

SUFFERING

Father Eligius M. Buytaert, O.F.M.

The life of man is so full of pain and suffering that practically every thinker, Catholic and non-Catholic, has reflected upon the problem. Spiritual writers speak at length of the role of suffering and pain in our ascent towards God. And with reason. We have to contend with physical pains. We are troubled by intellectual problems. We are distressed by problems resulting from revelation and our faith. We are pained rightly, by our past sins and by the feeling that we may relapse. We are afflicted by lack of progress in our spiritual life. Possibly we are grieved by misunderstandings in our community or congregation. We are distressed by the sins of the world and our inability to do much about them. We wanted to be great missionaries, or preachers, or teachers, or artists, or writers, saints, and we end up by being immensely mediocre. We suffer from the mediocrity surrounding us and yet do not much better than average. Yes, indeed, pain is a problem in our life. What then is the meaning of suffering? Let us reflect upon it as Christians and Franciscans.

We Franciscans, believe that Christ was intended by God to exist regardless of whether or not mankind would remain faithful to God. Adam and Eve sinned. Thus sin and suffering and death entered the world. In the words of God Himself as spoken to Adam: "Cursed is the earth in thy work; with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth" (*Gen. III, 17-19*). It is quite true that a number of biblical exegetes want to give this text the exclusive meaning of a "medicinal punishment", as if God, by imposing all that pain, just intended to prevent Adam—and us—from committing more sins. I think that Scripture goes beyond that. The words "thou shalt eat the herbs of the earth," for instance, are seemingly opposed to the words that Adam and Eve have eaten the fruit of life. In addition, one cannot understand suffering of innocent children and sinless persons, such as the Blessed Virgin and Christ, if the meaning of pain is solely medicinal. Nonetheless, one may accept, with the exegetes mentioned, that suffering is indeed intended as a preventive medicine. Suffering certainly "puts us in our place" as simple limited beings, who

have every reason to be humble. Pangs of conscience surely have prevented many a sin. Even among us religious, painful situations in the community, between subjects and superiors or just between average religious, have a tendency to bring us back to the straight and narrow path if we are sensitive to such sufferings—our own or those of others.

But there are motives for accepting suffering "gracefully" far beyond that. As we said before, Franciscan theologians believe that Christ would have come even had man not sinned. In other words, we believe that Christ was not primarily conceived in the mind of God as Sufferer and Redeemer, but as the greatest possible glorifier of God. God, then, after the sin of Adam and Eve, did not change His initial plan, but added to Christ the role of also being the Redeemer, through suffering and painful death.

What then is the meaning of Christ's suffering? God certainly could have saved mankind without involving pain for Christ. Every single act of the Word Incarnate is and was enough to redeem men. Even a glorious apparition of the Son of God could have saved us. In analyzing this problem, we first of all have to consider the fact that God in His eternal wisdom decided in favor of a suffering Christ rather than a glorious Christ. Eternal wisdom means that God had reasons for such a decision. These reasons have not been fully revealed to us. But reflecting upon the essential goodness of God, one comes to the conclusion that divine goodness played an essential role there too. Seemingly God understood that Christ would make the greater impression upon us, if the Word would appear totally one of us, now that we were distressed by the consequences of sin, now that we were suffering. Basically, then, the sufferings of Christ are an act of goodness and love. Love for God, in the first place, by showing the horrors of offending our Maker. Goodness and love for us, in God's decision and Christ's willingness to suffer with us and for us, and in showing us what we can do with our sufferings.

Negatively, if we may express it that way, the sufferings of Christ mean that pain is not intrinsically evil. The Son of God was free of sin, although willing to bear the consequences of sin. This means, in turn, that Christ implicitly rejects such philosophical and theological systems—which have come up from time to time in the course of history—claiming that the world was created by two contending gods, one good and one evil, the latter being responsible for everything bad in this world. Christ also rejects those persons who try to escape from pain through suicide, or drugs, or immoderate pleasures in films or television, and the like. Not that Christ condemns moderate use of drugs, say for seriously ill people, but the plain escape from pain for

pain's sake. Such escapists implicitly deny the wisdom of God. The sufferings of Christ also demonstrate that pains of innocent babies are not totally meaningless. Christ was more sinless than any baby. The sufferings of children mean that we are all children of Eve, and have to pay the debt incurred by our first parents. The sufferings of innocent children, consequently, are a reminder for the adults of the seriousness of sin.

Christ suffered for the sins of mankind. The least we Franciscans can do is to suffer in payment for our personal sins. And who of us is without sin, except Christ and the Blessed Virgin? But we can do more than just to give satisfaction, however poor, by our sufferings. We can become, as Saint Paul urges us, fellows of Christ in His sufferings (*Philip. III, 10*) and thus build up the mystical body of our Saviour. Just as every sin contributed to the sufferings of Christ, so does every suffering in communion with Christ contribute to the greatness and purity of the mystical body of Christ. And being in communion with Him means that by our pains, we also, glorify God. This is the tremendous meaning we can give to our sufferings. With these basic motives constantly before our eyes, we will be able to make a great part of our life quite meaningful.

Another important idea is expressed again by Saint Paul (*Rom. VIII, 18*): "The sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us". Again, in suffering with Christ, we walk with Christ. Just as for Him suffering was needed to redeem us to enter the final glory, so for us suffering accepted as real followers of Christ leads up to beatific vision for all eternity. Yes, we Christians have many reasons to accept pain, and one of them certainly is this future glory, predicted by Saint Paul, which will last eternally whereas the suffering passes.

No wonder men like Saint Francis of Assisi and Saint Paul gloried in (*Rom. V, 3*) their sufferings, and were able to sing in spite of pain. These saints understood what the world cannot understand, that pain for us, as we are now, is a road to happiness, not a hindrance as worldly people want us to believe. For us, Catholics and religious, not Hollywood or Broadway, but Christ, through His Church, His Scriptures, His Saints is the guide when it comes to problems of our eternal welfare.

Crosses Over Nagasaki: V

Father Gerard Huber, O.F.M.

THE SPIRIT OF PENTECOST ABOVE THE ISLANDS

After the prohibition of Christianity in 1567, all the churches in Japan had been either closed or demolished. In Nagasaki, where the Christians were the most numerous, all the churches, with the exception of one, the so-called "Mercy Church," had been destroyed. Though the priests of the Society of Jesus had not obeyed the order of expulsion, they could no longer work publicly. Hideyoshi knew very well that they were still in the country; in fact, his spies reported their every move. But he did not persecute them as long as they kept quiet. Only in secret could they administer the Sacraments to the Christians, and once in a while take some new convert into the community of the Church. Like an icy frost the edict of persecution had swept over the young spring of the Church in Japan and seemed to have destroyed its life.

And then the Franciscans appeared in the country, and all was changed. Not only with Hideyoshi's consent but even with his generous assistance, the friars built a church and a friary in Kyoto, preached publicly, held solemn services, and launched an exceedingly active missionary program. Hideyoshi observed it all and remained silent. The evil spell was apparently broken. Slowly the Jesuit Fathers came out of retirement and began to resume their apostolate. Father Petrus traversed the provinces of Owari, Afuni, and Mino. Three more priests and five lay brothers worked in Osaka, Sakai, and Takatsuki. Everywhere new life awakened.

The Christians of Nagasaki also heard of this awakening of Christianity in Kyoto and its surroundings, and demanded the reopening of the churches with services and sermons. From Nagasaki the movement spread to the provinces of Buzen, Bungo, Higo, and Satsuma, all of which had heavily Christian population. In addition to this, about 8,000 pagans in these provinces asked for baptism. Thus in 1594, Christmas, the favorite feast of the Japanese Christians, could again be celebrated throughout the country with full solemnity. In seven other cities besides Nagasaki solemn midnight Mass was offered. The governor of Nagasaki gave his soldiers and officials a seven day leave in order that all could take part in the religious celebrations which they had not witnessed since the edict. Because there was only one church in Nagasaki that was still fit for use, the Christians had to come in

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groups arranged according to the various quarters of the city in which they lived, to participate in the services. For one hundred and sixty days they alternated in groups for Forty Hours' Devotion. Each group sought to surpass the other in fervor and zeal, and it was regarded a great honor to bear the name of Christian. The following year even Terazawa, the governor of Nagasaki, was received into the Church.

The schools of the Jesuits, too, rapidly regained their former enrollment. Of the hundred and twenty students no less than ninety-three prepared for the priesthood.

At the end of 1594 the Jesuits numbered thirty-eight priests and eighty-three lay brothers, more than half of whom were Japanese. All worked openly for the spread of Christianity, with about five hundred catechists and helpers at their side.

During this time of reawakened Christian life, Father Peter Baptist went to Nagasaki with Father Jerome of Jesus to establish a new friary which was to serve as the mission procure for the Franciscans as well as a stopping-place for newly arriving missionaries and eventually as a home for old and sick conferes. At the same time Father Peter Baptist intended to discuss with the vice-provincial of the Jesuits certain questions relating to missionary procedure and policy, and to establish terms for mutual cooperation between the Jesuits and the Friars Minor.

On December 8, 1594, the two Friars Minor arrived in Nagasaki and were hospitably received by the Jesuits. The vice-provincial, Father Peter Gomez, who was a Spaniard himself, supported Father Peter Baptist with his service and assistance. He gave him written instructions for carrying on missionary work in Japan, the observance of which Father Peter Baptist made obligatory for all his conferes. The other Spanish Jesuits also appeared to be well disposed toward the Franciscans, and aided them in every way possible. The Friars Minor and the Jesuits celebrated Christmas and the New Year together, and Father Peter warmly praised their generous hospitality.

Soon, however, the Portuguese Jesuits began to raise objections to the presence of the Franciscans, insisting that they had no right to work in Japan since it was forbidden to them by the Brief of Gregory XIII under penalty of excommunication. Father Peter Baptist submitted the matter to the vice-provincial, Father Peter Gomez, who at that time was also the vicar general of the bishop of Japan, presenting the documents he had brought from Manila. Father Gomez examined them and declared that the presence of the Franciscans in Japan was entirely legal, according to both ecclesiastical and civil law. He then admonished his Portuguese conferes to keep peace and concord among

the religious Orders and the various nationalities, exhorting them to help one another as good brethren so that their labor for the spread of Christianity might bring forth rich fruit.

However, objections continued to be raised against Father Peter Baptist. One of the more serious objections was that the Franciscans had no right to establish a friar in Nagasaki without the express consent of the Taikosama. Father Peter replied that with the express consent of the Taikosama the Franciscans were allowed to remain for any length of time anywhere in the country. The Taikosama was well informed about their activities; he himself had favored the establishment of a friary in Miyako and had paid a personal visit to see how the building was progressing; he knew that the Friars held public services, preached, taught, and baptized; to all this he had given his express approval. What more could be desired? Father Peter's reply silenced the objectors for a time, but hostility was still in evidence.

Until the Lent of 1595 the two Franciscans remained with the Jesuits. Then, with the permission of the vice-provincial, they moved to the leper hospital of St. Lazarus outside the city, which belonged to the confraternity *Sancta Misericordia*. The confraternity also consented to having the friars reside there, but once again protests were made from hostile quarters. The expulsion of the friars was demanded from the governor of Nagasaki, on the grounds that they had no *written* permission from the Taikosama to remain there. But the governor, who admired their way of living, refused to take action against them. On the contrary, he gave orders that a house within the city should be placed at their disposal, which house they were free to furnish and arrange in any way they wished. By means of alms given by the Portuguese, the friars were able to build a little church next to the house. Here again they had to face objections and intrigues, but they overcame them by patience and humble but firm insistence on their rights.

After the Franciscans left the leprosarium of St. Lazarus, they continued to visit the lepers daily, washing their festering sores, bandaging their rotting hands and feet, and rendering to them every possible service of love. With tears of joy the lepers accepted these kindnesses from the sons of St. Francis, and God rewarded His servants by many conspicuous signs. For example, there lived in Nagasaki a young girl named Kyoza Sumi. She was extraordinarily beautiful, but the day came when leprosy appeared, corroding her blooming cheeks. The poor girl, who until then had known only love and admiration, now found herself an object of loathing and fear. Soon she was completely abandoned, helpless and hopeless in her

affliction. At length she came to the notice of a Christian woman who took pity on her and brought her to Father Peter to ask his blessing. Father Peter was deeply moved at the sight of the suffering girl and at once prayed that God might take this terrible disease from her. It was the Feast of Pentecost. As Father Peter's lips were still moving in prayer, a fiery sphere was suddenly seen to glide down from the sky and to hover for a while over the girl's head. When the brightness of the sphere faded away, the girl stood in the full radiance of her beauty, wholly cleansed of her leprosy. Many Christians who were eyewitnesses to this miracle praised God's wonderful power in His saints. The news of this remarkable occurrence spread rapidly, and many pagans asked for Baptism.

A short time after the erection of the two hospitals in Kyoto and Nagasaki, Father Peter Baptist reported in a letter to Manila that 230 poor had died in their hospitals, all as Christians.

Father Peter Baptist remained in Nagasaki for about a year, then returned to Kyoto. There he baptized the grandson of the former Shogun Oda Nobunaga, named Oda Saburo Hideyoshi, as well as the two sons of the governor of Kyoto and three Buddhist priests.

Resting upon Hideyoshi's permission for the Franciscans to settle anywhere in the country, Father Peter Baptist decided to found a friary in Osaka. For that purpose he sent there Father Marcello Ribadeneira and Brother Gonzales. Father Ribadeneira wrote a report about the new foundation. "Having arrived in the city," he began, "we first took up residence in the home of a Christian whom I myself had baptized. We agreed that the new monastery should be named Bethlehem in remembrance of the cave in which Christ had deigned to be born for the salvation of mankind. Here we encountered some difficulties on the part of the pagans because we had acted only on Hideyoshi's verbal permission. But through the mediation of the officials we succeeded in calming the excitement. After the trouble had subsided, our Japanese Tertiary Brother, Leo, began to search for a suitable place for us. Meanwhile Brother Gonzales and I went to Sakai, where there was a small congregation of Christians, secretly visited by the Fathers of the Society of Jesus. We lived in the home of a certain Diego, whom we esteemed, and there I celebrated Mass. As soon as our presence became known among the other Christians, all felt an extraordinary joy, but they dared not show it openly. Since there was a hospital for lepers in the city, we paid a visit there. I heard several confessions and distributed Holy Communion to the poor sufferers. They could not hold back their tears of joy. But when they saw how Brother Gonzales knelt in front of them and washed their feet, cleansed their sores, embraced

them and kissed them as if they were his dearest friends, they began to sob aloud.

On our return to Osaka we found that Brother Leo had bought a house. We erected an altar there in order to celebrate the holy mysteries, and the Christians did not hesitate to come to us. I heard confessions, distributed Holy Communion, and encouraged the people to have confidence. Brother Leo began to teach religion and soon had many converts."

At that moment the hostile Bonzes were plotting new intrigue. The man who had lodged the Franciscans in his home, as well as the one who had sold the house to them, received threatening letters to the effect that their deed could be expiated only by blood. Father Peter Baptist was informed and at once had recourse to the governor of Osaka. The governor received him with friendliness and promised to protect the Franciscans against further annoyances.

In April, 1596, two more Franciscan priests arrived in Manila. They were Father Martin of the Ascension and Father Francis Blanco. Both were Spanish, both had gone as clerics to Mexico and then to Manila where they had been ordained to the priesthood. After their arrival in Japan they stayed first at the monastery in Kyoto to learn the Japanese language.

With the arrival of the Franciscans, Christian life in Japan took on fresh vigor. The paralyzing fright caused by the sudden edict of persecution in 1587 seemed to have been overcome. Certainly there were not a few who advised caution in regard to Hideyoshi's moods. They changed like the eyes of a cat. Father Organino of the Society of Jesus was among those who warned Father Peter Baptist that in the present state of uncertainty it would not be good to keep the Blessed Sacrament in the church. But Father Peter answered: "As long as Hideyoshi is alive we enjoy complete safety, for he has given himself to us as our father and has provided for us as his children. He has granted us permission to build both the monastery and the church, and to chant the Divine Office as we do in Spain, and to sing the Mass and to conduct devotions for the people and to ring the church bells." Father Peter also quoted the many favorable remarks made by Hideyoshi in regard to Christianity and referred to the declaration of the governor of Kyoto. But in order to satisfy his apprehensive friends, Father Peter expressed the desire for a clear, unequivocal statement from Hideyoshi on the entire matter of the apostolate. Accordingly, one of the Christian daimyo asked Hideyoshi whether he would object if any of his high-ranking subjects became Christians. Hideyoshi replied: "Why do you ask me that? Does it not rest with every man to work

out his own salvation?" From this remark it was concluded that Hideyoshi would at the most remain simply indifferent to Christianity. Within a short time after this remark became known, the Christian movement again stirred among the upper classes of Japanese society. The daimyo of Shimano, Kyogoku Shuri Takamoto, received Baptism at the age of twenty-three, after his father had professed Christianity on his deathbed. His mother, a zealous Christian, was the sister of the daimyo Asai Nagamasa, whose daughter Yodogimi was the wife of Hideyoshi and the mother of his son Hideyori. A nephew of the chancellor Sakuma Nobumori, chief bonze at one of the largest temples in Kyoto and at the same time a famous physician, also received Baptism. A relative of the supreme bonze of the sect of Nichiren in Osaka as well as the chief priest of the Daitoku temple in Kyoto (the burial temple of the house of Oda Nobunaga) were converted and became zealous Christians. Besides these, many other nobles were baptized secretly, still being somewhat apprehensive of Hideyoshi's mood.

Among the noblewomen of Japan there were several whose conversion was of critical importance for the survival of Christianity in their country. First of all there was the sister of the Christian daimyo Naito Joao, who entered Japanese history under her Christian name of Julia. As maid of honor to the wife of Hideyoshi, she had great influence and could go in and out the palaces of the ruler and the castles of the daimyo without restraint. Through her untiring zeal many women of the aristocracy were won for Christianity. She gathered together several young noblewomen and founded a religious congregation in Kyoto. Another Christian convert, one who is still regarded as the ideal of Japanese womanhood, was the wife of the daimyo Hosokawa Tadaoki, better known by her Christian name of Gratia. She received Baptism from the hands of her Christian maid, Maria, for her husband had forbidden her any personal contact with the missionaries, and even forbade her to visit their churches. In 1600, at the age of thirty-eight, she was killed by one of her husband's vassals in order to prevent her from falling into the hands of the daimyo's enemy, who had taken his castle by storm.

Father Ribadeneira described the religious revival in Japan with glowing enthusiasm. "He who has not witnessed this miracle with his own eyes cannot comprehend it. 'How happy you are,' exclaim the pagans, weeping with emotion, 'how happy you are to have such a good God and such a sacred law!' The new converts describe the spiritual miracles wrought in their souls through Baptism, and such is their zeal that I am certain, if they are put to the test, each will strive

to surpass the other in eagerness to die for Christ. I baptized one of Hideyoshi's pages and gave him the name of the holy deacon Stephen. On hearing the story of the saint's martyrdom, the boy cried out: "If you will allow it, I am willing to confess my faith openly before my master. Then perhaps he will have me put to death and in heaven I shall receive the martyr's crown with the glorious Saint Stephen." Such attitudes are quite common among the people, in all ranks of society. Indeed, the strength and firmness with which the Christians meet all opposition from parents and friends is admirable. Threats of imprisonment, beatings, torture, and death make no impression on them. On the contrary, to be ridiculed, insulted and despised, to be able to suffer anything at all for Christ, is joy to them. Nothing can intimidate them; no threat is so terrible that it can move them to fear. Holy Communion so affects them that after the reception of the Saviour's Body they seem to feel a kind of elation, perhaps something like the Apostles felt on Pentecost. They feel urged to contrast the doctrinal inferiority and moral decadence of paganism with the beauty, reason, and sublimity of the divine mysteries of Christianity with everyone they meet. And we, filled with spiritual joy at the sight of such triumphs of grace, have offered our lives to the Lord Jesus Christ and His growing flock, and have asked the true Shepherd to protect it from threatening dangers."

(To be continued)

(Trans. by Sister M. Hildemar and Sister M. Frances, S.M.I.C.)

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Sky taut above, across, beyond
Candor of plain and arrogance of mountain
Is not, after all, surprising.
Nor more than tension of earth turned precisely
Right, is.

We may expect exactitude of God.

Smaller details of local administration
May be, admittedly, endearing.

Only churls will fail to credit

Contriving of flowers

On planets' sweating faces.

Even the notion of cornered stars
To prick light-holes in night

Is quaintly charming:

God indulging His fancies.

If He sometimes ripples the land with breezes,
We can be clever to recognize His mirth
Over our ripping atoms, pestering space
With rocket inquiries.
God is patient with children.

All is predictable, given Him:
Throb of the milling worlds in ordered traffic,
Persistence of birds against the longest war.
We can depend on God to stoke the sun
Each day, and still to quarter the years
With seasons.

Only, who will explain His crown
Spiney?

Sister Mary Francis, P.C.

Story By A Book

Dorothy C. Wrayman

Some books can tell much more than the words written in them say. Recently a small octavo manuscript volume, donated to Friedsam Memorial Library of St. Bonaventure University, told the American Franciscans of 1959, a fascinating story of their brothers in Italy 500 years ago.

The small book catalogued as *Manuscripta Miscellanea*, has 128 leaves, handwritten in ink by five different Grey Friars, as the Franciscans were called from their habits woven of coarse grey wool. Thirty-eight of the leaves are of vellum, the smooth, thick leather made from the skin of young calves. Vellum was costly, so perhaps the friars, vowed to poverty, prepared the vellum themselves, after dining on *veal* cutlets or stew. The vellum inserts were to strengthen the book, which probably had two wooden covers originally.

At some time in the five centuries since it was written, some subsequent owner has had it re-bound in dark blue morocco leather, with no title. The paper used for fly-leaves in rebinding seems to have been made in Switzerland, for it has a watermark with motto *Pro patria* showing the historic scene in which William Tell refused to bow to the hat of the Habsburg magistrate of Uri, placed on a pole to humiliate the citizens. That had happened about 1300 A. D., a century and a half before the Blue Book began to be written.

The book itself tells that it was begun between 1450 A. D. when the great Franciscan preacher, Bernardine of Siena, was canonized, and 1480. At least five Friars used the book in turn, illustrating how the Franciscans held no personal property but had everything in common. Rather than call them Number One, etc. or A, B, C etc. we shall invent names for them.

The first to write in the book then, we shall call Fra Anselmo. He was presumably a professor of canon law, possibly at the University of Perugia, Italy. He painstakingly copied by hand medieval authority on canon law. Printing had just been invented in Mainz, Germany (1450-1455, Johann Gutenberg's Bible, the first book in the world printed from moveable metal type). Fra Anselmo obviously made his Index from a manuscript of the Decretum. Then he read and made extracts from all the authorities of his days on the burning subject of Usury, or charging exorbitant rates of interest. The money-lenders were having a hey-day, requiring sometimes up to 80 percent interest

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for loans. Shakespeare, writing around 1590 A. D., caricatured this situation in the famous demand for 'a pound of flesh' for a loan.

The Franciscans were social reformers as well as spiritual guides in the Fifteenth Century. They earnestly sought to have the rulers of the many feudal principalities forbid such extortionate rates of interest.

Fra Anselmo in his notes was preparing arguments to this end.

He cites two sermons of St. Bernardine of Siena against Usury and backs it up with citations from the Dominican St. Thomas Aquinas of the University of Paris, from the English Franciscan Duns Scotus, another Englishman, Richard Middleton; from Alexander of Hales; and from several contemporary Franciscans, showing how earnestly they were all working on this problem. He cites, for instance, in addition to Bernardine of Siena, who had just died in 1444, and Franciscus de Platea who died in 1460 at Bologna, two notables of Florence who were not friars but laymen. One was a lawyer, and Greek scholar. Joannes Lapsus de Castellione whose social-mindedness got him exiled to Rome where he died, 1381. The other was Laurentius de Ridolphus, a contemporary of Bernardine of Siena and of Fra Anselmo. He died about 1450. As a lawyer and professor in Florence, it is possible that Fra Anselmo might have studied under him.

What pinpoints Fra Anselmo's possession of the small blue Book, is that, although he labored so earnestly to have Usury outlawed, he does not mention what must have been very exciting to the Franciscans—the establishment through the eloquent preaching of Fra Michael of Carrano of the first Mons Pietatis, at Perugia in 1462. This "Mount of Piety" was a sort of Credit Union, or Cooperative Bank or fraternal pawnshop. People could pledge jewelry or silverware, perhaps even crops of olives or wine in advance, and secure loans at an interest rate of 4 or 5 percent, just enough to cover expenses of running the 'bank' or shop.

The idea became immensely popular and, fifty years later, Pope Leo X and the Lateran Council, in the Bull *Inter Multiplices* officially declared that Montes Pietatis were "meritorious" and anyone who opposed them should be excommunicated.

Perhaps Fra Anselmo died before 1462. At any rate, the fight against Usury had been won, for the next friar to whom the book was handed over, whom we shall call Fra Basil, had been assigned to a major occupation of the Franciscans—street preaching. The towns of the day were small, and gathered within walls around a central square. Thousands flocked to hear sermons preached in the open air. Fra Basil used the book to write out sermons (which he naturally memor-

ized for delivery) on Corpus Christi, and on the Feast of the Portiuncula.

The feast of Corpus Christi dates from 1264 when Urban IV extended it to the Universal Church in the Bull *Transiurus* but in the period of the small blue Book, St. Bernardine of Siena had aroused popular devotion to it and Pope Eugene IV (1431-1447) had urged its devout observance, so Fra Basil naturally had to compose a sermon for it. The Portiuncula is the tiny chapel of St. Mary of the Angels, outside the walls of Assisi, restored by the hands of St. Francis of Assisi. The present great basilica housing it in 1959, was not in existence in Fra Basil's time, but pilgrims had become so numerous, that in 1480 Pope Sixtus IV proclaimed that the same merit might be obtained by people visiting any Franciscan church on the decreed date of August. This gives us an approximate date of 1480 for Fra Basil who would naturally compose a sermon to give this good news to people wherever he journeyed.

Fra Basil did not write the clear, scholarly hand that belongs to Fra Anselmo, nor did he use such good black ink. He scribbled, in lighter ink, squeezing in two columns to a page, and he had the Epistles of St. Paul at hand as he composed. He quotes First Corinthians, ix, 24, 25 about running the race of life to receive an imperishable crown; and Ephesians, first chapter, of the grace of Jesus Christ Who "even when we were dead by reason of our sins, brought us to life . . . through faith . . . the gift of God."

After his sermons had been approved and learned by heart, presumably Fra Basil was sent on a long tour of preaching, for the book next was placed in the hands of yet another friar, whom we shall name Fra Christopher.

This Franciscan may have been a university professor for he writes a clear Gothic hand, he 'rubricates' his pages with headings and capital letters and paragraph marks in red; and he is busy at making a summary of the teachings of the great authorities on The Law of Contracts. It is rather dry reading but doubtless very important for his times when international trade was beginning to be important.

Whatever happened to Fra Christopher, the small blue book one day was handed to another friar—*ad usum concessis* as the phrase went, "permitted for his use"—and we shall call this fourth scribbler Fra Deodatus. Deodatus was scrupulous to waste none of the expensive vellum or paper. He started his first sermon On the Will of God, half way down a column where Fra Christopher had stopped writing about Contracts. He was evidently an admirer of St. Bonaventure, for he adopts the latter's way of organizing his sermons under seven main

points. He evidently used these for memory pegs in delivering the sermons for he has numbered them in the margin: of the Divine Will, for instance, he calls it: 1) *Nostra illuminatio*; 2) *Nostra Questio*; 3) *Nostra mandatio*; 4) *Nostra sanctificatio*; 5) *Nostra inflammatio*; 6) *Nostra tolleratio*; 7) *Nostra congregatio*.

In our tongue, he urged his flock that in the Divine Providence we should find our enlightenment, our search to do right, our rule of life in this world, our way of holiness, our inspiration, our fortitude and our union in heaven. Fra Deodatus had his mind set on things spiritual, rather than on Usury or Contracts. He also wrote an inspirational sermon on Prayer; one on Penance; one on Deadly Sins; one on Good Confessions; and eloquent sermons on the Annunciation to the Blessed Virgin, and on the Immaculate Conception. This was a topic beloved of Franciscans from the time of Duns Scotus and officially defined as a dogma of the Universal Church in 1854. Fra Deodatus may have died—or been sent on a preaching tour. At any rate, he never finished his last sermon, jotting down headings and leaving blanks to be filled in.

Thus, eventually, after fifty years of being lent to and used by a succession of Franciscan friars, presumably in the same friary, the small blue Book came into the custody of yet a fifth, whom we might call Fra Ephrem, except that he left his own name at the top of Page 11—*Ad usum Fra Laurentio Perugia*. Fra Laurentius of Perugia seems to have had the soul of a librarian, for it is he who carefully numbered all the leaves and made an "Index of the Contents of This Book" in Latin on the last page. It must have had its original binding of boards or vellum when he did this, c. 1500 A. D., for he lists two sermons that have since disappeared. Perhaps they were slipped out and given to some friar starting on a preaching tour.

He also was a sincere religious, anxious to perfect himself, for he took advantage of a blank page to write his formula for the religious life. *Oportet habere 7 signa ut accipiemus gratia dei, videlicet* (There are seven qualities we must have to obtain God's grace, namely:)

- 1) *Obedientia prompta*; 2) *Humilitas profunda*; 3) *Fortitudo magna*; 4) *Poenitentia digna*; 5) *Caritas accensa*; 6) *Iustitia recta*; 7) *Oratio continua*.

In other words, Fra Laurentius was striving to live in Prompt Obedience to Superiors; Deep Humility; Great Fortitude; Appropriate Penance for Faults; Flaming Love for God and Neighbor; Perfect Justice to All; Continual Prayer.

The small blue Book thus has told us a story of five friars in a fifty-year period of a Franciscan friary, probably in Perugia, Italy,

1450-1500. Through the personalities of the five, we saw how the Franciscans toiled for social justice, for aid to the oppressed poor; for teaching in the universities; for spreading the Gospel, as St. Paul said, "in journeyings often", on foot through Europe, Africa and Asia, how they administered the sacraments, in Confession, in Holy Communion; how they promoted devotion to the Mother of God, and resignation to the Will of God. And, meanwhile, in their coarse grey habits and barefoot sandals, they practiced Poverty, as St. Francis of Assisi had taught, sharing one notebook among the five of them and painfully writing it all by hand with a quill pen, because the new art of printing was too expensive. Two of them were very learned scholars, probably university professors; three of them were peregrinating friars, loving to go among the people, ministering to them in priestly fashion and pointing them the way to Heaven after this exile on earth.

