFO: 102; SBT: 181).
63. *S. Paul of the Cross* (1694-1775) confessor; founder of the Passionists; said to be III Order member; Can: Pius IX, June 29, 1867; feast: April 28. (TMP: 239; GFO: 103; SBT: 182).
64. *S. Benedict Joseph Labre* (1748-1783) confessor, Cord-bearer of St. Francis; Can: Leo XIII, Dec. 8, 1881; feast: April 16. (n:32).
65. *S. Alphonsus Mary Ligouri* (1696-1787) confessor, founder of the Redemptorists; said to be III Order member; Can: Gregory XVI, May 26, 1839; feast: Aug. 3. (TMP: 239; SBT: 181).
66. *S. Mary Frances of the Five Wounds* (1715-1791) virgin; Can: Pius IX, June 29, 1867; feast: Oct. 6. (n:31).

BLESSEDS

I Order

97. *B. Thomas of Cori* (1655-1729) priest, confessor; Beat: Pius VI, Sept. 3, 1786; feast: Jan. 19. (n:30).
98. *B. Angelus of Acri* (1669-1739) Capuchin priest; confessor; Beat: Leo XII, Dec. 24, 1825; feast: Oct. 30. (RTFR).
99. *B. Francis Anthony Fasani* (1681-1742) Conventual priest, confessor; Beat: Pius XII, April 15, 1951; died Nov. 29. (FHF 31: 32).
100. *B. Crispin of Viterbo* (1668-1750) Capuchin brother, confessor; Beat: Pius VII, 1806; feast: May 21. (RTFR).
101. *B. Bonaventure of Potenza* (-1711) Conventual priest, confessor; Beat: Pius VI, Nov. 19, 1773; feast: Oct. 26. (Roman-Seraphic Breviary).
102. *B. Felix of Nicosia* (1715-1787) Capuchin Brother, confessor; Beat: Leo XIII, 1888; feast: June 2. (RTFR).
103. *B. John Francis Bourte* (1792) Conventual priest, martyred in the French Revolution; Beat: Pius XI, Oct. 19, 1926; feast: Sept. 2. (Roman Seraphic Breviary).
104. *B. Apollinaris Morel of Posat* (1739-1792) Capuchin priest, martyred in the French Revolution; Beat: Pius XI, 1926; feast: Sept. 2. (RTFR).

105. *B. John Baptist Triquerie* (1737-1794) Conventual priest, martyred in the French Revolution; Beat: Pius XII, 1955. (FHF 34: 288).

II Order

21. *B. Mary Magdalen Martinengo of Brescia* (1687-1737) virgin; Beat: Leo XIII, 1900; feast: July 27. (RTFR). Capuchiness.
22. *B. Josephine Leroux* (1747-1794) virgin, martyred in French Revolution; Beat: Benedict XV, June 13, 1920; feast: Oct. 23. (n:19).

III Order

74. *B. Mary Crescentia Hoess* (1682-1744) virgin, III Order Regular; Beat: Leo XIII, Oct. 7, 1900; feast: April 6. (n:4).
75. *B. Severin Girault* (-1792) priest, III Order Regular, martyred during the French Revolution. Beat: Pius XI, 1926; feast: Sept. 2. (Roman-Seraphic Breviary).

CAUSES FOR BEATIFICATION

I Order

159. *Ven. Peter Badesio* (1641-1700) brother, confessor (n:87).
160. *SG. Felix of Moralo* (-1707) Capuchin brother (Index p. 67).
161. *SG. Fiacre Tobin of Kilkenny* (-1710) Capuchin priest, martyr (RTFR).
162. *Ven. John Baptist of Ulster* (-1710) Capuchin priest, martyr (RTFR).
163. *Ven Dominic Loverne* (-1713) Conventual brother (Index p. 59).
164. *SG. Michael Pius Fasoli* (-1716)) priest, martyred at Abyssinia (n:74).
165. *SG. Samuel Marzorati* (-1716) priest, martyred at Abyssinia (n:74).
166. *SG. Anthony of Olivadi* (1653-1720) Capuchin priest, confessor (RTFR).
167. *Ven. John Baptist of Burgundy* (1700-1726) Priest, confessor (n:60).
168. *Ven. Anthony Margil of Jesus* (1657-1726) priest, confessor (n:24).

169. *Ven. Sebastian of Jesus Silero* (1665-1734) brother, confessor (n:95).
170. *Ven. Peter of Orvieto* (1782-1738) priest, confessor (n:89).
171. *Ven. Raphael Chylinski* (-1714) Conventual priest (Index p. 2).
172. *Ven. Peter of Balnearia* (1660-1742) priest, confessor (n:86).
173. *Ven. Bonaventure Barberini of Ferrara* (1674-1743) Capuchin priest, confessor (RTFR).
174. *Ven. Joseph Mary Cesa of Avellino* (-1744) Conventual priest, confessor (Index p. 126).
175. *Ven. Benignus of Cuneo* (1673-1744) priest, confessor (n:30).
176. *Ven. Angelo Antonio Sandreani* (1675-1752) Conventual priest (Index p. 16).
177. *Ven. Antonio Lucci* (-1752) Conventual, bishop of Bovino (Index p. 24).
178. *Ven. Philip of Velettri* (1704-1754) priest, confessor (n:91).
179. *Ven. Innocent de Philippis of Itri* (-1761) Conventual brother (Index 100).
180. *Ven. Mark Giannecchini of Senigallia* (-1762) Conventual priest (Index 141).
181. *Ven. George of Augsburg* (Aoste) (1696-1762) Capuchin brother (RTFR).
182. *SG. Louis of Mazoreno* (1708-1763) Capuchin priest, confessor (RTFR).
183. *SG. Guy Mary of Lugliano* (1681-1763) Capuchin priest, confessor (RTFR).
184. *Ven. Charles of Motrone* (1690-1763) Capuchin priest, confessor (RTFR).
185. *Ven. Francis of S. Anthony* (1680-1764) brother, confessor (n:4).
186. *SG. Jerome Palentieri* (-1765) Conventual, bishop (Index p. 1).
187. *Ven. Ignatius of S. Agatha* (1686-1770) Capuchin priest, confessor (RTFR).
188. *Ven. Andrew of Burgio* (1705-1772) Capuchin brother, confessor (RTFR).
189. *SG. Bonaventure of Occimiano* (1708-1772) Capuchin priest, confessor (RTFR).
190. *Ven. Hugolin of Sommaripa* (1725-1772) brother, confessor (n:55).
191. *Ven. Lawrence of Zibello* (1695-1781) Capuchin priest, confessor (RTFR).

192. *SG. Junipero Serra* (1713-1784) priest, confessor (n:70).
193. *SG. Anthony M. Sacconi* (1741-1785) bishop, martyred in China (n:26).
194. *SG. Lawrence of Monsano* (1716-1787) priest, confessor (n:71).

Martyrs of the French Revolution

195. *SG. Benedict of Beaucaire* (1730-1790) Capuchin priest (RTFR).
196. *SG. Seraphin of Nimes* (1762c-1790) Capuchin priest (RTFR).
197. *SG. Simeon of Senilhac* (1750-1790) Capuchin priest (RTFR).
198. *SG. Celestine (Clat) of Nimes* (1766-1790) Capuchin subdeacon (RTFR).
199. *SG. Fidelis of Annecy* (-1790) Capuchin brother (RTFR).
200. *SG. Joseph of Douae (Saudeur)* (1748-1790) Capuchin brother (RTFR).
201. *SG. Martial of Valenciennes* (1760-1790) Capuchin brother (RTFR).
202. *SG. Paul of Monchecourt* (1773-1790) Capuchin brother (RTFR).
203. *SG. Nicholas Molinari of Lagonegro* (1707-1792) Capuchin bishop (RTFR).
204. *SG. Andrew Ignatius Joseph Gousseau and 46 companions—7 of them are Friars Minor* (1792-1799) (n:175).
205. *SG. John Poulin and 157 Companions—8 of them are Friars Minor* (1793-1795) (n:64).
206. *SG. Alexis of Rouen* (1757-1794) Capuchin priest (RTFR).
208. *SG. Barnabas of La Vallee* (1745-1794) Capuchin priest (RTFR).
209. *SG. Basil of Lanuejoul* (1745-1794) Capuchin priest (RTFR).
210. *SG. Claude of Vesoul* (1721-1794) Capuchin priest (RTFR).
211. *SG. Cyril of La Chapelle* (1760-1794) Capuchin priest (RTFR).
212. *SG. Damasus of Longchamp* (1722-1794) Capuchin priest (RTFR).
213. *SG. Donat of Orleans* (1731-1794) Capuchin priest (RTFR).
214. *SG. Eliseus of Soye* (1761-1694) Capuchin priest (RTFR).
215. *SG. Firmin of Vesou* (1735-1794) priest, capuchin (RTFR).
216. *SG. Gratien of Crantilly* (1752-1794) Capuchin priest (RTFR).
217. *SG. Isaac of Rouen* (1726-1794) Capuchin priest (RTFR).
218. *SG. James of Vignot* (1719-1794) Capuchin priest (RTFR).
219. *SG. John Bourdon* (-1794) Capuchin priest (RTFR).
220. *SG. John Baptist Lagrange of Angouleme* (1736-1794) Capuchin priest (RTFR).
221. *SG. John Louis of Besancon* (1720-1794) Capuchin priest (RTFR).

222. *SG. Joseph of Nancy* (1747-1794) Capuchin priest (RTFR).
223. *SG. Louis of Fontenoy* (1738-1794) Capuchin priest (RTFR).
224. *SG. Marcellin of Rouen* (1751-1794) Capuchin priest (RTFR).
225. *SG. Protasius of Sees* (1747-1794) Capuchin priest (RTFR).
226. *SG. Sebastian of Nancy* (1747-1794) Capuchin priest (RTFR).
227. *SG. Thomas of Grand-Failly* (1722-1794) Capuchin priest (RTFR).
228. *SG. Zachary of Perigueux* (-1794) Capuchin priest (RTFR).
229. *SG. Zephyrin of Vy-lez-Belvoie* (1738-1794) Capuchin brother (RTFR).
230. *Casimir of Quimper* (1767-1794) Capuchin priest (RTFR).
231. *SG. John Leo of Reims* (1721-1794) Capuchin brother (RTFR).
232. *Marinus of Periers* (1735-1794) Capuchin brother (RTFR).
233. *SG. Simplicius of Evreux* (1758-1794) Capuchin brother (RTFR).
234. *SG. Louis Francis of Morlaix* (1754-1794) Capuchin brother (RTFR).
235. *SG. Gregory of St. Loup-sur-Semouse* (1760-1796) Capuchin priest (RTFR).

II Order

18. *Ven. Febronia Ferdinanda of Jesus, Ansalone* (1657-1718) Capuchinese (RTFR).
19. *Ven. Antonia Mary Belloni* (1625-1719) virgin (n:107).
20. *Ven. Clara Isabella Farnari* (1697-1744) virgin (n:110).
21. *Ven. Mary Crucifixa Satellico* (-1745) virgin (Index p. 156).
22. *Ven. Florida Cevoli of Pisa* (1685-1764) Capuchinese (RTFR).
23. *Ven. Mary Diomira of the Incarnate Word of Genoa* (1708-1764) Capuchinese (RTFR).

III Order

14. *SG. Margaret Bernardi* (1683-1743) Virgin (n:156).
15. *SG. Matthew Ripa* (1682-1746) priest, confessor (n:209).
16. *Ven. Anthony Alonso Bermejo* (1678-1758) confessor (n:141).
17. *Ven. Lila Crocefissa* (1690-1773) virgin, III Order Regular (n:131).
18. *SG. John Poulin and 157 companions* (1793-1786)—three of the III Order members. (n:64).

382 sons and daughters are mentioned by the Franciscan martyrologies and histories as dying in sanctity.

19th Century

SAINTS

I Order

57. *S. Conrad of Parzham* (1818-1894) Capuchin brother; Can: Pius XI, 1934; feast: April 21. (RTFR).

III Order

67. *S. Mary Bartolomea Capitanio* (1807-1833) virgin; Can: Pius XII, May 18, 1950; (TMP: 235).
68. *S. Caspar del Bufalo* (1786-1837) priest, founder of the Precious Blood Fathers; Can: Pius XII, June 12, 1954; (SBT: 182; TMP: 239).
69. *S. Joseph Benedict Cottolengo* (1786-1842) priest, confessor; Can: Pius XI, March 19, 1934; feast: April 30. (n:35).
70. *S. Mary Magdalene Postel* (1756-1846) virgin; Can: Pius XI, 1925; (FH 13: 239; SBT: 122f; TMP: 236).
71. *S. Vincentia Gerosa* (1784-1847) virgin; Can: Pius XII, May 18, 1950. (TMP: 235; FHF 27: 256).
72. *S. Joaquina of Vedruma de Mas* (-1854) widow; Can: John XIII, April 12, 1959. (GFO: 103).
73. *S. John Mary Vianney* (1786-1859) priest, confessor; Can: Pius XI, May 31, 1925; feast: Aug. 9. (n:33).
74. *S. Joseph Cafasso* (1811-1860) confessor; Can: Pius XII, June 22, 1947; feast: June 23. (n:38).
75. *S. Magdalene Sophie Barat* (1779-1865) Can: Pius XI, 1925 (FH 13: 239).
76. *S. Anthony Mary Claret* (1807-1870) bishop; Can: May 7, 1950 by Pius XII. (SBT: 182).
77. *S. Mary Bernadette Soubirous* (1844-1879) Cord-bearer of St. Francis; Can: Pius XI, Dec. 8, 1933; feast: April 16. (n:34).
78. *S. Mary Joseph Rossello* (1811-1880) virgin; Can: Pius XII, June 12, 1949. (n:39).
79. *S. John Don Bosco* (1815-1888) priest; Can: Pius XI, April 1, 1934; Jan. 31. (n:36).

BLESSEDS

I Order

106. *B. Didacus Joseph of Cadiz* (1743-1801) Capuchin priest; Beat: Leo XIII, 1894; feast: March 26. (RTFR).
107. *B. Giles Mary of St. Joseph* (1729-1812) brother, confessor; Beat: Leo XIII, Feb. 5, 1888; feast: Feb. 7. (n:79).
108. *B. Leopold of Gaiche* (1732-1815) priest, confessor; Beat: Leo XIII, March 12, 1893; feast: April 2. (n:83).
109. *B. John of Triora* (1760-1816) priest, martyred in China; Beat: Leo XIII, May 27, 1900; feast: Feb. 12. (n:85).
110. *B. Emmanuel Ruiz* (1804-1860) priest, martyred at Damascus; Beat: Pius XI, Oct. 10, 1926; feast: July 10. (n:93).
111. *B. Carmelus Volta* (1803-1860) priest, martyred in Damascus; Beat: Pius XI, Oct. 10, 1926; feast: July 10. (n:94).
112. *B. Engelbert Kolland* (1827-1860) priest, martyred at Damascus; Beat: Pius XI, Oct. 10, 1926; feast: July 10. (n:95).
113. *B. Nicanor Ascanius* (1814-1860) priest, martyred at Damascus; Beat: Pius XI, Oct. 10, 1926; feast: July 10. (n:96).
114. *B. Nicholas M. Alberca y Torres* (1830-1860) priest, martyred at Damascus; Beat: Pius XI, Oct. 10, 1926; feast: July 10. (n:97).
115. *B. Peter Soler* (1827-1860) priest, martyred at Damascus; Beat: Pius XI, Oct. 10, 1926; feast: July 10. (n:98).
116. *B. Francis Pinazzo D'Aspuentes* (1812-1860) brother, martyred at Damascus; Beat: Pius XI, Oct. 10, 1926; feast: July 10. (n:99).
117. *B. John James Fernandez* (1808-1860) brother, martyred at Damascus; Beat: Pius XI, Oct. 10, 1926; feast: July 10. (n:100).
118. *B. Francis Mary of Camporosso* (1804-1866) Capuchin brother, confessor; Beat: Pius XI, 1929; feast: Sept. 25. (RTFR).

III Order

76. *B. Michael Garicoits* (1797-1836) confessor, priest; Beat: Pius XI, May 13, 1923; (GFO: 103; SBT: 181).
77. *B. Vincent Pallotti* (1795-1850) priest, confessor; Beat: Pius XI, Jan. 22, 1950. (n:67).
78. *B. Peter Julian Eymard* (1811-1868) priest, said to be III Order member; Beat: Pius XI, 1925; (TMP: 239; GFO: 103; SBT: 182; FH 13: 238; 11: 429).