+

HOW TO PRAISE THEE, I KNOW NOT

How shall I sing to Our Lady fair
Who has the sun and stars to wear?
Brighter than moons that kiss her feet,
What rhymes to bring to Mary meet?
O how to praise Our Lady!

It took a maiden humble as she
To make God little enough for me.
I loved to choose; to heights aspire
Until I saw her kneel in a stable's mire.
Or, how shall I thank Our Lady?

I have not verse nor fitting phrase
For the quiet joys of Nazareth days;
Her anguish all Christ's Passion through,
Forgiving what evil men could do.
How fashion a song for Our Lady?

Muses have been and muses will be;
Not mine such craft for company.
Whispers haunt of deeper homage due
As I stumble down painful paths she knew.
I may yet sing to Our Lady.

Schooled in that finest art:
Apprentice to her Immaculate Heart,
Child-wise I trace her hidden ways,
Find, fear, then embrace the secret of praise
Am myself a song for Our Lady!

Sister M. Agnes, P.C.

The Poverello's Children In The Empire State

Father Irenaeus Herscher, O.F.M.

While New York State is celebrating its Year of History (1609-1959) commemorating the exploits of Champlain and Hudson 350 years ago, there is a group of people called Franciscans, who are currently celebrating the 750th anniversary of their foundation.

Just as the history of America is closely interwoven with that of the Franciscans, so also is the History of New York State intertwined with Franciscan names.

It might be of interest therefore, at this time, to mention some of the associations that the Sons of St. Francis have had with the Empire State during the past centuries. Such an effort will necessarily be a brief touching upon the highlights of events, many of which might be worthy subjects for a whole dissertation.

Verrazano and Gomez visit New York, 1524-1525. The names of the two explorers are usually associated with the pre-colonial history of New York State: Giovanni da Verrazano, a Florentine sea captain in the service of Spain. Verrazano, according to his Report made on July 8, 1524 to the French monarch, Francis I, discovered New York Bay that year. Gomez, the following year, not only was the first to ascend the river now called Hudson, exploring it as far as the present site of Albany, but he named the river Rio San Antonio. The famed Ribeiro map of 1529 clearly indicates this. Both explorers had priests with them, and these were very likely Franciscan chaplains, as may be noted from the fact that the great river was dedicated to the great Franciscan, world-known as St. Anthony of Padua. It is hoped that this fact may be substantiated when the original Report of Gomez to Charles V of Toledo comes to light.

Thus, about 85 years before Hudson sailed on it, this mighty river was named after the Franciscan saint whose feast falls on June 13th. And because it was discovered on June 29th, the Feast of Saints Peter and Paul, Long Island was originally named the Island of the Apostles. *Peter Minuit and Father De La Roche.* About a hundred years later, approximately 333 years ago, on May 4, 1626, a German colonist, Peter Minuit, the newly-appointed Director-General of New Nether-

lands, landed on Manhattan, and made one of the greatest bargain purchases in the history of the world. He bought the island (which today has an assessed value of some \$10 billion) for a collection of trinkets valued at 60 Guilders—about \$24! (There are those who claim that the Indian from whom he made the purchase was actually only a visiting chief himself!)

Father Joseph De La Roche D'Aillon and Petroleum. While this fantastic bargain sale was in progress on Manhattan, a Franciscan missionary, Father Joseph De La Roche D'Aillon, O.F.M., a Recollect, was making history in the southwestern section of the Empire State. (The Recollects were a branch of the Franciscan Order, popular in France in the 17th century.)

Father Joseph arrived in America in 1625 with Samuel Champlain (who is being honored during New York State's Year of History). By October of the following year this indefatigable friar had penetrated into New York State, working as a missionary among the Neuter Indians. He enjoys the distinction of being the first white man to view and write about oil in America. A copy of his original letter, dated July 18, 1627, may be seen at St. Bonaventure University, where a Science Building has been named after him. The Petroleum Industry is currently celebrating its first centennial, commemorating the drilling of the first commercial oil well. Yet it was 333 years ago that the Franciscan friar Joseph de La Roche wrote the first word in the first chapter of the glorious history of petroleum. Significantly enough, the name of the friar "de la Roche" means "out of the rock," and the etymology of "petroleum" about which he is trailblazer, is oil "out of the rock."

Franciscans and Volunteer Firemen. Before leaving New Netherlands, it might be of interest to mention that Peter Stuyvesant, its last Governor, was honored in 1948 with a special commemorative postage stamp. This was done to recall the fact that he organized the first Volunteer Firemen in America, 300 years ago (1648-1948). When asked to select the date for the First Sale of this postage stamp, the late President Roosevelt, a New Yorker, chose October fourth. He little realized how appropriate this date was! For, October fourth is the Feast of St. Francis of Assisi, founder of the Franciscans, who are generally considered the originators of the Volunteer Firemen idea in Europe. There is an apt expression abroad: "When there's a fire, call a friar."

Father Louis Hennepin and the Empire State. Father Hennepin is another Franciscan associated with New York State. He arrived in Canada in 1676, and during that winter he visited the Onondagas,

Oneidas, Mohawks, and possibly also the Senecas and Iroquois. Some historians state that he went down as far as Fort Orange (Albany) where the few Catholics asked him to remain as their pastor. However, in the Spring of 1677 he visited Father Jacques Bruyas, S.J., author of the famed Iroquois Dictionary, and then returned to Fort Frontenac (Kingston, Ontario). On December 5, 1678, he embarked with LaSalle on his famous expedition to the West. It was on this venture that Father Hennepin discovered Niagara Falls, and possibly celebrated the First Mass within sight of this cataract on December 11, 1678. He left us a sketch and word picture of the Falls (which he was the first to call "Niagara") in his book *Nouvelle Decouverte*. A copy of this fascinating volume, with Buffalo's first Bishop, John Timon's autograph, is preserved in the library at St. Bonaventure University. Father Hennepin not only gave the avid reader of Europe the first picture of Niagara Falls, and a vivid description of America, but in this "seventeenth-century best seller" he also foresaw and foretold the St. Lawrence Seaway!

Franciscans in Rochester Area. As a reminder to the present generation that Father Hennepin and some of his confreres visited the Rochester area, an historical tablet was erected in front of the Sisters of Mercy Motherhouse, Blossom Road, Rochester, on October 13, 1935. It states: "In commemoration of the first building of Christian worship in the Rochester and Irondequoit Valley area . . . to perform divine service therein, erected near this spot in June 1679 by the Franciscan Recollect Missionaries: Rev. Louis Hennepin, Rev. Gabriel de La Ribourde, and Rev. Zenobe Membre . . ."

Franciscans as Chaplains. During the Eighteenth Century the Franciscans appear in New York State mostly as army or navy chaplains, many of them being attached to French forces stationed at military posts. Thus they also were the first resident pastors in North America in the principal places subject to France. Thus we find them at Fort Frederick (Crown Point) on Lake Champlain, where "twelve Recollects succeeded one another as chaplains from 1732-1760. Their names are recorded in the Register preserved in Montreal. Another French fort was erected at Orillon (now Ticonderoga) in 1755 and it had Franciscan chaplains until it was abandoned. Fort Niagara, whose establishment Father Hennepin was present, was attended by Father Gabriel Ribonde and the gentle Father Membre, as well as Father Melithon Watteau. After it was abandoned it was rebuilt by Denonville in 1687. It was then attended by Jesuit chaplains until 1721, in which year the French again took possession of Niagara and

Recollects re-assumed chaplaincy there until 1759, when it fell into English hands.

First American Chaplain a Franciscan. It may be of interest to mention that the first officially appointed chaplain of any denomination to serve either the military or naval forces of the United States was Father Francis Lohmierre, O.F.M., who served under General Arnold in New York State. A French-Canadian, this friar has the distinction of being the first chaplain appointed after the signing of the Declaration of Independence.

Records show that the French squadron under De Grasse, with 26 ships and a frigate, had 90 chaplains, of whom 17 were Capuchins and 13 Recollects. This gives us some idea of the large number of Franciscans who aided the American Cause by serving as chaplains with the French forces in New York and elsewhere.

Father Maurice (Charles) Whelan, O.F.M.Cap. first appointed pastor. When a request was made for chaplains to serve with the French forces in the War of American Independence, a large number of Capuchin friars responded, among them was Father Maurice Whelan, O.F.M.Cap., who had held several responsible positions in his native province. "After serving through 14 engagements at sea without injury," he tells us, "I was made a prisoner of war (after the Battle of Yorktown, the Peace Treaty not being signed till January 1783) in Jamaica." He served heroically as chaplain of thousands of prisoners in five prisons there. He then made his way to New York City (where, heretofore a priest who celebrated Mass or administered the Sacraments, would have incurred the death penalty!)

He arrived in New York in October 1784, and was subsequently appointed the first resident pastor of the first church in the Empire State: St. Peter's on Barclay Street, and there the first Mass was offered. The cornerstone of this church was laid October 5, 1785. But because of some misunderstanding Father Whelan resigned his post, and his newly-appointed Capuchin assistant, Father Andrew Nugent succeeded him. Father Whelan did not have the happiness of witnessing the official opening of the completed St. Peter's on November 7, 1787. After visiting his brother in Jamestown, N. Y., he took up his new duties as first Missionary to Kentucky.

Father Pamphilo and the founding of St. Bonaventure. The nineteenth century witnessed the arrival in New York of a growing number of Franciscans, including the Friars Minor Conventuals (1858) and the Capuchins. They came as missionaries, and teachers. Among these was a little band of four pioneers, three priests and one brother, chosen by Divine Providence to lay the first permanent Franciscan foundation

on the eastern shores of the United States. Father Pamphilo Magliano, O.F.M. and his intrepid companions came to New York in 1855, at the invitation of the first Bishop of Buffalo, the Most Rev. John Timon, C.M., and a generous benefactor Nicholas Devereux of Utica, N. Y. The latter provided 200 acres of land and \$5,000 for the establishment of a college and seminary, known today as St. Bonaventure University at Allegany, N. Y. Here, too, was founded the Franciscan Province in the East. Today this Franciscan institution higher learning has already started its second century of service to God and this country. Space does not permit the enumeration of many ecclesiastics, and the men and women prominent in the business, social, political and scientific world, who have gone forth from the halls of St. Bonaventure. Only God can count the benefits that have accrued from this Franciscan institution, and from the many others established in New York State.

The Franciscans coming to Allegany engaged not only in educational work, but they also embarked in the parochial care of souls, establishing or servicing some 25 mission stations from St. Bonaventure as a center. Among the seven schools comprising St. Bonaventure University (the only Franciscan University in the world) there is the Franciscan Institute, a graduate Research Center of Franciscan Studies. It renowned the world over, not only for its graduates and students, but also for the scholarly volumes prepared by its faculty.

Baseball Greats at Franciscan University. This institution also has the distinction of having its illustrious alumni in the Baseball Hall of Fame, at Cooperstown, N. Y.: John McGraw, "The Napoleon of Baseball," and his St. Bonaventure team-mate Hughie Jennings of the Detroit Tigers. For this reason, a special postal cachet was issued by St. Bonaventure on June 13, 1939, the occasion of the Baseball Centennial.

The First Bible Week. On May 11-18, 1941, at St. Bonaventure University was held the First Bible Week in America. On that occasion there were special displays of remarkable Bibles in Manuscript, Early Printed form. Among these were the Oldest Manuscript Bible in America; an Original Leaf of the Gutenberg Bible; the First Printed Bible, as well as copies of the famous Devereux Bible (1825) considered the First Catholic version of the New Testament published in New York State. It was produced at the suggestion and expense of Nicholas Devereux of Utica, N. Y., who was also instrumental in bringing the Franciscans to found St. Bonaventure University.

Diomedede Falconio, O.F.M. Among the world-wide influences of the friars associated with St. Bonaventure University have exerted may

mentioned three that are outstanding. To begin with, the Second President of this institution was Father Diomedede Falconio, O.F.M. He was so pleased with conditions in America, that he took out his U. S. citizenship papers soon after arriving in this country. The Franciscans of St. Bonaventure took laudable pride in his rapid advancement from simple friar to Archbishop and Papal Delegate to the United States. He has the distinction of being the only American citizen to hold this office. After completing this high office with distinction, he was raised to the Cardinalate.

The North American College in Rome was chosen by three Cardinals selected in 1911 as the spot where they wished to receive the official notification to this high honor. They were: The Most Reverend James Farley of New York, William O'Connell of Boston, and Diomedede Falconio of St. Bonaventure. There is this interesting association between the North American College in Rome and St. Bonaventure University: Both 100-year old institutions were the brain-child of a New Yorker Nicholas Devereux of Utica!

Paschal Robinson, O.F.M. Another friar, formerly a newspaper man in New York City, entered the Franciscan Order at St. Bonaventure. He taught there and later was a member of Catholic University faculty, before serving the Holy See on a number of important diplomatic missions. He closed his remarkable career as Papal Nuncio to Erie, the first to hold this office since Cromwell's time.

Falconio-Robinson. Hall, a twin-residence building at St. Bonaventure University memorializes the names of these two renowned Franciscans from New York State. By happy coincidence, this year also marks the 50th anniversary of the Reception into the Church of the Anglican Society of the Atonement. Well-known for their "Ave Maria Hour" for Saint Christopher's Inn conducted by them at Graymoor, N. Y., and for the Chair of the Unity Octave, a prayer crusade initiated by them for religious unity, the Atonement Friars were received into the Church, on October 30, 1909. Two persons who assisted them in their great step were the Most Rev. Diomedede Falconio, O.F.M., and the Rev. Paschal Robinson: both Bonaventure men.

Father Thomas Plasmann, O.F.M. The third Franciscan whose name and fame as a scholar and educator have gone far and wide, was the late Father Thomas Plasmann, O.F.M. He was associated with St. Bonaventure University for almost fifty years. Plasmann Hall stands on the campus he loved, as a memorial to this son of St. Francis whose life was dedicated to "holiness and learning."

Not only a Franciscan Cardinal, but also some twelve Archbishops, Bishops (several of them Franciscan), and Vicars Apostolic have gone

forth from the halls of St. Bonaventure University. They have taken with them the spirit of St. Francis and have served the Church in the country and abroad.

In addition to Friars Minor, ecclesiastical honors have also come to Conventual and Capuchin friars who have labored long and zealously in New York State before being raised to ecclesiastical dignities. Some were elevated to the Bishopric, others were chosen as Vicars Apostolic in the Mission fields. One was elected to the highest office in the Franciscan Order, that of Minister General. New York State has also been their place of birth, or the scene of their apostolic labors, prior to being elevated to high ecclesiastical offices abroad.

The Franciscan Brothers of Brooklyn. Not to be outdone by their confreres, the Franciscan Brothers of Brooklyn (1858-1958) have closed a glorious chapter in the field of education. They too, have started their second centennial of devoted service in New York State.

Brooklyn Bridge on Franciscan Foundations. Recently Brooklyn Bridge had its 75th birthday. What is not so generally known is the fact that this massive structure rests on "Franciscan Foundations." When quicksand prevented the usual anchorage of its piers on the bottom, it was found necessary to drive live-oak trees as piles, five feet square, to act as foundation or base for the stone and steel structure. These live-oak timber cushions, on which the giant spacers, were obtained from St. Simon's Island, Georgia. The trees comprising this fifteen feet square cushion were originally planted there as saplings and had been brought to America from Spain by the Franciscan missionaries centuries ago. "Old Ironsides" as the famous USS Constitution is known, has its keel constructed from the same live-oak timber by the Franciscans on St. Simon's Island.

Franciscan Sisters in New York State. The nineteenth century also witnessed the founding, in New York State, of several Franciscan Sisterhoods. One such community was started 100 years ago by Father Pamphilo da Magliano, O.F.M., first president of St. Bonaventure University. These Allegany Sisters, as they are referred to at times, are also the first American community to send their Sisters to a foreign mission, Jamaica, B. W. I. Today they have over 110 foundations from Maine to Florida in addition to their foreign missions.

Father Pamphilo was also responsible for the founding of another community of Franciscan Sisters at Joliet, Illinois. From this latter foundation was established yet another group of Franciscan Sisters, those who conduct the renowned Mayo Clinic, Rochester, Minn. It is the sweet spirit of St. Francis that has spread over the nation, from

little mustard seed planted on the banks of the Allegheny River, in New York State.

Three Orders of St. Francis. As is well-known, St. Francis founded three Orders: the First, consisting of priests and brothers, who are divided into Friars Minor, Conventual, and Friars Minor Capuchin. The Second Order comprises Poor Clares, cloistered nuns. The Third Order is composed of men and women who either live in Community (Third Order Regular), or are following the Rule of St. Francis in their various walks of life in the world.

Of the nineteen Poor Clare cloisters, veritable powerhouses of prayer, established throughout the United States, there is one located in New York City. In addition there are in this country alone, over 30,000 Franciscan Sisters who are either members of the Third Order Regular, or affiliated with the Franciscan Order. Of these, several thousand labor in the Empire State, conducting schools, hospitals, orphanages, homes for the aged, or are engaged in other charitable works. All of them are striving to spread the sweet spirit of St. Francis in their respective fields of endeavor.

It might be of interest to mention in summary fashion that in this country alone, Franciscan Friars and Sisters conduct one university, 25 colleges, 42 seminaries, 84 schools of nursing education, 260 high schools and over 1538 elementary schools. What an army arrayed for the cause of Peace and Charity, and dedicated to the ideals of Saint Francis!

In the Empire State the Franciscan Friars are represented by fourteen distinct Franciscan Families, or branches. Four groups have their Provincial Headquarters in New York State. Four Commissariats and three Custodies also have friars engaged in parochial work in this state. The Franciscan Brothers have their motherhouse in Brooklyn, N. Y.

There are twenty-five distinct Franciscan Sisterhoods in New York State, thirteen of them have their motherhouse in the Empire State.

The Franciscan friars staff one university (1900 students), five colleges (3000 students), 17 major seminaries in New York State, in addition to caring for 45 parishes, one Catholic Information Center, and a Retreat Center.

The Franciscan Sisters, on the other hand, conduct 22 hospitals (286,000 patients yearly), 6 schools of Nursing (graduating 200 Registered Nurses annually), 28 Secondary Schools (28,000 students), 11 homes for the Aged, etc., and 18 Children's institutions. What a growth from the few individual friars who visited the

Empire State as messengers of the Gospel centuries ago! What beneficial influence has been the spirit of St. Francis in this state alone, not to count the wonderful effects it has produced, spreading from far and wide in the United States and into foreign mission fields.

Truly the Franciscans were not only among the first to visit New York State, but they are now located in practically every section of the State. They came not to conquer with the sword, but to bring the Gospel of Peace. Their mission was and ever is: to bring souls under the sweet yoke of Christ. "Christus vincit. Christus Regnat. Christus Imperat." Christ conquers. Christ reigns. Christ commands". (Liber Pontificalis II, 37).

WITNESS TO CLARE: 20th CENTURY

Louder than jetplanes, soars her requiem
Unended till the ultimate bird records
On tapes of wind his final cadenced praise
Of dying Clare who thanked for having lived.

When all the bombs have barked their bitterness
Against creation, pocked earth's comeliness
With pitted rage, nature may yet remember
Clare found it ripe for singing, small to love.

Then go and blame her hostile bed of straw,
Refuse your absolution to her vigils,
My prophylactic world! But still be wary:
Her light may dim your calculating day.

And when you've proved her penances archaic,
Rendered her life forever obsolete,
Clare may detour your space ships, rout your reason,
And lay her mantle on your television.

Sister Mary Francis, P.C.

FRANCISCAN BRIEFS

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

"Do you always give firm assent to each article of Faith and to each mystery?"

Being natives of the land of Faith, we are naturally, understandably, yet somewhat culpably meager in appreciation of its great and varied beauty. There is moreover a reluctant, almost begrudging appreciation of the enthusiastic way the late-arrivals act about it. It is as though Columbus, who had been a cartographer, had gone ashore and started selling maps and planning scenic tours for natives of the place. Or so it seems to us.

But it is very useful for us now and then to read the story of the converts and to try and share their own enthusiasm. It is somewhat a strange thing that Cardinal Gibbons' classic "Faith of our Fathers" has had so few successors among the books by priests born in the Catholic Church.

Pope Pius XI in his great encyclical on the Priesthood, told us that ordination is the time to start a life of study. In our current western lull, as many millions of wise men from the east come crowding west, there actually is so little time for study. Nevertheless, as is expressly stated in the Church's norms for holiness, God measures most precisely our smallest effort. And lovingly, most generously, He allows for all the obstacles that are not of our own making.

It would be well to try to plan some program for our learning more about the truths we chain together in the Creed we say at Mass. Actually, when we have troubles morally, they all are traceable to the distracted, unappreciative way we skim across such truths of everlasting beauty.

Thus for example our own pride, our sense of being indispensable, our reluctance to relinquish or even merely delegate our own authority, may well result from weakness in our confiding grasp upon the hand of "God the Father almighty."

Our sins of self-indulgence and our stingy measuring of self-denial, our loud, street-corner trumpeting about our daily sacrifices, are due to our refusal to believe that glorious footnote to the Passion which St. Paul wrote, "He loved me and delivered Himself to me."

The fallowness of our own fields, the unproductiveness of the spiritual acres given to our care, is surely due to our own lack of a heartfelt belief in that warm storm of fructifying rain we call the Holy Spirit.

As St. Bernard wrote, "The knowledge that does not turn to love is vain." Our knowledge of the Faith, regardless of the multiplicity of our academic degrees, is dangerous if it does not register also in thermometric degrees of increasing love for God.

The Church presents the different mysteries on different feasts and in the varied seasons, hoping that we will respond with mind and heart. Until the last few years, the only man in town who let himself be seen in public dressed in brightly-colored clothes, was the priest at the altar during Mass. And even he would instantly return to a somber black as soon as Mass was ended. We cannot quarrel with the Plenary Council of Baltimore, and we American clergy have far too permissible dress than those in continental Europe. But we should strive to match the moods of Mother Church by our own intelligence informed reactions to the glorious variety of her teachings.

The Church is the Bride of Christ. Like any bride, she treasures all the letters from her loved One. You remember that Pope Gregory called the holy Bible "A letter from the almighty Father to His children." It actually is as though a man in love should write love letters to the children that he longed for, who were as yet unborn. The readings form the Sacred Scriptures, which we find at Mass in the Breviary, are meant by Mother Church to teach us more about our Father, God, and our Brother, Christ, and our great Co-laborer, the Paraclete.

A girl knows she has her man, when he begins to tell her confidentially all about himself. That longing to be known and understood and loved completely is a human trait, another one in which we are like God. And holy Mother Church has kept intact each bit of information which her mighty Lover has slowly, almost shyly dropped about Himself and His bright plans for her and us, Their children.

Schooling, we always say, is for the youngsters. And anyone who has tried going back to school in middle years agrees whole-heartedly that the monkey-hands of memory have then grown embarrassed and feeble. But God intends us all our lives to go on learning. In spite of that, our little learning now is just an opening of books, a finding of the proper page, in preparation for the everlasting progress we make as we go on learning up in Heaven. Moreover such continuing study is desirable in that its strenuous exertion keeps us young of body and mind, so that we are receptive of new ideas and careful in application of other points-of-view.

We can indeed learn with less pain if we are humble in accepting the proffered aid of older students whom we call the Fathers of the Church. The Breviary is hardly more than a publisher's selection

of advertising purposes, and some of those selections hardly seem to be the best for kindling our interest in the writer. No one of us has time for struggling through Migne's vast collection, but there should be some one or two of these great writers whom we study. One priest of whom many years at St. Joseph's in Los Angeles, told us as seminarians that we should limit our own reading prudently. It was his priestly application of John Ruskin's rule of thumb: "If you read this, you cannot read that." For forty years Father William has been a student of St. John Chrysostom.—That was occasioned by his having been given on his entrance to the Order the name of Chrysostom.—The hundreds of converts Father William has made, are proof of the continuing productiveness of such an ancient mine of doctrine.

Another point to handle carefully is this: we priests no longer are the only learned men in town. When I was a boy in Pomona, besides the pastor—Father Sheehy, may God rest him—there were no college graduates to speak of except the doctors and the lawyers and an architect or two. Now things are vastly different in Pomona or almost any of our parishes. This past weekend among retreatants here there was the scientist who devised the fuse that exploded the atomic bomb at Nagasaki. The nation is increasingly full of specialists who are extremely learned men, but in a very narrow field. We priests are, or we are intended by almighty God to be, the most widely-learned men on earth, and our knowledge all is meant to focus on the only things of true and everlasting importance.

The Church will ask about you some fine day if you are proposed as candidate for sainthood: "Did he venerate the Holy Scriptures and the Fathers of the Church?" If you reject the notion of such honors for yourself, you are indeed without intention but still implicitly denying that God's grace is sufficient to make goodness flower anywhere. Our nation is somewhat remiss in not yet having had among the saints of God enshrined, its own native sons. We are still maladjusted to the reality of God's grace, if we must bring our saints from overseas, from long ago and far away.

Learning more about the Faith, especially by a loving thoughtfulness over the holy Bible and writings of those other busy men who were predecessors in the priesthood, is a small sacrifice indeed. But it smells very sweet in God's own nostrils. It means an offering of our mind and body and our precious time. God will repay that sacrifice with His own eternity, in happiness beyond all human price.

Are you devoted to the Passion of Jesus Christ? Do you often reflect upon it, and with what fervor? Do you try to awaken such devotion in the hearts of others?

The priest who brought the Faith to California, was Padre Serra. In one of his letters he requested a crucifix, which he called "the chief object of our preaching." As you may know, the first thing made for any mission founded, was a giant rough-hewn cross. And when the temporary shelter of brushwood had been supplanted by building of adobe and later on perhaps of stone, the simple cross was always the center of devotion. The Blessed Sacrament was not reserved in any California Mission in the early days.

When Padre Serra met Indians in the wilderness, he would bless them and show them how to sign themselves with the cross. His greeting which they learned even in their pagan days, was "Amar a Dios"—"Love God." When pagans came to visit him at his mission he always led them first to reverence the cross. Each morning he said his prayers there before offering holy Mass. There he said his breviary. Through the day he often stopped beneath the cross to pray. In the evening he and the soldiers would say the rosary there before retiring. And on his bed of planks he left a cross, which he held in his arms when he went to sleep. That was indeed how they found him dead, embracing the cross. When we exhumed his remains in 1943, we found a cross of Calatrava, of which no mention is made by any historian, even his lifelong friend, Padre Palou. It seems that he habitually wore it next his skin.

At the altar we wear vestments decorated with the cross, and people thus have before them on our back the cross. It is the standard by which we are measured in their eyes, and in the eyes of God. We are like children who attempt a masquerade by donning the coat of their big brother.

The sufferings of Jesus should be dimly imitated by us in our lives. His weariness in carrying the Cross, and His repeated falls, make us feel close to Him when our responsibility becomes so burdensome and when we meet with failures in our own endeavors.—We should be sympathetic and patient with our weaker priestly brethren. After all the little unevennesses that have caused Christ to stumble and fall were relatively big obstacles to His weary feet. And if we ourselves fall into sin, there should, there must be always a sturdy rising with renewed determination to go on and on to the completion of our sacrifice.

The painful isolation of our Lord upon the cross, raised up in sight of all, is reproduced in miniature by the limitations of our own

social life. There are many places we should not go, many things we should not do. The priest who doffs his collar and goes incognito below his level, is one who has pulled out the nails and come down for a while from his own small cross. Loneliness for love of Jesus, is a matter of great merit, and in fact we will not really draw near to our Lord except by drawing our own hearts into the solitude wherein He dwells.

His thirst-cracked lips and swollen tongue are inspirations for our own control of taste in food and drink. Our needless talk, our gossip about other priests, is reminiscent of the mouthings of that unrepentant thief on Calvary. The so-called "clerical" jokes may be a release of pressure and a safeguard from severe temptations, but they may at the same time dig pitfalls for the feet of other priests.

The ears of Jesus were assailed with blasphemy and reviling, and surely in that cacophany of hate the voices that He heard with greatest pain were those of men whom He had provided with their substance and their social dignity by giving them a vocation to the temple ritual. We make a small atonement by denying our own itch for news.

The senses of our Lord were perfect instruments for perceiving all the pleasant and unpleasant things in life. Our own choice of lotions, soaps, skin-bracers, and hair-tonics, and our enslavement to the nicotine, may involve by-passing opportunities for imitating Jesus on the Cross.—In that matter of smoking, nuns have told me they find disturbance and distraction in the smoky smell of priestly fingers at Communion-time. And a finger yellow-stained with nicotine is far from edifying for the people whom we exhort to practice self-denial.

The eyes of Jesus were bloodshot from sleeplessness, from agonizing tears, from fever and great pain. We atone for some of that great suffering by our own custody of eyes, especially in California's summer styles, by our reading only worthwhile parts of the newspapers, by our priestly prudence with TV. TV has become a real addiction for many of us priests. Oculists say one-fourth or even one-third of our whole daily output of energy is in our eyes. What a splendid offering we could make by using our sight only for seeing and reading matter that brings to us spiritual profit. With TV as the focal point almost of adoration in our homes, we slacken more and more in our good manners, and we sometimes show real boorishness in the way we openly prefer the current program to the brother-priest who comes to pay a call.

The sense of touch in Jesus was tortured systematically in the scourging and the violent stripping off of garments glued to His bloody

wounds. We priests should have especial vigilance over this sense of touch. Our clothes grow always softer and our furniture more comfortable. The names they work out for their products, such as Posturepelli chairs, merely give a pseudo-scientific alibi for the fact that we are growing more and more indulgent to our bodies. The posture we assume can be unobtrusively an act of self-denial. Crossing our knees, slouching in an easy chair, letting our belly sag out unrestrainedly—such things are not sinful things. But they are just so many by-pass opportunities for self-denial. They are another of the many ways in which we so adroitly pad our crosses.

Jesus suffered in His heart by realizing how much of His free effort would be nullified by human indifference and the rejection of His grace. When our own work seems doomed to little fruitfulness, we have another point of similarity to Him, we thereby can become more genuinely Christ-like, if we keep on our sacrifice as He did.

Jesus suffered in His mind by the exasperating bafflement of minds resistant to His teachings. When we are faced with lack of comprehension in our instructing converts or with a perplexing problem in the confessional, again we can and should suffer this most patiently with Jesus, and thereby greatly gain. The logic of the listener is often not the same at all as is the speaker's logic, and the most convincing argument may well turn out to be the whole-hearted fumbling earnestness with which we try to show the way to other eyes that still are blind without the faith.

Jesus suffered in His memory by recalling such details as how many of the crowd that shrieked for His blood had heard His teaching and had received from Him food multiplied by miracle, or had been restored to health by His almighty hand. We must employ our memory for good alone. The efforts needed to recall the names of parishioners, of benefactors, of those in special need, the learning our rubrics and the new-fangled regulations, the keeping of appointments—all such uses of our memory are acts of self-denial which are in part for the anguish borne by Jesus in this faculty of mind.

The cross is our noblest ornament, our distinctive insignia. It also our infallible standard by which we can exactly measure our slowly growing likeness to our Lord.

MONTHLY CONFERENCE

Eucharist

Father Eligius Buytaert, O.F.M.

I. Introductory

We intend to publish a series of conferences on the Holy Eucharist. By way of introduction we offer this month two texts from the *Breviloquium* of Saint Bonaventure, Part V, chapters 9 and 12, on the Eucharist and Holy Orders. The texts have been translated by Sister Emma Marie Spargo, Ph.D., of Holy Names Academy, Rome, N. Y.

THE EUCHARIST

1. We should hold the following concerning the Sacrament of the Eucharist. In this Sacrament not only are the true body and the true blood of Christ signified, but they are also truly contained under the two species, namely, bread and wine, yet under one Sacrament, not under two. This takes place after consecration by a priest, which is made by the pronouncement over the bread of the vocal form instituted by our Lord, namely, "This is My Body," and over the wine, "This is the chalice of My Blood." When these words have been pronounced by the priest with the intention of consecrating, both elements are transubstantiated into the body and blood of Jesus Christ as to their substance, although the sensible species remain, in each of which there is totally contained the whole Christ, not in a restrictive way, but sacramentally. Also under these forms He is offered to us as food. Whoever receives it worthily, partaking not only sacramentally, but also spiritually through faith and love, is more closely incorporated into the mystical body of Christ and is refreshed and cleansed within himself. But whoever approaches unworthily, eats and drinks judgment to himself, not discerning the most holy body of Christ.

2. The basis for an understanding of this is as follows. As our coloring Principle, namely, the incarnate Word, is both most sufficient in power, and most wise in mind, He gave us the Sacraments according to what His wisdom and sufficiency demanded. Because He is most sufficient in bestowing remedies for sicknesses and gifts of grace, He not only instituted the Sacrament which generates us in the life of grace, which is baptism, and the one which gives growth and strength

to us when generated, which is confirmation, but also the one who nourishes us when generated and grown, which is the Sacrament of the Eucharist. For these reasons, these three Sacraments are given to all who assent to the faith. Now our nourishment for the life of grace in regard to each of the faithful is concerned with the conservation of devotion to God, love of neighbor, and delight within oneself. In devotion to God is exercised through the offering of sacrifice, love of neighbor through communion of the same Sacrament, and delight within oneself through restoring food. Hence our restoring Principle gave us this Sacrament of the Eucharist as a sacrifice of oblation, Sacrament of communion, and a restoring food.

3. And because our restorative Principle is not only most sufficient but also most wise, whose nature it is to do all things in an orderly way, He gave and arranged to show us a sacrifice, a Sacrament, and food suited to the time of revealed grace, our state of wayfarer, and our capacity. In the first place, then, the time of revealed grace requires that there should now be offered, not any kind of oblation but one that is pure, pleasing, and complete. But there is no oblation except that which was offered on the cross, namely, the body and blood of Christ. Therefore it was necessary that in this Sacrament the body of Christ as the due oblation of this time should be not only figuratively, but truly contained. Likewise, it harmonizes with the time of grace, because it is the Sacrament of communion and love, not only signifying communion and love, but also inflaming thereto, so that "it effects what it suggests." But that which mostly inflames us is mutual love and mostly unites members is the unity of the head, for which, through the diffusing, uniting, and transforming power of love there flows into us mutual love. Hence in this Sacrament is contained the true body and immaculate flesh of Christ diffusing Himself in uniting us with one another, and transforming us into Him through the most ardent love, through which He gave Himself to us, offered Himself for us, handed Himself over to us, and lives with us until the end of the world. In this way also, the restoration suitable to the state of grace is a spiritual, universal, and salutary restoration. But the restoration of the spirit is the word of life; consequently, the spiritual restoration of the spirit in the flesh is the incarnate Word, or the Word of the Word, which is a universal and salutary food, because all are saved through it, although it is but one. And since there is no other spiritual, universal, and salutary food except the true body of Christ Himself, it is necessary that He Himself be truly contained in the Sacrament, for this perfection is required of a placating sacrifice, uniting Sacrament, and of a restorative food, and such ought to be

in the time of the new covenant, of revealed grace, and of the truth of Christ.

4. Moreover, it does not belong to the state of wayfarer to see Christ openly because of the veil of obscurity and the merit of faith, nor is it proper for the flesh of Christ to be touched by teeth, both because of the dread of crudeness and the immortality of His body. Thus it was necessary for the body and blood of Christ to be given veiled in most sacred symbols and in suitable and expressive similitudes. And as there is nothing more suitable for restoration than the food of bread and the drink of wine, nor is there anything more suitable to signify the unity of the true and mystical body of Christ than bread made from most clean grains and wine pressed from most pure grapes assembled in one, therefore under these species more than under any others this Sacrament should have been presented to us. But Christ ought to exist under those species, not through a change in Him, but rather, through a change in them. Therefore, at the pronouncement of the two sets of words given above, in which there is stated the existence of Christ under those species, there takes place the conversion of the substance of both into His body and blood, with the accidents alone remaining as signs containing and expressing His body.

5. But the blessed and glorious body of Christ cannot be divided in its parts, nor be separated from its soul nor from the supreme Godhead. Therefore, under both species there is one Christ, whole and undivided, namely, the body, the soul, and God, and thus in each species there is but one most simple Sacrament containing the whole Christ. And because any part whatever of the species signifies the body of Christ, it is thus in the entire species, as in any part of it, whether it be undivided or divided. Hence it is not here as circumscribed, or occupying a place, or having a position, or as perceptible through any corporeal and human sense, but as hiding from all the senses, so that faith may have place and merit. And in order also that it may not be perceived, those accidents have the full operation that they had before, although they are without their subject, as long as within them the body of Christ is contained. And this exists as long as they endure in their natural properties and are suitable for eating.

6. Finally, our capacity to receive Christ efficaciously does not exist in the flesh but in the spirit, not in the stomach but in the mind. Now the mind does not touch Christ except through knowledge and love, through faith and charity, because faith illuminates for reflection, and charity inflames for devotion. For anyone, then, to approach worthily, it is necessary that he eat spiritually, so that he may thus

masticate through the reflection of faith and receive through the devotion of love. In this way, he does not transform Christ into himself but rather, he himself is transported into His mystical body. From this it is clearly gathered that anyone who tepidly, ind devoutly, or without reflection approaches, "eats and drinks judgment to himself," because he dishonors such a Sacrament. And therefore it is recommended to those who feel themselves less pure in mind or body, or even indignant to defer until prepared, so that they may approach pure, devout, and recollected, to eat the true Lamb.

7. Therefore this Sacrament is commanded to be celebrated with special solemnity both as to place as well as time, and as to word and prayers as well as vestments for the celebration of Masses. In this way priests themselves consecrating and also the people receiving may obtain the gift of grace through which they are cleansed, illuminated, perfected, restored, enlivened, and most ardently carried over into Christ Himself through superabundant love.

HOLY ORDERS

1. We should hold the following in summary concerning the Sacrament of holy orders. "Holy orders is a certain sign in which spiritual power is given to the one ordained." Although holy orders is one of the seven Sacraments, yet there are seven steps in holy orders. The first is porter; the second, lector; the third, exorcist; the fourth acolyte; the fifth, subdeacon; the sixth, deacon; and the seventh, priest. Beneath these, by way of preparation, are placed clerical tonsure, the rank of psalmist, and over them, by way of completion, are placed the episcopacy, the patriarchy, and finally, the papacy. From these holy orders flow. They ought to be dispensed under suitable signs both in regard to sight and hearing, with the observance of the solemnity, as to time, place, office, and person.

2. The basis for an understanding of this is as follows. Our restorative Principle, the Word incarnate, as God-man, instituted the remedy of the Sacraments for the salvation of men in an orderly, distinct, and powerful way, according to the requirements of His goodness, wisdom, and power. He thus handed over the remedy of these Sacraments to man to be dispensed, not in any way whatever, but in the way that only distinction, and power require. It was therefore fitting for certain persons to be distinguished and set apart to whom, by ordinary dispensation, power of this kind is handed over for fulfilling these offices. And because this kind of distinction ought not to be made except through sacred signs, and Sacraments are such, there ought to be a certain Sacrament which would be a sacred sign that was ordered, distinct,

and powerful, for dispensing the other Sacraments in a distinctive, and powerful, and ordered way. And therefore holy orders is defined as "a certain sign in which spiritual power is given to the one ordained." Thus these three characteristics together are included in its description, and from them one can gather in summary what are required for the perfection of holy orders.

3. First, therefore, holy orders is a distinctive sign, separating one from all other people, so that one is totally handed over to divine worship. Therefore a certain distinction in tonsure and crown precedes holy orders. Through these are understood the cutting off of temporal desires and the elevation of the mind to eternal things, so that the entire cleric is shown to be dedicated to divine worship, and therefore he says in receiving the crown: "The Lord is the portion of my inheritance" etc. And because such a one ought to be instructed in divine praises, which consists mostly in the Psalms, the rank of psalmist as a preparation precedes the other orders, although Isidore lists it in a broad sense among orders.

4. Secondly, holy orders is a sign designating order, and is likewise ordered within itself. Now holy orders consists in separate steps and complete distinctions as the seven grades require, for the dispensation of which the Sacrament of holy orders is principally directed. Hence for ordination there are seven graduated orders leading to and including the priesthood, in which there is the fulfillment of holy orders, because to it belongs the consecration of the Sacrament of the body of Christ, in Whom is the fullness of all graces. Thus the other six are, as it were, subordinate, and as graduated steps, through which one ascends to the throne of Solomon. They are six because of the perfection of the number, for six is the first perfect number, and also because the perfection and sufficiency of the office of ministry require it. For it is fitting that some minister remotely, others more closely, and still others immediately so that nothing may be lacking in the ordained ministry. And as each of these ministries is double according to the act of cleansing and illuminating, there are thus six ministerial orders and seventh, the most perfect of all, in which the Sacrament of the altar is consecrated. This is accomplished in one order as in a final and complete termination.

5. Finally, holy orders is a powerful sign, not only in regard to the dispensation of the other Sacraments, but also in regard to itself. Now a power placed over a power is an excellent power. Therefore there belongs to it not only a simple power, which is possessed in a simple order, but also an eminence of power which is possessed in

those to whom it ordinarily belongs to dispense holy orders. Now the more excellence descends, the more it spreads out, and the more it ascends, the more it is unified; thus there are many bishops, fewer archbishops, very few patriarchs, and one father of fathers, who merits to be called the Pope as the one, first, and highest spiritual father of all fathers, chief of all the faithful and principal hierarch, the one spouse, the undivided head, the supreme high priest, the vicar of Christ, the fountain-head, origin and rule of all the princes of the Church. From him as from the summit is derived all the power of holy orders down to the lowest members of the Church, according to what the excellent dignity in the ecclesiastical hierarchy requires.

6. And because this dignity chiefly flows in holy orders, therefore this Sacrament ought not to be dispensed except with great discretion and solemnity. Thus not by anyone soever, nor to anyone soever, not in any place whatever, nor at any time, these orders ought to be dispensed, but only to persons who are educated, of good repute, free from all irregularities, while fasting from food, in a sacred place during the time of Mass, and at periods established by Church law. This is to be done by bishops, to whom, because of their eminence, there is reserved the disposition of holy orders, confirmation by the imposing of hands, the consecration of nuns and abbots, and the dedication of churches. Because of their solemn character, these ought not to be dispensed except by those who have preeminent power.

The Concept of Charity As Found In the Rule of the Third Order Regular and the Constitutions of the School Sisters of St. Francis

Sister M. Julian Massoth, O.S.F.

The purpose of this paper is to consider the role of charity as it appears in the Rule of the Third Order Regular and in the Constitutions of the School Sisters of Saint Francis.

The first chapter aims to show how Francis, hearing the call to higher perfection, realized that he could attain it only through love as portrayed in the Gospel. So it was that seraphic love, which is the essence of perfection, became the foundation and at the same time the high point in the Holy Founder's life. His Rule and his message to the world are comprised in the word "Love". The second part of this chapter deals with the incorporation of the Gospel ideal into the Rule he wrote for all those who were to follow him.

In the second chapter, consideration is given to the manner in which Charity permeates the Rule of the Third Order Regular; the mode in which the vows fulfill the idea of charity and the particular precepts of the Rule which deal with charity. The two-fold law of charity—love of God and neighbor—are treated in some detail under separate headings.

The final chapter shows how these precepts together with the Constitutions embody the ideals of the School Sisters of Saint Francis. A short discussion on the origin of the Congregation leads into the thesis, namely, that charity is the bond that binds the members together in one great family, while the works of the Apostolate in which they are engaged bind them still more closely to Christ.

The works of the Congregation are chiefly the education of youth, care of the sick in hospitals and the apostolate of home and foreign missions.

CHAPTER I

CHARITY THE ESSENCE OF FRANCISCAN SPIRITUALITY

Francis' Realization of His Vocation to Make the Gospel Perfection His Norm of life

"The Rule and the life of the Friars Minor is this: to observe the holy Gospel of our Lord Jesus Christ." (Rule of St. Francis)

The ground plan of the vocation of St. Francis of Assisi had its roots in the Gospels of our Lord. His vocation was realized when he completely embraced the spirit of the Gospel. St. Francis lived at the time when the Gospel carried little meaning in the lives of men. It may seem odd that the pattern of Christian life, the Gospels, should be forgotten and be in need of a revival. It is further surprising that earlier founders of Religious Orders did not concentrate on the Gospels when they wrote their rules.

Not a single Founder prior to Francis had based his rule on the Gospel and bound his followers expressly to its observance in the fullest sense. Neither Basil and Pachomius in the East, nor the Frankish and Irish monks in the West, place this goal before their disciples. The two famous rules which were exclusively in use in the beginning of the thirteenth century, the Benedictine and the Augustinian, in no manner made the Gospel, as such, the foundation of the religious life. Nowhere do they intimate that the Order is based on the Gospel, nor that the individual religious is bound by his profession to observe the Gospel and to imitate the apostolic mode of life; on the contrary, they exclude very important features of this life. One need only mention, for instance, the *stabilitas loci* of the older Orders, and the obstacles it placed in the way of the apostolate of preaching.¹

This does not mean that the early monks ignored the Gospels. Their monastic observances were done for the love of God and based upon Christ's teaching generally, but St. Francis pointed out in his way of life that by returning to the literal Gospel teachings, men were again plunging into the narrow of Christ's life which at that time seemed to be overlooked.

This led St. Francis to tell his brethren: "I do not wish you to propose to me any rule, be it that of Benedict or Augustine or Bernard, nor in any way a manner of life but that which the Lord has mercifully given and shown to me."²

¹Hilariin Felder, O.F.M. Cap., *The Ideals of St. Francis*, trans. Berchmans Little O.F.M. Cap., (New York: Benziger Brothers, 1925), p. 14.

²Pacificus M. Perantoni, O.F.M., *Centenaria Solennia, Part I, Commentary by Franciscan Clerics*, San Luis Rey, 1953. (Mineo.), p. 26.

St. Francis had no idea that Christ in commanding him to rebuild His Church referred to His Mystical Body. However, he was not slow to see that the Gospel life was not meant for a select few but for all Christians.

Francis' intention was not to form an Order for a few; he wanted to give the Gospel to all. His purpose from the beginning was to practice the Gospel himself, and likewise spread that practice to the ends of the earth, with, of course, whatever qualifications were necessary to meet the circumstances in which people happened to find themselves for he was too practical to think that all could live all the Gospel counsels. His beautiful letters "To all Christians, Religious, Clerics, and Laymen, Men and Women, To All Who Dwell in the World", and another addressed "To All the Rulers of the People" contain practical summaries of the Gospel News, together with earnest, yet loving, exhortations to its fulfillment, emphasis being placed on the Holy Eucharist as the Gospel Christ continuing His bodily presence in the Church. "Preach the Gospel to every creature" (Mk. 16:15)—Francis knew that the commission had been given to him and his brethren as well as to the first Apostles. Hence, everything he wrote was basically the same; quotation after quotation from the Divine Word, pleading piled upon pleading to be true to the Good News.³

St. Francis did not rely completely on his own idea of the interpretation of his heart's yearning and the Gospel passages. He went to the priest to have a clearer explanation. Once he knew the meaning he accepted the Gospel as a new, personal and direct revelation to him and with ecstatic joy he exclaimed: "That is what I want, that is what I am looking for, that is what I yearn with all my inmost heart to comply with."⁴ Then he despoiled himself of all possessions and began in his simple way but with all the ardor of his soul to spread the word of God. Not only did he preach, but from his desire to imitate Christ, Francis went on to reduce it to practice in every detail. This is the first time in many a century that a man began to live the Gospel as Christ Who is the Gospel.

Hence, a new form of religious life had been revealed. After the Friars were trained by poverty and contemplation in their poor little dwellings, Francis sent them, two by two, into the midst of the people to announce the "glad tidings". Vitus a Bussum relates that St. Francis "... wanted them to be pilgrims and strangers in this world,

³Ibid.

⁴Pacificus M. Perantoni, O.F.M., *Franciscan Spirituality* (Chicago: Franciscan Herald Press, 1950), p. 15.

that wandering through every country, they might seek and save souls everywhere."⁵

In another place the same author continues: "... they would live familiarly among and with the people, sharing in all their cares and troubles in order to stir them to a truly Christian and Gospel life—first by their example and then by their fiery exhortations."⁶

St. Francis was the first to introduce the "mixed life", that is, a life of prayer and activity, into the Church. Through the study of the Gospel, the Saint learned that Christ had also lived this type of life. Attracted strongly to a life of contemplation and of intimate union with God on the one hand, and on the other by a desire to imitate Christ completely in His apostolate of doing good, Francis prayerfully asked to know God's will. The question resolved itself for him in general into a choice between two alternatives—a life of contemplation and a life of external activity. Though he was more inclined to the former, yet he felt that he could not accept it. St. Bonaventure says that St. Francis pondered this question for many days.

... he could not of a surety discern whether of the twain he should choose as more truly pleasing unto Christ. For albeit he had known many wondrous things through the spirit of prophecy, he was not able thereby to resolve this question clearly, the providence of God better ordaining, so that the merit of preaching might be made evident as a heavenly oracle, and the humility of Christ's servant being kept intact.⁷

Saint Bonaventure also relates how the Saint was assured through his own prayers and that of Sister Clare and Brother Sylvester, that God wished him to share with others the rich harvest of communing with the Divine.⁸ Because God's will was Francis' own will, he took upon himself the mixed life and asked his followers to look upon their vocation as a partnership of work and worship. In the mind of Francis this partnership was always to be perfectly balanced. In the little house of the Portiuncula, there lived men of action and men of prayer. Again St. Bonaventure is quoted:

... Then he was illumined by a divinely revealed oracle, and understood that he had been sent of the Lord unto the end, that he might win for Christ the souls that the devil was striving to carry off. Wherefore, he chose to live rather for

⁵Vitus of Bussum, O.F.M. Cap., "Charity and Zeal for Souls," *Round Table of Franciscan Research*, Vol. XIX, 1954, p. 70.

⁶*Ibid.*

⁷St. Bonaventure, *The Life of St. Francis*, trans. E. Gurney Salter (New York: E. P. Dutton and Co., Everyman's Library, last reprinted 1947), p. 377.

⁸*Ibid.*

all men than for his own single self, inspired by the example of Him Who brooked to die, 'One Man for all'.⁹

Thus Francis was committed to a life of external activity both by his own decision and by what he accepted as the voice of God through Clare and Sylvester. However, he sought always to combine it with the contemplative life toward which his nature ardently tended. It was on this conclusion of St. Francis that the mystical theology of the Franciscan spirituality rests: "To burn in contemplation, and to communicate to others the light of one's inward fire—this is perfection."¹⁰

Francis Incorporates Into His Rule the Ideals of Charity as Manifested in the Gospel

Anyone acquainted with the life of St. Francis of Assisi will agree that he was a man glowing with the most tender and sublime love for the Crucified Savior. Nowhere in the pages of history has there ever been a man more Christ-like in his love for God and neighbor. It was the seraphic ardor of the Saint that led him to forsake all so that he might imitate Christ. "The invincible fire of love for Christ was the fountain from which Francis drew his zeal in following Him as a faithful knight."¹¹ For these reasons Francis founded his Order, in which love is the prime motive. The Seraphic Doctor puts it in these words:

Full of the spirit of God and inflamed by divine charity, our holy Father, St. Francis, was burning with a triple desire. He wished first of all to be a faithful imitator of Christ in all the perfections of His virtues. Secondly, he was eager to adhere to God by a contemplation that was constant and continuous. Thirdly, he wished to work for the salvation of souls for whom Christ died. He was not satisfied to remain alone in that, and as no other Order seemed to unite these three desires, he instituted a new Rule so as to have in his own lifetime and in future companions who would imitate his virtues, gain souls, and be men of prayer.¹²

It is obvious to all that Francis is the seraphic saint; that he is the great master of the Franciscan way and that the ideals of his Order are according to his loving heart and gentle mind, the very ideals of Christ. Father James O'Mahony very aptly expresses the primary of Charity in the Franciscan life:

⁹St. Bonaventure, *op. cit.*, p. 322.

¹⁰Daniel H. S. Nicholson, *The Mysticism of St. Francis of Assisi* (London: Jonathan Cape, 1923), p. 303.

¹¹Fielder, *op. cit.*, p. 28.

¹²Clubbett Gumbinger, O.F.M. Cap., "Charity in Franciscan Theology" *Franciscan Studies*, XXIV (September, 1943), p. 218.

To the end of time Francis will be vested, in humanity's eyes, in that flame of love. He is rightly called the Seraph of Assisi. Franciscan spirituality is a holiness of love, and unerring men will mark off the true Franciscan by the title of seraph. Love is the central focus of Franciscan spirituality. The cult of poverty was intended to remove all obstacles that might prevent the full glow of love. . . . The mystic search for God finds conscious expression in love. The dominant note of Franciscanism is love. . . . Francis' prayer was simply the effusion of a soul in love with God and with Jesus Christ. . . . The love of St. Francis was no mere passing emotion. It was the very soul of his whole life.¹³

When the brotherhood grew, Francis wrote a simple rule of life which Pope Innocent III confirmed, based on the Gospel perfection St. Francis mentions in his Testament. "The most High Himself revealed to me that I should live after the manner of the Holy Gospel." The ideal of charity was embodied in this Rule as a jewel in a beautiful setting. It was the center; for Francis, love for the Gospel resolved itself into two great loves—love of God and love of neighbor. All theologians and spiritual writers agree that the essence of Christian perfection is charity. Christ made Himself clear when He answered the question put to Him by the young doctor of the Law: "Master, which is the greatest Commandment of the Law?" Jesus said to him: "Thou shalt love the Lord Thy God with thy whole heart and thy whole soul and with thy whole mind. This is the greatest and the First Commandment. And the second is like to it, 'Thou shalt love thy neighbor as thyself.' On these two Commandments depend the whole Law and the Prophets."¹⁴

The above passage from Scripture reveals the tremendous importance and absolute necessity of charity. Love is the fulfilling of the whole law. It is the Gospel of Jesus Christ put into action. It is the carrying out of the true Christian Doctrine which instructs us how to die to self in order to live the life of Jesus Christ.

Saint Paul echoes the words of Christ when he gives first place to charity in the spiritual life: "But above all things have charity, which is the bond of perfection."¹⁵ And again he says: Love is the summary of all the Commandments and the fulfillment of the law.¹⁶

¹³James E. O'Mahony, O.F.M., *The Franciscans* (London: Sheed, 1930), pp. 71-76, 78.

¹⁴*The Words of St. Francis*, Compiled by James Meyer, O.F.M. (Chicago: Franciscan Herald Press, 1952), p. 245.

¹⁵Matt. 22: 37-40.

¹⁶Col. 3: 14.

¹⁷Rom. 13: 8-10.

St. Thomas writes: "Primarily and essentially the perfection of the Christian life consists in charity, principally as to the love of God and secondarily as to the love of our neighbor, both of which are the matter of the chief commandments of the Divine Law."¹⁸

The spirit of the early Church is the spirit of the Franciscan ideal. Father Philotheus Boehner describes the spirit of the Order founded by St. Francis in these words: ". . . the spirit of the Holy Gospel as lived by the Church of the Apostles, relived by St. Francis, and expressed in the Rule as the form of life to be observed by every Franciscan."¹⁹

Without a doubt, St. Francis was one "sparked" by the personality of the God-Man Himself. He loved Christ so intensely that he longed to conform his life as closely as possible to his Divine Master. He has related the origin of his ideal in these words: ". . . The Most High Himself revealed to me that I should live according to the form of the Holy Gospel."²⁰

Since charity was the dominant factor in the life of the Seraphic Saint, he, at all times and in all places, gave first consideration to love. Father James Herinckx says of the Saint:

Love permeated all his actions and motivated all his undertakings. Love was the wellspring of his admonitions and exhortations, the theme of his preaching, the source of his joy and exuberance and radical simplicity. Ultimately, it was love that crowned all his virtues on Alverno's heights, and it was love that gave the title 'Seraphic' to our holy Father himself and to his Order.²¹

St. Bonaventure while contemplating the passionate love that burned in the heart of Francis for Christ, was moved to exclaim:

Of the ardent love that glowed in Francis, the friend of the bridegroom, who can avail to tell? He seemed utterly consumed, like a coal that is set on fire, by the flame of the love of the Lord, he was roused, moved and enkindled, as though the inner chords of his heart vibrated under the bow of the voice from without.²²

¹⁸Thomas Aquinas, *Summa Theologiae*, II-II, Q. 184, a. 3; *The Summa Theologiae*, trans. Fathers of the English Dominican Provinces (London: Burns Oates and Washburne Ltd., 1922), Vol. XIV, p. 160.

¹⁹Philotheus Boehner, O.F.M., "The Franciscan Family," *The Cord*, I, (November, 1950) p. 6.

²⁰*The Writings of St. Francis of Assisi*, ed. and trans. Paschal Robinson, O.F.M. (Philadelphia: The Dolphin Press, 1906), p. 83.

²¹James Herinckx, O.F.M., "The Importance of Charity in Franciscan Spirituality," trans. Father Marvin Woelfter, O.F.M., *The Cord*, VI (May, 1956), pp. 140-41.

²²St. Bonaventure *op. cit.*, p. 358.

Strangely enough, no Religious Founder up to the time of St. Francis had adopted the Gospel as the basis for his Rule. Rather one chose a special phase of Christ's life such as prayer, preaching, the imitation of some particular virtue. However, for Francis, nothing would suffice except living the entire life of Christ as portrayed in the Gospels. This spirit has been epitomized in the very first Chapter of his Rule: "The Rule and life of the Friars minor is this, namely, to observe the Gospel of our Lord Jesus Christ by living in obedience without property, and in chastity."²³

That the ideal of St. Francis was to live the Gospel as it is written, according to its literal interpretation is discussed by Father Philotheus Boehner:

Franciscanism, then, in its origin, was a true revolution, a movement back to the immediacy in which the Holy Gospel had been lived by the early Church. It is a youthful embrace of the Gospel ideal, a holy radicalism in regard even to its least implications, a break with the fetters of traditional forms which level the standards of religious life, and a return to originality and simplicity. In a word, Franciscanism is a youth movement with the Gospel as ideal.²⁴

Francis' great desire was to inculcate into his followers, true brotherly love which flows into a sincere reverence and respect for all God's creatures. By nature, Francis was kind and courteous, always thinking of the welfare of others. He tried to be of service to them in the imitation of Christ and he wished his friars to be filled with the same brotherly love. Celano describes the Saint's attitude on this subject:

St. Francis, in exhorting all his followers to charity, encouraged them to show to one another the kindness and friendliness of members of a family. 'I will,' he said, 'that my brethren show themselves sons of the same mother, and that if one asks another for a tunic, or a cord, or anything else, that other should give it liberally. Let them share their books and all their pleasant things; nay, rather, let one compel another to take them.' And lest in this matter he should be speaking of anything which Christ was not working in himself, he was the first to do all these things.²⁵

St. Francis would tolerate no unkindness among his followers and charity was, from the beginning, a distinguishing feature of his Order. In this regard, Father Perantoni has this to say:

²³Vivante Masse, O.F.M., *A Short Explanation of the Rule of the Friar Minor* (Montreal: Franciscan Friary, 1944), p. 21.

²⁴Philotheus Boehner, O.F.M., *op. cit.*, p. 6.

²⁵Thomas of Celano, *Legenda II*, No. 180: *The Lives of St. Francis Written by Thomas of Celano*, trans. A. C. Ferris Howell (London: Methuen and Co., 1908), p. 309.