CAUSES FOR BEATIFICATION

I Order

237. *Ven. Miachaelangelus of St. Francis* (1740-1800) brother, confessor. (n:81).
238. *Ven. Simon Philippovich* (1732-1802) priest, confessor. (n:98).
239. *Ven. Gesualdo of Rhegio* (1725-1803) priest, Capuchin, confessor. (RTFR).
240. *Ven. Louis of the Crucifix* (1727-1803) priest, confessor. (n:17).
241. *Ven. Generoso M. of Premosello* (1729-1803) priest, confessor. (n:53).
242. *Ven. Francis of Laculibero* (1717-1804) Capuchin priest, confessor. (RTFR).
243. *SG. Aloysius of Bergamo* (1805) brother. (Index p. 6).
244. *Ven. Dominic Anthony of Rome* (1746-1813) Capuchin priest, confessor. (RTFR).
245. *SG. Anthony of St. Anna Galvao* (1739-1822) priest, confessor. (n:23).
246. *SG. Raymond Strauch y Vidal* (1760-1823) Bishop, Martyred. (n:93).
247. *SG. Maginus Catala* (1761-1830) confessor, priest. (n:77).
248. *Ven. Francis a Ghisone* (1777-1832) cleric, confessor. (n:42).
249. *SG. Oderic of Collodi* (1788-1834) priest, martyred in China. (n:84).
250. *SSGG. Theotinus Verhaeghen*, bishop and 238 companions of the I & III Orders, martyred in China: 1840-1875-1898-1900-1904; (n:100).
251. *Ven. Francis of Naples* (1763-1841) priest, confessor. (n:43).
252. *SG. Paul of Reccanati* (1771-1842) priest, confessor. (n:85).
253. *SG. Henry Thyssen* (1755-1844) priest, confessor. (n:54).
254. *SG. Francis of Picciano* (1773-1851) brother, confessor. (n:44).
255. *SG. Andrew Philomen Garcia Acosta* (1800-1850) brother oblate, confessor. (n:19).
256. *Ven. Modestus of Jesus* (Alcontarin) (1802-1854) priest, confessor. (n:83).
257. *SG. Charles of Abbiategrosso* (1825-1859) Capuchin priest, confessor. (RTFR).
258. *SG. Francis of Collodi* (1793-1863) priest, confessor. (n:48).
259. *Ven. Marianus of Arce Casali* (1778-1866) brother, confessor. (n:79).
260. *SG. Anastasius Hartmann* (1803-1866) Capuchin bishop, confessor. (RTFR).

261. SG. *Joseph Maria Yerovi* (1819-1867) Archbishop, confessor. (n:68).
262. Ven. *Benevenuto Bambozzi* (-1875) Conventual priest. (Index p. 34).
263. SG. *Vitalis Mary Goncalves of Oliveira* (1844-1878) Capuchin bishop (RTFR).
264. SG. *Stephan of Adoain* (1808-1880) Capuchin priest (Index 208).
265. SG. *Simon Valedier of Bussieres* (1842-1881) priest, confessor. (n:97).
266. SG. *Mamert Esquiù* (1826-1883) bishop, confessor. (n:78).
267. Ven. *Louis of Caesaurea* (1814-1885) priest, confessor, founder of the brothers of charity. (n:178).
268. SG. *Michaelangelus of Mariliano* (1812-1886) priest, confessor. (n:82).
269. Ven. *Joseph Mary of Palermo* (1864-1886) Capuchin cleric novice (Index 126).
270. SG. *Joseph Giraldi* (1853-1889) brother (n:67).
271. SG. *William Massaia* (1809-1889) Capuchin priest, confessor. (RTFR).
272. Ven. *Innocent of Berzo* (1884-1890) Capuchin priest, confessor. (RTFR).
273. SG. *Salvator Lilli* (1853-1895) priest, martyred in Armenia. (n:94).
274. SG. *Bernardin dal Vago of Portogruaro* (1822-1895) Minister General, Archbishop. (n:34).
275. SG. *Peter Lopez* (1816-1898) priest, confessor. (n:90).

II Order

24. Ven. *Clara Isabella Gherzi* (1742-1800) virgin. (n:111).
25. SG. *Mary Louise Biagini* (1770-1800) virgin. (119).
26. Ven. *Mary Agnes Clara Steiner* (1813-1862) virgin. (n:118).
27. SG. *Mary of the Five Wounds* (1813-1891) virgin, Conceptionist. (n:115).
28. Ven. *Mary Coelina of the Presentation* (1878-1897) virgin. (n:120).
29. SG. *Francis of the Wounds of Jesus* (1860-1899) virgin. (n:181).

III Order

19. SG. *Vincent Ronca* (1740-1824) confessor. (n:165).
20. SG. *Mary Angela of the Crucified of the Sacred Wounds of Jesus* (1782-1826) virgin. (n:158).

21. SG. *Theresa Gardi* (1769-1837) virgin. (n:164).
22. SG. *Joseph Mary Chiro* (1797-1852) confessor, priest. (n:202).
23. SG. *Frederick Ozanam* (1813-1853) confessor. (n:199).
24. Ven. *Elizabeth Sanna* (1788-1856) widow. (n:195).
25. SG. *Elizabeth Vendramini* (1790-1860) III Order Regular, virgin. (n:128).
26. SG. *Ann Mary Lapini* (1809-1860) III Order Regular, Widow. (n:127).
27. SG. *Philomena Joan Genoa* (1835-1864) virgin. (n:161).
28. SG. *Mary Cherubina Saraceni* (-1865) III Order Regular. (Index p. 153).
29. SG. *Mary Leonarda Ranixe* (1796-1876) III Order Regular, virgin. (n:208).
30. SG. *Frances Schervier* (1819-1876) III Order Regular, virgin. (n:129).
31. SG. *Veronica Barone* (-1878) virgin. (n:213) (RTFR).
32. SG. *Pius IX* (1792-1878) Pope, confessor. (n:212).
33. Ven. *Anthony Chevrier* (1826-1879) priest, confessor. (n:190).
34. SG. *Casimir Barello of Cavagnolo* (1857-1884) confessor (191).
35. SG. *Mary Aloysius of Velotti of the Blessed Sacrament* (1826-1886) III Order Regular, virgin. (n:133).
36. SG. *Mary Catharine Troiani of St. Rose* (1813-1887) III Order Regular virgin. (n:136).
37. SG. *Ann Mary Marovich* (1791-1887) virgin. (n:188).
38. SG. *Caesar Guasti* (1822-1889) confessor (145).
39. SG. *Eugenia Ravasco* (1845-1890).
40. SG. *Mary Theresa Lega* (1812-1890) III Order Regular, virgin. (n:140).
41. SG. *Theresa Comoglio* (1843-1891) virgin. (n:163).
42. SG. *Mary Benedicta Arias* (1822-1894) III Order Regular, virgin. (n:135).
43. Ven. *Catharine Volpicelli* (1839-1894) virgin. (n:192).
44. SG. *Josephine Comoglio* (1847-1899) virgin. (n:163).
45. SG. *Mary of Mount Carmel of the Infant Jesus Gonzales* (-1899) virgin. (n:206).
46. SG. *Angela Truszkowska* (-1850) foundress of the Felicans. (RTFR).

During the 19th Century 163 sons and daughters of St. Francis died who are noted for their sanctity by the Franciscan Histories and Martyrologies.

(To be continued)

The 40th Annual Meeting of the F.E.C.

The Fortieth annual meeting of the Franciscan Educational Conference was held August 10-12, at the newly-dedicated St. Leonard College, Centerville, near Dayton, Ohio.

This year's theme was "Communications and the Franciscan Message." Thirteen scholarly Papers were presented and a Special Seminar was held. About 75 Friars from the various Franciscan Families came from far and near and discussed the importance of the Press, Public Relations, Radio, TV, Journalism and the various fields of creative writing as means for getting the Franciscan Message to the world. Specialists in these various fields attended the various sessions, and exchanged ideas and modern techniques of the arts of Communications.

The first session was opened with prayer and with words of welcome expressed by Fr. Andrew Fox, O.F.M., rector of St. Leonard's. Father Maurice Grajewski, O.F.M., president of the FEC then outlined the subject of the convention, and presented the first speaker, Fr. Brendan Mitchell, O.F.M., of San Francisco, who gave a Paper on "Franciscan Goals in Communications." He suggested a Franciscan Digest that would carry the best selections and be edited by Franciscan experts. This he felt would cut across Provincial and Family lines to give the world the best there is of the Franciscan Message.

Father Mark Hegener, O.F.M., editor of Franciscan Herald Press gave a practical survey of the "Friars and the Apostolate of the Press." Only two Franciscan publishers were listed in the Literary Market Place: St. Anthony Guild Press, and Franciscan Herald Press, and only two Franciscan periodicals are listed in this guide: Friar and Franciscan Herald and Forum, he was sorry to say. Fr. Maximus Poppy, O.F.M., as discussion leader, pointed out that St. Francis would make good use of the mass media we have available today.

Fr. Hugh Noonan, O.F.M., of the "Hour of St. Francis," Los Angeles,

by the friars today in the fields of Radio and TV. Brother Philip Harris, O.S.F. of St. Francis College, Brooklyn, the only Franciscan Brother to conduct a special TV show, was discussing an advocated TV centers, Closed Circuit programs, Video-tapes, and a special program for training Franciscans in TV techniques: a sort of Franciscan Television Institute.

Fr. Sebastian Miklas, O.F.M., Cap., already well-qualified in his field, spoke of the marriage of the message and the messenger. He also pointed out that Our Holy Father recognized the importance of the Franciscans in this field by appointing St. Clare as Patron of TV.

Fr. Victor Drees, O.F.M., editor of St. Anthony Messenger spoke on "Improving Franciscan Magazines." He was followed by Fr. Malachy Wall, O.F.M., director of St. Bonaventure University Development Program, whose Paper was on "Public Relations and the Franciscan Message." He also pointed out that a Franciscan, St. Bernardine of Siena, was chosen as heavenly patron of Public Relations.

The subject of "Creative Writing in the Seminary," was discussed by Fr. Ralph Thomas, S.A., of Graymoor, N. Y., and "Training the Seminarians in Journalism," was outlined by Fr. Blane O'Neill, O.F.M., of Westmont, Illinois.

From across the Atlantic, came a Paper on "Research Centers and Franciscan Scholarship," prepared by Fr. Ignatius Brady, O.F.M., for some time a member of the Franciscan Institute at St. Bonaventure University. It was read for him by Fr. Gabriel Buescher, O.F.M., member of the faculty of St. Leonard College. Fr. Joseph Montalverne, O.F.M., of Christ the King Seminary, St. Bonaventure University, as discussion leader also emphasized the importance of good research.

Tuesday evening witnessed four special seminars on: Magazine Editing, Public Relations, Writing and Journalism, and

gave a fine survey of what is being done fruitful opportunities for all interested to share their knowledge and continue the discussions of previous papers.

At the Wednesday session the director of the Ave Maria Hour, Fr. Romanus Dunne, S.A. of Graymoor, described the production of this popular radio program. He was followed by another expert in the field, Fr. Sebastian Miklas, O.F.M. Cap., Washington, who gave a practical demonstration on "Television Techniques for Priests."

The concluding session provided a fine Paper on "Ecclesiastical Directives and Communications," by Fr. Donald Wiest, O.F.M., Marathon, Wisconsin, and a brief introduction to "Franciscan Books and Pamphlets: 1939-1959," by Fr. Irenaeus Herscher, O.F.M., St. Bonaventure University librarian. He pointed out that almost a thousand items have been published by the friars during the past two decades. While praising the work of all Franciscan presses, he mentioned that over three hundred Franciscan books and pamphlets have been published by them during this period. Two Franciscan Research Centers, The Academy of American Franciscan History and the Franciscan Institute, though not yet twenty years old, have already published almost 80 scholarly publications.

Missed at the meetings was the presence of one of the founding Fathers of the FEC, the late Fr. Thomas Plassmann, O.F.M. A resolution of condolence was expressed and directed to Holy Name Province on his death; to Sacred Heart Province on the death of Fr. Ermin Schneider, O.F.M., guiding light of The Seraphic College Conference, forerunner of the FEC. The conference also expressed its condolence to Sacred Heart Province, T.O.R. on the death of Fr. Daniel Egan, T.O.R., a member of the Executive Board of the FEC. The chairman of the newly-founded Psychology Section, Fr. Alan Glynn, O.F.M., of St. Bonaventure University, also died during the past year. In his place, Fr. Marvin Freihage, O.F.M., of St. John

Radio and Television. This provided the Baptist Province was chosen as chairman. The prayers of all present were requested for Fr. Cyril Shircel, O.F.M., of Lemont, Illinois, who is seriously ill. He had been very active in the work of the Franciscan Doctrinal Synthesis. Fr. Ernest Latko, O.F.M., of Christ the King Seminary, West Chicago, was elected to succeed him as chairman of the Section. Fr. Stanislaus Altman, O.F.M., of Santa Barbara Province was chosen as chairman of the Commission of Moral Theological Synthesis. Fr. Colman Majchrzak, O.F.M., of Burlington, Wisconsin was re-elected chairman of the Provincial Prefects of Studies.

During the three-day sessions the Franciscan Librarians with Fr. Vincent Dieckman, chairman, also had an opportunity of discussing some of their problems, and were treated with a fine Paper on Vertical File-Franciscan Style, by Fr. George Hellman, O.F.M., librarian of Duns Scotus College, Detroit.

One of the highlights of the conference was a special display of postage stamps, provided by Fr. Angelus La Fleur, O.F.M. Conv., Fr. Alfred Sartor, O.F.M. Conv., and Fr. Camillus Gott, O.F.M. Conv., of Our Lady of Carey Seminary, Carey, Ohio. The work of Conventual Franciscan seminarians for the past ten years, this exhibit was a source of inspiration and Franciscan information to all the friars who attended this meeting. Hundreds of "Franciscans on Stamps" were attractively mounted and described. This novel display is a definite contribution to Franciscans.

Fathers Juniper Cummings, O.F.M. Conv., of Chaska, Minn., and Brother Philip Harris, O.S.F., of St. Francis College, Brooklyn, N. Y., were re-elected for another term as Commissioners. The entire slate of officers of the FEC was also re-elected: Fr. Maurice Grajewski, O.F.M., president; Fr. Aidan M. Carr, O.F.M. Conv., vice-president; Fr. Sebastian Miklas, O.F.M. Cap., secretary; and Fr. Irenaeus Herscher, O.F.M., St. Bonaventure, N. Y., treasurer.

Book Review

THE VEIL OF THE HEART: Franciscan Letters of a Secular Missionary from the Italian of Piccarda. Translated by Clelia Maranzana, R.C. and edited by Frances Laughlin. Paterson, N. J. St. Anthony Guild Press, 1959. Pp. vii - 243, \$2.25.

This is perhaps the first time an expose of a Secular Institute written by one of its members, reaches the public. The title is borrowed from Dante, "Of the heart's veil she never was divested." *Divine Comedy: Paradise III*, 117. This refers to the veil that shelters the heart of the Secular Missionary as the religious garb shelters those other privileged and consecrated souls.

Through four years of almost monthly letters Piccarda instructs her young friend, Donatella, as well as answers and meets the objections presented in the latter's unpublished letters. Throughout there is a system. The first letters, always written in the setting of some Franciscan shrine and permeated with its spirit, introduces the reader to the Secular Institute of Missionaries of the Kingship of Christ, the latest addition to the Franciscan Tertiaries, recognized and approved by Pope Pius XII. These letters explain the scope of their apostolate, its norms, and its possibilities.

If the individual members are to attain their goal and be a leaven for good in the modern world, as was our Seraphic Father, great personal satisfaction is required. Therefore, letters dealing with the three vows which the members embrace follow.

Absolute Chastity, the path of supreme love; Poverty in keeping with their profession and the social sphere in which they live, and finally Obedience first to one's conscience and then to superiors.

The final chapters of the book contain letters of counsel to the young Donatella as regards the trials and pitfalls she may find in being in the world but not of it. Emphasis is given to her prayer-life, living on and revolving around her Mass and the frequent reception of the Sacraments.

The general theme is to bring the spirit of the Poverello into the temporal sphere in which the unknown missionary works, be it a trade, a profession, or a tedious and taxing social relations in which they live. The Secular Franciscan aims to reach souls and to let the grace of God shine through her example of earnest charity. For such an "apostolate of penetration" a firm foundation in spiritual life is required so that her works may be but the overflow of her own love of God. Hence Piccarda tries to show to Donatella that in especially Franciscan Spirituality she will find the necessary inspiration and guidance.

All tertiaries, both Regular and Secular, can benefit from these letters. It will make an ideal gift for one who longs to give herself to God as a religious but is prevented from doing so through necessary temporalities.

S. M. C.

MONTHLY CONFERENCE

Precious in the Sight of the Lord

Fr. Regis Francis Marshall, O.F.M.

It was one of those sun-kissed Autumn afternoons while motoring through the color splashed hills of New York that I made the off-hand remark to my companion, "You know, death can be beautiful". Looking askance at me he replied, "Well, if that's the way you want to look at it". As sobering and arresting as is the thought of death, my Franciscan heritage prejudices me in looking at this grim reality in just that way. Our saintly Father Francis bequeathed to us a special kinship towards death. Ever since those wonderful days of "recollection and exhortation" death was to be for us, as it was for the Poor One, Sister Death. This silent, sleeping partner of life, this irresistible intruder, was to be our intimate associate and ally escorting us to the threshold of a richer, fuller life. At one time she would be chided as was Brother Fire. At another she would be frankly stared in the face. Often she would evoke fear but never was she to be regarded so lordly as to make us her slaves.

Man is ready and prompt for death the moment he is born. He is a being made for death. He comes into this world on the debit side of the ledger of life. As Shakespeare wrote, "We owe God a death". Death is man's climate. It is the atmosphere he breathes. Within this dimension is man tested and proved. She is like a mole that never stops digging our grave. Death is an experience man never gets used to. There are no rehearsals. There is only one curtain call. It is confronted in its original meaning but once, and that is in the case of our own death. In all others we are just bystanders. Coming not from without but from within we live it from the beginning.

A genuine attitude toward death must take into consideration the reality that our life is a story consisting of two volumes. Volume One relates our temporal life. Not conceived to be a tragedy nor a comedy it is purposed to be a tale which is "to be continued". It is the prologue in our existence, threaded with hope, a sincere longing, and a holy expectation. It may have its torn leaves, dog-eared pages, and under-scorings but every thought, word and deed, edges and inches us closer in a concatenated climb towards the climax of the story which is

found in Volume Two, that is, eternal happiness in Heaven. Indeed the Author of life intended that all men live in a communion of saints in a world without end. Little wonder then that in His sight the death of a saint is so precious.

Life for the buoyant Franciscan should be a picturesque romance. He loves life for all its inherent opportunities and possibilities. In living he sees himself as a faint imitation of Him Who is Life. Life for the Apostle of joy and optimism is not a momentary shutter opening and then darkness, but rather, a time exposure whose ultimate picture is to be developed in eternity. For him death is but the clicking, "the twinkling of an eye", candid indeed, but necessary for the final photograph of Christlikeness in Heaven.

Of a certainty St. Francis did observe the penitential aspect in death. He experienced to the brim its natural aversion. He estimated correctly the wages of sin. Aware that we are living results of a great failure, Francis may have looked upon death as a secret but never a problem. A revolving door may present its difficulties for some people but it nevertheless does not preclude from the truth that it still is a door, a port of entry.

Attempts have been made to depersonalize death. Usually it is the man who is unmindful of his own personal dignity. These are the near-sighted persons who would keep death at a distance. They will look upon the inevitable and inescapable as merely a punctuation marking the end of all possibilities of being. For them death is the final closing of our accounts, a moment of bankruptcy. In the mistaken knowledge that it is better not to be than to be, they would use death as a forged crow-bar with which to pry themselves loose from the travails of this world. With an exclamatory cry of despair or a senseless evocative shout of liberation they would consider it as a kind of pseudo V-Day.

One cannot think death away. Epicurus was of this brand when he said, "While we live, death is absent, when we die, we are absent, so death is simply nonexistent for us". This is the logic of one who whistles in the dark. When death came for Epicurus it was truly his as it will really be ours in a very unique way. Not a signal of retreat it will instead be a herald and a harbinger. It may not be something to be remembered in this life, but it surely is a reality worth foreseeing. In the motto of a famous insurance agency, "The Future Belongs To Those Who Prepare For It". To prepare means to do something about it in the present.

Bishop Sheen has written that there is one thing more dreadful than sin. It is the denial of it. So too, there is one thing more to be feared than death, that is, to be oblivious of it and thus overtaken when it

comes. Being unprepared may bring consequences more frightful than a temporary separation of soul from body. The genius of Shakespeare wrote it thusly when, upon learning that he was to be banished, Romeo replied to Friar Lawrence,

"Be merciful, say death,

For exile hath more terror in his look,

Much more than death. Do not say banishment."

Eternal banishment from Heaven is the lot of an unprovided death. If the fear of the Lord is the beginning of wisdom, then fear of eternal loss must approximate this virtue. Consider how imprudent is the Christian who lives a "stop-watch" existence timing himself for the last moment. He regards his religion as a "shoe-horn" with which to ease his way into Heaven. But stop-watches have been known to be ahead of time. Shoe-horns have been misplaced, lost. And in the pilgrimage through this valley of death, many have been found without shoes.

Centuries ago cemeteries were placed in the heart of cities as ever-present mementoes for the living. Vigils were faithfully observed throughout the night. The catacombs have revealed with what tender care the early Christians treated their departed brethren. God Himself wants us to remember our dead as well as our own death. By ascending into Heaven with the glorious wounds of Good Friday on His Sacred Body, Christ would perpetuate His death unto eternity. In remembering and contemplating our death why not ask, "Is death too high a price to pay in order to live with God? If not, what am I doing presently by way of preparation for this final embarkation?" Precious indeed in the sight of the Lord is the death of His saints. If it is that priceless for God, why not us? And if so, can we not say that death can be beautiful?

The greatest certitude Jesus gave us concerning death is His own Resurrection. They say that dead men tell no tales. What a glorious story Christ, the God-Man, has to tell us! A Victor over death, He has tempered its sting. If Purple Hearts are emblematic of wounds received by a loyal soldier doing battle for his country, then the Most Sacred Heart of Jesus has become for every soul the sign of salvation. Love won out over fear, life over death. Henceforth, the dominating fact for us is not a morbid outlook on life but rather the Living Christ. The letters of St. Paul are checkered with the notion of death conquered. Now, we too know why we must run to win the prize. Now we know why all the suffering in this life can never equate the unbounded joy awaiting us at the termination of our earthly journey. Now we know while as way-farers we should glory in nothing but Christ Crucified. Death may be a Goliath but if our scrips are filled with the smooth stones of hope

and confidence we too can conquer as did the ruddy and comely David. And conquer we will, for in our own miniature, finite way our life can be a recapitulation of the redemption, life, death, and resurrection of Christ. The Beloved Disciple, John, could well have emblazoned on his escutcheon, as the theme of his Apostolic campaign the words, "I am the Resurrection and the Life". Death had but a subsidiary role. Death was not even a stand-in. Death will never see the end of life's drama.

Sometime after the death of a beloved confrere I chanced upon a book which he had used in his meditations. On one of its pages I noticed that Father had the following line underscored, "God will not hasten it (death) for the despairing nor delay it for the timid". This must have been the object of many a meditation for this good Friar, who himself was beleaguered by a lingering and painful sickness. However, he had made of his pallet a sacrificial altar. God did not hasten death for His faithful priest nor did He delay it because he was timid. With a resignation modelled after that of our Lady at the foot of the Cross and with a hope that was positive in buoyancy here was a death that was truly "pretiosa in conspectu Domini". It was precious because it was a dying sermon.

The official prayers of the Church at graveside admonish us that even as we consign the remains of the deceased to the earth we are to be mindful of our own frail mortality. On Memorial Day the slogan, "Lest we Forget", is often brought to our attention. Holy Mother the Church too has her "Memorial Day". She calls on her children on this day to be in rhyme with her in remembering the souls of the faithful departed. But lest we forget, she reminds us to be mindful of our own death.

We are mindful if we look upon this world as a vast Garden of Gethsemani accepting its ever-present sufferings with the resignation of a Christ in anguish. We are mindful if we are ever prepared to pronounce our "Nunc Dimittis" at the close of each day, after each Communion or Mass. We are mindful if our devotion to the Mother of God is such that she is for us "our life, our sweetness, and our hope". How can we forget, since her frequent visitations were made to remind us not of death but of life, that the Word was made Flesh and still dwells amongst us as a Living God? How can we forget, when our daily rosary bids Mary to "pray for us sinners now, and at the hour of our death"? How can we forget, when we call on Mary of the Memorare "that after this our exile to show unto us the blessed fruit of her womb"?

One of the poems remembered from my grade school days is "Rabboni". In the Gospels there are few scenes more touching than the occasion on which our Risen Saviour appeared to Mary

Magdalene. Upon recognizing Christ, Mary with a heart overflowing with emotion and love, cried out, "Rabboni", "Master". So simple in its monosyllabic words I can see in this poem a beautiful reduction of Franciscan theology. I couldn't discover the author but here is one of its summary stanzas.

"When I am dying
How glad I shall be
That the lamp of my life
Has been burned out for Thee."

Our holy Father Francis was a special lamp in the Church. That light must never become a dying ember. Let us always look upon him as the sanctuary lamp of our Order and we the vigil lights who receive their ardent love from the Pilot Light of the Church, the Most Sacred Heart of Jesus. Thus we will be assured of a happy death.

The wounds of Christ, the hallmark of our Redemption, are perpetuated in Heaven. They were impressed on St. Francis in the Stigmata as a reminder of Francis' love for the Crucified and as a nod to us lest we forget. By always keeping our lamps aglow we too like Francis can pluck from the Tree of the Cross the luscious fruit of joyful confidence and a stalwart faith not only for now but at the hour of our death.

Man wants life. He desperately clings to it. By nature a creature of desire, he knows that happiness cannot be had to the exclusion of life. He betrays himself in this desire in our modern day when he speaks about such inanities as living color, living lipstick and so forth. He yearns for immortality but an immortality of bliss. But how little does he think of death. The Little Child of Jesus, St. Therese, was so aware of this when she remarked that men know so well how to mingle their pleasure with devotion to God but how little do they think of death. If such is the case why not make of All Souls Day an "All Remembrance Day" on which we will become mindful not only of the souls departed, but also of all the living that theirs may be a propitious death.

It is told that when Francis died the larks of Umbria began twittering and singing as a token of farewell. Where the larks left off the choirs of angels must have resumed with their hymn of welcome for the now rich man of God. Indeed, the life of the Holy Father Francis was the genuine "Rags To Riches" story. It doesn't take a vivid imagination to think that their hymn must have been either a repetition or a variation of the words of King David, "Precious in the sight of the Lord is the death of His Saints". If we are precious in the sight of the Lord while alive, in death we must be more so for then, being immortal, our price becomes irrevocable.

OF FAITH

Deep flows my river now, and Oceanward!
Time was, the frail, slim rivulet
Had sprung from timid snows,
 bounding over shallow bed of stones,
 laughing, rushing, pushing on,
 or languishing in drought;
 anguishing beneath torrential rains,
 trickling painfully through desert lands,
 a muddy ribbon in the heat,
 running dark before the storm,
 holding madly to its current mane!
Nimble, sunflecked waters channeled into depths,
capturing by day the sky-blue
and by night the stars;
wind-harried, laving quiet meads,
plunging headlong for the cool ravine,
resting there in pools of shale,
hastening to wider, rocky floors,
growing stronger, clearer, mirroring
 the evergreens and margin-grass;
 imaging the wild, free lark across its breast,
 bearing white-winged ships on seaward quest.
Deep flows my river now,
Unto an Ocean, changeless, timeless,
Waiting to absorb its nothingness in Love!

Sr. M. Josephine, F. SS. S.

The Franciscan Apostolate in the Classroom

Sister M. Cecil Hacker, O.S.F.

The year 1959 marks the 750th Anniversary of Saint Francis' Mission to repair the Church of Christ. He received that commission from Jesus Christ Himself and, subject to the authority of the Roman Catholic Church, he in turn passed that same charge on to the sons and daughters Providence would inspire to follow him. To be true followers of their Seraphic Father, Franciscans must be so formed spiritually that with their Founder they can say "Our Father" and like their holy Founder, they can radiate the spirit of Christ through their Apostolate in a world grown weary and cold.

This study was prompted by the desire to find in Saint Francis the Model for the Apostolate of the classroom, so that permeated with his spirit and armed with his method the writer can better accept her heritage to "repair My House" with the living stones of youth.

CHAPTER I

SAINT FRANCIS' ATTITUDE TOWARD LEARNING

"Francis, go and repair My house, which as thou seest is wholly falling into ruin."¹ When Francis of Assisi, son of Pietro Bernardone, heard these words, he was an aspiring knight awaiting the word of his Lord to tell him whither he would go and in which campaign he should take part. "Returneth unto thy country, for the vision that thou hast seen betokeneth that which shall be spiritually wrought, and is to be fulfilled in thee not by mortal counsel, but by divine."² Straightway, Francis left the worldly apparel and glory of knighthood, returned to Assisi and waited. And now, in an empty church, astonished at the sound of such a wondrous Voice, Francis received his order "Repair My house." Immediately the promising young cloth merchant became a stone mason, for the Church of San Damiano, from its exceeding great age, was threatening to fall. He was fulfilling an immediate need of the Church and from henceforth, the needs of the Church as expressed by His Vicar, would be his aim, his work and his life.

¹Thomas of Celano, *The Lives of St. Francis of Assisi*, trans. A. G. Ferrers Howell (London: Meuthen & Co., 1908), p. 154.

²Saint Bonaventure, *The Life of St. Francis*, trans. E. Gurney Salter (New York: E. P. Dutton & Co., 1947), p. 308.

But the Church of Christ did not need repairing only in the little isolated place of San Damiano. Towards the end of the Twelfth Century and on into the Thirteenth there was a change. The world, particularly in Italy, was in a turmoil. Cities became a prey to fratricidal wars over petty or imagined grievances. The breach between the clergy and the laity was widening. People were losing the spirit of Christ and substituting that of the world and giving themselves up to every moral excess. And thus, as Pius XI has stated: "It became supremely desirable that God would deign to raise up a man of remarkable character . . . and revive among men the Christian spirit."³

Francis of Assisi was that man. He would repair Christ's House, not with mortar and stones, but by leading, educating men's hearts, beginning with his own, back to God and Christian living. And yet, for one to have called Francis an educator back in the Thirteenth Century would have seemed a misnomer, for his stature as an educator is first realized and appreciated against the backdrop of time through the analysis of the impact his imitation of Christ has left upon the world. Was Saint Francis an educator? He never made a formal pronouncement on education — a fact that leads some to think he was opposed to it. However, his life and writings leave no doubt as to his true attitude. He did have harsh words and a sprinkling of ashes for the young novice who desired to possess a breviary. He did oppose the house of studies which Peter Stacia,⁴ under the guidance of Cardinal Hugolino, had set up in Bologna. If taken out of their historical setting, these episodes do strengthen the argument that Francis was adverse to learning and was bent upon keeping his friars unlearned.

Jorgensen, in his life of Saint Francis, states that between the years 1200 and 1250 at least seventy new universities were established, eight in Italy alone.⁵ Francis saw the world running after knowledge. "There are so many in our days who want to seek wisdom and learning, that happy is he, who out of love for the Lord our God, makes himself ignorant and unlearned."⁶

In this setting Francis was convinced that the demand for books and scholarship among the friars was not a work for the love of God or according to their imitation of the Gospel life but rather a flocking after the spirit of the world for the knowledge which "puffeth up,"

³The Rule of the Third Order Regular and the Constitutions of the School Sisters of St. Francis, (Milwaukee: St. Joseph Convent, 1934), p. 9.

⁴Johannes Jorgensen, *St. Francis of Assisi*, trans. T. O'Connor Sloane (Garden City: Doubleday Doran, 1955), p. 193.

⁵*Ibid.*, p. 192.

⁶*Ibid.*, p. 192.

the theory of "learning for learning's sake."⁷ That which would cater to pride and vain glory had no place with Francis. Such intellectual luxury did not fit his program of living the Gospel. "For what a person is before God, so much he is and no more."⁸ Why, then, should he or his brethren rise above their status to that of the nobility and the clergy? There could be no compromise with his imitation of the Poor Christ and the world. That is why when a learned man entered the fraternity to be a true friar, he had to leave, in some sort, the learning of the world behind him.⁹ The Scriptures do not describe Christ as being a great student and yet He Himself called Himself, "the Way, the Truth, and the Light."¹⁰ Francis strove to imitate Christ in all things betrothed to Lady Poverty. He and his brethren belonged to the "minores" and in this era the halls of learning were not open to the poor but only to the nobles and the clergy. From this point of view, "learning" came between the friar and his "spirit of prayer and devotion" that must not be extinguished.

If the Poverello had been adverse to true learning, the learning that leads man to know and seek his true end, Saint Anthony never would have received his letter: "To Brother Anthony, my bishop, Brother Francis gives greeting: It is agreeable to me to have you read sacred Theology to the brothers, so long as over this study they do not extinguish the spirit of prayer and devotion, as it is contained in the rule."¹¹ The authenticity of this letter is questioned for Father Cambell lists it among the writings S. Francis may have written.¹²

And when Peter Catani joined the brotherhood, Father Cuthbert writes: "And Francis was glad that a man of the schools should be drawn to the simple ways of evangelical poverty, and he had a great reverence for one whom was at once learned and God-fearing."¹³ This bears out that Saint Francis respected the truly learned — "my bishop." He himself was not totally unlearned.¹⁴ He had attended the parish school of St. George. He had a knowledge of three languages, his native Italian, Latin, and the French of Provence. When he designated himself

⁷Cuthbert Hess, O.F.M., *Life of St. Francis* (London: Longmans, Green & Co., 1912), p. 292.

⁸James Meyer, O.F.M. (ed.), *The Words of Saint Francis* (Chicago: Franciscan Herald Press, 1952), p. 139, no. 191s.

⁹Cuthbert, *op. cit.*, p. 269.

¹⁰John 14:6.

¹¹Meyer, *op. cit.*, p. 62, no. 55.

¹²Jacques Cambell, O.F.M., "Les ecrits de Saint Francois d'Assise devant la critique," *Franziskanische Studien*, vol. 36, 1954, pp. 244-49.

¹³Cuthbert, *op. cit.*, p. 63.