The holy followers of the Seraph of Assisi lived up to the high ideas of Francis. Truly on that solid foundation there rose the noble structure of charity—with complete disregard for temporal things, they poured out love and affection on the community, busily sacrificing themselves to help their brothers in need all alike.²⁶

It was with the same seraphic ardor that St. Francis encouraged goodness and brotherly love between superior and subject. The ministers were to receive the brothers lovingly and kindly at all times. Francis expressed his thought on this subject when he wrote to a Minister General:

And by this I wish to know if thou lovest God and me, his servant and thing, to wit: that there be no brother in all the world who has sinned, how great his sin may be who after he has seen thy face shall ever go away without mercy. And if he afterwards appears before thy face a thousand times, love him more than me, to the end that thou mayest draw him to the Lord, and on such ones always have mercy.²⁷

Truly the love of Francis for his brethren was maternal, and one may be sure that Francis first practiced perfectly what he demanded of his brethren. This is evident from the words of Francis himself: "If a mother tends and loves her child in the flesh, with how much greater attention must anybody love and tend his brother in the spirit."²⁸

St. Francis loved his little band and always his fatherly kindness outweighed his severity as a master. Father Boulez says: "He understood their difficulties; he warned them and calmed their fears. He suffered so much at their first parting from his twelve companions that he had to call them back by means of a miracle."²⁹

Though Francis was the founder of the greatest religious Order that the world has ever seen, he was anything but solemn. He was always tenderhearted, available and ready to listen to the needs of the his flock. It is precisely because of the practical nature of his love for his followers that Francis was able to found three separate Orders to meet the needs of men and women from all ranks of society. Father Gemelli elaborates on this point:

It is precisely in this supernatural type of love that the power of Francis lies—it is the explanation of his whole life, the cause of the inexhaustible vitality and continual development of Franciscan idealism. By this love, based on supernatural motives for God and for His creatures, he has exercised a

²⁶Paraphrase of the Rule, O.F.M., *op. cit.*, pp. 37-38.

²⁷The Writings of St. Francis, *op. cit.*, pp. 122-23.

²⁸James Meyer O.F.M., *The Words of St. Francis*, p. 290.

²⁹Guillaume Boulez O.F.M., "Our Father Saint Francis," *Franciscan Herald and Forum*, trans. Sister M. Bonaventure, O.S.F., XXXV, (October, 1956), p. 30, p. 170.

wonderful fascination over vast numbers of men and women, and by the force of his example caused many to follow in his footsteps. And in their turn men have recognized in the love of Francis the fulfillment of the Commandment of Christ: 'Love one another as brothers for by this shall you be known as My disciples.' And so, because they have felt that he loved them like brothers, men—all men—have loved him in return.⁸⁰

After contemplating the role that charity holds in the Franciscan Spirituality, one is led to conclude, without doubt or hesitation, that it is the center, the soul, and the life of the Rule which Francis formulated. Hence, it must follow that charity be named as the basic quality and the fundamental characteristic of Franciscan Spirituality.

CHAPTER II

THE CONCEPT OF CHARITY AS FOUND IN THE RULE OF THE THIRD ORDER REGULAR

The Exercises of Charity Toward God

The ideals of St. Francis are embodied in the Rule of the Third Order and are likewise reflected in the Rule of the Third Order Regular which "breathes forth the full fragrance of the Franciscan spirit."⁸¹ Just as the Rule for the Friars Minor is saturated with the spirit of love, of poverty, and of obedience, the same urgent need of loving is passed on to the followers of St. Francis, and the Franciscan family has always possessed a bond of union in this love of God and all His creatures felt by St. Francis.

It is one thing to possess a norm of life and another thing to live according to it. In observing the Rule of the Third Order Regular, the Sisters are following the evangelical life through continuous practice of poverty, chastity, and obedience. The vows constitute the perfect love of Christ and loving Christ perfectly is living the ideal of St. Francis. Father Foley very fittingly comments on this point:

The God of love Who restored this form of life in order to keep alive somewhere in this loveless world His heavenly love, surely looks to us for cooperation with Him in His designs. As religious we are not forced by circumstances like people in the world to live a family life such as we find it, but have fully chosen to become familiars in God's house at His loving invitation.⁸²

⁸⁰Agostino Gemelli, O.F.M., *The Franciscan Message to the World* (London: Burns Oates and Washburne Ltd., 1934), pp. 30-31.

⁸¹Pius XI, Ap. Const. *Return Conditio*, introduction; *Rule of the Third Order Regular and the Constitutions of the School Sisters of St. Francis* (Milwaukee: St. Joseph Convent, 1934), p. 12.

⁸²Theodosius Foley, O.F.M. Cap., *Spiritual Conferences Based on the Franciscan Ideal* (New York: Bruce, 1952), p. 132.

The religious life is the school of perfection. It is the duty of the members of the Congregation to learn what perfection is and to strive to practice it with facility. They have voluntarily obliged themselves to observe and to do all that the religious state asks of them. Canon 487, in defining the religious state as a means of perfection reads as follows:

Since the religious state has for its chief aim the attainment of perfection by perfect union with God in charity, it is essential that the religious observe the three evangelical counsels because they are the adequate antidote for human passions and remove the threefold impediments to the attainment of perfection—that is, the concupiscence of the eyes and the flesh and the pride of life. The perfection in question is the perfection to be acquired, and it is to this that religious by their profession bind themselves.⁸³

Thus the religious by her profession binds herself to love Christ. Her consecration must be a total dedication and must stand out above everything else. For the Franciscan Sister, this love is a seraphic one and the means to be adopted to attain it are the Rule and the Constitutions.

Members of the Third Order Regular have chosen as their first love, Christ of the Gospels, and as their ideal, the evangelical life. The Franciscan ideal is furthermore, the living of the Gospel life as literally as possible, but since it must be lived by men who are human, the Rule must be adapted to meet the needs of the Franciscan Apostolate of the present time. Father Wolter explains this problem in the following manner:

For that reason, the adaptation of the Gospel to the present is not merely the task of Franciscans as a whole, or even exclusively the occupation of a single Franciscan order or congregation. It is a personal challenge to each and every individual Franciscan. They must make its message their own. If Francis brought the Gospel from the study of the theologians to make it the prayerbook of the common man, should not it be the fundamental spiritual reading of all Franciscans, their basic meditation book, their examination of conscience, their guide to growth in Christ? There are few contemporary religious or social problems that have not a parallel in the Gospel. We shall discover these problems and their answers, however, only if we have something of Francis' own familiarity with the Scriptures.⁸⁴

⁸³Sanctus Woywood, O.F.M., *A Practical Commentary on the Code of Canon Law*, Revised by Callistus Smith, O.F.M., Vol. I (New York: Joseph Wagner, Inc., 1948), p. 204.

⁸⁴Alan Wolter, O.F.M., *The Book of Life* (St. Bonaventure, New York: Franciscan Institute, 1954), p. 8.

The following of Christ in the observance of the Gospel and the Rule is expressed in living according to the three vows. The actions of Religious become Christ-like through the faithful keeping of the vows with the intentions of doing God's will in all things, embracing poverty they embrace the poor Christ. In obeying the imitate the obedient Christ and in remaining chaste they seek the chaste Christ.

By the very nature of her calling, the religious is obliged to strive for perfection. The first means whereby she does this is faithful observance of the Commandments of God and the Church. This implies a complete love of God and neighbor. But just as the whole law of God can be summed up in the word, love, so too, can the whole and life of the Seraphic Father. His whole being vibrated with the love of God and it is this total love of his being for God that became the sum and substance of the Franciscan Rule.

Once they have removed the obstacles to sanctity by the three vows, the Brothers and Sisters will use every endeavor to observe the Divine Law which consists in the love of God and our neighbor. Charity is the soul of every virtue and the bond of perfection. Nothing is more effective than charity for the mortification of evil habits, the increase of grace and the acquisition of all the virtues.⁸⁵

The faithful observance of the three vows is the second means whereby the perfection of charity is attained because the evangelical counsels are diametrically opposed to man's threefold concupiscence. But as Father Wolter says: "The vows are not merely a negative towards the love of God in the sense that they remove whatever and create a divided heart. They do more than this, for they produce a positive bond between the soul and Christ."⁸⁶ The soul bound to Christ by vow gives up the normal pursuits of life which are incompatible with the service of God.

Through poverty the religious becomes dependent on the love and Providence of God for her material needs but at the same time is relieved of the anxieties and preoccupations of providing for her own needs and of disposing of worldly possessions. To a certain extent she is apparently restricted but in reality Father Doerr says:

... never have we been in a better position to do good than now with our hands held back by the vow of poverty. If we will only accept the restriction as a loving sacrifice to God, it will be the source of untold blessings far more precious than the tiny trifles we might have bestowed were our hands free to give.⁸⁷

⁸⁵Plinius XI, Ap. Const. *Retrum Conditio*, Chap. III, par. 6: ed. cit., p. 15.

⁸⁶Allan Wolter, O.F.M., op. cit., p. 39.

⁸⁷Herman Doerr, O.F.M., "Religious Profession," *The Cord*, II (August 1952), p. 46.

It is not enough to stress the negative side of poverty which is detachment, but more important is the positive element, attachment to God, whereby one possesses everything. Poverty is a means to charity. For St. Francis, poverty was the chief means of imitating the crucified Christ but it was a poverty that was love. Father Stier⁸⁸ says that a man's heart is never free to love God perfectly until it has been set loose from all attachment to the perishable things of this world. The same author states further that perfect love was the supreme ideal of Francis but his love was a special kind. Because its intensity rivaled the ardor of the Seraphim, it is called Seraphic love and it became Seraphic because of poverty.

For the religious the vow of obedience is a loving pledge to honor and obey her Divine Spouse and even though it shackles her feet, it can become the open gateway to endless opportunities for doing good. If it is accepted not as a burden but as a redeeming sacrifice, it will as Father Doerr says, "do more good and reach more places than our unshackled feet could have ever done. Acts of obedience exactly fulfilled and lovingly given can be messengers of blessing to all parts of the world."⁸⁹ It is through obedience that a religious becomes holy and the essence of consecration is obedience, therefore obedience is important.

However, it is by the vow of chastity, the beautiful expression and flower of charity, that a religious really becomes "all things to all men,"⁹⁰ thus fulfilling her mission in the Mystical Body. By this vow she becomes a helpmate of Christ, exercising her unique power to love by dedicating herself completely to those whom He loves. And as she realizes her unusual power and worth as spouse of Christ, so will her love for God grow more profound and her love for men more pure. This is as Don Massabki states it:

Chosen out of love for Christ and kept inviolate for His love, chastity is also chosen out of love for men because men and Christ are inseparable . . . one cannot love Jesus without loving one's fellowmen.⁹¹

Although to a certain extent the vow of chastity deprives a religious of the normal ways of developing her personality—still as Father Wolter states: "... the vow should not be a destruction of that personality but rather a more direct means of achieving that personality."⁹²

⁸⁸Mark Stier, O.F.M. Cap., *Franciscan Life in Christ* (Paterson, New Jersey: St. Anthony Guild Press, 1953), pp. 51-52.

⁸⁹Herman Doerr, op. cit., p. 170.

⁹⁰Don Massabki, O.S.B., "The Vow of Chastity, Religious Sisters (London: Black/Harz, 1952), p. 46.

ality that comes with transformation into Christ since He was the incarnation of the love of God and of neighbor."⁴²

With her heart unattached to any creature, the Religious went through the world giving herself completely for the sake of God to her pupils in the classroom, the patients in the hospital; to the discouraged, to sinners, and to all in need of assistance. Father Wolter continues:

As her love for Christ ripens, new insights are opened for the spouse of Christ. In His love she discovers a sense of her own worth; in His Providence she finds that security which is so important to the mental well-being of a woman. In caring for His own, she finds an outlet for her unique power to love and to give. All this leads to her spiritual maturity and the flowering of a complete personality.⁴³

Love, because it is of God, reaches out to infinity and knows no limits. "God is charity, overflowing goodness, and in His love He gives every good and perfect gift,"⁴⁴ and because the Religious gives herself to no creature, she is able to be at the beck and call of every one. Charity does not deal a death blow to the affections but it is a beautiful manifestation of love directed first to God, for the vow of chastity is an act of consecration which opens out to those who make it the highest form of love. From this there naturally flows the love of neighbor. Because Christ was the Exemplar of love in all forms, it is easy to conceive why a Religious by the three vows becomes a better person; and consequently, because St. Francis adopted the ideal in striving for Gospel perfection, she also becomes a better Franciscan.

"Charity is the soul of all the virtues and the bond of all perfection."⁴⁵ This statement taken from the Rule indicates the Franciscan approach to religious perfection. St. Francis' whole approach to sanctity was not by building up virtues singly and not by eradicating faults one by one. Sins and faults and imperfections cannot survive a heart where charity dwells, for as love of God and neighbor increases, filling the heart, vices and faults are gradually diminished and crowded out. Nothing is more effective than charity for attaining Christ-likeness. "Growing in love through loving, each will become better Franciscan, and therefore, a better religious, a better Christian."

⁴²Allan Wolter, O.F.M., *op. cit.*, p. 40.

⁴³*Ibid.*

⁴⁴Philothheus Boehner, O.F.M., *Examination of Conscience According to St. Francis* (St. Bonaventure, New York: Franciscan Institute, 1953), p. 99.

⁴⁵Pius XI, *Ap. Const. Rerum Condito*, Chap. III, par. 6; *ed. cit.*, p. 15.

⁴⁶Allan Wolter, O.F.M., *op. cit.*, p. 43.

The Exercises of Charity Toward Neighbor

During his lifetime Francis was a living inspiration to his Friars in this striving after Christ-likeness. The virtues he perceived in the Gospel Christ, he urged and demanded that his followers practice particularly was this true of the practice of mutual charity and consideration. The Saint was most severe in reprehending offenses against fraternal charity. The very title he gave to his Order indicates the esteem he had for it. His followers were to be known as "lesser brethren" and each was to look upon himself as the most lowly in the community. In his relations with every other Friar, the Franciscan was intended by Francis to be simply Christ loving Christ. The courtesy and reverence, the kindness and tactful concern that should reign among Franciscans were implied in the Rule that Francis outlined for his Order. "Wherever the Friars are and in whatever place they may meet one another, let them spiritually and diligently show reverence and honor to one another without murmuring."⁴⁷

The idea of brotherliness and sisterliness permeates the lives of the Brothers and Sisters who observe the Rule of the Third Order Regular and binds them into one great family. Without charity all prayers and mortifications are of no avail for as St. Paul says: "If I have not charity I am nothing."⁴⁸ The Seraphic Father saw his ideal in Christ Who loved His heavenly Father with all His being but He also loved man. The teaching of Christ is summed up in the twofold Commandment of God: "Thou shalt love the Lord, thy God with thy whole heart . . . and thy neighbor as thyself."⁴⁹ More than anything else, Christ stressed the necessity of the twofold love of God and of neighbor.

Since all baptized Christians are children of the same heavenly Father and all partake of the same spiritual life, it is only right that each one takes to heart the well-being of the other members of the Mystical Body of Christ. In particular is this true of the Franciscan family. Lest there be any doubt, Christ made this perfectly clear when he said: "Love . . . thy neighbor as thyself."⁵⁰ St. John's Epistle uses strong language to impress this fact on the mind of his listeners: "If any man say 'I love God' and hate his neighbor, he is a liar,"⁵¹ and St. Paul adds: "For all the law is fulfilled in one word, thou shalt love thy neighbor as thyself."⁵²

⁴⁷James Meyer, O.F.M., *The Words of St. Francis*, p. 259.

⁴⁸1 Cor. 13:2.

⁴⁹Mat. 22:37-40.

⁵⁰1 John 4:20.

⁵¹1 John 4:20.

There are many examples in the life of St. Francis that illustrate the love he bore for his brethren. Father Felder describes him thus:

He was, in fact, as an elder brother to all, or rather as father and mother to them in God. With what cordiality he received each brother, guided him and cared for him! How keenly he suffered when he had to send them out on a mission; how tenderly he embraced them and recommended the departing Friars to Divine Providence! How he longed for the day of their return; how joyfully he praised the most High when all returned safely, and what a joyous feast to him were the moments of their renewed companionship! How friendly and yet how courteous were his speech and manner! How prudently he knew how to adapt himself to the learning, the customs and the state of each! How openly sincere his look, how tender his words, how joyous his mien, how lovable his entire conduct.⁵³

It was the constant desire and unceasing endeavor of Francis to preserve intact the bond of unity among his brethren. In accordance with this he established the fostering of brotherly love in various parts of his Rule as law. In the sixth Chapter he describes the family spirit: "And wherever the brothers are located and meet another, let them act toward one another like members of a family. And each should make his needs known to another; for if a mother tends and loves her child in the flesh, with how much greater attention must anybody love and tend his brothers in the flesh."⁵⁴

According to the standards of the world St. Francis was not a learned man, nor was he a man of power and influence. He did not possess wealth, a happy disposition and a pure heart. Because he kept nothing of self after his conversion and loved God so tremendously, was able to attract followers from all walks of life and cement them together into one huge edifice. Father Matulich draws this practical conclusion when he writes:

We are gathered to this Order from North, South, East and West; the blood of every nation flows in our veins; each one has come with his own family traditions; each with his special character; the mild, the wild . . . The fur could fly and the casualties could be numerous in a situation such as this.⁵⁵

St. Francis knew how to handle this situation. He found the answer to the problem in the words of St. Paul: "But above all be charity, which is the bond of perfection."⁵⁶ In other words, the

⁵³Hilarian Felder, O.F.M., *op. cit.*, pp. 249-50.

⁵⁴James Meyer, O.F.M., *The Words of St. Francis*, p. 290.

⁵⁵Silvano Matulich, O.F.M., "Our Monthly Conference," *The Good IV* (1954), p. 67.

⁵⁶Col. 3:14.

must fill the heart if harmony and peace are to reign in the midst of the Franciscan family.

The Rule of the Third Order Regular, in realizing the ideals of Francis, elaborates on the necessity of charity toward the neighbor by adding the following:

The exercise of charity toward our neighbor is a mark of the love of God; it should therefore shine with the greatest brilliancy in the soul of every true disciple of Christ. Let prudence, usefulness, and charity direct every conversation; for, if charity is to abound in deed, it must first fill the heart.⁵⁷

The test of the love of God is the practice of charity toward one's neighbor. Probably the best and most reliable norm by which to measure one's spiritual progress is the virtue of fraternal charity. "By this shall all men know you are My disciples."⁵⁸ Members of the Seraphic Order should be something like a "sacramental means" in imparting to others the blessings of true Christian love. But to do this they must be schooled in charity, in mutual love and kindness toward their fellow religious.

Charity begun at home but it must not stay there. While practicing the spirit of sisterliness among themselves, they should also carry it out into the world and share their seraphic love with the children in the classroom and the patients in the hospital. The more a Sister gives for His sake the more He will put into her heart, "good measure, shaken together, running over,"⁵⁹ her supply will be inexhaustible. The example of her Santity Founder is her ideal. Many a time Francis gave away to some beggar his tunic or mantle or the bread that he had collected for himself. He saw Christ in every poor person and in like manner ought his followers to see the "needy Christ" in all whom they help.

From these few excerpts of the First and Third Order Rules, it is evident that there is a dominant note of kindness and understanding toward neighbor joined with the high love of God penetrating and permeating the entire substance. It embodies the ideals of the Gospel perfection, showing forth the glory of charity—that virtue closest to the heart of Francis and echoed in the words of Father Ramstetter:

Therefore, as far as Franciscans are concerned, it is *caritas* in the beginning, it is *caritas* in the end; Gospel charity; the simple yet intense and enthusiastic charity of children who know the Almighty is their Father; the sacrificial charity of perfect conformity with, and perfect living in Christ; charity

⁵⁷Reg. XI, Art. Const. Rerum Condito, Chap. III, par. 8; *ed. cit.*, p. 16.

⁵⁸John 13:35.

⁵⁹Luke 6:38.

that not only informs all the virtues residing in the soul but also supplies the initial movement of each and every virtuous act, even the ascetical; the charity that goes up and down between superiors and subjects, back and forth between Brothers—the charity that is never satisfied until the Seraphim look down in smiling envy.⁶⁰

⁶⁰Philibert Ramsteeter, O.F.M., "Introduction to a Franciscan Spirituality," *Franciscan Studies*, XXIII (December, 1942), p. 366.

Adoration

I look to You, Beloved,
Above, beyond the things
I dare not say!
Across abysses of moment
Deep as yawning gorge,
Discovering the distance of that gaze
I learn how helpless words can be!
So, heart must span the gap
And silence bridge the void,
While yearning weaves a silken cord,
To ease the wait of years.

Sister M. Josephine, F. SS. S.

Canticle Of The Creatures

Sister Mary Gloria, O.S.F.

INTRODUCTION

In the year 1225, St. Francis wrote his beautiful "Canticle of the Sun", or "Canticle of the Creatures", in which he invited all creatures to praise their Lord and Maker. Francis found God in all His many reflections and drew closer to Him in every encounter with a creature. "But," you say, "Francis lived in a world far different from ours. In this modern era of chaos and confusion, of avarice and anxiety, of deceit and despair,—how can one see God in all this unrest? How can one lift her eyes to the stars instead of looking dejectedly at the mud? In his day, the air was filled only with larks and not, with jets; the moon gave light and was not used as a target for rockets; the atom was unknown; and the cold war, unheard of."

To Francis, however, this would not have made any difference. Francis would have found peace in the confusion and chaos, holiness in the avarice and anxiety, and hope, in the deceit and despair. For him, there would have been no conflict between scientific developments and love of God, no despair because of the Iron Curtain, no fear of the Cold War, no panic from the hydrogen bomb, no worry about guided missiles. For are not all these, too, God's creatures,—twentieth-century creatures? Yet, are they not subject to His Rule and part of His Providence, just as much as the larks, the moon, and the sun? If he were living today, let us say,—in America,—he probably would compose a new "Canticle of the Creatures", a modern twentieth-century version of the love and zeal he possessed in the thirteenth century, inviting all creatures of the Atomic Age to praise God. This is probably what it might sound like . . .

O most High, Omnipotent, Good Lord God, to Thee
belong praise, glory, honor, and all blessing.

Praised be my Lord with all His creatures, especially
Brother Sun, whose radiant energy may one day
heat the nation's homes. Fair is he and shines
with great benefits to mankind. He signifies to us
the Light of Your Grace and the Warmth of Your
Love.

Praised be my Lord for Sister Moon, whose surface
 has just been reached by our modern rockets and
 whose minerals and metals may some day be of
 use to man.

Praised be my Lord for Brother Jet, whose tremendous
 speed enables man to be in faster and closer con-
 tact with his world of neighbors and better under-
 stand and aid them. He speaks to us of God's
 swiftness to forgive and His readiness to help
 us when in need.

Praised be my Lord for Sister Water, whose great
 force has been made to turn mighty turbines to
 provide light and power for God's creature,—*MANY*
 Most useful, humble, and precious is she.

Praised be my Lord for Brother Atom, whose untold
 power can be harnessed to make work lighter for
 man. He speaks to us of the limitless power of
 God, Who encased all this possibility in each
 single atom.

Praised be my Lord for Sister Radar, whose beams
 can guide ships safely to shore and save count-
 less valuable lives. She represents to us God's
 Providence Which guides and directs our course
 to safe shores and avoids obstacles which threaten
 us.

Praised be my Lord for Brother Television, whose
 power can bring faraway objects close for our
 view and permit us to see things which would,
 otherwise, be impossible to our vision,—thus
 giving us much joy. He signifies to us, Faith,
 which allows us to see and understand the hidden
 things of God,—thus, giving us much spiritual
 joy.

Praised be my Lord for Mother Earth, whose fruits
 sustain us, whose minerals serve us, whose flowers
 delight us.

Praise ye and bless the Lord, all ye twentieth-century
 creatures and give thanks to Him and serve Him
 with great humility.

God Wants You To Be A Saint

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

A couple of years ago the western world had the opportunity to see the pictorial record of the ceremonies for canonizing Pius Tenth. Did you see that? Were you interested? God wants you to be a saint. He may want you to be canonized also. Your very strong rejection of any ambition for a halo, may indicate you have exceptional humility! Anyway, for just a while, let's leave our labelled thrones in God's safe hands, and talk a bit about the saints.—You may be thinking, "This is shop-talk for you." And by telepathy I might reply, "It's shop-talk for you as well. Making saints is your business also."

The riots that occur at our own sport-stadiums, are matched in other nations by equally violent athletics and fans. Up in Edinburgh, Scotland, during the apostolic process for the Cause of Margaret Sinclair, I went to see a football game. Policemen flanked the field like a picket-fence. When any argument got going in the stands, the bobbies closed in. Half a dozen people were carried out on stretchers. They had fainted from excitement.—The priest with whom I sat, found time to point out some details of the game, and I began to appreciate it. Down in Mexico I had seen bull-fights and found the sport repugnant, though it really is more graceful and humane than our own boxing-matches. One day on the street in Mexico City I saw a little Mexican boy waving his coat to excite his dog, and standing courageous as any hero of the bull-ring, when the angry dog rushed past him.

We memorize batting averages, we rattle off comparative scores, we honor athletes everywhere, as above or apart from politics and nationalism. Likewise the scientist who shatters old elements or fuses new ones by a long-sought, fantastic formula, is praised and publicized. We priests sometimes become oracles of information about athletics. Sometimes we make far journeys to see a race or game. Once in a while we pursue such interests too far, and our superiors must intervene.

Some years ago in Bilbao, Spain, the Friars Minor built a belfry to their church, which faces the bull-ring. Attendance at such sports is forbidden under suspension. But before long friars found a perch among the church-bells they could watch the fight presently this unfair advantage—communicato in sacris—was also bidden them.—We priests generally are rather short on science, and do not pay such honors to savants as we do to sportsmen.

We are supposed to be coaches and trainers and pace-makers those athletes of the spirit whose "striving is not against flesh and blood." We are supposed to be teachers of those earnest students who use formulas to control and release judiciously the world's greatest power—the human will. We are supposed to be authoritative sources of knowledge about holiness. And because formulas are always dry bones, should know the saints themselves.

Do you read lives of saints? Do you suggest, or even loan, books to your parishioners or students, so that they can see embodied ideals you propose to them? Once at the Sisters of Social Service in Los Angeles, I made a strong plea for spiritual reading. In the Que Box I found a paper reading, "What books do you recommend to teenage girls, for married women, for widows?" Such a question was put to you. Or is it already unasked but half-formed in many minds that find our materialistic, hedonistic age, so out of harmony with contradictory to, the ideals of holy living?

In the Los Angeles area I have heard recently of some woman whom the lay-folk call a mystic. She is called in to pray over hospitalized invalids.—A few years ago in Chicago there was a woman with Irish name, who reportedly had visions and the gift of prophecy. Thousands who go to Europe, plan their trip to visit Fr. Pio Capuchin in southern Italy, who has stigmatic wounds. Our California men in Germany have flocked to see Theresa Neumann. Some California papers here, especially the *Denver Register*, play up the extraordinary—if not downright incredible—happenings of a religious nature on a trip to Mexico I met two Californians who were going to the Virgin not to see Our Lady of Guadalupe, but to visit some man who reported in the *Register* to have spoken with a soul from Purgatory.

What answer or comment do you have for such news items? People ask about them? One of the soundest studies I have found is called "Physical Phenomena of Mysticism" by the late, great Fr. Thurston. You should read it, lest you make a fool of yourself of the priesthood, by too airily dismissing some tall stories, or gullibly swallowing as supernatural things that can have a natural explanation.

When you are moderately well-read about the saints, your own prayer is much more confident. You know about saints who met the difficulties that you meet, or who came from your own neighborhood. You can take courage as Augustine did in saying, "These men and women were able to achieve so much. Why cannot I?" Your prayer for saints you really understand, is much more persuasive and for yourself much more consoling.

This veneration and imitation of the saints pays them due honor and draws us upward toward their level. The daily Mass and breviary, read thoughtfully, can give a rich variety to what is otherwise a humdrum routine of "Things to be Done, and Things to be Avoided."—The honors paid the saints are part also of the adoration we owe to God. The splendor of the sun, the endless filigree of the stars, the lilt of bird-song, the almost comical inconsistency of delicate flowers of cactus plants—all show the majesty and resourcefulness, the tenderness and strength of God. But His greatest achievements—after making the humanity of Christ, and the whole person of Mary—is to fashion holiness from the cowardly clay of men like us.

Many of our people, of your own parishioners, are looking or rather groping for the way to holiness. Many of our Americans, our Californians, are practicing heroic virtue frequently. We priests should be able to furnish them with guides and safeguards. We should also be able to detect their errors. We should be able to cheer their hearts with the story of those whom they can safely imitate. We should be leaders of a sane, sound veneration of the saints. Are we?

FRANCISCAN BRIEFS

THE EIGHTH NATIONAL MEETING OF FRANCISCAN TEACHING SISTERHOODS

The Eighth National Meeting of the Franciscan Teaching Sisterhood, held at Sacred Heart Academy, Buffalo, N. Y. on November 27-28. The Conference, *Communications and the Franciscan Message*, was discussed under the theme of television, public relations, journalism, and oral communications.

After a Pontifical Low Mass celebrated by the Most Rev. Joseph A. Bishop of Buffalo, the first session was opened with a prayer, and with words of welcome expressed by Mother M. Gonzaga, Provincial Superior of the States. St. Francis of Penance and Christian Charity. Father Maurice Grajewski, O.F.M. Cap. president of the Franciscan Educational Conference, outlined the subject of the convention and presented the first speaker, Rev. Sebastian Miklas, O.F.M. Cap. gave a colorful presentation on how to break into television and how to stay on television. Imagination and helpful cameramen are an unbeatable combination. Practical techniques that were suggested were of interest to all.

The demonstration that followed was one on *The God-Given Resources of the York State*. Sister Maryrose of St. Benedict's School showed how a lesson can successfully be put on television.

In the afternoon, the groups broke up into sectional workshops.

HOSPITAL

The meaning of public relations was defined as a reaching out to persons concerned—the personnel, the patients, and those connected in any way with the hospital. It was suggested that perhaps it could be compared to a triangle: the hospital is good relations in general; one side is good patient care; and the final side emphasizes the information service. This triangle should result in satisfied patients and public support.

Practical points:

1. A suggestion box be provided for patients or employees.
2. A weekly or monthly newspaper should be published noting interesting items for personnel.
3. Since the shortage of sister-nurses is so acute, it would be good to be retired sisters who are interested in sick people go into rooms and pray with them.
4. The system of having morning and night prayers over the public address system is one that has helped in many hospitals.

HIGH SCHOOLS AND COLLEGES

The discussion by Sister Aileen Marie of Bishop Walsh High School, Oneida, New York was highlighted with practical points also.

1. The scholastic program of the school must be good.
2. Publication of the distinctive aspects of the school should be wide.
3. Television and other audio-visual forms of communication are good advertisements.
5. Other points which mean good relations are:

FRANCISCAN BRIEFS

1. Newspaper column, for instance, a Readers' Column.
2. Use of contests.
3. Good conduct of students.
4. Cooperation with other high schools and colleges.
5. Orientation Week.

ELEMENTARY SECTION — PUBLIC RELATIONS

The elementary section concerned itself with the meaning, purposes, and the place of a public relations program in a Catholic Elementary School. The group concluded that such a program was a necessity in order to better the school, to improve the work of the children, and also to win the good will of the community. It also decided that the Catholic Elementary school's public relations included:

- a) lay teachers; b) the children; c) the parents; d) the community; e) and the public agencies.

It was the group's feeling that a Catholic Elementary school could improve its public relations program by:

1. providing for parent-teachers' conferences at least twice a year.
2. inviting the parents for classroom open house, especially when the children are having special projects.
3. extending personal invitations to parents to visit the school.
4. complimenting parents by phone or writing for exceptional accomplishments.
5. inviting public-school teachers and their children to visit your school for special projects.
6. inviting the neighbors and other members of the community for open house.
7. having open house during American Education Week.
8. holding a book fair during Book Week and inviting parents and the community to examine good books.
9. cooperating with public agencies in promoting worthwhile projects, such as Red Feather, etc.
10. cooperating with business men and sponsor art contests for Halloween to allow children to paint beautiful pictures on store windows.
11. accepting the lay teachers on the same basis as any other faculty member is accepted and making them feel that they really belong.
12. developing respect in the children for the lay teacher.

LIBRARY SECTION

Papers given by Sister Catherine Frederic of St. Joseph High School, West New York, New Jersey and Sister M. Ida, St. Francis School, Fort Wayne, Indiana, dealt with Franciscana in High Schools and Elementary Schools.

Very practical points were brought out in both of the talks. An annotated bibliography of Franciscana was made available to all. Poster contests and Book Week quizzes on various Franciscan saints were novel ideas. Mention was also made that a children's compiler of Franciscan saints was always worthwhile.

The General Session convened at 3:00. Sister Mary of Good Counsel of Bishop Neumann High School spoke on the "Impact of Franciscan Literature on the lives of St. Francis to the present with emphasis on the leading teachers and scholars. It stressed, too, our obligations as Franciscan educators to build for the future of Franciscan literature.

Sister Bernetta of St. Theresa's College, Winona, Minnesota challenged this morning we heard Father Donald West, O.F.M. Cap., who told of the church's backing of the many types of communication open to zealous workers. Christ in his paper, "Ecclesiastical Directives and Communications". The Franciscan apostolate has a two-fold aspect:

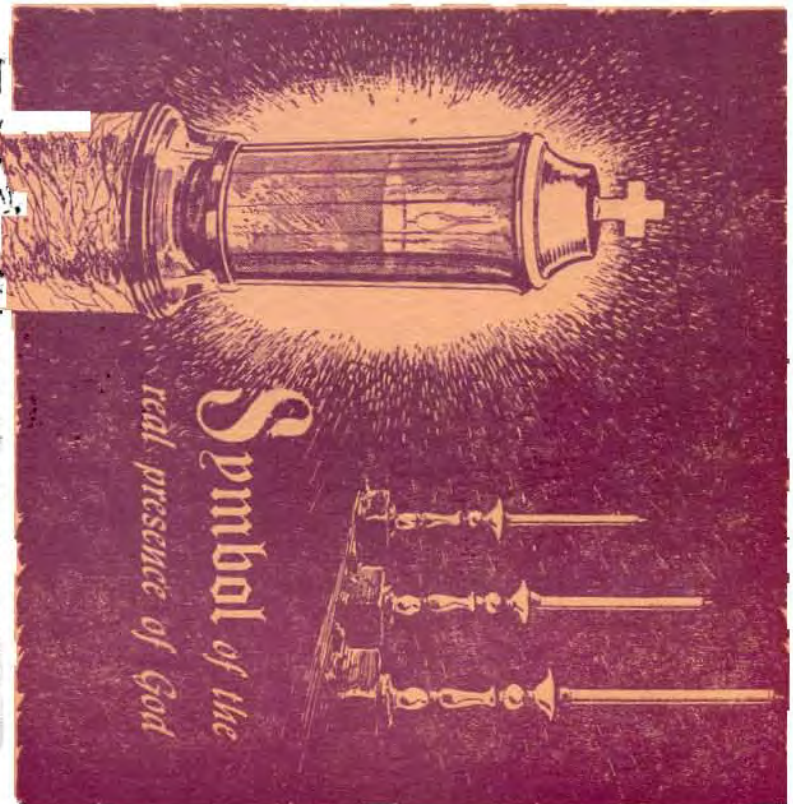
1. Exercising the apostolate by using publications, the press, motion pictures, radio or television as the media through which to reach the persons to whom he addresses himself.
2. Giving instructions and guidance to others in the religious and moral principles to be followed by those who produce the publications, materials, the films, the radio, and television programs, and to be followed by those who read, watch or listen to them.

Following this, Brother Donald of St. Francis College, Brooklyn, N. Y., spoke on "Preparing Teachers and Students for Oral Communication".

1. Speech good or bad is primarily learned by imitation. Therefore we should have had an intensive speech program ourselves.
2. The speech work in the curriculum should be the type that combines regionalism, and helps the students to think on their feet.
3. The speech program should not be a forensic contest.
4. Check carefully speech mechanics and oral techniques. Use the old as well as the new, namely, have the student stand when reciting and have the student face the class when reciting.
5. Class debating to help the students see the points of view of others.
6. Use class panels and forums to foster interest and elementary research.

The demonstration that followed this talk was presented by Sister Yvonne of Sacred Heart Academy with a group of her High School Third Order Members. The teenage panelists showed how Franciscan spirituality could be obtained through following the Third Order Constitutions. This was a practical example of how—the Franciscan message can be communicated.

The meeting was closed with Benediction of the Blessed Sacrament. group to the "Need of Scholarship in Franciscan Writing". Sister spoke of the excuses that we ordinarily have that prevent us from the work and energy needed to produce good publications. But with the permission of our superiors and the time needed for research, it is our duty to encourage in prudence this much needed field of communication.



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Sister M. Josephine, F.S.S.S.

The Meaning of Sacrifice

Father Sabbas J. Kilian, O.F.M.

Among the many stories of St. Augustine's life we find one which is both touching and deeply encouraging. The scene was Ostia on the Tiber, the port of Rome, where Augustine and his small party had to spend some time waiting for a ship which would take them back to Africa; the time was the very beginning of May, 387. The participants were Augustine, his brother, Navigius, and their mother Monica.

In a few days of their stay in Ostia, Monica took to her bed with a fever. She grew worse and worse quickly, she slipped into unconsciousness one day. Later, her consciousness returned. She addressed both her sons, Augustine and Navigius: "Bury this body anywhere. Let its care give you no concern. One thing only do I ask of you, that you remember me at the altar of the Lord, wherever you may be." When she had made this clear, she fell silent and was worn out by her increasing illness.¹

Monica's request deserves our consideration. All the more so because it is a well known fact that she was formerly greatly concerned with the burial place which she had arranged and prepared for herself beside the body of her husband. How surprising it was, therefore, for her sons, especially for Augustine, to learn from her that she did not care about her burial place any more. But she did care for one thing! She wanted to be remembered in the holy sacrifice of the Mass. In this connection Augustine writes of her so beautifully:

"Indeed, when the day of her dissolution was near at hand, she did not think of her body being sumptuously garbed or embalmed with spices, nor desire a choice monument, nor was she concerned about a tomb in her homeland. She did not ask for such things, but simply requested that remembrance be made for her at Thy altar, which she had attended without missing a single day. She knew that on it the Holy Victim is offered; by means of which 'the decree against us, which was hostile to us,' is cancelled; by means of which the Enemy, adding up our offenses and seeking something to charge against us, and finding nothing in Him in whom we conquer, was overcome.

¹Confessions, IX, 11, 27 (The Fathers of the Church, vol. 21, p. 254.)

"Who shall restore to Him His innocent Blood? Who shall return to Him the price by which He brought us, in order to take us away from Him? To this sacrament of our redemption Thy handmaid bound her soul with the bond of faith."²

As we said in the beginning, this story was touching on the one hand and encouraging on the other. It is touching because it reveals the tremendous faith of a woman who put her trust in God, who not only received, but also consciously made use of the supernatural graces of God, and who became so unshakable in her faith that—to the amazement of her friends—she could sincerely declare just a few days before her death: "Nothing is far from God, and there should be no fear that He will not know from whence to resurrect me at the end of time."³

But it was also encouraging. It points to the unspeakable value of the sacrifice of the Mass, its astonishing importance and efficacy in the everyday Christian life. Monica, so to speak, bound her soul to the altar on which the Holy Victim is offered. She visited her Master in the church every day. She lived through Him, with Him and in Him, and made the Mass the center of her existence, her hopes and aspirations.

Monica's example must compel us to try better to understand the sacrificial character of the Mass, and to make better use of the redemptive graces generously offered to us in the "oblation of the Church."

The notion of sacrifice

If anyone tries to give an objective, well defined answer to the question, "What does sacrifice mean?", he must, first of all distinguish between the two fundamental uses of this word: sacrifice in general and sacrifice in the strict sense of the word.

Sacrifice in general, again, could mean two things: an act or acts, manifesting a great deal of self-denial, and performed for an honest, commendable end. This is the popular, conventional usage of the word. In this sense we talk of the sacrifices, for example, of a mother, even a pagan mother, for her children or we praise the sacrifices by a man in behalf of his friend, etc. These examples make clear immediately that the conventional use of the word has no relation at all to religion or to God. If religion enters into the picture sacrifice means an act or acts which express worship and further the union of the faithful with God. St. Augustine made this very clear in the following lines: "There is, then, a true sacrifice in every work which unites us in a holy communion

²Confessions IX, 13, 36 (Ibidem pp. 260-261.)
³Confessions, IX, 11, 28 (Ibidem, p. 255.)

with God, that is, in every work that is aimed at that final Good in which alone we can be truly blessed. This is why even mercy shown to our fellow men is not a sacrifice unless it is done for God. A sacrifice, even though it is done or offered by man, is something divine—which is what the ancient Latins meant by the word *sacrificium*. For this reason, a man himself who is consecrated in the name of God and vowed to God is a sacrifice, inasmuch as he dies to the world that he may live for God. For, this is a part of that mercy which each one has on himself, according to the text: "Have pity on thy own soul, pleasing God."⁴

It is evident, that the religious life, the taking of the vows, religious self-denial and discipline, and each act which we perform for the sake of God, mean sacrifices in exactly this sense of the word. The Holy Bible does not leave any doubt about this. We find many places in the Old Testament as well as in the New which state this fact unmistakably. As a clear example, we quote St. Paul who so beautifully wrote to the Romans: "I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service."⁵

Sacrifice in the Strict Sense of the Word

But we have still to go further. Though the religious but still general interpretation of sacrifice offers already a glorious picture of what man can do in the service of God, we have to look for a special definition of sacrifice in order to understand its full meaning and value in the life of men. And in this sense, *sacrifice means a legal act of Divine service the purpose of which is the recognition of the absolute reign of God, on the one hand, and of the absolute dependence of man on God, on the other.*

The Constituting Elements of Sacrifice

This basic definition of sacrifice is equally applicable to Christianity or to the pagan religions. At the same time, it must be made clear that for Christianity there has been only one true Sacrifice in the strictest sense of the word, namely, that of Christ on the Cross, and its mystical repetition in the Mass. It is, therefore, quite natural that we look at all sacrifices in the light of the sacrifice of the Cross and its sacramental renewal on the altar, and in it we try to recognize those constituting elements which must necessarily be found in a true sacrifice.

⁴The City of God, X, 6 (idem. vol. 14, pp. 125-126)

⁵Rom. 12, 1.

The Sacrificial Intention

The Apostle expressed this to the Philippians in the following manner: "For let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found a man. He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father."⁶

This text of the Bible stresses the importance of that mental disposition with which a sacrifice should be offered to God. And mental disposition in this connection is equal with complete submission to and acknowledgment of, the absolute authority of God as God. Through this attitude, the offering of the sacrifice becomes a personal undertaking of a man, because his free will and its submission to omnipotent God plays an important role in it. This is exactly what makes the sacrifice a true, most effective act of adoration. As St. Augustine writes:

"It is true that, in former times, our fathers offered up animals as victims. However, today, we Christians who read about such sacrifices but do not imitate them understand them simply as symbols of the efforts we make to attain union with God and to assist our neighbor to the same end. A visible sacrifice, therefore, is a sacrament or sacred sign of an invisible sacrifice. That is why the penitent in the Psalms—perhaps David means himself—who asks God to have mercy on his sins exclaims: 'For if thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted. A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.'"⁷

This mental intention is so important for the soul that without it the offering to God would only seemingly remain a sacrifice. In reality, however, it should rather be called a sacrilege than a sacrifice as in the case of Cain.⁸ We must come to the same conclusion if we analyze the scribe's comments on the first commandment: "Well, Master, thou hast said in truth, that there is one God, and there is no other besides him. And that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with

THE MEANING OF SACRIFICE

the whole strength; and to love one's neighbour as oneself, is a greater thing than all holocausts and sacrifices."⁹

This holy text does not compare the importance of the above mentioned mentality and that of sacrifice to the detriment of the latter, but rather it stresses the necessity of their being together as complementary elements of one and the same act because neither of them is valuable without the other. The sacrificial mental intention is the very essence of the sacrifice, because it makes possible the union of man and God as our Lord benignly pointed it out in His response to the scribe's remarks: "And Jesus seeing that he had answered wisely, said to him: Thou art not far from the kingdom of God."¹⁰

The Purpose of the Sacrifice

According to St. Bonaventure, 'the sacrifice comprehends all the reverence which one can exteriorly exhibit only to God'.¹¹ Consequently it is 'the consummation of all divine cults'.¹² It is the culmination of religious life, the most perfect form of adoration, because in it, God is not only recognized as the first Cause and the last End of the created world, but He is also adored by those whom He endowed with the faculties of intelligence and free will to enable them to recognize Him in His vestiges in the created world and to submit themselves to His eternal will.

This was the purpose of all the sacrifices offered according to the laws of the Old Testament, and this is the purpose of the one and only sacrifice of the New Testament, too. St. Paul was very anxious to make the Hebrews understand this, when he wrote to them: "But Christ, being come as high priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation: neither by the blood of goats, or of calves, but by his own blood, entered once into the holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who by the Holy Ghost offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance."¹³

⁶Mark 12, 32-34.

⁷Ibidem.

¹¹Commentaria in quatuor libros sententiarum, Dist. IX. Dabia.

¹²Ibidem, Dist. XXXIV, P. II, Art. II, Quaest. III.

¹³Heb. 9, 11-15.

⁶Philippians 2, 5-10.

⁷The City of God, X, 5 (The Fathers of the Church, Vol. 14, p. 123).

⁸Gen. 4, 3-7.

The matter of the sacrifice

According to what has been said above, the sacrificial intention forms the essence of the sacrifice. This intention is the result of the most interior and the most personal activities, that is, of the intelligence and of the free will, of man, consequently, the whole man is offered in it to God. The object-matter of the sacrifice is but the external expression of this sacrificial mentality. "The offering therefore is always a symbol of the offerer himself. Man offers an object and means himself. Blood is offered because blood is life; bread because it maintains life; wine because it enhances life. In his gifts man offers himself to the Godhead. His ultimate intention, however, is not to devote himself to destruction in the Divine honour, but to be united with God and partake of His eternal and immortal life.

"This, it would seem, is the most profound significance of sacrifice. It represents a dedication, consecration and sanctification of the offerer in God and gives expression to man's craving for purification and holiness, the transformation of self, union with God. Therefore, together with prayer, which accompanies it as 'symbolic prayer,' it is the most exalted manifestation of religious life."¹⁴

The history of religions testifies that mankind used different material objects as expressions of the sacrificial intention. "Our first ancestors, Scripture informs us, offered the fruits of the earth and animals. That is to say, bloody sacrifices were offered from the beginning later often assumed hideous forms . . . Not only did men sacrifice hecatombs of sheep and cattle, but themselves and their fellows. Iphigeneia among the Greeks is not the sole instance of human sacrifice. As we read in the Book of Judges, Jephtha sacrificed his own daughter, King Meta sacrificed his son and heir, the Aztecs, flower-crowned girls and young men.

"On a more spiritual level sacrifice is no longer bloody. It consists of the fruits of the field, bread for example, or rice, the 'life-enhancing juice of the wine or the intoxicating draught of Soma.' Such was Melchisedek's offering, and among the Greeks the first drops of the wine bowl were spilt in libation. We are acquainted with those representations of Egyptian, Babylonian, Indian and Chinese art which portray priests and priestesses in floating garments bearing to the altar dishes fragrantly spiced. The Parsis place branches of scented woods on the sacred fire."¹⁵

The most perfect sacrifice, however, is that of our Lord Jesus Christ "in whom—in the words of St. Paul—we have redemption

¹⁴Otto Karrer, *Religions of Mankind*. New York: Sheed & Ward, p. 100.
¹⁵*Ibidem*, p. 99.

through his blood, the remission of sins; who is the image of the invisible God, the firstborn of every creature: for in Him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by Him and in Him."¹⁶

The sacrifice of Jesus Christ is the consummation of all historical or possible offerings to God, because He is "the image of the invisible God" and "the firstborn of every creature," and because "all things were created by him and in him." He is the truest and most divine expression of the sacrificial mentality.

The Sacrificial Act and the Minister of the Sacrifice

We are not interested here in the theological controversy whether this sacrificial act should somehow be identified with the destruction or the exaltation of the matter of sacrifice. Rather, we would like to stress the point that it must be adequate and suited to the sacrificial intention on the one hand and to the matter of the sacrifice on the other.

If we accept the position of St. Bonaventure¹⁷ and St. Thomas¹⁸ that the notion of the sacrifice is an appurtenance of the natural law, we must also admit that the expression of the sacrificial mentality cannot be a completely personal matter. It includes a two-fold obligation: the obligation of the individual as such, and the obligation of individuals as representatives of the whole human community. The sacrificial act must also be a rite, defined by authority of a religious community and offered by authorized members of the legal religious body.

According to the New Testament, such authority is vested in the Church, founded by Christ as His Mystical Body, and sanctified by the Holy Spirit. It is the right and duty of the Church to interpret the Master's words with which He commissioned her to offer the sacrifice of the New Law, to determine its liturgical beauty and circumstances and to provide priests as ministers of the sacrifice.

In this regard we must pay special attention to St. Paul's exhortation: "Remember your prelates who have spoken the word of God to you; . . . Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats; which have not profited those that walk in them. We have an altar, whereof they have no power to eat who serve the tabernacles. For the bodies of those beasts, whose blood is brought into the holies by

¹⁶Col. 1, 14-16.

¹⁷*Commentaria in quatuor libros sententiarum*, Dist. II, Art. I, Quaest. I.
¹⁸S.T., IIa, IIae, 85, 1, ad 1.

the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people by His own blood, suffered without the gate. Let us go forth therefore to Him without the camp bearing His reproach. For we have not here a lasting city, but we seek one that is to come. By him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to His name."¹⁹

Let us turn now to the holy sacrifice of the Mass!

As Catholics we firmly believe that the Mass is one and the same sacrifice as Calvary. It is absolutely inseparable from the bloody death of Our Lord. In this mystical but true reality rests the immense value of the Mass.

In the sacrifice of Calvary the death of our Lord was the exterior expression of His interior sacrificial intention, that is, of submission to God and of the Love of Him. This Love of the Incarnate Word for the Father, together with the intention of redeeming the human race, constituted the purpose of His Sacrifice, while the sacrificial act was performed by Him as Minister of the sacrifice, in His own suffering and death.

In the sacrifice of the Mass "there is the same Victim and the same High Priest really offering the Victim, though allowing man to enter into the offering. The exterior sacrifice is then the same as on Calvary; the Victim offered is the Same. What of the interior sacrifice? Is it too the same? It is clear that, if by the interior sacrifice we mean that of Our Lord and Saviour, it is the same in the Mass as on Calvary. In Holy Mass Our Lord does not offer Himself to His Father in virtue of new dispositions and as the expression of a new state of love and reverence. If this were the case we could no longer speak of the Mass as being the same as the sacrifice of the Cross unless in a very loose and inexact sense. But if we mean by the interior sacrifice the interior act of the man who offers the Divine Victim with the priest at the altar we find ourselves in face of something that is altogether unique in sacrifice: for in the case of Holy Mass and in this case alone the exterior sacrifice—meaning the Victim and the dispositions of the Victim—has priority over the interior sacrifice and determines its nature . . . What we must do then is to enter into the sacrifice of Calvary. . . . In other words, our interior sacrifice must conform itself to the sacrifice of the Cross in its interior aspect. Our Holy Mass will be of value for us only to the extent to which our

¹⁹Heb. 13, 7-15.

interior acts reproduce those of Our Saviour."²⁰

St. Monica practically lived by the Holy Mass and by Holy Communion. For her these were the expression of her interior conformity with the sacrifice of Our Lord. Through them she offered as sacrifice, her tears and anxieties to God as so many sharings in the interior dispositions of the Divine Victim. At the end of her life she had only one wish: the continuation of this sharing through remembrance of her by her sons in the very same sacrifice of the Mass.

In our day too we must pay special attention to the tremendous importance of the sacrificial mentality. This mental intention is our means of sharing the infinite richness of the Mass in the sacrifice of the Cross in union with God. We must learn our lesson from those priests, nuns, (one of them my own sister) and lay people, who, behind the Iron Curtain, hurry to the altar of the sacrifice every day, ready to hear the eternal message in their tribulation: "Whoever drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever."²¹

²⁰Bernard J. Kelly, C.S.Sp., *The Sacraments of Daily Life*. New York: Sheed & Ward, 1945, pp. 141-143.

²¹John 4, 13.

Details for the Burial of Our Lady

Give her now for this brief hour
Into the chivalrous arms of darkness,
Lay her upon the bosom of the earth,
Gently, a grain of wheat again
That gave us Bread before.

Snuff for a lingering moment the flame,
The dull earth's single splendor; Heaven, bend
A hushed, expectant arc across her grave,
Patrol on wings of flame, you seraphim,
This place of the buried wheat!

Let the trees kneel, apostles at her grave;
Apostles stand like trees and wait the sign
For springing, sprouting, blossoming. Now, world,
Be mausoleum for one tender sheaf
This hour of your best glory.

Planted by us, watered with God's desire,
Sleep in our earthy hostel, Mary. Swiftly
Comes His increase for you, His briefest dead.
Back, stand back, you seraphim! —
The gallant earth is heaving
A glorious reluctance for her sprouting!

Down to the southland of her grave
On bright propellers, spread your brave formations,
Birds of the earth she loved, and strike the moment
Of rising with your thousand throaty chimes.

Never again alone, small grain of wheat,
Spring, sprout and blossom, spread your fruits across
The floors of Heaven. Be a Queen forever.
Only remember you are ours, and walked
Under our trees and slept, once, in our earth.

Sister Mary Francis, F.C.

The Concept of Charity as found in the Rule of the Third Order Regular and the Constitutions of the School Sisters of St. Francis

Sister M. Julian Massoth, O.S.F.

(Continued)

CHAPTER III

CHARITY AS FOUND IN THE CONSTITUTIONS OF THE SCHOOL SISTERS OF ST. FRANCIS

Charity the Core of the Constitutions

The reason for the wide variety of Religious Orders and Congregations existing in the world today lies in the fact that no one Order can imitate the many sided perfections of Christ. As a new need arises in the Church, the Divine Providence of God gives special graces to individuals to found a new Order to meet this new need. Each founder has a special characteristic that he gives to his Order which distinguishes his from another. Pius XI has said:

From this great variety of religious orders, as from different trees planted in the Lord's domain, there grows and matures unto the salvation of nations a great variety of fruits; and surely nothing is more beautiful and pleasing to behold than the entire group of these religious organizations. Although finally all strive after one and the same object, yet they have their own field of industry and labor, distinct in some way from the others. For Divine Providence so ordains that, as often as new needs be met, new religious institutes likewise arise and flourish.⁶⁰

Thus through Divine Providence, the Congregation of the School Sisters of St. Francis had its beginning in the year of 1874 at Campellsport, Wisconsin, by Mother M. Alexia. She with Mother M. Alfons and Sister M. Clare preferred to leave their native land in Germany rather than remain there as seculars. Their little Franciscan Community which cared for orphans and neglected children was dissolved in the year 1870 when the tyranny of Bismarck's *Kulturkampf* struck its fatal blow. In 1887 the Motherhouse was established in Milwaukee, Wisconsin, with the approval of Archbishop Michael Heiss.

⁶⁰Joseph Crensen, S.J., *On Religious Men and Women*, trans. Edward F. Garesche, S.J. (Milwaukee: Bruce, 1940), p. 287.

The original Community of three has grown to more than 2500 living members. From a little two-room school which opened in 1874 in a small Wisconsin town, the work of the Sisters has expanded and at the present time includes a college, twenty-six high schools, 184 elementary schools, a Home for the infirm and retired Sisters of the Congregation, two sanitariums, two general hospitals, as well as missionary activities in the United States and foreign countries.

The rule and life of the School Sisters of St. Francis is that of the *vita mixta*, a life both of prayer and activity. The Constitutions state:

The primary and general aim is the personal sanctification and perfection of its members, of which humility and charity are the foundation . . . The secondary and special aim of the Congregation is the practice of works of mercy—that is the instruction of youth and the care of orphans and of the sick.⁶¹

The Constitutions define clearly the manner in which this twofold aim is to be attained for they "define the obligations imposed upon the Sisters and serve as a guide in the practice of monastic virtues and works of mercy."⁶² Furthermore, the Constitutions should serve as an inspiration and an authentic guide for the Sisters in imitating the example of their Seraphic Father Francis who made charity the basic virtue of his Rule. The Constitutions stress this virtue from the beginning to the end. They state: "Charity is the fulfillment of the law. It transforms a religious congregation into a true paradise. Where charity blossoms, the fragrance of heaven is inhaled."⁶³

Patience and unselfishness were the outgrowth of Francis' great love for God and man. He wanted no Friar to live for himself alone, but to lead a life in common, loving his brethren, bearing with their faults and shortcomings, showing mercy and compassion and consideration for all. Father Foley remarks:

. . . brotherly love works out in three ways; first in kindness, kind thoughts, kind words, kind deeds; second in patience, bearing with oddities and shortcomings of others; third in mercy, sympathizing with those in need or in disgrace. These are the three manifestations of true fraternal love; kindness, patience and mercy.⁶⁴

⁶¹The Constitutions of the School Sisters of St. Francis, Chap. I, par. 2; ed. cit., p. 29.

⁶²Ibid., pp. 29-30.

⁶³The Constitutions of the School Sisters of St. Francis, Chap. X, par. 165; ed. cit., pp. 87-88.

⁶⁴Theodosius Foley, O.F.M. Cap., op. cit., p. 165.

A gentle severity runs through the entire Franciscan Rule and the Constitutions. Although Francis demanded his followers to accept the Gospel in its entirety with all that it contains of self-abnegation, penance and love of suffering, still in the application of these Gospel ideals to the individual needs of his followers, he always leaned toward the side of mercy and never failed to consider their weaknesses and limitations. The Poverello understood his disciples, foreseeing their needs and always showed mercy. He answered even the least of his brothers with spontaneous kindness. At one time, as Chalippe relates, one of the Friars called out at night saying he was starving. Francis arose and brought him some grapes and ate with him so that the brother would not be embarrassed.⁶⁵ Such was the fatherliness, kindness, and understanding of this holy man. It was his wish and desire that the Friars should not go to excess in bodily mortifications and fastings. This charity of St. Francis colors the Constitutions.

In compliance with this desire of the Holy Founder of always showing mercy and compassion, the Constitutions emphasize this same spirit of understanding kindness and urge the Sisters to practice the virtues so dear to the heart of Francis.

The daughters of St. Francis are united by charity—the bond of perfection—charity, which is simple and strong, and free from jealousy and excessive sensitiveness. Although charity does not consist in gracious manners, yet it manifests itself through them. Therefore, the Sisters must be modest and polite in dealing with one another, simple and sincere in their conversation.⁶⁶

It is of the greatest importance that each individual Sister be familiar with the Rule and Constitutions of her institute. It is her duty to be a loyal member and to look upon her foundress as the mother and model. Pius XI in a letter addressed to religious Superiors stated: "Above all, we exhort the religious never to lose sight of the examples of their Founder and maker of the Rule, if they wish to feel sure of participating in the abundant graces of their special vocation."⁶⁷

⁶⁶Candide Chalippe, O.F.M., *The Life and Legends of St. Francis of Assisi*, trans. Hilaron Duert, O.F.M. (New York: P. J. Kennedy and Sons, 1919), p. 12.

⁶⁷The Constitutions of the School Sisters of St. Francis, Chap. X, par. 167; ed. cit., pp. 88-89.

⁶⁸Pius XI, *Unigenitus Dei Filiius, Actes De S.S. Tome III* (Paris: Maison de la Bonne Presse, 1931), p. 49. "Ac primum omnium religiosos Vires cohortamur, ut suum quique conditionem Patremque legitimum in exemplum intuantur, et vellent gratiarum, quae a sua ipsorum vocatione proficiuntur, certo esse copiosaque participes."

As true imitators of St. Francis, Mother Alexia and her companion Sisters were convinced that if they built on the foundation of charity, their great work would proceed. The spirit of the Congregation is clearly set forth in Chapter X, Article 166 of the Constitutions:

Since all the Sisters have the same vocation, they should be united by a single bond, that of true charity, which is founded on the holy will of God. The Sisters must endeavor to render mutual assistance cheerfully and to profit by every opportunity of practicing charity, avoiding whatever might disturb harmony. Every antipathy and rash judgment must be suppressed. All harshness and whatever might be the cause of provocation must be banished from among them through a respectful and cordial behavior on the part of the Sisters toward one another, especially toward senior Sisters.⁶⁸

The demands that St. Francis made in behalf of brotherliness among his first followers are the same that the Franciscan vocation imposes on the Sisters today. The Constitutions state that the Sisters must be modest and polite in dealing with each other. By cooperating with the special graces of their vocation, they foster that wonderful spirit of sisterliness among those with whom they live. In it lies the perfection of Franciscan unity and of community life, for charity is the bond of perfection. This embraces the triple task of courtesy, concern and kindness. In this triple task will be found the secret of happiness in the convent or in mission life. In the exercises of the common courtesies there will exist at all times a refinement that excludes any immature display of nerves or moods. In the practice of tactful concern for the problems and needs of others in the community will be found that bond that holds the members together as not even natural family ties can. By the unflinching display of kindness in word and deed there will be the certainty that the "fragrance of heaven is exhaled."⁶⁹ This is really all that matters for the Sister who wishes to imitate the Poorwello according to the vocation to which she is called as a School Sister of St. Francis.