¹⁴Hilarin Felder, O.M.Cap., *The Ideals of St. Francis of Assisi*, trans. B. Bittle, O.M.Cap. (New York: Benziger Brothers, 1925), p. 351.

as "idiota" it was not in the sense of the word as used today. His was the education proper to the son of a wealthy merchant of the time.¹⁵ And there was one book which Francis knew, not in the manner of worldly learning, but with the understanding of one wise in the things of God. The Sacred Scriptures! This was Francis' book of life. It abounded in images, parables, and allegories; it was the life of the God-man revealed to man; it was wisdom from above, illuminated by the brightness of the Eternal Light. On him Thomas of Celano has written:

For his genius, pure from all taint, pierced through hidden mysteries, and the lover's affection entered within, whereas the knowledge of masters remains without. He would sometimes read the sacred books; and what he had once put into his mind he wrote indelibly on his heart. Memory supplied the place of books; for if he heard a thing once it was not in vain, because his affection ruminated it with continual devotion. This, he said, was the fruitful way to learn and read; not to wander through a thousand treatises. He held him for a true philosopher who should put nothing before longing for eternal life; and he would say, that a humble and not presumptuous inquirer applying himself to Scripture would easily attain from knowledge of himself to knowledge of God.¹⁶

With such natural talent as this passage implies Francis possessed, it is possible to surmise the sacrifices he so lovingly and generously made and the violence he did to self to curb the desires for recognition that had so influenced him before his conversion.

The Book of the Gospels was all that he needed and he was most anxious that his brethren, too, should know it. Father Cuthbert quotes St. Bonaventure as telling: "for once when some brethren were anxious to study the Scriptures and there was only one volume at hand, Francis took and divided the leaves and distributed to each brother a portion that the brothers might not have to wait till the whole volume could be passed around in turn."¹⁷

The Rule Provides

Francis was not opposed to learning. He had set out to rebuild God's Church, San Damiano, for the time, and God sent him followers. When there was need for a rule of life for the little group to follow, he consulted the Book of books and the Gospel-life became his mode of living. When he wrote his Rule, based on that Gospel-life, nowhere did he mention education as a work of his "future order" but it was there implicitly. Father Thomas says: "St. Francis was practical, simple and synthetic; he looked at results and wasted no words on methods

¹⁵Cuthbert, *op. cit.*, p. 63.

¹⁶Thomas of Celano, *op. cit.*, p. 240.

¹⁷Cuthbert, *op. cit.*, p. 293.

and means."¹⁸ In his Rule, St. Francis admonished his followers that they were to observe the holy Gospels of our Lord Jesus Christ . . . promise obedience and reverence to the lord Pope Honorius and his successors . . . and to the Roman Church."¹⁹

And how were they to do? "Those brothers whom the Lord has given the grace of working, should work faithfully and devotedly in such a 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."²⁰

What were they to do? "And let no one of the brothers dare to preach at all to the people unless he has been examined and approved . . . that in the preaching they do, their words be fire-tried and refined to serve for the benefit and edification of the people."²¹

Where were they to go? "Whoever of the brothers may wish on Divine inspiration to go among the Saracens and other non-believers should ask leave for it from their provincial ministers. But the ministers must give permission to go to none but such as they see fit to be sent."²²

Obedience to the Church, labor — through sermons, a way of teaching, with apostolic zeal but always in the company of Lady Poverty! "This is what I desire, yes, this is what I long for with my whole heart . . . Do thou go, then, if thou wilt be perfect, and fulfill that which thou hast heard."²³ That was the life Francis chose for himself and those who would come after. Implicitly learning and education have their basis in the Rule.

When St. Francis received the approval of the Church from Christ's Vicar and under the protection of Lord Hugolin, Bishop of Ostia, he also received for himself and his brothers the commission to preach penance and the kingdom of God. By this time Francis began to understand the full meaning of the words of Christ to "rebuild My Church." Reform was needed not only among the people but especially among the clergy, particularly among those in high places.²⁴ Groups of reformers had arisen but always independent of the Church²⁵ and not infrequently at conflict with Catholic doctrine. The situation became such that by 1215 the Fourth Council of the Lateran enjoined all

¹⁸Thomas Plassmann, O.F.M., "A Franciscan Looks at Education," *Franciscan Educational Conference*, XXXIII, 1952, p. 2.

¹⁹Meyer, *op. cit.*, p. 285.

²⁰*Ibid.*, p. 289.

²¹*Ibid.*, p. 292.

²²*Ibid.*, p. 294.

²³Saint Bonaventure, *op. cit.*, pp. 316-17.

²⁴Felder, *op. cit.*, p. 88.

²⁵*Ibid.*, p. 71.

bishops to appoint only well-trained preachers of the Word of God.²⁶ This directly affected Francis and his followers who soon took the front lines in the army that would champion the rights of God and His Church. His unconditional surrender to the teachings of the Gospel and his staunch submission to the Church soon convinced Innocent III that this was the little man who would hold up the crumbling walls of the Lateran.²⁷

Up until now, Francis had held that his brethren were to speak God's message which they could learn better through prayers. "The preacher should first draw in by secret prayer what he is afterwards to pour forth in sacred discourses; he must rather grow hot within than utter cold words outwardly."²⁸ Now, because there was the need, Francis permitted and encouraged the study of theology, "the science which treats of God, or as Master Alexander puts it, 'Scientia a Deo, de Deo, ad Deum.'"²⁹ On occasion he said: "We ought to honor and revere all theologians . . . as men who minister to spirit and life."³⁰ The Rule which God had inspired Francis to write was adaptable. As already stated, it provided for them to preach, with emphasis on personal example, with apostolic zeal in submission to and directed by the Church. If his brothers were to meet the needs of the time, combat heresy, and reawaken the people to their Christian faith, he realized they had to be prepared and have the necessary learning. "And they may have the tools and instruments needed for their crafts."³¹ In this case, learning was the necessary tool but he still placed emphasis on Scripture and theology to which all other subjects were subservient. St. Bonaventure quotes him thus:

It is indeed my will, for so long alone as they follow the example of Christ, Who, we read, prayed more than He read, and for so long as they do not lose their zeal for prayer nor study only that they may know how they ought to speak; rather let them study only that they may be doers of the word, and when they have done it, may set forth to others what they should do. I am fain that my Brethren should be learners of the Gospel, and thus make progress in knowledge of the truth that they should grow in the purity of guilelessness, so that they sever not the harmlessness of the dove from the wisdom of the serpent, which twain the greatest Teacher hath joined together with His blessed mouth.³²

Francis was not opposed to true learning but only to that which

²⁶*Ibid.*, p. 354.

²⁷Thomas of Celano, *op. cit.*, p. 162.

²⁸*Ibid.*, p. 295.

²⁹*Ibid.*, p. 295.

³⁰Thomas Plassmann, O.F.M., "Introductory Address," *Franciscan Educational Conference*, XI, p. 3.

³¹Meyer, *op. cit.*, p. 258.

³²Saint Bonaventure, *op. cit.*, p. 369.

was vain and contrary to his ideals of following Christ. He had no time for that which would interrupt the spirit of prayer and devotion and serve only to detract from the Source. Once he had impressed his ideals upon his Brethren, once the Church had need of his Brethren, his friars would be preachers permeated with the learning of God. They would attend to the needs of the Church at the time and in the place needed in imitation of the Teacher of teachers, the Way, the Truth, and the Light. The power of their message would be through personal example and Francis of Assisi, the idiota (espoused to Lady Poverty), would be their model, teacher and guide in repairing the Church of Christ.

CHAPTER II

SAINT FRANCIS, THE MODEL OF THE TEACHER

No one will dispute that Christ is the true teacher. Saint Bonaventure called him "the One Master of All."³³ Speaking of Him, St. Clement of Alexandria wrote:

. . . Jesus, our Educator, has outlined for us the true life, and that He educates the man who abides in Christ. His character is not excessively fear-inspired, yet neither is it overindulgent in its kindness. He imposes commands, but at the same time expresses them in such a way that we can fulfill them.

It seems to me that the reason that He formed man from dust with His own hand, gave him a second birth through water, increase through the Spirit, education by the Word, thereby guiding him surely to the adoption of sons, and to salvation with holy precepts, was precisely that He might transform an earth-born man into a holy and heavenly creature by His coming, and accomplish the original divine command: 'Let us make mankind in our image and likeness.'³⁴

The man who came closest to this likeness was Saint Francis and like the Divine Master, he, too, was a teacher who strove, to aid "earth-born men" to become holy and heavenly creatures. Father Thomas Plassmann, along with other scholars of Franciscanism, states that Saint Francis has stamped his very soul upon his Order and that all who follow him could do well to look back and seek in his example both inspiration and direction.³⁵

Francis had a goal. He aimed to bring man from the state of sin and ignorance to that of grace and wisdom.³⁶ Francis had a reason.

³³Sister Mary Frances, S.M.I.C., "Christ the One Master of All Teachers," *The Cord*, VII (November, 1957), p. 327.

³⁴Clement of Alexandria, *Christ, the Teacher*, trans. Simon P. Wood (New York: Fathers of the Church, Inc., 1954), pp. 86-87.

³⁵Thomas Plassmann, O.F.M., "Introductory Address," *Franciscan Educational Conference*, XI (November, 1929), p. 1.

³⁶*Ibid.*, p. 4.

He respected the individuality and worth of each person as made to the image and likeness of God and he wanted all men to love the God-Mother as he did and to live His Gospel-life.

Francis had a method. Rivo Torto could be considered as the first normal school of the Order. It was a far cry from the Franciscan houses of study of today, but the pupils were there with a teacher who had an ideal, an ideal that would leave its imprint upon the world. Saint Francis was a born teacher. Of him Celano has written that he was "edifying his hearers not less by his example than by his words; he had made a tongue of his whole body."³⁷ Francis aimed to spread the knowledge of his ideal and to show his followers how to exemplify it in their daily lives.

The early disciples of Francis realized his magnetic character. When Brother Masseo asked him one day why the whole world followed after him, his answer was most direct.

You really want to know why everyone is running after me? I have this from the all-holy eyes of God that see the good and the evil everywhere. For those blessed and all-holy eyes have not seen among sinners anyone more vile or insufficient than I am . . . and therefore He chose me, for God has chosen the foolish things of the world to put to shame the wise, and God has chosen the base things of the world and the despised, to bring to naught the noble and great and strong, so that all excellence in virtue may be from God and not from creature, in order that no creature should glory before Him . . . that honor and glory may be only God's forever.³⁸

In all humility Francis stated his mission — to confound the worldly wise and then to lead them to realize their purpose in life. His program was not to found solid establishments but rather to give to the world the unaccustomed spectacle of a complete realization of the Gospel up to and including heroic patience in renunciation, humiliation and suffering.³⁹ In a word, he was out to repair the Church of Christ.

St. Francis started this repair with himself. He saw himself in the immensity of God's glorious creation. Everything about him spoke to him of his heavenly Father. Justly could St. James' words be said of him: "Draw near to God and He will draw near to thee."⁴⁰ The closer he drew to God, the more he saw things from God's view, from the view of living the Gospel. So much the more he saw Christ living on in the Church, the center of his life, the Mediator between God and Man, the foundation of all hope, the model, the way given to all who

³⁷Thomas of Celano, *op. cit.*, p. 96.

³⁸Raphael Brown (ed.), *The Little Flowers of St. Francis* (New York: Hanover House, 1958), p. 63.

³⁹Gratien of Paris, O.F.M., *I Know Christ*, trans. Paul J. Olin, O.F.M. (St. Bonaventure, N. Y.: Franciscan Institute, 1957), p. 56.

⁴⁰James 4:6.

would follow. Thus did Francis realize God's plan in Christ's Incarnation, Passion, and Resurrection. More and more he saw the power and the place of the sacramental life provided in the Church. Hence, Francis' spiritual life hinged on three mysteries — the Crib, the Cross, and the Altar. Mysteries were they indeed to the worldly wise but not to one enamored with a great love for the Poor Christ and His most pure Mother. Father Esser states:

All Christian life begins with that which God has given us through the Church. The essential beginning of Christian life lies with God Who created man and the universe in and with the Word, Who redeemed sinful man by the Incarnate Word, and Who passes on to us and completes in us this redemption through the Incarnate Word Who lives on in the Church. Christian life as well as all asceticism, is nothing else but the response of man to the magnalia Dei.⁴¹

And then he continues: "There can be only one point of departure for Christian life — the foundation which God laid in the Incarnation of His Son."⁴² Francis built thereon. Celano says that he did not come to this conviction suddenly but gradually "from the flesh to the spirit."⁴³ His metanoia gradually fitted him to live as a fit instrument of the Most High according to the form of the Holy Gospel. Those that would follow must live a life in and for the Church according to the Gospel.

To imitate Christ became Francis' one ideal and to accomplish this he looked to Mary, God's most Holy Mother, for guidance. Saint Bonaventure wrote that Francis called her his "advocate"⁴⁴ and after Christ, he placed his trust in her, "making her his own patron and that of his brethren."⁴⁵ Frequently in Christian art the halo about the Madonna is locked with that of her Son's as she inclines her head and nestles Him to her heart. Francis likewise kept them united in his supplications for as Celano relates, Bernard saw that "Francis seldom slept, but prayed the whole night, praising God and His glorious Virgin Mother."⁴⁶ Mary lived throughout the Gospel side by side with her Son. Who could be a better guide than she to lead Francis and his followers in the true spirit of that life?

Basic to Francis' unconscious but inspired plan to rebuild was the spirit of prayer and devotion that must permeate all action — preaching and good works. It is true that nowhere in his Rule or writings did he give any directions as to how this spirit was to be acquired or exercised.

⁴¹Cajetan Esser, O.F.M., "Franciscan Education," *The Cord*, IX (March, 1954), p. 81.

⁴²*Ibid.*

⁴³Thomas of Celano, *op. cit.*, p. 155.

⁴⁴Saint Bonaventure, *op. cit.*, p. 316.

⁴⁵*Ibid.*, p. 359.

⁴⁶Thomas of Celano, "Vita Prima," *Early Franciscan Classics*, trans. Franciscan Fathers (Santa Barbara: Serra Press, 1954), p. 24.

His was a child-like love for his Father in imitation of Jesus Christ. He saw no need for rigid legislation. As a result, he became the living pattern of those who followed as his brothers.

How did he lead his brethren? Was there a method? Verbal no! When novices donned the tunic of his brotherhood they did not automatically become true Friars Minor. Esser comments that education is a spiritual problem and must be solved by means other than raising ascetical achievement or tightening discipline.⁴⁷ While it manifested itself exteriorally, it must be essentially the conviction of the inner man. To accomplish this Francis departed from the usual procedure of set regulations. His intense grasp of the Fatherhood of God and the brotherhood of man in Christ Jesus compelled him to respect the individuality of each as an image of the All-holy God. There was no mold to which all must conform. If God permitted a variety of temperaments and personalities to develop in those whom He inspired to follow, Francis would guide and assist each as the Lord gave him to see. Many flowers make a garden and many trees, a forest. Each is important in contributing to the beauty of the whole. As their leader, Francis had a motherly interest in each. He welcomed every type of man that God sent to their brotherhood because each one mirrored something of the Goodness of God. He never killed a personality.

St. Francis was a leader. There was something magnetic about him. He didn't live for himself, but for others. From the instant that he kissed the leper, that which was previously repelling to him became sweet, and he radiated a holy joy that drew men to him from all walks of life. Emptied of himself, his contentment with God alone in poverty preached a greater sermon than the most eloquent words. Many flocked to him because, as Father Pacific Hug says, by being simply what he should be, he awoke in others the felt need and the desire for explicit guidance.⁴⁸ He was the instrument that God used to draw, but he didn't desire to be followed blindly or because of his winning personality. Francis had the conviction that is basic to all true education — the power of the will must be developed. He did not desire his friars to act in imitation of him or because they had to by rule. He believed, judging from himself, that their love of God should motivate every act, however small. Thus they would fulfill all obligations freely and of their own volition. Like him their whole life would be Christocentric, directed to the Father, and thus the spirit of prayer and devotion would permeate their very being and all activity. With such a basic concept

⁴⁷Esser, *art. cit.*, p. 86.

⁴⁸Pacific L. Hug, O.F.M., "How St. Francis Guided His Brethren," *Franciscan Educational Conference*, XXIX (December, 1948), p. 52.

he did not believe stern legislation was necessary. He did stress in his words and admonitions that example preached a mighty sermon, but in the actual training of his novices it was secondary. Motivation was first, and he had no intention of attracting anyone to himself but only to God. Love had to be the anchor that would moor the friar to God through Christ. He was but an instrument. God's servant and he wished to remain in second place so that praise and glory would come to God alone. Consequently, he desired no preference, no honors. He considered himself as the vilest of men, a pilgrim going home, traveling lightly, unencumbered with earthly trivialities. Humility and poverty bespoke the daily lessons he personified.

If St. Francis belittled and subjected himself to the greatest of discipline, his attitude and behavior toward those whom the Lord sent him were so full of kindness and understanding that they inspired confidence from all. His deep knowledge of human nature — the result of his own self-purging — opened his mind to the needs of others. "He esteemed himself no friend of Christ did he not cherish the souls He had redeemed."⁴⁹ Nothing escaped his notice when it was a question of satisfying a legitimate desire of one of his students. Celano compared him to an angel in the house who was ever watchful to assist and encourage each in his peculiar need as well as to direct the common purpose for he was gifted with a noble watchfulness for those who depended upon him.⁵⁰ This led some to think that he could read their souls but it was his keen knowledge of man's nature coupled with great love that enabled him to interpret a frown, a wrinkled brow, or a far away look in the eyes. Instantly he could detect a false spirit or what was foreign to the true Friar Minor. He tolerated no mediocrity. His friars had to belong to God with their whole beings, and the joy and peace of their hearts had to be mirrored on the countenances. His was a happy band and joy was ever to be one of their marks.