The Spirit of Charity that Governs the Apostolate of Teaching

They that instruct many unto justice shall shine as stars for all eternity. (Dan. 12:3)

For those who educate in the name of Christ, teaching is a sublime

⁶⁸*The Constitutions of the School Sisters of St. Francis*, Chap. X, par. 166, ed. cit., p. 88.

⁶⁹*The Constitutions of the School Sisters of St. Francis*, Chap. X, par. 165, ed. cit., p. 88.

social apostolate. Christ went about doing good; He belonged to all who approached Him, particularly to the afflicted and poor.

In compliance with the command of Christ to go forth and teach, St. Francis longed to be a man of action and his example of assisting the needy and suffering is a lasting inspiration for all Franciscans. "According to his conception of loving God, it was not enough to show one's affections by prayer and union with God; for service is doing His will, promoting His interests, giving Him a practical return for His goodness."⁷⁰

All founders of religious orders were of necessity educators. "St. Francis was not a man of books, but he studied nature and creatures from the sun to plants and the animal kingdom . . . From creatures he ascended to the Creator, with an irrepressible love for God and his fellow men."⁷¹ St. Francis has stamped his very soul upon the Order which he founded and it is well for those who profess to be his spiritual daughters to look to him for inspiration and direction.

After the example of their holy founder, St. Francis, the School Sisters of St. Francis seek to further God's glory and His kingdom in a manifold apostolate. The care of the young is one the most important duties of the Sisters. All the grandeur of the work of education and all its possibilities for good were evident to the early Foundresses, when in the formative days of the Community, they determined the purpose and outlined the work of their infant Order. Teaching calls for all the energy of a sister's zeal since upon the education of youth largely depends the future of society. The Constitutions read thus: "The office of the teacher is rich in merit before God and man. Without neglecting her religious obligations, every teacher should work with untiring zeal for the education of youth."⁷²

The following quotation written in tribute to Mother Alfons at the time of her death shows clearly that she understood the importance of Christian education:

Constantly did Mother Alfons urge her teachers to bear in mind the tremendous responsibility of their profession—that in becoming directors of youth they become a factor in the making or the marring of a life. Accordingly she made every teacher feel that to be able to train intelligent citizens and at the same time loyal members of the Church

⁷⁰Theodosius Foley, O.F.M. Cap., op. cit., p. 349.

⁷¹Ambrogio Giovanni Cicognani, "In Holiness and Learning," *Addresses and Sermons*, 1942-1951 (Paterson, New Jersey: St. Anthony Guild, 1952), p. 415.

⁷²*The Constitutions of the School Sisters of St. Francis*, Chap. XII, par. 397; ed. cit., p. 176.

and ultimately inhabitants of heaven requires not only academic efficiency but a well developed personality and above all personal holiness.⁷³

The aims of the Congregation in the education of youth are summarized as follows in the Constitutions:

1. To instill into the hearts of her youthful charges the principles of a life of piety and lead them to the practice of virtue.
2. To impart to them such knowledge as will benefit them now and in adult life.
3. In fine, to give the children an education and training that will enable them to perform the duties of their state of life conscientiously and to conduct themselves in such a manner that their modest behavior will influence others to a virtuous life.⁷⁴

To achieve these ends the young religious are given an intellectual and cultural training, permeated with and integrated by religion. Opportunities are provided them to attend theology classes which enable them to form a sound philosophy of life in accordance with the sublime precepts of the Gospel.

The Sisters are trained and prepared to accomplish the two-fold aim for which they have consecrated their lives—to realize in themselves a spiritual perfection that approaches ever closer to 'the full measure and stature of Christ,' and to become instruments as teachers of our Catholic youth, for the promotion of Christ's kingdom upon earth.⁷⁵

The fundamental purpose of the apostolate as Christian teacher is expressed by Pope Pius XI, in the *Encyclical on Christian Education of Youth*. "The proper and immediate end of Christian Education is to cooperate with Divine Grace in forming true and perfect Christians, that is to form Christ in those regenerated by Baptism."⁷⁶ Thus it is to be noted that the Catholic Church has a definite philosophy of Education which is based on the purpose and aim of man's existence. The Christian teacher must bear in mind that the end of Catholic

⁷³School Sisters of St. Francis, *In Memoriam* (Mother Alfons) (Milwaukee: St Joseph Convent Press, 1928), p. 44.

⁷⁴The Constitutions of the School Sisters of St. Francis, Chap. XIII, par. 397; ed. cit., pp. 176-77.

⁷⁵School Sisters of St. Francis, "What Are Our Schools Doing For Our Youth?" *The Seraphic Bulletin*, II, No. 1 (September 1943), p. 1.

⁷⁶Pius XI, *Encyclical on Christian Education of Youth*, ed. Allan P. Farrell, S.J. (New York: The America Press, 1954), p. 32.

education is the formation of the complete man, spiritual and intellectual, in short, the formation of Christian character. Pope Pius XI, in the *Encyclical* just quoted says:

Hence the true Christian product of Christian Education is the supernatural man, who thinks, judges, and acts consistently in accordance with right reason, illumined by the supernatural light of the example and teachings of Christ; in other words, to use the current term, the true and finished man of character.⁷⁷

The Constitutions comply with these principles of Christian Education by stating the following paragraph:

The teachers must strive not only to enrich the minds of their pupils with useful knowledge but above all to win their souls for Christ by implanting in the hearts of the children, these favorites of our Savior, a love for solid virtue, thus assisting them to work out their eternal salvation in all conditions of life.⁷⁸

The Franciscan teacher will do well to imitate the example of the poor little man of Assisi for Franciscan education has a certain uniqueness because it is built on the Gospels of Christ. It takes no stretch of the imagination to see in St. Francis the characteristics which mark him as an educator. Father Plasmann writes: "Education meant to Francis what it meant to Christ and what it meant to Christ at all times. It is education in its best and primitive Christian concept, the bringing up' (educare) from the state of sin and ignorance to the state of grace and wisdom."⁷⁹

The fundamental and primary precept of St. Francis concerning education was that the Franciscan should educate the world by example and word. Knowledge must never be an end in itself. It must lead to love of God and neighbor and as St. Francis has so aptly said, "A man has only as much knowledge as he puts into action, and a religious is only as good a preacher as he puts into action for the tree is known by its fruits."⁸⁰ The renewal of Christian life was the ideal Francis sought to realize. He would lead men back to God by

⁷⁷*Ibid.*

⁷⁸The Constitutions of the School Sisters of St. Francis, Chap. XIII, par. 396; ed. cit., p. 176.

⁷⁹Thomas Plasmann, O.F.M., "Introductory Address," *The Franciscan Educational Conference*, XI, No. 11 (Washington, D. C.: Capuchin College, November, 1929), p. 4.

⁸⁰James Meyer, O.F.M., *The Words of St. Francis*, p. 64.

living a life based on the Gospel and by setting them an example that was Christ-like.

The general objective of the School Sisters of St. Francis is to help the pupils become Christ-like through the practice of the virtues. Again the Constitutions are a reminder:

Since the attainment of these ends is dependent more on good example of the teacher and the assistance of divine grace than upon instruction alone, it is necessary that the teacher work most earnestly at her own perfection by practicing intimate union with God and by faithfully observing the Constitutions.⁸¹

St. Francis considered good example an important part of his apostolate. The religious, besides being a teacher must also be considered as "another Christ." Children are quick to imitate, therefore, the main spring of strength must come from good example. It will prove, beyond a doubt, the goodness, practicability and value of her teaching. Father Stier remarks:

Following the example of St. Francis, we ought to prepare ourselves for the Franciscan apostolate by a preparation of daily prayer and meditation on the Passion of Christ, a deep study of the Sacred Scriptures and a truly Eucharistic love for the Blessed Sacrament. Our goal must be ever to become more and more transformed into Christ so that we can preach, more by our example than by our words, Him, "Who is over all things, God blessed forever."⁸²

There is the danger in this day and age which is dominated by materialism and modernism, that the religious teacher overstresses external activity and relish too little the things of the spirit. St. Francis again would have his followers remember that the substance of work is prayer and devotion. He exhorts them thus: "... do not extinguish the spirit of prayer and devotion."⁸³

Since the apostolate of teaching has to do with souls and the work is supernatural, the results of it will depend more on humble prayer than extensive activity. Sister Mary Xavier Theresa in an article in the *Catholic School Journal* says:

If we slight our religious exercises in order to devote ourselves more intensively to the apostolate we are work-

ing at cross purposes. Our religious life must rest solidly on our interior life; through the latter we will merit the graces we need for our apostolate. . . . The fact remains that the fruits of the apostolate are in direct proportion to the richness of the interior life of the religious. She must establish the proper balance between prayer and action. Prayer should serve as the lever of her spiritual and apostolic life.⁸⁴

There are many regulations to be observed in the classroom, but the important one is charity. It is a special favor of God to be made teachers destined to train little ones in His knowledge and love. They are His favorites for Christ has said, "Let the little ones come to Me."⁸⁵ The teacher is called to instruct and mould the divine faculties of mind and will that each child possesses. Her vocation is to form Jesus Christ in the souls of her students. With St. Paul she can say, "My dear children, of whom I am in labor again, until Christ be formed in you."⁸⁶ Kindness, charity, and consideration for others are the most attractive virtues in a religious teacher. Good example, prayer, sacrifice, and personal sanctification are the best means by which she may hope to form Christ in those entrusted to her care.

The Constitutions state that "the Sisters should perform their work with holy zeal and with a pure intention."⁸⁷ The Franciscan Sister's zeal for souls will be in direct proportion to the love she bears toward Christ. The more intense her love, the more enthusiasm will she have toward this noble cause of Christ and His Church. The greater, too, will be her capacity and service to others. The more she possesses a holy zeal, the more will she strive to become "all things to all men," thereby leading the little ones to Christ. There will be no stagnation or standstill in the life of a truly Franciscan teacher. Always must she hold fast to that which St. Francis would rejoice to see in her and that which he blesses from heaven, that determination to bring as many souls as possible to the feet of Christ by the sanctity of her life. Thus she must be eager to search out those children who most need her help and interest. The teacher must also be utterly selfless in her apostolate by sacrificing her time, her comfort, her personal preferences, and even her health, if need be. Then only, will she be ready to begin each new day with high hopes and fresh zeal. Then she can make St. Francis' "

⁸¹The *Constitutions of the School Sisters of St. Francis*, Chap. XII, par. 398; ed. cit., p. 177.

⁸²Mark Stier, O.F.M., Cap., *Franciscan Life in Christ* (Paterson, New Jersey: St. Anthony Guild Press, 1953), p. 254.

⁸³James Meyer, O.F.M., *Words of St. Francis*, p. 64.

⁸⁴Sister M. Xavier Theresa, C.S.C., "The Apostolate of Teaching," *Catholic School Journal*, Vol. 57, No. 7 (September, 1957), p. 208.

⁸⁵Luke 18:17.

⁸⁶Gal. 4:19.

⁸⁷The *Constitutions of the School Sisters of St. Francis*, Chap. XIII, par. 127; ed. cit., p. 76.

motto her own, "Let us begin, brethren, to serve the Lord God, for hitherto we have profited little or nothing."⁸⁸

Thus the School Sisters of St. Francis continue their apostolate of teaching not only in seven archdioceses and eighteen dioceses in the United States but also in the Spanish speaking Americas. The message these Sisters bring to the children is the Gospel they live—Franciscan charity and peace.

The Spirit of Charity that Governs the Apostolate of Nursing and Other Works

The service of the sick is a sublime work of mercy because by it the commandment of charity is fulfilled in a most perfect manner and Jesus Christ Himself is served in the person of the sick. The Divine Savior gave to the apostles the example of caring for the sick by working numerous miracles. Jesus, by His own experience felt every species of pain of which the soul is capable, every sorrow of which the heart is susceptible and every torment of which the body is a victim. Therefore, He could not endure to see misery and "He went about all the cities and towns and healed every disease and infirmity . . . and seeing the multitudes, He had compassion on them."⁸⁹ Furthermore, St. Luke adds, "He pitied them, and laying His hands on them, He healed them."⁹⁰

The care of the sick has always been an integral part of the Franciscan apostolate. St. Francis considered his ministrations to the lepers as of the grace of his conversion. In his young life he experienced a strong repugnance toward these poor outcasts of the Lord and the Saint struggled hard to overcome this aversion.

The opening words of the Testament give one an idea of the importance that care of the sick meant to him.

The Lord granted me, Brother Francis, thus to begin to do penance, for whilst I was in sin, it seemed to me too bitter a thing to see lepers, but the Lord Himself led me amongst them, and I showed compassion to them. And when I left them what before seemed bitter was changed into sweetness of soul and body, and after that I tarried yet a little and forsook the world.⁹¹

This experience was the turning point in St. Francis' life. He came to realize that to be a soldier of Christ, he would have to over-

⁸⁸Thomas of Celano, *Legenda I*, No. 103; ed. A. G. Ferrers Howell, p. 103.

⁸⁹Matt. 9:35-36.

⁹⁰Luke 4:40.

⁹¹James Meyer, O.F.M., *The Words of St. Francis*, p. 77.

come all natural repugnances, so he forced himself not only to put money into their outstretched hands but he actually kissed them. From this moment on St. Francis personally sought out the lepers and served them. In each leper he beheld the Savior Himself, while bearing in mind the words of Christ, "Amen, I say unto you, as you did it for one of these, the least of my brethren, you did it for Me."⁹²

After this episode with the lepers, concern for the sick was always a major factor in the life of the Poverello. Father Gesner says of St. Francis:

. . . he was compassionate, kind and loving toward the sick because he saw in them the suffering Christ. This was his sole motive for caring for the sick, namely, an intense love for Jesus Christ in His suffering members. Francis fell head over heels in love with the Crucified Christ. Is it any wonder then that Jesus should fill him with a burning love and compassion for His crucified members?⁹³

Thus filled with the spirit of Christ and St. Francis, the School Sisters of St. Francis serve their Master in His sick members as messengers of love and mercy. They bring comfort and hope, courage and consolation; they pour a balm of untold good over the sorrows of humanity. The Constitutions state:

The work of the Sisters nursing the sick is of very great importance, since it is the purpose of the Congregation to care, not only for the body, but more particularly, for the soul, by bringing the sick comfort and spiritual consolation in their suffering.⁹⁴

Zeal is a powerful impulse that moves souls to deeds of heroism and it has never shown forth more gloriously than in the servants of God. Saints of all ages have been fired by its devouring flames and have laid down their lives in defense of the truth. So, too, has the same zeal burned sweetly and steadily in the consecrated hearts of the saintly Co-foundresses, Mother Alexia and Mother Alfons. It found worthy expression in every field of endeavor, but particularly in the establishment of the Sacred Heart Sanitarium and St. Mary's Hill, both located near the Motherhouse in Milwaukee, Wisconsin. To the sanitarium people from all parts of the country come seeking health of body and rest of soul. For those mentally ill, provision is made in the institution known as St. Mary's Hill. Here untold blessings have been

⁹²Matt. 25:40.

⁹³Kurt Gesner, O.F.M., "The Hospital—A Truly Franciscan Apostolate," *Round Table of Franciscan Research*, Vol. 23, No. 2, (April, 1958), p. 50.

⁹⁴*The Constitutions of the School Sisters of St. Francis*, Chap. IV, par. 410; ed. cit., pp. 181-82.

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brought upon thousands of mentally afflicted persons. To these hallowed spots of peace, come young and old, believer and unbeliever.

The most sublime act of charity is work for the salvation of souls, both Catholic and non-Catholic. The Sisters welcome both classes of people for this is the wish of Holy Mother Church. The late Holy Father, Pius XII, in an important message addressed to the nurses at a meeting of the National Hospital Association, reminds them thus:

Among the works of charity enjoined by the Gospel, the Church has always had most deeply at heart the alleviation of bodily sufferings and the care of such sufferers without distinction of race or creed, for she remembers that Jesus Christ designed to make His own the cause of the sick and identify Himself with them. Following the example of the Divine Redeemer, Who cured bodily malady without forgetting those of the spirit, she (the Catholic nurse) is careful not to separate the care of the body from the care of the soul. The former, she holds, must ever be accompanied by spiritual assistance.⁹⁵

Thinking men and women wonder at the spiritual vigor, the cheerful, unearthly self sacrificing service of the Sisters, nor do they rest until they find the secret of its source. As a result many have sought admission to the Church that fosters such heroism. Likewise many prodigals who have strayed in their path return because of the good example of the Sisters. Such conduct is praiseworthy and at the same time expected of a religious for Canon 124 states:

"Both the interior and exterior conduct of the religious should be superior to that of the laity, to whom they should furnish an example of virtue and good deeds."⁹⁶ And again the Code reminds the religious:

According to Code of Canon Law all religious must not only keep the vows which they have taken, but must also live according to the rules and constitutions proper to the individual organizations, and in this manner strive for religious perfection. (Canon 593.)⁹⁷

The Constitutions for the School Sisters of St. Francis follow very closely in the spirit of the Church. The regulations for Sisters

⁹⁵Mother M. Magdalene, O.S.F., "Problems and Dangers Confronting the Sisters in Modern Hospitals," *Sisters' Religious Community Life in the United States*, Proceedings of the Sisters' Section of the First National Congress of Religious of the United States, (italics mine), Paulist Press, 1952, pp. 148-49.

⁹⁶Janet Geer, O.S.B., *The Canon Law Governing Communities of Sisters* (St. Louis: B. Herder Book Co., 1938), p. 268.

⁹⁷Stanislaus Woywood, O.F.M., *A Practical Commentary on the Canon Law*, revised by Callistus Smith, O.F.M., Vol. I (New York: Joseph Wagner, Inc., 1948), pp. 280-81.

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nursing the sick are given briefly but clearly. Here again one finds the virtue of charity heading the list. They state:

Above all, the Sisters should acquire the virtues of charity, meekness, patience, and modesty. Thus fortified they will endure everything, make any sacrifice, shun neither labor nor fatigue, and never yield to discouragement.⁹⁸

The first requisite for the Sister nurse is charity, that charity which will make her dealings with her patients all embracing. In an address to a group of Catholic nurses, Archbishop Meyer chose for his theme "The Catholic Nurse—A Modern Veronica." He said:

To be a modern Veronica they must be willing to translate their pity and compassion into concrete assistance and practical help as Veronica did.

The Passion of Christ is being hourly renewed in the sufferings of those about us. To be a modern Veronica means to be not blind to these sufferings. It means we will not waste time in day-dreaming what we would have done for Christ had we been in Veronica's place.

Veronica's opportunity is daily duplicated for us—professionally duplicated in the vocation of the nurse: "What you did for one of these least of my brethren, you did for Me."⁹⁹

The Sisters appointed to nurse the sick should devote themselves to their work with holy love and cheerfulness. They should endeavor to possess a burning love of Christ Crucified that is overflowing with a zeal for their neighbor's good. The shining example of St. Francis will be a source of courage to them in overcoming the hardships that are bound to cross their paths in the service of the sick. It is said of the Saint that the secret of his heroic kindness was due to the fact that his eyes were always fixed on the face of Christ.

In his eyes the poor, the needy, the sick, and the lepers were the highest moral personification of the Incarnate Word nailed to the cross. In them he saw and loved Christ crucified and it was to Him that he gave himself when he dedicated himself to the unfortunate ones of this earth.¹⁰⁰

The late Holy Father, Pius XII, in speaking to a gathering of Italian Hospital Sisters, spoke at some length on the recommendation that the Sisters train themselves always to see Christ in each of the

⁹⁸*The Constitutions of the School Sisters of St. Francis*, Chap. XIV, par. 411; *ed. cit.*, p. 182.

⁹⁹Archbishop Albert G. Meyer, "Opening Address at the National Council of Catholic Nurses," *Catholic Herald Citizen* (September 15, 1956), p. 6.

¹⁰⁰Cessaire De Tours, O.F.M. Cap., *Franciscan Perfection*, trans. Paul Barrett, O.F.M. Cap. (Westminster: The Newman Press, 1956), p. 21.

patients. In so doing, he comments, "... it will be easy to pass from the chapel to the sick room; religious observance and care of the sick will not interfere one with the other; and there will be no interruption of the Sister's union with Christ."¹⁰¹

It is of the greatest importance that the Sisters receive the proper training in the field of nursing which again is in keeping with the Constitutions: "The Sisters should zealously endeavor to acquire such knowledge as will enable them to nurse the sick efficaciously for the sake of both their spiritual and physical welfare."¹⁰² The Congregation has its own School of Nursing which began to operate in connection with the Sacred Heart Sanitarium in 1930, and in 1951 it was merged with Alverno College. Courses are offered which prepare the Sisters to care for the sick in the capacity of either a professional nurse or a certified practical nurse. The Sisters are trained to meet every need of a modern hospital of today. There are psychiatric nurses, anaesthetists, x-ray and laboratory technicians, pharmacists, dieticians and others especially trained so that Christ might better be served in His sick members.

Again it is the wish of the Church that religious be trained in this manner. Pius XII pointedly states:

Besides being perfect religious, they must also know and use the latest scientific methods and apparatus; they must train themselves to a motherly kindness that is linked with a strong element of firmness. They must lead a fully dynamic life and still retain their calm and serenity.¹⁰³

The Constitutions are a beacon light directing the Sisters to just this dynamic life of charity.

Besides teaching and nursing, the Sisters engage in various other works, so much so, that every talent and skill may be put to use. In the fine arts section of Alverno College, Sisters are educated as future teachers of music and art. Special training is available for those interested in domestic work. The Seraphic Press of St. Joseph's Convent in Milwaukee is operated by the School Sisters of St. Francis, in which some Sisters participate in the apostolate of the press, thereby, spreading knowledge and love of the truth. Mission activities at home and abroad offer opportunities to those interested in helping God's other children. There are the Indian and Negro Missions of the

¹⁰¹R. F. Smith, S.J., "Survey of the Roman Documents," *Review For Religious*, Vol. XVI (October, 1957), p. 305.

¹⁰²*The Constitutions of the School Sisters of St. Francis*, Chap. XIV, par. 410; *ed. cit.*, p. 182.

¹⁰³R. F. Smith, S.J., *op. cit.*, p. 306.

United States and the Spanish Missions in two countries of Central America, namely, Honduras and Costa Rica. In fact the work of the Congregation is so varied and widespread that any willing applicant can find an opportunity to serve God in the manner for which she is best fitted.

So through the course of eighty years and more, God has blessed the Congregation with outstanding spiritual leaders, each one building on the accomplishment of the others and then adding her own contribution.

Today, another valiant woman, Mother Mary Corona, true to the ideals of her predecessors, and with a firm and lasting trust in God, guides this vast community which one can hardly believe had such humble beginnings.

Alverno College, so long a dream, has blossomed into an actuality and stands as a monument to Mother Corona, who long ago pioneered the so-called "Sister Formation Movement" foreseeing as she did the need for well trained teachers filled with the spirit of their foundress and of their Holy Father Francis. To her can surely be applied the title "valiant woman" for she stands as an inspiration, a leader, a guide, and above all, a tower of spiritual strength to her devoted daughters.

CONCLUSION

It has been the purpose of this paper to show the importance of charity in the Rule and the Constitutions of the School Sisters of St. Francis, as based on the Rule and Life of our Holy Founder, St. Francis of Assisi.

Upon completing the work, one is led to infer that Charity is the essence of Franciscan perfection. "It is the principle and instrument of spiritual progress, and so it is a norm and measure . . . Love is the essence of perfection and to the degree that a man has progressed in it, to that degree he has progressed in sanctity and acquired merit."¹⁰⁴ It has been conclusively shown that charity is the key note of the Constitutions of the School Sisters, and the acquiring of this spirit through personal sanctification and the works of the Congregation is definitely the way of perfection for its members.

Finally, it is obvious, "that charity is the fruit and the reward, the end and the crown of the entire activity of the spiritual life."¹⁰⁵

This, then, is the importance of the virtue of charity for the School Sisters of St. Francis.

¹⁰⁴James Herrinckx, O.F.M., "The Importance of Charity," *The Cord*, VI (November, 1956), p. 351.

¹⁰⁵*Ibid.*

Devotion to the Saints

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

THREE ARROWS

"Francis received three personal gifts which prepared him for sublime conformity: a nature sensitive to beauty, a soul in love with an ideal, and a heart inclined to kindness". St. Bonaventure, *Breviloquium* II, (Cap. 12, n. 3.)

Tempered in the burning depths
Of Love's immortal flame,
Three arrows, forged in sunrise gold
Shot swift from quiver of the Infinite
To rest in human singing heart!

You, Francis, sensing beauty everywhere,
Vibrating with Creation's mystery,
Gathered up a sacred harmony

As offering from enraptured soul,
Unfolding vision in your solitude,
The poor Christ, crucified, became
Ideal transforming flesh and spirit both,
The living image of God's Son.

A fountain in your heart one arrow opened wide,
Whence sympathy, like cool, refreshing stream,
Went out to destitute, to lepers, beggars, all . . .
Compassion's river sourced in Christ.

O wounded Seraph! such arrowed-gifts befit you
For that predestined task of mirroring
In piteous flesh, our pristine innocence, our heritage,
Of joy, within our Father's house!

Sister M. Josephine, F. S.S. S

When I arrived in Rome in 1950 and was still befuddled by the Italian language, one day along the street two children ran to meet me. With outstretched hands they said excitedly, "Padre, padre, dame un santino!" Their noise of course had drawn the curious attention of the passers-by. In my embarrassment I confused the children's language with the very little that I know of French. So I thought they were asking me for "centime." Fumbling out some paper money, I gave them each a ten-lire note. Their reaction, now that I recall it, was edifying. They looked at the money in real puzzlement. There was a shade of disappointment, then gladness quickly dawned, and then came gratitude most voluble! But when I walked away, they stood staring after me. They had asked a priest for a holy picture and had been given money! I hope they don't grow up with wrong impressions of what Americans think of holiness as exemplified in others.

In point of fact, devotion to the saints is not so much developed in the United States as in most other lands. And since the people follow pretty well their pastor's lead, this comparative neglect must be considerably our own. In priestly hearts should every day re-echo the command of Christ, "Be perfect!" We all are called to saintliness, so it is logically, theologically common-sense to measure our own selves by the official standards of the Church for saints. The Code for Postulators lists the questions to be answered for the Congregation of Sacred Rites regarding a prospective saint. The first one to be asked today is this: "Do you pay special homage to the saints?"

One of the peculiarities that other nations notice in us Americans, is our habit of answering a question by asking one ourselves. This more or less Socratic method sometimes makes our discussions zig and zag as leading questions point a rather flickering direction. Perhaps then it would be wise to approach the veneration of the saints in something of the scholastic manner.

This month of November was opened by that special festival whereon we pay tribute to the countless cohorts of Christ the King. In the Thurston-Atwater edition of Butler's great work, "The Lives of the Saints," we read:

The Church thus honors all the saints reigning together in glory, first, to give thanks to God for the graces and crowns of His servants; secondly, to move ourselves to imitation of their virtues by considering their example; thirdly, to implore the divine mercy through this multitude of powerful intercessors; fourthly, to repair any failure or insufficiency in not having duly honored God in His saints on their particular festivals, and to glorify Him in those saints who are unknown to us or for whom no particular festivals are appointed.

Did you ever page through the Catholic Directory of this archdiocese to see which saints are patrons of our many churches? The list is quite a splendid liany of those heroic men and women and even Holy Innocents, from many lands and all the centuries.—Some woman-suffragette someday might make an issue of the fact that in our local list the women saints are outnumbered by the men, some five to one!—The important question is however, how much honor do we give to patrons of our individual church or other saints?

Some parishes have devotions regularly scheduled to an individual saint such as the Little Flower or Anne or Anthony. A triduum may be celebrated or a full novena preached before the festival of a saint to whom the pastor has devotion. But call to mind the number of the sacred images enshrined within your own or other churches. That the Blessed Virgin Mary has a place pre-eminent, is so obviously right, that if she is not singularly honored, that pastor ought to be investigated. But she, the Queen of All Saints, is sometimes represented to her clients as though bereft of all her glorious retinue. Why should that be?

Our current functional design in architecture eliminates those numerous little niches which Gothic altars offered for the placement of the saints.—This is no meddling with the business of building churches, about which I have clearly no experience or authority.—But it just could be one reason why our people's and our own veneration of the saints is truly faith in things unseen. And that old dictum, "Out of sight, out of mind," will turn out true again.

Another reason for a sort of Stonehenge simplicity in our churches' devotional decoration might be the need we have for paring down the peculiarities of the varied nations represented in our parish. The picturesque effects achieved in churches that are intended for just one nationality, might jar upon the sensibilities of others. There could be petty jealousies and charges of favoritism, and that sort of division could possibly cut deep. But such problems would be merely local, temporary ones which time and undertakers quietly remove. The potential bad effects of such diversified devotion do not suffice for making many churches almost as non-committal as the so-called chapel in a mortuary.

Our nation used to talk a lot about "rugged individualism" but with a third of our population now over forty years of age, we are becoming more and more conservative. Likewise as the Church in the United States becomes more deeply-rooted in America's own soil, we clergy tend to level off the differences in devotion which nowadays we are inclined to label as "pictetic eccentricities."—We are the latest, green-tipped branches of an everlasting Vine, a Vine which always has displayed its beauty in a sinuous sort of growth, festooned with bits of beauty that would almost seem superfluous. Yet on a vine each leaf does more than just delight the eye. It also performs an essential function in the mystery of chlorophyll, and it shelters fragile tendrils that later will develop into fruit.

In Rome each year St. Patrick's Day is the time for clans to rally at St. Isidore's, the church and college in the care of Friars Minor from old Ireland. The Irish ambassador—with his chauffeur in green uniform—attends the Mass and wears on his lapel, as does every person in the over-crowded church, a shamrock flown in just the day before by Aer Lingus. That afternoon there is another gathering in the church of Irish Augustinians, with recitation of the Rosary, Benediction of the Blessed Sacrament, and of course a sermon given off in Gaelic. Then comes a cordial social hour in the reception-rooms next door. Such an occasion renews old friendships, re-awakens old memories, and re-kindles love for that old Faith which was received in or inherited from St. Patrick's Isle. The recitations, songs and dances that always seem to come spontaneously in such a gathering of the Irish people, are just another way in which almighty God heartens His sometimes lonely children with the reassurance that the Faith in hearts of their own nationality is a sturdy growth in any soil.

Such reunions, full of piety and pleasure, sometimes are held by us for other nationalities. It may well be that some who blandly disregard the precepts of the Church or God's own stern commands, will come in eagerly for such a colorful occasion. Such people bring to mind the Jews who came to Bethany one time when Jesus was there. They came, as St. John truly comments (12, 9), "not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead." But, Reverend Fathers, possibly in your own parish you have been overlooking such an opportunity for getting your timid or standoffish parishioners to gather closer around yourself and thereby closer also to Our Lord. In catechism class we teach the tots that only our own Church has those distinctive shining marks. Its unity can grow more solidly unbreakable, and its apostolicity in our priestly selves more all-persuasive, if we but show a more catholic, worldwide appreciation

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of the holiness that has shone with so much splendor in other nations too.

One rainy day some thirty years ago there was a convention held here in Los Angeles by the Holy Name Society. A parade of all the men had been scheduled but when a heavy rain began, there was some hesitation about marching; doubt circulated as to whether the archbishop would take part. But that he did, because we went a-splashing down the street behind our own chief-priest. To some extent, such a reaction could be labelled sentiment, but even sentiment can draw us toward better serving God. Parades are just another opportunity for dramatizing our own feelings and when held for a religious purpose they can help to make the entire man in soul and body pray. Do you let your people hold such demonstrations of their own devotion?

Surely you can remember how, these many years ago, you played a part in some dramatic presentation in your school, directed by the nuns. You were perhaps a shepherd in the lonely night, or the angel with such hard-to-manage wings who came to tell this rustic that the Christ was born. And your own tendency to snicker during all rehearsals when you knelt before the doll reposing in the manger, was turned to trembling awareness of the Reality it signified, when reverent attention focussed on you from the silent crowd of grown-ups present on the night of the performance.

We outgrow somehow most of our ability for the dramatic, soon after ordination. And only now and then, perhaps when we attend the ordination of a boy who once was our own absent-minded acolyte, do we enact with fervor our own part in the drama of the liturgy. Since Mother Church has standardized so much of what was formerly perhaps almost theatrical—such as the chanting of the Passion during Holy Week—we have small opportunity for individual interpretation of the response we feel within us to the mysteries we honor. But in the non-liturgical inventiveness of the individuals, to honor saints we can and really should find ways of expressing our natural reactions to the wonders wrought by God in creatures very like ourselves.—After all, we do show our own individuality by our reactions to a football game, whether we see it in a cheering crowd or comfortably ensconced in privacy before our TV set.—Well, if you have ever taken part in crowning the statue of a saint in your church on his feast, you remember how much reverence and attention you and he then shared. It is not wise to brush aside as of no value such ceremonies as promote devotion to the saints. There are a lot of Catholics who would be far more holy if holiness were made attractive by such human means, if the

bones of the Commandments and Church Law were properly encased in human flesh.

Father Frederick William Faber writes:

How deeply does the practice of invocation of saints enter into the spiritual life of the saints themselves, and how completely does the same practice lie almost unused upon the surface of the devout life of ordinary Catholics! It is astonishing how closely the invocation of the Saints goes along with the interior spirit, though on first thought it would not have seemed likely. Indeed, this is one of the many illustrations which might be brought forward, to show how much of the spirit of holiness is concentrated with an especial power and vivid force, in what seem the accidental parts or ornamental practices of the Catholic system . . .

If your own parish, dear Fathers, has not produced its share of vocations to the priesthood or the convent, if your parishioners do not seem responsive to your exhortations to live their Faith, perhaps it is because "Faith is dead without good works" exemplified in saints who shared and solved the very problems that they face today. It just could be that as you puzzle over ways to reach the hearts of your parishioners, you hold a most reliable map, unrecognized, in your hands. It is inscribed upon the pages of your missal and your breviary.

Some years ago two priests compiled a series of conversion-stories by asking prominent converts in many different lands to tell their story of their own approach to Rome. In this "Through Hundred Gates" the famous novelist, Sigrid Undset, says,

The homage paid to the saints, fostered by the Church from the beginning, really seems to answer an ineradicable need of our nature.

We must worship heroes! In lieu of better, we have made heroes of match-kings and gangsters, sportsmen and artists, film stars and dictators. We must set someone on a pedestal so that we may admire something of ourselves in him. In the saints is realized the object God had in creating us—to quote the words of the Offertory: "Who didst wonderfully create and dignify the human race, and hast still more wonderfully reformed it." Only in the Saints can we find an outlet for our hero-worship without at the same time worshipping something of our own nature which is cowardly or degrading to worship.

Well, what has been our own experience with converts, you men who are experienced in parish work, as I am not? I know six people who are Catholics now, whose first approach to our holy Faith was out of curiosity about old Padre Serra. "Why did he do the things he did? What do you Catholics mean by saints, by holiness?" These were the questions that led them on and on until they found the everlasting Answer to our inquiring mind and heart. If we are winning at the most

a hundred fifty thousand converts in the United States each year, could not that pitifully small achievement be enlarged by using the irrefutable argument that won Augustine—"Potuerunt hi, potuerunt hae; quare non tu?"

God has with His own shining fingers countersigned the records of saints. They are then worth our reverent reading. Whether they were cloistered in a convent or in a kitchen full of kids, whether they were parish priests or fathers of a physically-begotten progeny, they were on earth forever eager for extension of the Faith. And there in sight of the Reality, they are immeasurably more eager to help you in your priestly work of leading others toward it. Do you avail yourself of their assistance? Do you honor saints as God intends you to?

†

LISTENING

Life is a listening for music!
Deprived, more than deprived,
We cherish willingly or no,
The fragile filaments
Of our once celestial harmony:

Cascade of bells from high carillon tower,
The lyric melody of lark,
A baby's laugh,
Pure chant from cloister choir.

Life is a listening for music,
Until
Upon the viol of the heart,
Identified with purifying pain,
The Spirit plays
His final notes in ecstasy!

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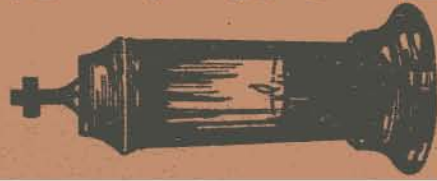
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The Eucharistic Sacrifice

In the Bible and Tradition

Father Sabbas J. Kilian, O.F.M.

In the life of the internationally known Hungarian painter, Mihaly (Michael) Munkacsy¹ (1844-1900), we read a thrilling, dramatic story. It happened at Paris, in about 1880-1882. In those years he was already fatally ill, he did not, however, throw away his paint-brush. On the contrary, he worked harder than ever before, because a gigantic plan captivated his mind and heart: he wanted to paint Golgotha, with the dying Christ on the Cross . . .

Munkacsy was one of the greatest representatives of the 'realists' of his time, it was therefore quite natural that he wanted to paint the Golgotha as 'real' as possible. He was inspired by the desire to bring the dying Christ near his own tormented soul, and to find in Him the significance and the expression of his own suffering, that is, to find Christ, the Victim of Golgotha, and to enter into a union with Him . . .

He had made numerous studies for his masterpiece. He knew the musculature of the human organism. But he could never witness a crucifixion, he could never see a crucified body. Resolute to work out every detail for the painting of his great aspirations, he had himself bound to a cross, and his hanging body photographed . . .

The Golgotha became famous at once, one of the most celebrated paintings of Munkacsy. The painter, however, never again regained his health. The special effort undertaken by him in his own: crucifixion further undermined his already weak frame. Yet spiritually, I hope he entered into the so much desired union with his Divine Master.

Whenever I hear of the ordination or the first Mass of new priests, time and again the symbolic meaning of Munkacsy's story recurs to my mind. Yes, the priests must be looked upon as ordained ministers of Christ, "because it is the office of the priest to consecrate the

¹He visited New York in 1886 when his *CHRIST BEFORE PILATE* (now in Philadelphia) was exhibited. His painting, *THE BLIND MILTON DICTATING TO HIS DAUGHTERS* hangs in the New York Public Library. Other Munkacsy paintings in this country: the *GOLGOTHA* (Philadelphia), *STUDIO* (Metropolitan Museum, New York), *PAWN-SHOP* (Philadelphia Museum), *CONDEMNED CELL* (Boston Museum).

sacrament of the body of Christ in whom there is a fullness of all grace,"⁷² consequently, they must be "completely set aside for the service of God."⁷³ In this regard, it can be said, they will be the true artists of the Crucifixion who let themselves be bound to the cross in order to scrutinize the meaning and importance, the Divine greatness and purpose of the death of the Son of God, and 'to repent', to recreate it in the most realistic fashion possible for those who are partakers of Christ's sacrifice. Yes, they are priests, and as such they are the ministers of the sacrament and of the Eucharistic sacrifice of the body of Christ.

TESTIMONY OF THE BIBLE

Let us here recall the Last Supper of Our Lord!

"And having taken bread, he gave thanks and broke, and gave it to them, saying, 'This is my body, which is being given for you; do this in remembrance of me.' In like manner he took also the cup after the supper, saying, 'This cup is the new covenant in my blood, which shall be shed for you.'"⁷⁴

Although the story of this text is simply, clearly stated by St. Luke, and easily understandable to anybody, we feel that it should be given special attention.

If we analyze the Master's words, "This is my body, *which is being given for you*," and "This cup is the new covenant in my blood, *which shall be shed for you*," we can see that Our Lord was not thinking of a purely commemorative or ritual act in the breaking of the bread and in the blessing of the chalice. He already knew that He would die for us on the cross, and He pointedly identified the bread with His suffering body and the wine with His blood. "The Last Supper was, then, more than a religious rite in which Christ spoke of His body and blood to the Apostles as their food and drink. The Last Supper was at once a sacrifice and a sacrificial banquet in which the body that was given to them was the body of a victim offered *for* them, in which the blood that was given to them to drink even then being shed, though symbolically, by way of sacrifice. For the Apostles their first communion was more than an eating of the life-giving flesh of the Saviour; it was an act of union with a victim that was symbolically slain by the sacramental separation of body and blood."⁷⁵

⁷²St. Bonaventura, Breviloquium, VI, 12. Translated by Erwin Esser Nemmers.

⁷³St. Louis: B. Herder Book Co., 1947. P. 209.

⁷⁴Ibidem, p. 208.

⁷⁵Luke 22, 19-20.

⁷⁶Paul F. Palmer, S.J., Sacraments and Worship, Volume I of the 'Sources of Christian Theology,' Westminster: The Newman Press, P. 180.

In the light of St. Luke's text we must, therefore, say that the sacrificial character of the Last Supper cannot be denied. Neither can anybody argue that only the words of Luke offer ground for this realistic interpretation. Essentially Matthew⁷⁶, Mark⁷⁷, and St. Paul⁷⁸ do say the same of the Last Supper though their writings are slightly different from Luke's.

Furthermore, we must take another fact into consideration. At the Last Supper Our Lord entered into a *new covenant* with His people. "This is my blood of the new covenant"—He said. By saying this He recalled the revealed law⁷⁹ of the Old Testament according to which man entered into a covenant with God through the blood of sacrificial animals. If, therefore, Jesus Christ announced a new covenant as a replacement of the old one, its constitutive element of blood, too, must necessarily be of a sacrificial character. All the more so because through the annulment of the old covenant He also suppressed the old sacrifice, therefore, He instituted a new one as the permanent, official sacrifice of His new covenant. In this connection Father Palmer writes beautifully: "Through Moses, God had made a covenant with a particular people, and, to symbolize their union with God, the people were sprinkled with the blood of the victim that had been offered to God by way of sacrifice. With blood were they *sprinkled*, for 'to eat blood' was strictly forbidden 'because the life of the flesh is in the blood' (Levit. 17:12). Through Christ, God made a new covenant not with a particular people, but with all peoples, an alliance so intimate that it

⁷⁶"And while they were at supper, Jesus took bread, and blessed and broke, and gave it to his disciples, and said, 'Take and eat: *this is my body*.' And taking a cup, he gave thanks and gave it to them, saying, 'All of you drink of this: for this is my blood of the new covenant, *which is being shed for many unto the forgiveness of sins*.' Matt. 26, 26-28.

⁷⁷Mark 14, 22-24.

⁷⁸1 Cor. 10, 16-21; Heb. 13, 8-10.

⁷⁹"Then, having sent certain young men of the Israelites to offer holocausts and sacrifice young bulls as peace offerings to the Lord, Moses took half of the blood and put it in large bowls; the other half he splashed on the altar. Taking the book of the Covenant, he read it aloud to the people, who answered, 'All that the Lord has said, we will heed and do.' Then he took the blood and sprinkled it on the people, saying, '*This is the blood of the covenant which the Lord has made with you in accordance with all these words of his*.' Ex. 24, 5-8. - "Hence not even the first has been inaugurated without blood; for when every commandment of the Law had been read by Moses to all the people, he took the blood of the calves and of the goats, with water and scarlet and hyssop, and sprinkled both the book itself and all the people, saying, 'This is the blood of the covenant which God has commanded for you.' The tabernacle also and all the vessels of the ministry he sprinkled likewise with blood; and with blood almost everything is cleansed according to the Law, and without the shedding of blood there is no forgiveness." Heb. 9, 18-22. See also Gen. 15, 9-18.

was to be symbolized not by any mere sprinkling with blood, but by the very drinking of the blood of the Victim: "All of you drink of this; for it is my blood of the new covenant which is being shed for many unto the remission of sins." True, the blood of Christ will be really shed only on the following day when His blood will be poured out on the altar of the Cross. Yet to symbolize this unique sacrifice of Calvary, Christ instituted at the Last Supper a true rite of sacrifice that would prefigure His death on the morrow, just as that same rite celebrated by Christians today commemorates His death of yesterday. This, according to Catholic teaching—and it was the unchallenged teaching of the Church for some 1500 years—is the meaning of the words recorded by St. Paul: "This is my body which shall be given up for you; do this as often as you drink it, in remembrance of me. For as often as you shall eat this bread and drink the cup, you proclaim the death of the Lord, until he comes." (I Cor. 11:24-26)¹⁰

In conclusion, therefore, we can say that the Sacred Scripture is very explicit in stating the fact that Our Lord at the Last Supper, under the species of bread and wine, offered His own Eucharistic body and blood as sacrifice.¹¹

THE NEGATORS

In the sixteenth century, with Luther foremost, Protestant "reformers" declared that Sacred Scripture offered no ground whatsoever to the Catholic Church's interpretation of the meaning of the Last Supper. To give the reader an example of their vehemence against the Eucharistic doctrine of Christianity we offer here two texts for consideration.

In "The Babylonian Captivity of the Church" Luther wrote as follows: "Yes, and there is another scandal that must be removed . . . namely, the widespread belief that the Mass is a sacrifice which is offered to God, an opinion with which the words of the Canon seem to be in keeping, where it is said: These gifts, these presents, these holy sacrifices; and further on: This oblation. Again, there is the clear request that the sacrifice be accepted just as the sacrifice of Abel, etc. Hence Christ is called the victim of the altar. Added to this are the sayings of the Holy Fathers, many precedents, and an observance that is world-wide and uninterrupted."

"Since they have relied so obstinately on these arguments, we must

¹⁰Op. cit., pp. 180-181.

¹¹The reader is also referred to other texts of the Old Testament which contain some prophecies of the Eucharistic sacrifice of the New Testament. The following places are of great importance: Malachi 1, 10-11; Gen. 14, 18. This latter text is of special interest since the Council of Trent referred to it as the prototype of the sacrifice of the Mass. See also Ps. 109.

with equal steadfastness bring against them the words . . . of Christ. For unless we hold that the Mass is Christ's promise or testament, as the words clearly declare, we lose the whole gospel and all comfort. Let us allow nothing to prevail against these words, even if an angel from heaven shall teach otherwise. For there is nothing of sacrifice in them" . . .¹²

The second text is an excerpt from Cranmer's *Defense* in 1549. Among other passages, he wrote the following lines: "And as for the saying or singing of Mass by the priest as it was in times passed used, it is neither a sacrifice propitiatory, nor yet a sacrifice of laud and praise, nor in any wise allowed before God, but abominable; and thereof may well be verified the saying of Christ, that thing which seemeth a high thing before men is an abomination before God . . . But thanks to the eternal God, the manner of holy communion, which is now set forth within this realm is agreeable with the institution of Christ, with St. Paul and the old primitive and apostolic church, with the right faith of the sacrifice of Christ upon the cross for our redemption, and with the true doctrine of our salvation, justification, and remission of all our sins by that only sacrifice."¹³

In these two texts the following points are made:

1. Both Luther and Cranmer claimed that Our Lord's words at the Last Supper do not contain any reference whatever to the Eucharist as sacrifice.
2. They admitted, especially Luther, that the observance of the Mass as sacrifice was "widespread", "world-wide and uninterrupted."
3. Both Luther and Cranmer claimed that in rewriting the Mass, they had found the true interpretation of the Master's words. In virtue of this "discovery" no one else was permitted the right to interpret them otherwise.

4. However, there is a very important difference between these two "reformers". In the opinion of the Anglican Cranmer, the new interpretation "is agreeable with . . . the old primitive and apostolic church." Luther, however, acknowledges openly that "the saying of the Holy Fathers" and the liturgy of the Mass claim the sacrificial character for the Mass. Neither Luther nor Cranmer nor the other "reformers" give weight to the important historical fact that from the beginning of the Church, the Mass has been offered to God as the one true sacrifice defined in the New Testament.

¹²Cited by Fr. Paul F. Palmer, S.J. Op. cit. p. 198

¹³Cited by Fr. Paul F. Palmer, S.J. Op. cit. p. 203

TRADITION

First of all, we would like to mention St. Clement of Rome. He was third successor of St. Peter as Bishop of Rome. He governed the Church from about A. D. 90 to 99. Ordained by St. Peter himself, he enjoyed personal contacts with Peter, and was privileged to learn the Christian doctrine from the most competent sources.

As the visible Head of the Church, he wrote his "Epistle to the Corinthians" "The occasion of the letter was a schism in the Church of Corinth . . . From St. Clement's letter we gather that a group of lay persons had succeeded in ousting all or most of the higher clergy, or had persuaded a large portion of the community to alienate themselves from the presbyters, an action declared to be not only unauthorized but unjustified. The letter insists, moreover, that the lives of these presbyters had so far been blameless and that the cause of the quarrel was simply 'envy and jealousy.'"¹⁴

In his lengthy letter St. Clement carefully pointed out to the Corinthians:

a. that the Divine Master "has commanded the offerings and ministrations to be carried out and not carelessly or disorderly, but at fixed times and seasons";

b. that "He has Himself fixed according to His surpassing counsel where and by whom He desires them to be performed, in order that all things may be done in holy fashion according to His good pleasure and acceptable to His will."

c. Finally, St. Clement explicitly used the word 'sacrifice', and unmistakably applied it to the sacrifice of the Mass. Here are his words: "Let us, brothers, each in his own order (I Cor. 15, 23), strive to please God with a good conscience and with reverence, not transgressing the fixed rule of each one's own ministry. Not in every place, brothers, are the daily SACRIFICES for petitions and for sins and for trespasses offered" . . .¹⁵

Except the New Testament, St. Clement of Rome is therefore, the first important witness whose writing has been preserved to testify about the sacrificial character of the Mass. However he is not the only one. He is followed by a long line of other witnesses whose authenticity and authority have been historically proved. In the Didache or Teaching of the twelve Apostles (c. 100) we find clear references to the Mass

as sacrifice.¹⁶ St. Ignatius of Antioch (c. 110) extolls the "oneness" of the Eucharist.¹⁷ St. Justin Martyr (c. 150) regards the Eucharist as true sacrifice and as the fulfillment of Malachi's prophecy.¹⁸ St. Irenaeus of Lyons (c. 177) wrote that the sacrifice of the New Testament is the consummation of the Old, consequently harmony is complete between them.¹⁹ Tertullian the Catholic (211) makes it clear that "in the Eucharist Christ is offered as sacrifice."²⁰ Hippolyt²¹, Origenes,²² Clement of Alexandria²³ write in the same manner. And so do the rest of the Fathers, Church-writers, and theologians up to the present time. We would like however, to single out St. John Chrysostom, the Doctor of the Eucharist, because of his beautiful thoughts and expressive language. In his homily 46, commenting on St. John (6, 41-53), he writes as follows: "Therefore, in order that we may become of His Body, not in desire only, but also in very fact, let us become commingled with that Body. This, in truth, takes place by means of the food which He has given us as a gift, because He desired to prove the love which He has for us. It is for this reason that He has shared Himself with us and has brought His Body down to our level, that we might be one with Him as the body is joined with the head . . . And to show the love He has for us He has made possible for those who desire not merely to look upon Him, but even to touch Him and to consume Him and to fix their teeth in His Flesh and to be commingled with Him; in short, to fulfill all their love. Let us, then, come back from that table like lions breathing out fire, thus become terrifying to the Devil, and remaining mindful of our Head and of the love which He has shown for us . . ."

"This Blood was formerly foreshadowed continually in altars, in sacrifices of the Law. This is the price of the world; by it Christ

¹⁶"And on the Lord's Day, after you have come together, break bread and offer the Eucharist, having first confessed your offences, so that your sacrifice may be pure. But let no one who has a quarrel with his neighbor join you until he is reconciled. Let your sacrifice be defiled. For it was said by the Lord: 'In every place and time let there be offered to me a clean sacrifice, because I am the great king'" Ibidem, pp. 182-183.

¹⁷"Be zealous, then, in the observance of one Eucharist. For there is one flesh of our Lord, Jesus Christ, and one chalice that brings union in His blood. There is one altar, as there is one bishop with the priests and deacons, who are my fellow workers." Letter to the Philadelphians: ibidem, p. 114.

¹⁸Dialogue 116-117, 41.

¹⁹Against the Heresies IV, 1-19.

²⁰On the Crown 3.

²¹In Dan. IV, 35.

²²In Jea. Nave hom., 2, 1.

²³Al Strom. I, 19.

¹⁴The Apostolic Fathers, Vol. I of "The Fathers of the Church," p. 4.
¹⁵Ibidem, p. 41.

purchased the Church; by it He adorned her entirely. Just as a man in buying slaves gives gold and, if he desires to beautify them, does this with gold, so also Christ has both purchased us with His Blood and adorned us with His Blood. Those who share in this Blood have taken their stand with angels, and archangels, and the Powers from on high, clad in the royal livery of Christ and grasping spiritual weapons. But I have not yet mentioned anything great, for they are wearing the King Himself."²⁴

Such testimony in behalf of the sacrificial character of the Mass is uninterrupted in the history of the Church. We find no gap between the Apostles and the Apostolic Fathers, between the early Christian writers and the theologians of the Middle Ages, between the East and the West. And in the long series of witnesses and testimonies the main argument, the source of inspiration has always remained the same, namely, the words of Our Lord at the Last Supper which once and for all made it unmistakably clear that He wanted His Apostles and their legal successors to offer His Body and Blood as a sacrifice under the species of the bread and the wine in the Mass.

It is deplorable that Luther and the rest of the "reformers" purposely denied this traditional interpretation of the Gospel. We can but apply the Master's own words to them: "The words that I have spoken to you are spirit and life. But there are some among you who do not believe."²⁵

Happy are we who recognize the Lord in the bread and wine of the daily Mass, and make the altar our own Golgotha. There we may let ourselves be bound to His cross in order to become artists of the Crucifixion, living members of His Mystical Body, and firm believers of the mysteries of Christ. We can say with St. Peter: "Lord, to whom shall we go? Thou hast words of everlasting life, and we have come to believe and to know that thou art the Christ, the Son of God."²⁶

²⁴*Saint John Chrysostom "The Fathers of the Church", vol. 33, pp. 468-471*

²⁵*John 6, 64-65.*

²⁶*John 6, 69-70.*

"OFFERIMUS TIBI—"

Father Regis Marshall, O.F.M.

A well intentioned person is a good-hearted person. In the sight of man, however, our psycho-physical composite can lend itself to ambivalent acts. The outward act does not always faithfully translate the inward intent. Hence, we have here one of the many reasons for refraining from rash judgments. In the sight of God there can be no such ambiguity. He, to Whom nothing is more pleasing than a contrite heart and a life of faith, sees our every movement. His all-knowing Mind reads the unabridged contents of our hearts. It is said that actions speak louder than words. Even more visible to God is the intention that gives direction to our deeds.

The day of any devout and pious Catholic receives its meaning from, and is defined by, the morning offering. Whether this oblation is made in the confines of one's chamber or publicly in unison with the priest at Mass, the intention involved tempers, colors, and flavors our every endeavor. It is the most important ingredient of any given day. Even as the sun rises over the horizon the lifting up of the heart to God in such an offering gives a positive buoyancy to every effort, be it that of a smith, a student, or a stand-in for Christ at the altar of Sacrifice. The morning offering puts the ultimate stamp of approval on our good works. It is a sort of Good-Housekeeping Seal embossed on every achievement. A kind of a Divine additive, it infinitely exceeds the touch of a King Midas. Whereas for him all things were turned into gold, all of our exploits are turned towards God.

Just as money in the bank draws interest without a necessarily accompanying awareness, so the daily *Suspice* of its nature attracts and draws God's love. It transforms our play, our work, and of course our prayer into lovable preoccupations. Only self-interest and self-absorption can frustrate this intention. Such a selfish interest, like a personal law of gravity, anchors and moors the heart, leadens it, making any salutary offering impossible. Attracted to the allurements of the world, the means become the end. A good archer is not known by his arrows but by his aim.

The end crowns the work. In the morning offering the end is in the beginning. The most perfect work effected on this earth was

Christ's oblation on Mount Calvary. That *Suspice* left no room for doubt or conjecture. It was clear, compelling, conclusive. Nothing of ambiguity in it; it was as evident as the rising of the sun. Jesus filled the chalice to the brim. Our Saviour emptied Himself, went all out. "What more could I do for you that I have not already done?" (Improperium of Good Friday.) To imitate this ideal offering as closely as lies in our power is to perfect our own morning offering.

So often the offering of Christ is localized and situated on the hill of the Skull. Some are wont to make of it an isolated historical event. That it was, but it was even more. We cannot say that our Saviour suddenly found the First Good Friday the most propitious on which to make the grand sacrifice. Christ was not an opportunist in the vulgar sense. He did not simply wait for the proper circumstances and a public display of hatred to demonstrate His boundless love. He was not used by history and its event. But rather His offering existed before the dawn of creation, eternally in the Mind of God. Of a certainty, on a particular calendar day Christ, the saddened Saviour, did have pity and compassion on the "dramatis personae" of the Passion. But His was more than a morning offering. It was eternal, its seat to be found in the goodness and mystery that is God. Somehow it existed and still exists in the private chambers of God's Mind. This was the oblation that was prefigured in the personality of King David. "In the head of the book it is written of me that I should do thy will: O my God I have desired it." (Ps. 39:9) Yes, Christ's offering was executed long before He was executed. And who is the pious soul that would not deny himself the whole world if he could but crown his work in imitation of Christ, "I have glorified thee on earth: I have finished the work which thou gavest me to do." (Jno. 17:4)

During His tenure on earth Christ taught us to imitate His offering in the beautifully simple language of the most simple and beautiful of all prayers, the Our Father. In praying, "Thy will be done on earth as it is in Heaven", we have learned our lesson well from the Teacher if we too are willing to undergo a holy bankruptcy with a sincere, "I have desired it". Just prior to drinking of the chalice during Holy Mass the celebrant prays, "What return shall I make for all that He has done for me?" Our return should be the same conformity of will, a similar generosity, a like confidence and trust so that, when the sun shall set, its golden rays will be reflected on the lasting diadem that crowned our work.

Cardinal Newman wrote that, "He Who could walk the waters could ride triumphantly upon what is still more fickle, unstable, tumultuous, treacherous—the billows of the human wills, human purposes, human

hearts". Christ, the Divine Psychologist, knew that our morning offering could stabilize our entire day and be the keel of our bark on an ever-shifting sea. As a result we would possess that steadfastness of purpose so sorely needed in a distracting environment. Seneca too, tells us that, "when a man does not know what harbor he is making for, no wind is the right wind". Like the flotsam and jetsam which is tossed to and fro and eventually washed ashore, the man without a purpose or a healthy motive soon finds himself on an abandoned beach there to be found by the beachcombers of this world.

At this time might I offer a personal suggestion? When making your morning offering why not dedicate each day to God but for a specific purpose. For instance, Sunday should be offered to God simply because he is God, Who is to us Goodness, Mercy, and the Giver of life and grace. The Little Flower, St. Therese, informs us that she was accustomed to spend Sundays thinking solely of God and eternity. Saturday is traditionally our Lady's day. It could be offered to God but specifically in honor of our Queen, beseeching her help so that we might appreciate God and His Gifts. Friday, because of the Passion of Christ, should be a day when atonement is uppermost in our minds. Another day might be dedicated to God in honor of your patron saint, the Holy Souls, and so on. In such a procedure each day will be given a kind of "personality". Thus you will have the tendency to live each day for its own sake but ultimately for the glory of God. This will also forestall needless worry in which bridges are crossed before they are reached, if such bridges exist at all.

It was through Mary that God offered His Son to an empty world. It is through Mary that we should return our offering. "Be it done to me according to Thy word" is still and ever will be the most perfect to me according to Thy word. Because Mary was so humble, the concavity of her creaturely offering. Because Mary was filled with the richness of her pater curved deep and was filled with the richness of her offering. In being so empty of self, was Mary able to be so full of grace.

The chaste, the pure, the inviolate Mother of God can teach us to purify our intentions and especially our morning offering. Emerson once wrote, "A good intention clothes itself with sudden power". If that intention be modelled after that of Christ's and in cooperation with our Blessed Mother, such an oblation can be a dynamo which, like faith, can move mountains.