Joy in the service of the Great King! Even though Francis had made a complete break with the world he still retained the spirit of the knight he once aspired to be. He was gentle, peaceful, courteous, and generous in his battles of rebuilding the Church for his Lord. Those were lessons his squires and knights likewise had to master. Though he longed for the solitude of a prayerful union with God, he accepted the Will of his Lord as revealed.⁵¹ He and his brethren were not to live for themselves but for others. They were to be in the world but not of it. They were to have daily contact with the affairs of men

⁴⁹Saint Bonaventure, *op. cit.*, p. 360.

⁵⁰Thomas of Celano, *op. cit.*, p. 39.

⁵¹Saint Bonaventure, *op. cit.*, p. 378.

but their hearts had to stay with God. This was new, unprecedented by any of the then existing Orders in the Church. But if this was to their life, Francis, inspired by God, provided the training. "The Lord revealed to me that we should speak this greeting: The Lord and you peace."⁵² Christ came to bring peace to men and Francis imitated his Master. Peace! In this Christ was truly Francis' Teacher for St. Clement wrote:

We are educated not for war but for peace. In war, there is need for much equipment . . . But peace and love, simple and plain blood sisters, do not need arms nor abundant supplies. Their nourishment is the Word, the Word whose leadership enlightens and educates, from whom we learn poverty and humility and all that goes with love of freedom and of mankind and of the good. In a word, through Him we become like God by a likeness of virtue. Labor, then, and do not grow weary; you will become what you dare not hope or cannot imagine.⁵³

Francis was an apt pupil for his message of peace had a tranquilizing effect on the turbulent Assisi of the Thirteenth Century. Though he preached openly and attacked the existing evils at their roots in sugared terms his severity was always clothed in courtesy. He was careful never to wound the feelings of anyone, hence his success. He was an apostle of peace and to lash ruthlessly would sow discord, not end it. Francis considered courtesy as a property of the Lord, sister of charity and the greatest weapon in their campaign to reform the Church.⁵⁴

As stated previously, the Rule by which St. Francis led his brethren was not a compilation of rigid observances. It was original in its simplicity but it provided for their needs as knights of the Catholic Church. It was the first religious Rule containing clauses on preaching and devoting an Order to the active apostolate.⁵⁵ This preaching Order was an innovation totally foreign to the spirit and the purpose of older Orders which were founded for the sanctification of individuals. Francis and his friars inaugurated the first "mixed life". To reform the Church they must bring other souls back to God as well as to their own.

They were truly Catholic, militant sons of the One, Holy, Catholic Church. To reach the souls of all, St. Francis adopted the means at hand. He went modern. He deserted the Latin and classical language of the Church. Liberty and naturalness were needed to go out among people to bring them the Gospel. Hence, he brought the vernacular,

⁵²Meyer, *op. cit.*, p. 62.

⁵³Clement of Alexandria, *op. cit.*, p. 88.

⁵⁴Meyer, *op. cit.*, p. 93.

⁵⁵Father, Victor Mills, O.F.M., "Preaching — the Opus Franciscanum," *Franciscan Educational Conference*, IX (September, 1927), p. 107.

language of the people, into the Church. He taught according to the capacity of his hearers. To his system great learning was not a prerequisite to loving the Crucified and becoming like Him. This accounted for the great variety of people who flocked to hear the friars and stayed to follow, giving birth to three Orders instead of one. Perhaps for the first time since Christ walked the earth did religion become a real and a driving conviction to the people. God was not just an Idea Who created man and the earth and then left them. He became real to them as manifested through the Church. Of this Saint Bonaventure wrote:

. . . he taught them to praise God in all things and through all His creatures, to reverence priests with an especial honour, to hold firmly and simply confess the true faith, according as the Holy Roman Church doth hold and teach it.⁵⁶

Never before did the Church have such an apostle among the common people. All previous reformers, for such Francis was even if unconsciously, attacked the Church identifying the Institution with the unworthy individuals in it. Francis had one doctrine — reverence for my Lord Pope, the Holy Roman Church. Celano relates, as quoted by Meyer, that on one occasion Francis had stated that he would kiss the hands of any poor little priest before he would greet a saint from heaven "because this person's hands handle the Word of life and possess something that is more than human."⁵⁷ Always he saw the Church in its relations to God and one of the last wishes was that his brethren would always remain loyal and submissive to the prelates and to all the clergy of the Holy Roman Church. This was meant not only for them personally, but it was to be preached to all the faithful. Francis was Catholic and he was to repair "My Church" on one of its four marks.

As a teacher, Francis was original too in his reverent familiarity with the Blessed Sacrament. In this regard he actually wrote a text for his brethren lest they would err or neglect this great manifestation of God's love for man.⁵⁸ When he was unable to attend the General Chapter he wrote a letter almost half of which was devoted to admonishing his brethren as regards their reverence and care of the Blessed Sacrament.⁵⁹ In his Letter to All the Custodes he pleaded "more if it concerned myself" that all "venerate above all else the most holy Body and Blood of our Lord Jesus Christ."⁶⁰

Francis did not compile rigid regulations for their way of life but he did have very definite teachings to be the topics of the Friars'

⁵⁶Saint Bonaventure, *op. cit.*, p. 323.

⁵⁷Meyer, *op. cit.*, p. 66.

⁵⁸*Ibid.*, pp. 128-30.

⁵⁹*Ibid.*, pp. 143-47.

⁶⁰*Ibid.*, p. 163.

preaching. Like the good teacher he was, he stressed the essentials of his work of repairing God's Church and to make sure that devotion and love for Jesus in His Most Holy Sacrament would always be foremost in the preaching of his Brothers, he commanded that the Brothers Custodes "copy it (the letter), keep it about them and cause it to be copied for the brothers who have the office of preaching and the watchship of the brothers, and preach to the last whatever is contained in this writing."⁶¹ It was not often that Francis commanded, but this time he concluded: "And let them regard this as true and holy obedience."

Another mark of Francis' originality as a teacher, was his progressiveness. He was modern. At a time when writing materials were costly he advocated the copying and distribution of his text. How would he have utilized the printing press! What further proof do his sons and daughters need to show that if St. Francis walked the streets today he'd be in the Church's vanguard spreading the truth and winning souls to God? He set the precedent. He was a teacher. He was inventive. He used every means available to advertise, to convince, and to prepare his sons as teachers of the Word of God.

Like the Greatest of all teachers, Francis frequently resorted to parables. A simple explanation of his desire for total poverty won him no approval of his way of life, but the story of the poor, fair lady of the country side who had begotten the king handsome sons even made the "Pope feel inwardly and grant his request."⁶² According to Saint Bonaventure, it was at this time that Pope Innocent III recognized in him that, "he it is that by his work and teaching shall sustain the Church of Christ."⁶³ When Christ wept over Jerusalem He compared Himself to a mother hen who would have gathered the good about Him as a mother hen gathered up her chicks to protect them. In explaining to his Friars why he had requested of the Lord Pope a cardinal to lead after the needs of the Order, he compared himself to a small blackbird and the brothers as chicks "multiplied in numbers and grace, who are not in the power of Francis to defend against annoyances from the people and the detraction of their tongues."⁶⁴ In this parable Francis reiterated the lesson of looking to Rome for guidance and counsel in the work of repairing the Church of God. Christ would have gathered souls under His wing but Francis commended "them to the Holy Roman Church that by the rod of her authority the evil-minded may be corrected and the children of God . . . may enjoy full freedom everywhere."

⁶¹*Ibid.*, p. 164.

⁶²*Loc. cit.*

⁶³Saint Bonaventure, *op. cit.*, p. 321.

⁶⁴*Ibid.*, p. 321.

⁶⁵Meyer, *op. cit.*, p. 213.

Never before was any group so united to the Church. Francis led the way. His catholicity was a daily lesson to his Friars. His example illustrated the Christocentric motivation that geared his entire work of repairing the Church, subject to the authority of the Church.

If St. Francis was adamant in respecting the authority of the Church he likewise insisted upon respect and obedience in regard to the few simple rules he formulated. The good disciplinarian imposes few directives but insists on their fulfillment. Francis was such a disciplinarian. To him discipline and reform started with himself. St. Bonaventure says he was stern in discipline and stood continually upon the watch-tower having special care unto the purity that should be maintained in both the inner and the outer man.⁶⁷ To conquer self into submission, plunges into snow banks and briars were not unusual. Any that would join his band must also learn to do violence to self, but always with moderation, a limitation he failed to observe himself. With self conquered, he turned to the relations of the monks toward each other. They were to be a family with charity their prime virtue. In his Rule he wrote: "And each should with assurance make known his need to the other, so he can find and supply what is necessary to him."⁶⁸ In this he was again the teacher.

Seldom is mention made of anger on the part of St. Francis but on hearing that some of his Friars by their conduct were leading souls astray he uttered fearful words.

By thee, O Lord most holy, by the entire company of heaven, and by me, Thy little one, be they accused who by their evil example do bring unto naught and destroy that which through the holy Brethren of this Order Thou hast built up, and dost not cease to build.⁶⁹

He waged war against bad example, uncharitableness, and idleness. Work not — eat not. And still, even in his discipline he was kind for as Father Hug says, "Harshness, grounded as it always is in selfish fear and diffidence, has no place in the Franciscan spirit."⁷⁰

Praise entered into Francis' curriculum. When Friars returned from a begging tour rejoicing, he rejoiced with them. Instinctively, the pedagogue in Francis knew that praise for work well done does not make a man proud, but coldness and lack of compassion breed resentful pride and kill holy initiative. Fr. Hug continues that Francis could never have followed the attitude of those who spoke with authority only to find fault or to correct. "He would have suspected such guidance as being

⁶⁶*Ibid.*, p. 213.

⁶⁷Saint Bonaventure, *op. cit.*, p. 330.

⁶⁸Meyer, *op. cit.*, p. 262.

⁶⁹Saint Bonaventure, *op. cit.*, p. 351.

⁷⁰Hug, *art. cit.*, p. 71.

hypocritical and self-complacent."⁷¹ From his own experience he knew the difficulties of working and of the value of praise rather than criticism. His understanding guidance and self discipline brought forth heroism in his Friars even as he himself practiced.

Saint Francis taught his Friars heroism in his zeal to convert the unbeliever. To enter the land of Islam was comparable to martyrdom. He desired that, but more especially he desired to win souls for Christ. His simplicity not only disarmed the Sultan and won his good will but it served to impress upon his brethren the protection and the Providence of God, his heavenly Father. He spread truth by living truth. He had no paper plan for peace among men. Lessons were taught not by word but by doing. He gave himself entirely to the person confronting him. He saw the need or the opportunity to win souls and he set out. Obstacles were surmounted with a healthy humor and never did he sit back to bask in the glamor of his accomplishments. "Let us begin, brothers, to serve the Lord, because thus far we have made little or no progress."⁷² He constantly reached out to do more and where he lead, his Friars followed. By 1221 they were throughout Europe carrying the flame of God's message as he had taught. Francis' love and understanding for each individually fired them with a zeal to go forth and to give to the world the holy peace and joy with which he inspired them.

If Saint Augustine's criterion of a teacher, as quoted by St. Bonaventure in *De Reductione*, be true, Saint Francis could be rated with the few and the great. "... he alone is a true teacher who can imprint a likeness, shed light, and grant power to the heart of the hearer." Francis imprinted a likeness. He absorbed Christ. Of him Father Russell wrote:

In Francis Christ lived again before the eyes of the people — the Christ who loved men regardless of race, class, color, wealth or talents. The freshness, the joy, the youth, the brotherly aspect of Christianity reappeared in the Franciscan — Christ was seen to be the source of Franciscan joy in living.⁷⁴

Francis shed light. Wherever he went, peace and joy were his message. Petty city wars decreased. To offset hate he developed more of love. Concretely, he showed the meaning of love as Christ had taught it. He lived respect for the dignity of man. From him the comm

⁷¹*Ibid.*, p. 71.

⁷²Thomas of Celano, *op. cit.*, p. 70.

⁷³Saint Bonaventure, *De Reductione Artium Ad Theologian*, trans. Sister Emeline Therese Healy (St. Bonaventure, N. Y.: Saint Bonaventure University, 1934), p. 5.

⁷⁴William H. Russell, "St. Francis and Democracy," *The Catholic Educator*, XV (October, 1947), p. 99.

people learned the meaning of liberty, the Truth was available to all. The light of Christianity re-enchanted the earth.

Many who heard Francis' message found themselves possessed of a power that enabled them to rise from the depths of sin to the heights of sanctity. He taught his Friars and all who heard him to act with conviction because he himself was convinced. He tolerated no halfway measures. His constant concern was to strive after interior sanctity of spirit and to avoid all pharisaism. In his first Rule he wrote:

Let us keep ourselves free of the wisdom of this world and the prudence of the flesh, for it is the spirit of the flesh to want and strive hard at making words but little at accomplishing, and it is not bent on the inner religious virtue and holiness of the spirit, but wants and craves the religious virtue and holiness that shows outwardly to people.⁷⁵

The young man who sought admission to his company but gave his possessions to his relatives rather than to the poor showed the wisdom of the world but was rejected. That was a halfway measure. His message inspired a power that could come from God alone. How else explain the thousands that flocked to him for guidance that resulted in the founding of three Orders. Father Linneweber holds that Francis saw the Sanctifier behind every person and event and was grateful.⁷⁶ It showed in his every word and action. It was bound to spread like a yeast and give rise to a re-birth of Christianity that would "repair My House."

St. Francis was a personal friend of Christ. He radiated Christ. Christ was his Master, the Teacher, and he, Francis, was the pupil. His instrument, the teacher of his brothers. And if he did not pursue study to increase his knowledge and improve his technique, it was because "he wished to imitate Christ not as a Master and Doctor, but as a humble, poor, loving and suffering man."⁷⁷ His "ambition was to be as completely united and as perfectly identified with Christ as possible."⁷⁸ He did not think "repairing My House" meant arguments and controversy with opponents but to "revive within the bosom of the Church the practice of following the Gospel and putting its precepts into practice in daily life."⁷⁹ Possessing great love of God acquired by humility, prayer, and constant contemplation of the mysteries of the Cross, Francis followed Christ with deliberation. He had no master

⁷⁵Meyer, *op. cit.*, p. 270.

⁷⁶Antony Linneweber, O.F.M., "How Saint Francis of Assisi Won the Heart of the World," *Franciscan Educational Conference*, IX (September, 1927), p. 73.

⁷⁷Agostino Gemelli, O.F.M., *The Franciscan Message to the World*, trans. Henry Hughes (London: Burns Oates, 1934), p. 301.

⁷⁸Gratien of Paris, *op. cit.*, p. 42.

⁷⁹Gemelli, *op. cit.*, p. 301.

other than Christ, and he had only the Gospel as his text. But he had these, he had all.

Gratien of Paris quotes that when those first friars were the death bed of Saint Francis, they wept and cried "Your words, Father, were like lighted torches. They led us along the road of the Cross to evangelical perfection; they taught us to love and to follow the Crucified One."⁸⁰ Those friars carried the torch of Francis far and wide. They were soon to be numbered among the scholars of Bologna and Paris — that Mecca of the learned at that time. No wonder they excelled in theology, but in all sciences. Their teaching had a special ring and a power because it was permeated with and of the spirit of one who was schooled in the class of Jesus Christ, the Greatest of all teachers. He reflected the Incarnate Word, the Father. No wonder Saint Bonaventure, that mighty alumnus of Saint Francis, could point to the Crucified as the Source of his wisdom. Well, every Franciscan teacher look to the Saint of Assisi for inspiration and direction to catch the spark that will continue to kindle the work of the apostolate of "repairing My House."

⁸⁰Gratien of Paris, *op. cit.*, p. 74.

(To be continued)

SAFARI

"Come to the shining mountain peak!"
came the far cry from the crags.

Suddenly,
The moon-bright valley where I dwelt
was filled with chorused-voices:
"The path is nigh impossible,
you cannot leave us now!"

The soft night-wind singing above the waters,
the music of twin viols in the pines,
the laughter of the day hours,
put out their tendrils for my unruly heart.
Compelled and wounded, uncertain and in fear
I went alone.

Beside a quiet hearth stood one with stricken face
watching my going forth to unknown wastes.
The dear familiar vistas lay before my glance,
but
the wild cry of the crags,
plunging to the heart's deep pith
Could only hasten flight.

Oh, who can know the soul's unworded love?
Ascent so steep and bitter,
through the bleak and sagebrush dunes,
where cold stars shone like watching eyes of night,
where thorns, as jagged teeth sank into aching feet,

stumbling, groping, blinded by the shining snows,
ever listening for the far cry of the crags,
learning by painful inches
what the summons meant;
losing, relinquishing, renouncing, falling, rising,
the clear air growing purer;
the wild flowers, witnesses of One
Who went ahead, all ruddy with His blood!

They said the path to be impossible!
But then, no other one could satisfy,
Oh surely not the leisured ones I left.
This was the one, fulfillment of desire,
This path was right for me.

Here in the wild high crags
I have found the Dove's sure rest,
Manna for food, a Fountain in the rock,
The lyric music of a Voice
Forever singing in my soul,
And peace, in the far-flung dwelling
of the Word.

Sister M. Josephine, F. S.C.

FRANCISCAN BRIEFS

(Continued)

20th Century

SAINTS

III Order

80. *St. Pius X* (1835-1914) Pope, confessor; Can: Pius XII, May 29, 1954; feast: Sept. 3. (n:43).
81. *S. Frances Xavier Cabrini* (1850-1917) virgin; Can: Pius XII, July 7, 1946; feast: Dec. 22. (n:37).

BLESSEDS

I Order

119. *B. Gregory Grassi* (1833-1900) bishop, martyred in China; Beat: Pius XII, Nov. 24, 1946; feast: July 4. (n:105).
120. *B. Francis Fogolla* (1839-1900) bishop, martyred in China; Beat: Pius XII, Nov. 24, 1946; feast: July 4. (n:106).
121. *B. Antonine Fantosati* (1842-1900) bishop, martyred in China; Beat: Pius XII, Nov. 24, 1946; feast: July 4. (n:107).
122. *B. Elias Facchini* (1839-1900) bishop, martyred in China; Beat: Pius XII, Nov. 24, 1946; feast: July 4. (n:108).
123. *B. Theodoric Balat* (1858-1900) priest, martyred in China; Beat: Pius XII, Nov. 24, 1946; feast: July 4. (n:109).
124. *B. Andrew Bauer* (1866-1900) brother, martyred in China; Beat: Pius XII, Nov. 24, 1946; feast: July 4. (n:110).
125. *B. Joseph Mary Gambaro* (1869-1900) priest, martyred in China; Beat: Pius XII, Nov. 24, 1946; feast: July 4. (n:111).
126. *B. Caesidius Giacomantonio* (1873-1900) priest, martyred in China; Beat: Pius XII, Nov. 24, 1946; feast: July 4. (n:112).

III Order

The following are III Order members who were martyred in China in 1900; Beat: Pius XII, Nov. 24, 1946; feast: July 4.

79. *B. Mary Hermine Grivot* (1866-1900) III Order Regular; Franciscan Missionary of Mary. (n:5).

80. *B. Mary of Peace Giuliani* (1875-1900) III Order Regular; Franciscan Missionary of Mary. (n:6).
81. *B. Mary Clare Nanetti* (1872-1900) III Order Regular; Franciscan Missionary of Mary. (n:7).
82. *B. Mary of St. Natalie Guerquin* (1864-1900) III Order Regular; Franciscan Missionary of Mary. (n:8).
83. *B. Mary of St. Just Moreau* (1866-1900) III Order Regular; Franciscan Missionary of Mary. (n:9).
84. *B. Mary Amandine Jeuris* (1872-1900) III Order Regular; Franciscan Missionary of Mary. (n:10).
85. *B. Mary Adolphine Dierska* (1866-1900) III Order Regular; Franciscan Missionary of Mary. (n:11).
86. *B. John of Tciang de Tae-Kuo* (-1900) (n:55).
87. *B. Patrick Tun* (1900) (n:56).
88. *B. John Van* (-1900) (n:57).
89. *B. Philip Tciang* (-1900) (n:58).
90. *B. John Tciang de Nan-sce* (-1900) (n:59).
91. *B. Thomas Sen* (-1900) (n:60).
92. *B. Simon Sceng (Tzeng)* (-1900) (n:61).
93. *B. Peter U-ngan-pan* (-1900) (n:62).
94. *B. Francis Tsiang-jun* (-1900) (n:63).
95. *B. Matthias Fun-te* (-1900) (n:64).
96. *B. Peter Tciang pan-nieu* (-1900) (n:65).
97. *B. Contardo Ferrini* (1859-1902) confessor; Beat: Pius XII, April 13, 1947; feast: Oct. 27. (n:66).
98. *B. Mary Assunta Pallotta* (1878-1905) III Order Regular, virgin; Franciscan Missionary of Mary; beat: Pius XII, Nov. 7, 1954 (n:12).

CAUSES FOR BEATIFICATION

I Order

276. *SG. Raphael of S. Elias of Pianisi* (1816-1901) Capuchin priest, confessor. (RTFR).
277. *SG. Joseph Mary Masia* (1815-1902) bishop, confessor. (n:69).
278. *SG. Joachim of Canicatti* (1851-1905) Capuchin priest, confessor. (RTFR).
279. *SG. Valentine Paquay* (1828-1905) priest, confessor. (n:101).
280. *SG. Anthony Mary of Lavaur* (1825-1907) Capuchin priest, confessor. (RTFR).

281. *SG. Leo Heinrinchs* (1908) priest, martyred in U. S. A. (Acta O.F.M. 70: 420).
282. *Marcellinus of Capradosso* (1873-1909) Capuchin brother, confessor. (RTFR).
283. *SG. Pius Sarobe* (1855-1910) priest, confessor. (n:92).
284. *SG. James Viale* (1830-1912) priest, confessor. (n:57).
285. *SG. Francis Simon y Rodenas* (1849-1914) Capuchin bishop, confessor. (RTFR).
286. *SG. Honorat of Biala* (1829-1916) Capuchin priest, confessor. (RTFR).
287. *SG. Berard Atonna* (1842-1917) priest, confessor. (n:31).
288. *SG. Frederick Janssone* (1834-1916) priest, confessor. (n:51).
289. *SG. Didacus Oddi* (1839-1919) brother, confessor. (n:37).
290. *Ven. Venance Katarzyniec* (-1922) Conventual priest. (Index p. 217).
291. *SG. Jordan Mai* (1866-1922) brother, confessor. (n:65).
292. *SG. Leopold Mary Musso* (1850-1922) brother, confessor. (n:73).
293. *SG. Stephen Eckert of Dublin* (1869-1923) Capuchin priest, confessor. (RTFR).
294. *SG. Victricius of Eggenfelden* (1842-1924) Capuchin priest, confessor. (RTFR).
295. *SG. Linus of Parma* (1866-1924) priest, confessor. (n:75).
296. *SG. Benno of Moenichkirchen* (1852-1925) Capuchin brother. (RTFR).
297. *SG. Aloysius Amigo Ferrer* (1854-1934) Capuchin bishop confessor. (RTFR).

The following are friars martyred during the Spanish Revolution:

298. *SG. Felix Echevarria Gorostiaga* (-1936) priest. (n:40).
299. *SG. Louis Echevarria* (-1936) priest. (n:40).
300. *SG. Francis Carles* (-1936) cleric. (n:40).
301. *SG. Michael Zarragua* (-1936) cleric. (n:40).
302. *SG. Simon Miguel* (-1936) cleric. (n:40).
303. *SG. Ruperto (Anthony) Saez* (-1936) cleric. (n:40).
304. *SG. Francis Ramon*
305. *SG. Peter Rivera*
306. *SG. Denis Vicente*
307. *SG. Alphonse Vegas*
308. *SG. Michael Ramon*

Conventuals (*Commentarium O.F.M., Conventualis* 1937: 83; 1939: 271-75; 1947: 139; 1953: 209).

(To be continued)

Conventuals Consider Automation

Conventual Franciscans assembled at St. Hyacinth's Seminary-College, Granby, Massachusetts, to discuss current and historical questions of importance.

Precis of Articles presented at Conference:

The Very Rev. George Roskwitalski, O.F.M. Conv. Provincial of the St. Anthony Province, scored against the "age of goofing, and the age of the job half done by craftsmen, businessmen, teachers and students," in his words of welcome to the assembled delegates for the Thirteenth Annual Meeting of the Inter-Province Conference of Conventual Franciscans at St. Hyacinth Seminary, Granby, Mass.

Father Riccardo Lombardi's **MOVEMENT FOR A BETTER WORLD** is a potent force in modern Italy. Comparatively unknown in the United States the movement commands a large following in Italy. Father Edgar Holden, O.F.M. Conv. of St. Anthony-on-Hudson, Rensselaer, New York presented the **MOVEMENT** to the delegates. Father Edgar analyzed the history of the movement, its accomplishments and its hopes for the future.

"After taxes, the memory of money is all most people have left in their pockets." Father Berard Marthaler, O.F.M. Conv., Assumption Seminary, Chaska, Minnesota, presented his paper on the fascinating history of the development and use of our modern currency exchange. It was in the thirteenth century, the time of St. Francis of Assisi, the founder of the Conventuals, that the use of coins and their identification with wealth began to gain ground and consequently was forbidden to the followers of the "poor man" of Assisi.

Father Sylvester Kardos, O.F.M. Conv. St. Francis Friary, Syracuse, New York, presented the **MORAL IMPLICATIONS OF AUTOMATION**. In the intensified trend in industry to automate, the full implications of automation must be

taken into consideration. American life will be affected more and more each day as the tendency continues to grow. More than 30,000 publications have been turned out in the last fifteen years dealing with the various aspects of automation. If it is truly to be a mark of progress, automation must be an instrument of serving man in his quest for happiness here and hereafter. The problem of wages, hours of work, over production, unemployment are great problems which demand constant study and cooperative efforts for solutions consistent with the dignity and destiny of man.

Parents are God's appointed teachers for their children. In the delicate and important matter of teaching their children the matter of sex, parents are the best and natural teachers. However, many parents are unable to explain these matters to their children. Father Eugene Henley, O.F.M. Conv., Mount St. Francis, Indiana, presented his outline for a series of talks to parents and children on the matter of sex and purity. The flood of such material on the newstands has brought about the necessity of fighting their evil influence with publication of the proper and balanced attitude toward this matter. The matter of sex must again be placed in its proper relationship to the whole life of the growing child.

The mission activity of a Franciscan Pope, Nicholas IV, was the theme of a paper discussed by Fr. Louis Kania, O.F.M. Conv., St. Hyacinth Seminary, Granby, Mass. During his brief pontificate (1288-92), this great Humanist-Pope directed his attention chiefly to the Christian Orient and mission fields. Fr. Louis summed up the verdict of history by terming Nicholas IV, the Pope of the Missions and originator of modern Missiological science.

Just as the range and purpose of the Conferences extends far beyond the questions of traditional philosophical and theological schools, so too did the paper presented by Fr. Jude Rochford, O.F.M. Conv., Catholic Central High School, Toledo, Ohio. His inquiry into the Natural Philosophy of Jaspers made clear

to his audience the real and pertinent significance of Papal exhortations that while Catholics must beware of the subtle errors of the moderns, they must be alert to the truth they contain — new insights which will help us to understand and explain better the true philosophy of life. This is especially true for the Franciscan School which is much more akin to this modern spirit in its healthy accent on the freedom of man's will.

Fr. Damian Zimmerman, O.F.M. Conv. Assumption Seminary, Chaska, Minnesota, demonstrated by his study of the Old Testament personage, Jezabelle, what a vast wealth of fascinating history is available for moral instruction if Biblical accounts will be studied and analyzed for style and tone rather than critical history.

Fr. Mark Mindrup, O.F.M. Conv., St. Benedicts, Terre Haute, Indiana, discussed the value, effectiveness and efficiency of the modern home missions. The warmth and encouragement of the Franciscan message to the world was seen as an answer to the challenges of today that tend to turn people away from attendance at Parish Missions.

The Rev. Gerard Zablonksi, O.F.M. Conv., Athol Springs, New York, presented to the Conference a study of Fr. Justin's Radio Apostolate from his beginnings in 1926 to the present day. The Rosary Hour Network reaches over

4,000,000 Americans of Polish, Slovak, Slovenian, Rumanian, and kindred national origins, through a chain of some 76 radio stations.

In this historical review Very Rev. Raphael Huber, O.F.M. Conv., St. Anthony-on-Hudson, Rensselaer, New York, portrayed with painstaking and colorful historical detail the role that Conventual Franciscans have played as the confessors appointed personally by the Pope for people who visit the Basilica of St. Peter's, Rome, for confession and counseling.

With obvious personal devotion and zeal, Very Rev. Theodore Eickholtz, O.F.M. Conv., St. Anthony's, Clarksville, Indiana, described the work of Conventual Franciscans at the National Shrine of Our Lady of Consolation, Carey, Ohio. Here Fr. Theodore envisioned an increasing potential for all Conventuals to devote themselves to the service of the Blessed Virgin Mary to whom the Franciscan Order is dedicated.

"The faithful of today hail the Information Center. It appears to them as a ray of hope", observed Fr. Stephen Valenta, O.F.M. Conv. Director of the new Catholic Information Center, Binghamton, New York. Such centers are a natural outlet for the Conventual Apostolate of bringing peace, comfort and solace to interested inquirers, Catholic and non-Catholic seeking the truth.

BOOK REVIEWS

That You May Die Easy, by Mary Dolores Gadpaille, Tyde Publications, 1959, 91 pages.

The pamphlet "That You May Die Easy" is a well-written explanation of the importance of preparation for death. Presenting first the consequences of unprovided deaths from a priest's viewpoint, the author then proceeds to compare death with a wedding: something which deserves a great deal of forethought. This practical guide serves as a handbook for lay apostles who assist the sick and dying; at the same time, it should prove a benefit to people of all walks of life. Some of the ideas suggested here are perhaps unusual; yet the reader will profit by the booklet generally, if he will take the time to read it.

S. M. J.

The Good God, by L. Garriguet, The Abbey Press, 1959, 181 pp.

Who would not turn the last page of

this book without a desire to know more about "the good God"? Seldom does one find a treatment of the Mercy of God from a such a positive viewpoint. Father Garriguet considers the "attitude" God has toward every type or group of people: those of the Old Testament, the unfortunate, the sinners, children, the souls in purgatory. — even His infinite Mercy toward the Damned is something to marvel at. The All-Knowing God is presented to us here as Someone we love personally, and Whom we would gladly serve, since He is our loving Father. Although some may think there is a tendency on the author's part to represent God as almost too lenient toward sinful mankind, the book is uplifting and certainly encouraging. Religious could well use the contents of this book for meditation. Anyone doing so will surely grow in love of "the good God."

S. M. J.

Our Lady of Happy Memory

Father Regis Francis Marshall, O.F.M.

Memorials are dear to the heart of the Franciscan. He loves medals, scapulars, holy cards, and outdoor shrines, for their memorable value. To the sons and daughters of St. Francis, they are other Portiunculas, little portions, reminders of man's purpose in life. Even the Franciscan garb is designed and tailored in such fashion as to be a constant memento of God's calling.

A magazine of national prominence features a monthly article entitled, "The Most Unforgettable Character I've Met". To be the subject of this article one must be outstanding, impressive in one way or another. For us Franciscans, such a one must be our holy Founder. As a model of perfection, and as the mirror of Christ, he must be unforgettable. In him we have a rare souvenir, a priceless remembrance. Indeed, so desirous was St. Francis of being unforgettable that he pleaded for the Stigmata, a memento of Christ's Passion. Our Franciscan heritage would also have us regard the universe as a huge postcard from Heaven. The world has been postmarked in time. The Divine Handwriting on it is quite legible. A return address is there for all to behold. To look at the postcard and to reminisce is a salutary pre-occupation. It too is most fruitful, for no being in this expansive universe, however tiny, is completely vacuous. Ontological sterility is a conclusion abhorred by the Franciscan. Every item on earth has something to utter in behalf of its Maker. None is dumb. Each betrays some facet of the Goodness that is God. To see the artistic best in things, to listen with humble docility to the symphony of creation, is to beget that optimism which makes living a worthwhile endeavor, a romance, a lifelong act of love. To Almighty God, we, too, are most unforgettable. Although strangers and pilgrims in this world, we have not been forgotten. We are surrounded by memorials. All about us sign-posts direct us to Heaven. The inventive mind of the Franciscan has given us such signs and memorials as the Stations of the Cross and the Angelus. For the follower of St. Francis the Sign of the Cross must be the sign of all times. So memorable was the earthly life of St. Francis that it needs no other defense than itself. Yes, he is the most unforgettable character we've ever met. He was flavored through and

through with an evangelical temperament. He possessed an ever present nostalgia for the atmosphere of the Gospels. To be of this mood, one must be mindful, recollective, and unforgettable. His was a daily reenactment of the greatest Story ever told, the greatest Life ever lived. So the next time we are prompted to sing, "Among My Souvenirs", let us not forget the memorable Assisian, our everlasting memorial, who mirrored Christ to a "T", even to the Tau of the Cross.

On November the 20th past, one of the greatest memorials in our country was dedicated. It is the National Shrine of the Immaculate Conception. Standing in all its majestic dignity in a pivotal locality of our land, it is also meant to be centralized in our hearts. Although far from complete, it already manifests its many sided beauties. Like anything great, it came to be a reality at a snail's pace. So spectacular is it to the eye that inbound airline passengers from the north, so impressed by its lofty grandeur, wondered as to what it was. Representatives were sent to gather information. In satisfying the request of the airline the Director of the Shrine added, "It is a great building. It needs no other defense than its own self. It can have no better explanation than its own self".

The Shrine has been forty years in building. If, as some have said, life begins at forty, our Shrine has just begun to live. However its period of gestation had been happily nurtured by the sacrifices and privations of countless American Catholics. In days gone by, other magnificent shrines of our Lady rose skyward at the hands of craftsmen who knew love and not wealth. Our Shrine was also built by blending mortar with prayer and affection.

In our beloved America Mary has such a vast area of virgin soil on which to shower a Mother's love. Our generation will also call her blessed. America will not be outdone in generosity. In return she will give direction to errant lives. To those with a rudderless existence Mary will become the Star of the Sea. In time the Shrine will become for all Americans a priceless memorial, and Mary, an Immaculate souvenir. Once the rallying cry was, "Go West young man!" Now it will be, "Go East!". Hasten to her Shrine! Through Mary, go to Jesus, the Orient from on High!

In our Franciscan Spirituality the Mother of God has a vital role. We love Mary for what she is, the most memorable and dignified of creatures. None was more conscious of a God given dignity than was Mary. Her spotless life was one humble refrain, "He Who is Mighty has done great things to me". If the Little Flower of Jesus could say that she never refused God anything on earth, what of Mary who never reneged on these courageous words, "Be it done unto me according

to Thy word". Her every thought and every word, although few, had God as a frame of reference. Being God's Mother, Mary was certainly never taken for granted. She must also be a beautiful memorial in Heaven.

It appears almost superfluous to pray, "Remember, O most gracious Virgin Mary". We do pray it, however, lest we forget! Mary too, is most unforgettable. Does not the Scripture record that Mary "kept all these things in her heart"? Was it not Mary who gave us the most sublime Memorial and Memento of all, now reposing in our tabernacles? Can we not say without belittling the dignity of Mary, that she is our Care package from Heaven, the Mother of Perpetual Help, the Aid of Christians? If I were to add yet another invocation to her already glorious roll-call as contained in the Litany of Loretto, it would read as follows, "O Lady of Happy Memory, pray for us who are so forgetful of thee".

Mary has no better explanation than herself. Mary was the first tabernacle, the first monsternce. Mary was her own sanctuary lamp, ever conscious of the Divine Presence. For Mary it was more than a Holy Hour. It was rather a holy, graceful life. Yes, Mary was the first Shrine, built by the Master Craftsman Himself to house His own begotten Son. The moment she was conceived was the moment of dedication. Little wonder then that Mary is to us the most unforgettable, the most beautiful of all creatures. What a precious remembrance, what an inestimable souvenir we have in Mary, a Mother who never forgets.

Psychiatrists occasionally give their patients shock treatments in order to make them forget. The Divine Physician now and then gave His chosen people such treatments in order to make them remember. As aliens in a strange land, they had forgotten their God. They became unmindful of their dignity, offering obeisance to strange gods. They fashioned their own idols from hands sullied with disloyalty. They blended their mortar with infidelity. We too have our idols constructed in an atmosphere of unmindfulness. Impatience, murmuring, and discontent, may be the blend in our mortar, but whatever the ratio, the one, common ingredient ever present is a faulty memory. Perhaps we are the most forgettable character to be met, and in need of shock treatments. Yet, and so wonderful to relate, God does not send us such treatments to arouse us from our amnesia. Instead, and almost as a reward, He offers us a beautiful memento, a souvenir from Heaven, a Mother who never forgets, who in her many apparitions and visitations, desires to be our Lady of Happy Memory, Mary of the Memorare. Where on earth can you find such a Mother as this?

Every year at Ash Wednesday we are reminded of a grim and sober

reality, death. "Remember man, thou art dust." Mary came to remind us not of death, but of life. Our sweetness and our hope is also our life. Her Angelus is a thrice daily reminder that she brought the Life into this world. "The Word was made Flesh and dwelt among us." He continues to dwell in our midst as a living Memorial, a conscious God. Who although so often forgotten and taken for granted, is Personally mindful of our every need and wish.

The dignity of man can always be referred to the dignity of Mary. Mary is the most consistent and logical of creatures. In the logic of our existence Mary is given as our Major premise. Whatever is drawn from this premise, if drawn with consistency, must of necessity be dignified. How utterly unreasonable, therefore, for anyone to go sour on life. The lemon drops of society and the Apostles of despair have but to learn this beautiful logic. Perhaps our National Shrine will help to expose this beautiful logic. Perhaps our National Shrine will help to expose this Major premise and make Mary better known. It is a memorial not of an unknown soldier but one whom all generations have called blessed, and blessed by name, "Hail Mary, full of grace".

We are justly proud of our Four Freedoms and will fight to the death to defend them. Could not our Shrine be a Memorial representing a Fifth Freedom, freedom from sin? "Give me liberty or give me death" could still be our ultimatum to Satan. It is to the Immaculate Conception that our country is dedicated. Mary's protective mantle extends from sea to sea. Mary proclaimed her Declaration of Independence from any stain of sin. She was a stranger to sin. Where there is this kind of liberty there must of necessity be captive in an Immaculate soul the beautiful virtue of purity.

As Franciscans we will always be intimately associated with the National Shrine. In our confrere, Duns Scotus, we have the Doctor of Mary. A Jesuit once dared to declare that, "Duns Scotus is the martyr of the Immaculate Conception". Certainly to Scotus Mary was most memorable, unforgettable, a priceless souvenir. In her behalf he proceeded to compromise his reputation and even his very person in order to defend, out of love for his Queen, an opinion, one of the most discredited among theologians of his day, namely our Lady's Immaculate Conception. If our confrere risked all, what of us who possess the infallible certainty and dogmatic assurance that is now attached to this truth of our Faith?

St. Bonaventure has written, "God may create a greater world, a wider Heaven, but He cannot raise a creature to a loftier height than by making her His Mother". This Mother God has given to us. Mary will never take us for granted. She will be ever mindful of her son.

She will be our Lady of Happy Memory, Mary of the Memorare, a Mother who never forgets, if we but with confidence fly to her the Virgin of Virgins, our Mother and before her stand poor banished children of Eve. Our petitions will not be despised but heard and answered. The answer will be the Blessed fruit of her womb, Jesus. This will not be a Holy Hour nor a Holy lifetime but an eternity of grace in the presence of the Most Unforgettable Persons of all, the Blessed Trinity.

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The Franciscan Apostolate in the Classroom

Sr. M. Cecil Hacker, O.S.F.

(Continued)

CHAPTER III

THE FRANCISCAN APOSTOLATE AND THE TEACHINGS OF THE CHURCH

As stated previously Saint Francis was a teacher instructed by Jesus Christ Himself through the Holy Gospel. "The Holy Ghost acted directly in his person to mould a creature with that harmonious combination of natural and supernatural gifts which should be the model for the new family about to rise for the welfare and the happiness of souls."⁸¹ Not all have been thus prepared for their life's mission. The Church to which Francis pledged his own loyalty as well as that of his Order was not only inspired and guided by the Holy Ghost but also was assured of continuation to the end of time. The Church is Emmanuel, Christ with us, the "ecclesia docens et sanctificans",⁸² the official visible instrument of God guiding man through life's journey to his eternal Fatherland. When Saint Paul was struck from his horse and blinded, God sent him to Ananias for direction.⁸³ He did not instruct him personally but through His Church. The one great mission of the Church of Christ is to save souls, to draw all hearts to the love and service of their Creator through this life of pilgrimage to Heaven. Thus Christ directed Paul to His Church.

Down through the centuries the Church maintained the only schools and in many instances was the sole custodian of true culture and of learning. As early as 529 the Council of Vaison in Gaul urged all parish priests in all dioceses to maintain schools in imitation of the customs of Italy. According to Marique, the decrees of councils and synods, the records of cathedrals, parishes and of towns all bear witness

⁸¹Pacific M. Perantoni, O.F.M., *Franciscan Spirituality*, trans. Rev. Ministers Provincial, O.F.M. (Chicago: Franciscan Herald Press, 1950), p. 46.

⁸²Gerald M. Greenwald, O.F.M., "Foundations of Catholic Education," *Franciscan Educational Conference*, XXXIII (1952), p. 15.

⁸³Acts 22:12.

to the never flagging interest of the Church in elementary education.⁸⁴ Always the Church shouldered her share in aiding the family in the education of her children. This education was not just religious instruction. It aimed to prepare the individual for whatever his place in life demanded and in time became the basis for the guild system which produced masters in every craft.

A contribution rarely attributed to the Church was the new light shed upon labor. Work was conceived as something sacred ordained by Divine Wisdom. Christ, the Incarnate God, walked this earth as a Working Man. Work was noble! It was good. This was truly education for life in the vein of the Gospel.

Throughout the Middle Ages the Church continued to lead in all learning. Her right to educate was undisputed and the greatest thinkers of the day were men of the Church who merged sanctity with learning, each bolstering the other. Friars of the humble Saint Francis belong in this group. Names such as Alexander of Hales, St. Bonaventure, Roger Bacon, and Duns Scotus rank with the truly great scholars. They translated the practical spirituality of their humble sainted Father into a theological and philosophical system that met the needs of the intellectuals just as Saint Francis in his own little way met those of the common man. The "House of God" was in need of repair in high places as well as in the lowly.

Saint Francis was practical. He stressed motivation, love, in his training of his friars. The philosopher stamped with his spirit likewise stressed the primacy of the will over the intellect. Thus, according to Father Plassmann, "the Franciscan scholar shows originality, individuality, and practicality. These values stem from the spirit of the Order, which is the spirit of liberty, initiative, activity, daring, and of the desire to be of service to God and Man."⁸⁵ Such was the tradition these men, in the spirit of their Founder, continued. Like their Father they would be obedient and loyal to the Church of Christ and go where sent and needed.

Where was the Franciscan Sisterhood at this time? St. Elizabeth of Hungary in her hospital at Marburg provided the inspiration for the foundations of the Third Order Communities devoted to works of charity especially to the sick in the countries north of the Alps.⁸⁶ The first enclosed Third Order nuns were established at Dillingen, Bavaria,

⁸⁴Pierre J. Marique, *History of Christian Education*, Vol. 1 (New York: Fordham University Press, 1924), p. 140.

⁸⁵Thomas Plassmann, "A Franciscan Looks at Education," p. 10.

⁸⁶Cecily Hallack & Peter Anson, *These Made Peace*, ed. Marion Habig, O.F.M. (Paterson, N. J.: St. Anthony Guild Press, 1957), p. 51.

in 1241 but their papal enclosure really dated only from 1298.⁸⁷ While these were cloistered convents, many girls of noble families were entrusted to them for their education. Blessed Angelina of Marsciano founded her community in 1397 which quickly spread to Foligno and Assisi. In 1427 Saint Bernardine of Siena persuaded her to found another convent in Viterbo. The spirit of penance and love of the Passion, so typical of Saint Francis, was the dominant keynote in these houses. Many of the sisters were from noble families, most familiar with the tone of the times, and well aware of the need to "repair My House."

A few years hence the Black Death, the Protestant Revolt, and other scourges of the times did much to produce pitiable conditions. Countless souls accepted heresy. Many were Christian in name only. This was due in a large measure to the lack of educational opportunities for the masses, the result of the closing of countless convents and monasteries by crowned heads of the day.⁸⁸

For a while it seemed as though education was on the decline and the right of the Church to exercise her teaching authority foolishly questioned. The Council of Trent stayed this decline and reiterated the position of the Church in the matter. Its educational regulations dealt with the foundation or the reorganization of the parochial schools, the encouragement of new religious organizations of teachers, with preaching, the Sunday Schools, the teaching of theology in the universities, the supervision of the printing of books, and most important of all, with the preparation of young men for the priesthood. The previously active cathedral and monastic schools had lost their best teachers to the universities which were fast becoming little more than Latin preparatory schools. The few prospective priests who did avail themselves of the higher education received a thorough intellectual training but very little spiritual preparation.⁸⁹ Such conditions gave rise to a need for a renewed attempt to "repair My House."

God in His own way provided. The Franciscan Order, in a certain degree, was one of the instruments He used when three branches, the Capuchins, the Recollects, and the Alcantarines broke with the parent. New religious congregations were formed and with them a new idea took hold. Orders of Sisters were started with the express purpose of educating children. The first of these was the Order of Ursulines, founded by St. Agnes Merici, a former Franciscan Tertiary, in 1537, followed by the Sisters of Notre Dame in 1598, the Order of the

⁸⁷Ibid., p. 168.

⁸⁸Linda Eckenstein, *Women Under Monasticism* (Cambridge, England: Cambridge University Press, 1896), p. 457.

⁸⁹Marique, op. cit., Vol. II, p. 124.

Visitation in 1610, the Daughters of the Presentation in 1627, the Sisters of Charity in 1634, the Daughters of Providence in 1643, the Sisters of the Good Shepherd in 1646, the School Sisters of Notre Dame in 1657, and the Sisters of the Presentation in 1684.

While the Ursulines were the first sisters to come to the United States, settling in New Orleans in 1727, they were not first to set foot on the Americas for the purpose of education. The missionaries that accompanied Columbus and the succeeding Spanish expeditions were intent upon the conversion of the Indians, and this produced a civilizing effect. As early as 1551 Mexico City had its University. The Reductions of the West and the Southwest provided not only religious instruction and training in manual arts, but reading and writing for those who were interested. Francis' examples of originality were useful to his missionary sons for every means was used to attract the natives. St. Francis of Solano used his violin and his simple troubador tunes opened the hearts where words and eloquence had failed.⁹⁰

The nineteenth century witnessed an upsurge of Third Order Congregations of Sisters who were to be engaged in all active works, especially teaching. A new age seemed to unfold with Leo XIII, (1878-1903), a great tertiary, as the master builder in "repairing My House." The French Revolution, the Napoleonic Wars, and religious persecution had wreaked havoc on religious orders. Pope Leo looked to St. Francis as the answer to the world's problems when he stated in his encyclical "Auspicato concessum," as quoted by Anson, "that the Third Order was the great gift of St. Francis to the world, and one which has contributed in no small measure to the preservation of the foundation stone of Christian morality."⁹¹

Liberation was the end product of Europe's chaotic epoch and Catholics had to be shown how to live in a liberal world as active, loyal citizens, but in keeping with Catholic principles. Education was the means. In his encyclical "Sapientiae Christianae" of January 10, 1890, Pope Leo wrote: "Where the right of education of youths is concerned, no amount of trouble or labor can be undertaken, how great soever, but that even greater still may not be called for."⁹² This was no empty statement. It was a summation of his own efforts to induce the nullification of Bismarck's tyranny and the French laws which not only ousted all religious instruction, but the very religious themselves from the countries. He recognized the continuous industrial revolution and its impact on educational needs when in his encyclical letter

⁹⁰Thomas Plassmann, art. cit., p. 8.

⁹¹Cecily Hallack & Peter Anson, op. cit., p. 227.

⁹²Leo XIII, *Great Encyclical Letters of Pope Leo XIII*, ed. Rev. John J. Wynne, S.J. (New York: Benzinger Brothers, 1903), p. 206.

"Longinque Oceani," on the Catholicity in the United States, of January 6, 1895, he wrote: "An education cannot be deemed complete which takes no notice of modern sciences."⁹³ Pope Leo XIII possessed Francis' spirit of being practical, facing reality, and preparing man (youth) for his pilgrimage to his eternal fatherland. In "Militantis ecclesiae" of 1897 he stated: "In educating the young it is not sufficient that religious instruction be given to them at fixed times; it is necessary also that every other subject that is taught to them be permeated with Christian piety. If this is wanting, little good can be expected from any kind of learning."⁹⁴ How much this sounds like St. Francis and his cry against vain learning. What a message of peace "Rerum Novarum" could have been for all if it had been heeded.

Another tertiary followed Pope Leo and left his virile, Franciscan stamp upon the educational policies of the Church. Francis' love for the Eucharist found expression in Pope St. Pius X's promulgation for the early Communion for children and frequent, even daily Communion for all.

And then came Pope Pius XI, another tertiary, who reiterated all that the Church had previously held, and stated for education a meaning and importance not always recognized. "On the Christian Education of Youth" has become a monumental work right after the heart of Saint Francis. Man's dignity, his destiny and the means of attaining it are well defined. The Church has the supreme authority to teach from her Divine Founder. "All power is given to me in heaven and on earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you."⁹⁵

For those who would dispute this authority, Pope Pius XI had a ready answer:

By necessary consequence, the Church is independent of any sort of earthly power as well in the origin as in the exercise of her mission as educator, not only in regard to her proper end but also in regards to the means necessary and suitable to attain that end. Hence, with regard to every kind of human learning and instruction, which is the common patrimony of individuals and society, the Church has an independent right to make use of it, and above all to decide what may be so, because the Church as a perfect society has an independent right to the means conducive to its end, and because every

⁹³Ibid., p. 324.

⁹⁴Ibid., p. 290.

⁹⁵Pius XI, *The Church and the Reconstruction of the Modern World*, ed. Terence P. McLaughlin, C.S.B. (Garden City, N. Y.: Doubleday & Company, 1957), p. 82.

form of instruction, no less than every human action, has a necessary connection with man's last end, and therefore, cannot be withdrawn from the dictates of the divine law, of which the Church is guardian, interpreter, and infallible mistress.⁹⁶

How right St. Francis had been in his total subjection to the Church! And even as he was the means of bringing peace between the Church and civil authorities, so Pius XI continued:

... the Church in her motherly prudence is not unwilling that her schools and institutions for the education of the laity be in keeping with the legitimate dispositions of civil authority; she is in every way willing to cooperate with this authority and to make provisions for a mutual understanding, should difficulties arise.⁹⁷

Saint Francis in his policies was practical and timely. Like his predecessor, Leo XIII, Pope Pius XI also stated the view of the Church in modern progress.

The Church, therefore, far from hindering the pursuit of the arts and sciences, fosters and promotes them in many ways. For she is neither ignorant nor unappreciative of the many advantages which flow from them to mankind. On the contrary, she admits that, just as they come from God, Lord of all knowledge, so too if rightly used, with the help of His grace, they lead to God.⁹⁸

What a Franciscan ring that has, everything in nature a vestige, a footprint leading to God.

In his next statement of the encyclical, "On the Christian Education of Youth," Pope Pius stated the core, the subject of education.

It must never be forgotten that the subject of Christian education is man, whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be; man, therefore, fallen from his original supernatural privileges of bodily immortality or perfect control of appetite. There remain, therefore, in human nature the effects of original sin, the chief of which are weakness of will and disorderly inclinations.⁹⁹

While it is true that man has fallen often there are means of strengthening him against his weakness. "Folly is bound up in the heart of the child, and the rod of correction shall drive it away."¹⁰⁰ True education is mainly a matter of discipline, self discipline, the orderly imparting of knowledge that influences the will to choose the good. In his *Soliloquia* in treating of education, St. Augustine wrote that it

⁹⁶Ibid.

⁹⁷Ibid.

⁹⁸Ibid., p. 93.

⁹⁹Ibid., p. 94.

¹⁰⁰Proverbs 22:15.

was the duty of good discipline to arrive at wisdom through order.¹⁰¹ "That was St. Francis' idea, as shown previously, to raise man from a life of sin to the grace of God through an act of the will, self discipline.

Since the whole man must be educated and prepared for his place in society, Pope Pius continued to stress that religious instruction cannot be segregated. It must permeate the whole organization of the school, the syllabus, the text books, and the teacher. It must be the foundation and the crown of the youth's entire training in every grade. While all factors mentioned are essential, most emphasis has been placed upon the teacher. Pope Pius XI stated that the perfect school was the result of good teachers,¹⁰² and his great successor, Pope Pius XII, considered the title of "Schoolmaster" as the highest title that could be given to a teacher. For as he said, a Schoolmaster

is a person who knows how to create a close relationship between his own soul and the soul of a child. It is he who personally devotes himself to guiding the inexperienced pupil towards intellect and will so as to fashion as best he can a being of human and Christian perfection.¹⁰³

Textbooks are merely the tools. The teacher is the keystone of "repairing My House" in his or her own classroom. She makes or mars the pupils. Therein lies the tremendous apostolate.

What is to be said for the person privileged to be numbered in the ranks of this apostolate? Father Felix Kirsh quoted Archbishop Spalding as saying: "... what the teacher is, not what he inculcates, is the important thing. The life he lives, and above all what in his inmost soul he hopes, believes, and loves, have far deeper and more potent influence than mere lesson can ever have."¹⁰⁴

Pope Pius XII was more forceful. Speaking of teachers, he said, "... they must be complete and integral Christians ... imitators of the only Divine Master, Jesus Christ."¹⁰⁵ Here again Saint Francis is the perfect model, for such was the aim of his entire life.

Canon 565, paragraph 2 directs that all teachers of religion be properly instructed in the doctrinal matter and trained to teach it, but today's requirements and standards demand more of the classroom teacher than just that. The typical elementary teacher in any parochial school must be a historian, a mathematician, a grammarian, a psycholo-

¹⁰¹Saint Augustine, *Collectio Selecta St. Ecclesiae Patrum*, ed. Carllau, D.A.B. (Paris: Apud Parent, 1839), p. 437.

¹⁰²Pope Pius XI, *op. cit.*, p. 104.

¹⁰³Pius XII, *Pope Pius XII and Catholic Education*, ed. Vincent A. Yzermans (St. Meinard, Ind.: Grail Publications, 1957), p. 167.

¹⁰⁴Felix Kirsh, O.F.M., "Franciscan Educational Ideals," *Franciscan Educational Conference*, II (1929), p. 48.

¹⁰⁵*Ibid.*, p. 167.

gist, an expert in the reading field, a budding scientist, and still human. But more important, she must be a religious, a mature, self-disciplined individual convinced of the perfection of the state to which God has called her, formed in the spirit of her Congregation and dedicated spiritually as well as physically to the Apostolate in which she is working. The habit does not make the nun; neither does it inspire children if divorced from the fundamental spirit.

Pope Pius XII, likewise a Franciscan tertiary, recognized this fact. The hope of the world lies in the youth, and the classroom teacher is the bricklayer helping St. Francis "to repair My House." To better equip these builders for their stupendous task he called, through the Sacred Congregation of Religious, a General Congress on the States of Perfection in December of 1950. Its aim was "to effect a renewal of the interior spirit of each religious institute and to realize a more advantageous adaptation to modern circumstances of each community."¹⁰⁶ This Congress alerted religious superiors to the need of providing their sisters with the necessary preparations and formation to enable them to meet the needs of the times as thoroughly grounded religious and efficient personnel in whatsoever field of the apostolate they are.

In the United States this awakening forged ahead in the Sister Formation Conference headed by Sister Mary Emil, I.H.M. This Movement has for its objective

the better formation of Sisters as Sisters so that their dedication to God may be more complete and their apostolate more effective ... Sisters so formed will be able to do more because they have been spiritually fortified against what dangers there may be in doing more, because they have an intellectual understanding of the potential in the total apostolate of the Church, and because they have been professionally trained to assume greater responsibilities.¹⁰⁷

The basis and principles for this intensive program were taken from the private and public pronouncements of Pope Pius XII and the Sacred Congregation for Religious, and by the application of the principles of canon law regarding the directives for all seminaries. Likewise considered were the actual practices of the orders and the congregations of religious men who teach and prepare their own men. Father Larraona, as quoted by Father Gallen, stated that the sisters engaged in the teaching apostolate had a distinctive similarity to the

¹⁰⁶Gabriel Buescher, O.F.M., "The Renovatio Accommodata," *Franciscan Educational Conference*, XXXVII (1956), 1.

¹⁰⁷Sister Mary Emil, I.H.M., "Sister Formation Conference," *National Catholic Educational Conference*, LIII (1956), p. 42.

FRANCISCAN BRIEFS

FRANCISCAN SANCTITY

(Continued)

20th Century

The following are the Capuchins martyred during the Spanish Revolution.

309. SG. *Alexander of Barcelona* (1910-1936) priest;
310. SG. *Alexander of Sobradillo* (1902-1936) priest;
311. SG. *Aloysius Mary of Valencia* (1885-1936) priest;
312. SG. *Ambrose of Benaguacil* (1870-1936) priest;
313. SG. *Ambrose of Santibanez* (1888-1936) priest;
314. SG. *Andrew of Palazuelo* (1883-1936) priest;
315. SG. *Angelus of Canete la Real* (1879-1936) priest;
316. SG. *Anselm of Olot* (1878-1936) priest;
317. SG. *Archangel of Valdavida* (1882-1936) priest;
318. SG. *Aurelius of Vinalesa* (1896-1936) priest;
319. SG. *Augustin of Montclar* (1907-1936) priest;
320. SG. *Benedict of Santa Coloma de Gramanet* (1892-1936) priest;
321. SG. *Benignus of Canet de Mar* (1890-1936) priest;
322. SG. *Berard of Visantona* (1878-1936) priest;
323. SG. *Bonaventure of Puzol* (1897-1936) priest;
324. SG. *Charles of Alcobilla* (1902-1936) priest;
325. SG. *Dominic of Sant Per de Riudevittles* (1882-1936) priest;
326. SG. *Domitillus of Ayoo* (1907-1936) priest;
327. SG. *Doroteus of Villalba* (1907-1936) priest;
328. SG. *Eligius of Orihuela* (1876-1936) priest;
329. SG. *Ferdinand of Santiago de Compostela* (1873-1936) priest;
330. SG. *Frederick of Berga* (1877-1936) priest;
331. SG. *Germain of Carcagente* (1895-1936) priest;
332. SG. *Giles of Puerto de Sancta Maria* (1883-1936) priest;
333. SG. *Gregory of La Mata* (1889-1936) priest;
334. SG. *Honorius of Orihuela* (1888-1936) priest;
335. SG. *Ignatius Maria of Galdacano* (1912-1936) priest;
336. SG. *Ildefonse of Armellada* (1874-1936) priest;
337. SG. *James of Rafelbunol* (1909-1936) priest;
338. SG. *Joachim of Albocacer* (1879-1936) priest;

339. SG. *John Chrysostom of Gata de Gorgos* (1874-1936) priest;
340. SG. *Joseph of Calella* (1880-1936) priest;
341. SG. *Joseph-Mary of Manila* (1880-1936) priest;
342. SG. *Joseph Oriol of Barcelona* (1891-1936) priest;
343. SG. *Martin of Barcelona* (1936) priest;
344. SG. *Michael of Grajal de Campos* (1898-1936) priest;
345. SG. *Modestus of Albocacer* (1880-1936) priest;
346. SG. *Modestus of Mieras* (1876-1936) priest;
347. SG. *Peter of Benisa* (1876-1936) priest;
348. SG. *Romirus of Sobradillo* (1907-1936) priest;
349. SG. *Raphael of Mataro* (1902-1936) priest;
350. SG. *Tarcisius of Miralcamp* (1912-1936) priest;
351. SG. *Timothy of Palafrugell* (1897-1936) priest;
352. SG. *Vincent of Besalu* (1880-1936) priest;
353. SG. *Zachary of Llorens* (1884-1936) priest;
354. SG. *Joseph of Chauchina* (1897-1936) deacon;
355. SG. *Bonaventure of Arroyo Cerezo* (1913-1936) cleric;
356. SG. *Eudald of Igualada* (1918-1936) cleric;
357. SG. *George of Santa Pau* (1917-1936) cleric;
358. SG. *Henry of Almazora* (1913-1936) cleric;
359. SG. *Martial of Vilafranca* (1917-1936) cleric;
360. SG. *Michael of Vianya* (1915-1936) cleric;
361. SG. *Alexis of Terradillos* (1874-1936) brother;
362. SG. *Angelus of Ferrerias* (1905-1936) brother;
363. SG. *Aurelius of Ocejo* (1881-1936) brother;
364. SG. *Berard of Lugar Nuevo de Fenollet* (1867-1936) brother;
365. SG. *Carmel of Colomes* (1874-1936) brother;
366. SG. *Crispin of Cuevas de San Marco* (1875-1936) brother;
367. SG. *Cyprian of Tarrassa* (1871-1936) brother;
368. SG. *Didacus of Guadilla* (1909-1936) brother;
369. SG. *Eligius of Vianya* (1875-1936) brother;
370. SG. *Eusebius of Saludes* (1885-1936) brother;
371. SG. *Eustachius of Villalquite* (1893-1936) brother;
372. SG. *Felix of Tortosa* (1894-1936) brother;
373. SG. *Fidelis of Puzol* (1856-1936) brother;
374. SG. *Gabriel of Arostegue* (1880-1936) brother;
375. SG. *Pacificus of Ronda* (1882-1936) brother;
376. SG. *Pacificus of Valencia* (1874-1936) brother;
377. SG. *Primitus of Villamizar* (1884-1936) brother;
378. SG. *Prudentius of Pomar* (1875-1936) brother;
379. SG. *Saturninus of Bilbao* (1910-1936) brother;
380. SG. *Pacian Mary of Barcelona* (1916-1937) cleric;

381. SG. *Remigius of Papiol* (1885-1937) priest;
all taken from (RTFR).
382. SG. *Firminus Wilchenhauser* (1876-1939) brother, confessor.
(n:41).
383. Ven. *Maxmilian Kolbe* (-1941) Conventual priest; martyred during the Second World War. (Index p. 173).
384. SG. *Leopold of Castronovo* (1866-1942) Capuchin priest, confessor.
(RTFR).
385. SG. *Balthassar Werner* (1887-1943) brother, confessor. (n:28).
386. SG. *Daniel of Torricella* (1867-1945) Capuchin priest. (RTFR).
387. SG. *Everard Witte* (1868-1945) brother, confessor. (n:39).
388. SG. *Joseph e Ducibus Ghezzi* (1872-1955) brother, confessor.
(n:66).

II Order

30. SG. *Mary Magdalen a S. Corde Bentivoglio* (1834-1905) virgin.
(n:123).
31. SG. *Theresa of Jesus Romero Balmeda* (1861-1910) virgin, Conceptionist. (n:124).
32. SG. *Mary Frances of the wounds of Jesus* (Margaret Sinclair) virgin, extern sister (1900-1925) (n:122).
33. SG. *Mary Clare of St. Francis* (Kuefstein) (1878-1933) Capuchiness (RTFR).
34. SG. *Elizabeth Caduch Rovira* (1882-1936) Capuchiness (RTFR) martyred in Spain (RTFR).
35. SG. *Mary Jesus Masia Farragut* (1882-1936) Capuchiness, martyred in Spain (RTFR).
36. SG. *Mary Veronica Masia Farragut* (1884-1936) Capuchiness, martyred in Spain (RTFR).
37. SG. *Mary Felicitas Masia Farragut* (1890-1936) Capuchiness, martyred in Spain. (RTFR).
38. SG. *Milagros Ortells Gimero* (1882-1936) Capuchiness, martyred in Spain (RTFR).

III Order

47. SG. *Ann Rose Gattorno* (1831-1900) widow. (n:189).
48. SG. *Mary a Jesu Bono Pastore* (Francesca de Siedliska) (1842-1902) Virgin. (n:205).
49. SG. *Edward Joseph Rosaz*, confessor, bishop. (n:193).

50. SG. *Maria of the Passion* (de Chappotin, de Neville) virgin, III Order Regular (n:134).
51. SG. *Mary Francesca of Jesus* (Ann Rubatto) III Capuchiness. (Index x. 87).
52. SG. *Marcellus Spinola y Maestre* (1835-1906) confessor, Cardinal Archbishop. (n:203).
53. SG. *Francis Benjaminus Richard* (1819-1908) confessor Cardinal (n:198).
54. SG. *Mary Joseph of the Infant Jesus* (Micarelli) (1845-1909) III Order Regular, virgin; (n:207).
55. SG. *Emmanuel Domingo y Sol* (1836-1909) priest, confessor. (n:196).
56. SG. *Frances Streitel* (1844-1911) virgin. (n:197).
57. SG. *Paul Pius Perazzo* (1846-1911) confessor. (n:160).
58. SG. *Aloysius Orestes Borgia* (1844-1914) confessor, priest. (184:n).
59. SG. *Aloysius Guanella* (1842-1915) priest, confessor. (n:183).
60. SG. *Albert Chmieloviski* (1846-1916) confessor. (n: 182).
61. SG. *Mary Clare Seraphine of Jesus* (Farolfii) (1853-1917) virgin III Order Regular (n:138).
62. SG. *Andrew Ferrari* (1850-1921) confessor, cardinal Archbishop. (n:186).
63. SG. *Margaret Caiani* (1863-1921) virgin, III Order Regular. (n: 132).
64. SG. *Angela Salawa* (-1922) (Index p. 15).
65. SG. *Edward Pope* (1890-1922) confessor, priest (n:194).
66. SG. *Joseph Nascimbeni* (1851-1922) confessor, priest. (n:153).
67. SG. *Mary Fidelis Weis* (1882-1923) virgin, III Order Regular. (n:139).
68. SG. *Mary Bernard Buetler* (-1924) Foundress of Franciscan Missionaries of Mary Help of Christians. (Index p. 151).
69. SG. *Matthew Talbot* (1857-1925) confessor. (n:210).
70. SG. *Julius Salvadori* (1862-1925) confessor. (n:154).
71. SG. *Aristides Leonari* (1856-1928) confessor. (n:144).
72. SG. *Argenes Fati* (1890-1926) virgin. (n:142).
73. SG. *Alfonse Ariens* (1860-1928) confessor, priest. (n:185).
74. SG. *Louis Necchi Villa* (1876-1930) confessor. (n:155).
75. SG. *Rose Diotallevi* (1908-1930) virgin. (n:162).
76. SG. *Guy Mary Conforti*, confessor, bishop of Parma (1865-1931) (n:201).
77. SG. *Mary Angela Crocefisso* (1846-1932) virgin (n:157).
78. SG. *Eurosia Fabris Barban* (1866-1932) (n:149).

79. *SG. Norbert Cembranos of La Verdura* (1891-1936) brother (RTFR).
80. *SG. Mary Clare Fietz* (1905-1937) III Order Regular (n:137).
81. *SG. Alphonsa of the Immaculate Conception* (1910-1946) III Order Regular (Of the Poor Clares) (n:126).
82. *SG. Armida Barelli* (1882-1952) (n:143).

During the first half of this 20th Century the Franciscan Histories and Martyrologies mention 654 sons and daughters of St. Francis who died with the note of sanctity.

Conclusion

In summary we see that from the First Order of St. Francis there have been 57 men raised to sainthood, 126 Blesseds and at least 388 Servants of God have their cause introduced. From the Second Order of St. Francis, 5 nuns have been officially declared to be Saints, 22 to be Blesseds and at least 38 nuns' causes are pending. In regard to the Third Order of St. Francis, both Regular and Secular, we list 81 Saints, 98 Blesseds and at least 82 causes have been introduced. Father Mark Hegener, O.F.M. in his paper: "The Voice of St. Francis in the 20th Century" says: "two-fifths of all the causes now in progress for beatification and canonization are Franciscans from the various branches of the Order." Truly the Garden which our Seraphic Father has planted has bountously yielded fruit of sanctity through the centuries. This 20th century can already claim a generous portion. Let us help it yield a hundred-fold more.