Upon rising tomorrow morning even as you tie the laces of your shoes or fasten the straps of your sandals be mindful that the current day given to you by the grace of God must find your will firmly and securely attached to the Divine Will. You can bring Heaven to earth by praying that His Will be done on earth even as it is in Heaven.

When the sun shall have set in all its splendor what greater satisfaction can come to man than to say, "I have glorified thee on earth; I have accomplished the work which thou hast given me to do". (Jno. 17:14) And since the end crowns the work your perseverance will be rewarded since it has been promised, "Be thou faithful unto death and I will give thee the crowning". (Apoc. 2:10)



HOMING

How like a wild bird
Does my spirit wing
Against a drift of song,
pionioning to West,
Where saffron sun
is blending in horizon's purple rim
and sleeping rainbows hide!

How like a wild bird
Am I caught in clouds,
Bright miracles of mist,
Helpless in the seeking flight
unless compelling breath of God
soon comes
to bear me Home!

Francesca

CROSSES OVER NAGASAKI: IV

Father Gerard Huber, O.F.M

(Continued)

The war against Korea that Hideyoshi had begun in 1592 concluded in victory for Japan. Inevitably the army of the Christian general Konishi had advanced to the northern border of Korea, inflicting serious defeats even upon the Chinese troops which had hastened to help the Koreans. General Konishi himself, accompanied by one Chinese and two Korean envoys, traveled to Hideyoshi's court to discuss the conditions for peace. Hideyoshi imposed harsh terms:

1) Korea must cede the five southernmost of her eight provinces to Japan;
2) The Emperor of China must send one of his daughters as concubine to Hideyoshi to safeguard the bond of peace between the two countries;

3) China and Korea must pay to Japan an annual tribute, the amount of which was to be settled later.

Some months later it was announced that a distinguished Chinese delegation would arrive in Japan to deliver the answer of the Emperor of China to the demands of the Japanese. Hideyoshi, reveling in the proud conviction that the great Chinese empire, ruled by the Son of Heaven, would soon bow before him, planned to give the ambassadors a brilliant reception during the course of which he would display the power and splendor of his sovereignty. Therefore, in the summer of 1596, he gathered an army of 100,000 men near Kyoto. He himself, accompanied by his three year-old son, made a spectacular progress from his summer residence in Fushimi to Kyoto. Soldiers and samurai in dress uniform stood on both sides of the road for a distance of about eight miles. The roadsides were decorated with flags and costly banners of all kinds. The daimyo and nobles of the country accompanied Hideyoshi on horseback. It was a procession of glittering splendor and immense pomp.

But above all this splendor and pomp hovered the gloomy mist of earthly transitoriness. On the golden-wheeled platform, shimmering with precious silks and jewels, sat Hideyoshi on his throne, the wreck of a once powerful warrior, wasting away from the diseases brought on by his uncontrolled passions. For over a year he had been suffering

from an inflammation of the spinal cord. His whole nervous system was so badly shattered that he soiled his undergarments without even being aware of it. His physician-in-ordinary was the notorious bonze Jakuin, who tried to cure him more through magic spells and temple superstitions than through medical remedies. More will be said later concerning the machinations of this bonze who burned with a blind hatred of Christianity. He had already shown his hand in instigating the persecution of 1587.

The Chinese legates had not yet arrived in Japan when in the midst of Hideyoshi's ecstatic jubilation terror and unutterable misery fell suddenly upon the entire country. On July 17, 1596, the volcano Asama erupted with devastating force. Though it is more than 200 miles away from Kyoto, a dense white rain of ashes fell in the city, and red volcanic sand fell in Osaka. For several nights the moon hung blood-red in the sky, a consequence of the dust-filled atmosphere. On August 17 a great comet flashed across the western sky. The already stricken people were almost insane with fear, for they believed that comets were omens of impending catastrophe. From September 1 to 4 the earth quaked in a succession of tremendous shocks throughout the country. Especially in the region of Kyoto and Osaka, the center of Japan and the most densely populated area, the earthquake was most violent. Scarcely a house remained standing; thousands of people were buried beneath the falling ruins. All that Hideyoshi had done in the past years for the embellishment of his capital—and it was very much—collapsed in a few seconds. The residence castle in Kyoto as well as the seven citadels near the capital, and the large castle in Osaka which was not even completed and which had already cost a fortune, lay in ruins. The banquet hall of the Osaka castle had been supported by a thousand columns of precious stones. It was now a heap of dust. The summer residence in Fushimi, the pride of Hideyoshi's heart, had been a veritable museum of the finest works in Japanese art. It, too, was reduced to rubble and ashes within seconds. When the heavy roof of the Hokoji temple collapsed, it cut off, in falling, the face and breast of the eighteen-foot daibutsu (Buddha) in front of it. Hideyoshi casting aside dignity and ceremony, rushed through the streets of the city on foot, driven by the same terror that filled the hearts of the common people. He paused at sight of the damaged daibutsu, took a bow from the soldier who accompanied him and aimed an arrow at the ruined statue. "You cannot even save yourself?" he shouted in fury. "How then can you protect others from disaster? Damnation to you!" And he shot the arrow into the smashed face of Buddha.

The victims of the terrible earthquake had not yet been brought

out from under the ruins when another devastating catastrophe staggered the country. Beginning on September 20, mighty rainstorms drenched the land for several days and nights. The rivers were turned into raging floods and even the large Lake Biwa north of Kyoto overflowed. It never became known how many people lost their lives through this new mishap. The seething waters picked up whatever lay in their path and carried it off to the sea or ground it to bits and buried it under the rubble and muck. To add to the general misery, the spectre of hunger arose, for the entire harvest had been destroyed. Homeless parents wandered across the countryside in search of their children, who in turn wailed for their lost parents. Japan was a vast ocean of death and destruction and human anguish.

In the midst of this devastation and misery, the Chinese ambassadors reached Kyoto. They appeared before Hideyoshi on October 21, but not at all to announce the submission of the Chinese emperor. Instead, they refused in a cutting manner to even consider the humiliating demands of Hideyoshi. This amounted to a declaration of war on the part of China. Hideyoshi was crushed. All his proud expectations lay at his feet, crumpled like a cast-off garment. Even the four years' campaign in Korea—undertaken at such immense cost—was now fruitless. Deprived of support from the reserve forces at home, the Japanese army in the field could no longer maintain itself. The first reports of Japanese defeats at the Chinese border had already reached Hideyoshi. The bonzes, however, thought their hour had come. Under the leadership of the physician-in-ordinary, Jakuin, the bonzes held a meeting and composed for Hideyoshi a letter against the Christians. While the missionaries were caring day and night for the suffering people, even to the point of total exhaustion, the bonzes could find nothing better to do than stir up hatred. Their letter to the Taikosama read as follows: "These great catastrophes in nature have occurred because Heaven is angry over the heresy and sorcery of the Christian teachers who have invaded our country illegally. Quickly banish these foreign priests and save our people from still greater misery." Jakuin delivered the letter to the ruler in person. Hideyoshi laughed contemptuously and said: "Reflect a moment. If there had never been earthquakes and floods in Japan before, one could believe this is a punishment from Heaven. But as far back as man can remember, earthquakes and floods have visited our country only too often. Do not speak such slanderous nonsense."

Hideyoshi refused to listen to Jakuin's arguments not so much out of affection for the Christian missionaries as out of pride, for his arrogance would not allow him to yield to the opinion of another.

especially if there was any question of his having made a mistake. At the bottom of his heart, however, he believed that these disasters could only mean that Heaven was striking against his own pride and his uncontrolled passions. Accordingly, as the historians tell us, he promised himself to return to a more simple and controlled way of life, in the future. All these terrible events and the subsequent accusations of his conscience tormented and depressed him exceedingly; he grew more moody and irascible from day to day. In this state of mind not much was needed to drive him to actions of total unreasonableness.

The fateful year of 1596 also marked the arrival in Japan of Bishop Peter Martinez, a Portuguese Jesuit. For several years his conduct had been causing the Franciscans no end of difficulty and vexation. Named bishop of Japan in 1591, he did not then dare take possession of his see because of the prohibition against the Jesuits issued in 1587. Hoping for better times, he took up residence in Macao. While there he showed much ill-will toward the Franciscans, declaring publicly that he would force all the Franciscans to return to Manila. He said he would not need them to take care of his flock. On one occasion he refused to give Holy Orders to two Spanish Franciscan clerics who had been sent especially from Manila to Macao for ordination. When on August 14, 1596, after finally arriving in Nagasaki, the two Franciscans who lived there, Fathers Jerome of Jesus and Bartholomew Ruiz, paid him a visit, he warned them that they could not stay in Japan with a clear conscience, since the Brief of Gregory XIII was still in force. He proved immune to the explanations of the Franciscans, and insisted that he did not need their help in caring for the faithful. On September 4 he summoned all the Jesuits living in Nagasaki for a conference with him, at which it was decided to expel the Franciscans from Japan. The Spanish Jesuits, however, opposed the resolution and asked that the Franciscans be allowed to remain. From this fact it can be clearly seen what motives were behind the Bishop's attitude. The Jesuits were predominantly Portuguese, while the Franciscans were Spanish. The political and economic rivalry between the two nations had at times reached fever pitch, and was causing extremely bad repercussions in other mission areas as well as in Japan. It was less jealousy between the two great Orders than the fear of the Portuguese, who up to that time held monopoly on trade with Japan; that the Spanish Franciscans might cause Japanese commerce to swing from Macao to Manila. Bishop Martinez, who is said to have had no little personal interest in the trade between Japan and Macao, made this statement openly. The situation was decidedly unpleasant for the Franciscans. Letters of the Father Peter Baptist, dated October 4 and 11, 1596, report that the

Bishop had forbidden Japanese Christians to attend Masses or sermons of Franciscan priests, to receive the Sacraments from them, or to give them alms. Father Peter Baptist expressed his fear that the Bishop would soon banish all non-Jesuit missionaries.

On November 16, 1596, the Bishop visited Kyoto. Father Peter Baptist saw him twice at the Jesuit mission, and he promised to visit the Franciscan monastery in return. This promise the Franciscans took as a sign of good will on the part of the Bishop, but after a few days Father Peter was officially informed that the Bishop would remain firm in his decision to forbid Christians in Kyoto, as in Nagasaki, to visit Franciscan churches. There the matter rested.

Meanwhile, on October 18 of the same year, a large ship was sighted near Urado in the province of Tosa. It was the Spanish galleon *San Felipe*. On July 12, 1596, the *San Felipe* had left the harbor of Cavite in the Philippines with 233 persons on board—Spaniards, Filipinos, and a few negro slaves. Some religious were also among the passengers; four Augustinians—Father Juan Tamoya, Prior of the house in Manila, Father Diego de Guevara, another superior from Manila, and two lay brothers, Mateo de Mendoza and Juan de Guevara; two Franciscans—the cleric Philip de las Casas, who was enroute to his native Mexico for ordination, and the lay brother Juan Pobre, who as the first Franciscan in Japan had edified all by his saintliness; and one Dominican—Father Martin de Leon, who was serving as chaplain for the ship. The cargo of the *San Felipe* consisted of a consignment of gold worth one million ducats, silks and other precious goods worth a total of 600,000 ducats, and a huge stock of war material including guns, cannon, and ammunition.

Soon after its departure from Cavite, the *San Felipe* encountered a heavy storm during which fourteen persons were washed overboard. Six drowned; the rest were saved. The binnacle and the rudder were severely damaged, but they were repaired and the voyage was continued. On September 28 another violent storm arose. It raged for three days, driving the helpless ship far off her course. A few islands of the Japanese archipelago were sighted on October 3, but a new storm of five days' duration prevented the *San Felipe* from regaining her course. Land was seen again on October 12. Japanese fishermen informed the weary voyagers that they were in the territory of the daimyo of Tosa.

On October 18 the daimyo of Tosa dispatched a patrol boat to the *San Felipe* and informed the captain, Matias Landecho, that there was a good harbor nearby into which they could enter, for after such a buffeting from the heavy storms the men certainly needed rest. The

captain expressed thanks for the friendly offer, but declined the invitation to land since the ship had weathered the storms without serious damage. He asked only for fresh water and food. Captain Landecho may have had a presentiment that if he landed, the ship with her precious cargo would be in danger. According to his request, water, rice, and fish were brought to the *San Felipe*, but together with the boats that delivered the food supply two hundred patrol boats were also put to sea. They surrounded the galleon on all sides and guarded her throughout the night. The next morning the captain again received an invitation from Chosokabe Motochika, the daimyo, to enter the harbor. He assured Captain Landecho that he need not feel uneasy, since he himself, the daimyo, would protect the cargo and passengers of the *San Felipe*. Half willing, half unwilling, the stately galleon was escorted by the little patrol boats into the harbor of Urado, where it was deliberately allowed to run aground on a sandbank. The ship was severely damaged and rendered immovable. At once the crowd of people that stood waiting at the harbor rushed upon the ship, carrying off whatever they could put their hands on. Japanese soldiers protected the looters, and flatly advised the daimyo to kill the ship's crew and passengers without delay.

The daimyo refused to permit any killing of the foreigners, but he sent his chief officer, Hiatake Kuranosuke, to take stock of the ship. The officer's report concluded with the words: "It is great luck that these immense treasures have been driven to us. I am convinced that this affair is being handled in a too kindly and peaceful manner. The Taikosama should be informed in all haste." Chosokabe was easily persuaded to forget his promise to Captain Landecho. He ordered the passengers and crew arrested and locked in a large warehouse, while the ship's cargo was unloaded and placed under strict guard. The daimyo then sent a courier to Masuda Uemon Nagamori, governor of Osaka, who in turn relayed news to Hideyoshi and pressed him to confiscate the "stranded" goods.

Meanwhile the daimyo allowed Captain Landecho to send a delegation with a present of 6000 pesos to Hideyoshi in Kyoto. The delegates were two officers, Don Antonio Malaber and Don Cristobal de Mercado, and the two Franciscans, Brother Juan Pobre and Frater Philip of Jesus. They were to ask the Taikosama for his protection against confiscation of the *San Felipe's* cargo, and for permission to repair her. After a few days Brother Juan Pobre returned alone to his imprisoned companions with the message that the Taikosama had not received them and had refused even to accept their letter of petition.

On November 11, the governor of Osaka came to Urado to inspect the "stranded" ship. A few days later he was followed by a thousand soldiers who surrounded the warehouse in which the foreigners were imprisoned. They were asked to come out, but they refused. In spite of the captain's protests, however, the men were all forced out of the warehouse and subjected to search. Governor Masuda commanded them to deliver all their gold and valuables, warning them that if they offered resistance, they would feel the bite of Japanese swords. He insulted them, accusing them of piracy and of having come to Japan with the intention of conquering the country for Spain, Peru, Spaniards—first by sending Franciscan missionaries to convert the innocent people to Christianity, then by sending soldiers to take possession of the land.

The condition of the crew and passengers of the "stranded" ship became worse from day to day. Their clothing had been confiscated and thin, worn-out Japanese gowns were given them in exchange. They were freezing and starving; even fresh water was denied them. Finally Captain Landecho with seven men received permission to go to Kyoto and defend himself before Hideyoshi against the accusations that were being made against him. Among the men who accompanied him was Andreas de Guacola, the writer of the account we are here following.

Before the captain reached Kyoto, Father Peter Baptist had been informed about the arbitrary actions in Urado. He went to the governor, Maeda Motokatsu (Geni Hoin) and asked him to act as mediator with Hideyoshi in behalf of his compatriots. Father Peter stressed the fact that Hideyoshi had once petitioned him to remain in Japan as surety for the Spanish-Japanese commercial negotiations. But if now people were to be arrested who had committed no crime, and if the cargo of a friendly ship was to be confiscated, this would amount to a violation of the treaty agreed upon three years before. In the name of decency and justice, Hideyoshi must not allow such a crime.

After his arrival in Kyoto, Captain Landecho presented his plea for the liberation of his companions, and for the restitution of the cargo and the ship, since he was personally responsible to the Spanish crown. The governor listened politely, but did no more than express his regret for the unhappy situation. Knowing how things stood with Hideyoshi, he apparently realized the futility, if not the danger, of remonstrating with the Taikosama. He admonished Captain Landecho to be careful, to control his anger, and not to give way to despair. Perhaps the situation would right itself. Such a gross misunderstanding

would certainly be cleared up and Hideyoshi would give orders to insure justice.

Meanwhile, what was happening at court that made Maeda Motokatsu so wary? Hideyoshi had at first refused to allow the confiscation of the *San Felipe*, since such an action would be a violation of the treaty with the governor of Manila. Even the specious argument that stranded goods became the property of the state had no effect on his decision. But at that moment the old enemies of Christianity again appeared on the scene and succeeded in changing Hideyoshi's mind. The notorious Jakuin and his friend Masuda Uemon Nagamori, governor of Osaka, combined to describe for the Taikosama how the pilot of the *San Felipe* had spread out the map of the Spanish empire before them to impress them with the power of Spain. To Masuda's question of how the Spanish crown had come into possession of such an enormous realm, he had answered: "The king first sends missionaries to convert the inhabitants of a country. Then, when the people's confidence has been won and their fears allayed, Spanish soldiers come and conquer them." To this naive recital, Jakuin added his old accusation, reminding Hideyoshi that he had always said the foreign priests were spies of their king.

When Hideyoshi, in his unsettled state of mind, heard this, he flew into a raging passion of fury. "What!" he shouted, "My state is full of traitors and their number increases daily? I banished these foreign teachers once before! Only out of compassion have I allowed a few to stay in the country on account of their age and illness (e.g. Father Organtino). Later I turned my eyes with benevolence upon some others among them (the Franciscans) since I so admired their peaceful manner that I thought them incapable of evil. Now I see that I have fostered serpents at my breast. These traitors were busy only to create enemies for me among my subjects—perhaps even among the members of my own family. But they shall find out what it means to play with me! None of them shall remain alive! I have no fear for myself. As long as I live I challenge any nation of the earth to attack me. But I may soon have to hand over my empire to my little son—and how can this child defend himself against so many secret and open enemies? I must take all precautions for him now, while I am still alive." Then he gave a drastic command: "The people of the Philippines refused to acknowledge me as their lord. The Spaniards come to Japan bringing missionaries and munitions on their ships. Everything is to be seized."

Meanwhile there was anxious waiting in Kyoto for news from the Taikosama. Finally Captain Landecho asked Bishop Martinez, who was

then in Kyoto, to intercede for him. The Bishop ordered Father Rodriguez, who was the official interpreter with Hideyoshi to go once more with the Franciscans and appeal to the governor. Their efforts were in vain. Hideyoshi replied curtly: "The order to confiscate remains. The ship bore Christian missionaries who were supposed to land in a forced landing of the missionaries, if it proved necessary. The Christian religion has been forbidden in Japan for several years."

Here matters stood until the bonze-physician Jakuin again won Hideyoshi's attention. He persuaded the sick and suffering Taikosama that he would be considered a somewhat unjust ruler if he punished only those missionaries who had just arrived, for they had not yet committed any definite crime. The other missionaries, however, had been violating the laws of the nation by publicly administering their sacraments, by preaching, building churches and hospitals, and by their otherwise arrogant conduct. All further action on their part should be stopped. To this Hideyoshi answered that he had not known about their activities. To prove this highly questionable statement, he commanded that the loyal courtier Hasegawa be punished, since he (according to Hideyoshi) had failed to report fully on the life and work of the Franciscans, although he had been especially commissioned to watch them. The governor of Osaka was commanded to keep a strict guard over the houses of the Franciscans and Jesuits in Osaka, while the commander of the garrison in Kyoto was told to compile a list of all persons who were in any way associated with the Franciscans in Kyoto.

Captain Landecho, who had tried so valiantly to safeguard the lives entrusted to him, was branded a pirate, but Hideyoshi did not put him to death, as he had been urged to do. On the contrary, he ordered the captain to return to Manila with his passengers and crew as soon as the *San Felipe* could be made ready. Only the negro slaves were retained by Hideyoshi for his personal service. Thus, through the persuasion of Jakuin, Hideyoshi changed the initial sentence of death for the passengers and crew of the *San Felipe* into death for the Christian missionaries who had been in the country before the arrival of the ship. The enemies of Christianity had now reached their goal, and could offer to the Taikosama the confiscated treasure of the *San Felipe*. They could not have had a better opportunity than this that the ill-fated ship had brought them. Chance seemed to have played directly into their hands.

(To be continued)

Trans. by St. M. Hildemarc, S.M.I.C.
St. M. Frances, S.M.I.C.

DANTE ON SAINT FRANCIS

Adapted by Father Marion A. Habig, O.F.M.

(Dante's beautiful account of Saint Francis is not as well known as it deserves to be. It appears in Canto XI, lines 28 to 117, of *Paradise*; and Dante places the poetic narrative in the mouth of St. Thomas Aquinas. Noteworthy is the fact that the famous bard was born less than four decades after the death of the Poverello. The English version presented here has been adapted from Dean Plumptre's translation. We have made such alterations which, in our opinion, clarify the meaning of these lines as well as improve their style and metre.)

The Providence, which all things doth dispose
With such deep counsels that all mortal gaze
Is baffled ere to that great depth it goes,—
That unto Christ, the Church might bend her ways,
As Bride of Him who, with a bitter cry,
Espoused her with the Blood we bless and praise,
And serve Him well in peace and loyalty,
With two high chiefs and blessed sons endowed,
That they on either side her guides might be.

The soul of one with love seraphic glowed,
The other by his wisdom on our earth
The light of cherubic distinction showed.¹
Of one I'll speak, for, if we tell the worth
Of one, 'tis true of both, whichever we take;
To common end each labored from his birth.
Between Tupino and the streams that break
From mountain chosen by Ubaldo blest,
A lofty hill a fertile slope doth make.

Perugia's Sun-gate from that lofty crest
Feels heat and cold; Nocera's, Gualdo's pine
Behind it, by their heavy yoke opprest.
Where, on this slope, less steeply doth incline
The hill, was born into this world a sun,
As bright as orb that doth o'er Ganges shine.²
This place to name, let not a single one
Assisi call it—that were tame in sense—

As Orient its title now must run.
The "other" is the friend and contemporary of Saint Francis, Saint Dominic,
the founder of the Order of Friars Preacher.

²Saint Francis of Assisi was born in 1181 (or 1182).

DANTE ON SAINT FRANCIS

Such was his rise, nor was he far from thence,
When he began to make the wide earth share
Some comfort from his glorious excellence;
For he, a youth, his father's wrath did dare
For maid, for whom not one of all the crowd,
As she were death, would pleasure's gates unbar.
Before his father and the bishop, vowed
This youth a lasting marriage-pledge to her,³
And day by day more fervent love he showed.

Of her first Spouse bereaved, a thousand were,
And more, the years she lived, despised, obscure;
And, till he came, none did his suit prefer.
Nought it availed that she was found secure
With poor Amyclas when the voice was heard
Which made the world great terror-pangs endure.⁴
Nought it availed that she nor shrink nor feared,
So that, when Mary tarried yet below,
She on the Cross above with Christ appeared.

But lest I tell it too obscurely so,
By these two lovers, in my speech diffuse,
Thou Poverty and Francis mayest know.
Their concord and their looks of joy profuse,
The love, the wonder, and the aspect sweet,
Made men in holy meditation muse.
So that the holy Bernard bared his feet,
The first to start, and for this peace so tried,
That slow he thought his pace, though it was fleet.⁵

A wealth unknown, true good that doth abide!
Giles likewise bared his feet, Sylvester too,
To seek the Bridegroom—so they loved the Bride.
Then went that Father and that Master true
With her, his Bride, and then, his family,
Who round their loins the lowly girdle drew.

Nor was faint heart betrayed in downcast eye,
It was very probably in the spring of 1206 that Saint Francis renounced all
earthly goods and returned to his father the very clothes he wore, in the court
of Bishop Guido of Assisi.

⁴The poet Lucan represents Caesar as expressing his admiration of the peaceful
poverty of the fisherman Amyclas.

⁵Bernard of Quintavalle, the first to become a follower of Saint Francis, joined him
in the spring of 1208, two years after his perfect conversion.

As being Pietro Bernardone's son,
By foolish men despised surprisingly.

But, like a king, his stern intention
To Innocent he opened, who did give
The first seal to that new religion.⁶
Then, when the race, content as poor to live,
Grew after him, whose life, so high renowned,
In Heaven's glory praises would receive,
With a new diadem once more was crowned
By Pope Honorius, who was inspired,
When he this Founder's purpose holy found.⁷

And after that, with martyr zeal untired,
He, in the presence of the Sultan proud,
Preached Christ, with those whom His example fired.⁸
And finding that this race no ripeness showed
For their conversion, not to toil in vain,
To Italy his further labors vowed.
On rugged rock 'twixt Tiber's, Arno's plain,
From Christ received the final seal's impress,
Which he two years did in his limbs sustain.

When it pleased Him, who chose him thus to bless,
To lead him up, the high reward to share
Which he had merited by lowliness,
Then to his brethren, each as rightful heir,
He gave in charge his Lady-love most dear,
And bade them love her with a steadfast care.
And from her breast, that soul so high and clear
Would fain depart and to its kingdom turn,
Nor for his body sought another bier.⁹

⁶Though some claim it was in the summer of 1210, it was very probably in the spring of 1209, that Francis, with his first eleven disciples, journeyed to Rome, received the verbal approbation of Pope Innocent III for his first, short and simple Rule of the Order of Friars Minor, and pronounced his vows in accordance with that Rule. During the year 1059, therefore, the Order of Friars Minor was celebrating its 750th anniversary. April 16, 1209, is the traditional and official date for the founding of the Order of Friars Minor.

⁷In the bull *Solei annuere* of November 29, 1223, Pope Honorius III approved the final and present Rule of the Order of Friars Minor.

⁸Saint Francis preached before Melek-el-Kamel, Sultan of Egypt, at Damietta, in the early part of September, 1219.

⁹At the Portiuncula Chapel of Our Lady of the Angels, in the valley below Assisi, Saint Francis died at midnight on October 3, 1226, about forty-five years old.

Mary and Two Poets

Dorothy C. Wrayman - Tertiary

Alarwise by sanctuary lamp is the only way a Catholic convert like me can look at the poetry of late Dylan Thomas.

I cannot read some of his poems without stopping to say a Hail Mary for his soul and some of them necessitate a Salve Regina!

I am prescending from 18 poems. The blatant eroticism and cynicism I willingly cross off as the bubbling spith of adolescence, preoccupied with sex and not yet self-disciplined or otherwise disciplined to conformity and/or chastity; marriage and/or fidelity.

I am thinking of the desperate preoccupation with Death, the dedicated abuse of his body and brain, the deliberate repudiation of the redemption voiced over and over in the later poems.

I have sought for a clue, for a key, to this wasting of a brilliant, God-given talent—perhaps a genius.

I find a key in a parallel between Dylan Thomas and Gerard Manley Hopkins, to whom Thomas owed much in inscape, insight, technique, assertion of ego. Hopkins surrendered all.

The difference between the two, I believe, to lie in Hopkins' recognition of the role, the example of the Blessed Virgin as the Mother of God Incarnate; Thomas' obsessive denial of it is in terms ever crude and more crude.

Compare, for instance Thomas' lines in *On the Marriage of a Virgin* (Collected Poems P. 127).

And this day's sun leapt up the sky out of her thighs
Was miraculous virginity old as loaves and fishes
Though the moment of a miracle is unending lightning
And the shipyards of Galilee's footprints hide
a navy of doves

with the lines of Hopkins: from *The Blessed Virgin compared to the Air we Breathe*

Wild air, world-mothering air
Nestling me everywhere
* * *

She holds high motherhood
Toward all our ghostly good

DANTE ON SAINT FRANCIS

Adapted by Father Marion A. Habig, O.F.M.

(Dante's beautiful account of Saint Francis is not as well known as it deserves to be. It appears in *Canto XI*, lines 28 to 117, of *Paradise*; and Dante places the poetic narrative in the mouth of St. Thomas Aquinas. Noteworthy is the fact that the famous bard was born less than four decades after the death of the Poorfellow. The English version presented here has been adapted from Dean Plumptre's translation. We have made such alterations which, in our opinion, clarify the meaning of these lines as well as improve their style and metre.)

The Providence, which all things doth dispose
With such deep counsels that all mortal gaze
Is baffled ere to that great depth it goes,—
That unto Christ, the Church might bend her ways,
As Bride of Him who, with a bitter cry,
Espoused her with the Blood we bless and praise,
And serve Him well in peace and loyalty,
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That they on either side her guides might be.

The soul of one with love seraphic glowed,
The other by his wisdom on our earth
The light of cherubic distinction showed.¹
Of one I'll speak, for, if we tell the worth
Of one, 'tis true of both, whiche'er we take;
To common end each labored from his birth.
Between Tupino and the streams that break
From mountain chosen by Ubaldo blest,
A lofty hill a fertile slope doth make.

Perugia's Sun-gate from that lofty crest
Feels heat and cold; Nocera's, Gualdo's pine
Behind it, by their heavy yoke opprest.
Where, on this slope, less steeply doth incline
The hill, was born into this world a sun,
As bright as orb that doth o'er Ganges shine.²
This place to name, let not a single one
Assisi call it—that were tame in sense—

As Orient its title now must run.

¹The "other" is the friend and contemporary of Saint Francis, Saint Dominic, the founder of the Order of Friars Preacher.

²Saint Francis of Assisi was born in 1181 (or 1182).

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With a new diadem once more was crowned
By Pope Honorius, who was inspired,
When he this Founder's purpose holy found.⁷

And after that, with martyr zeal untired,
He, in the presence of the Sultan proud,
Preached Christ, with those whom His example fired.⁸
And finding that this race no ripeness showed
For their conversion, not to toil in vain,
To Italy his further labors vowed.
On rugged rock 'twixt Tiber's, Arno's plain,
From Christ received the final seal's impress,
Which he two years did in his limbs sustain.

When it pleased Him, who chose him thus to bless,
To lead him up, the high reward to share
Which he had merited by lowliness,
Then to his brethren, each as rightful heir,
He gave in charge his Lady-love most dear.
And bade them love her with a steadfast care.
And from her breast, that soul so high and clear
Would fain depart and to its kingdom turn,
Nor for his body sought another bier.⁹

⁶Though some claim it was in the summer of 1210, it was very probably in the spring of 1209, that Francis, with his first eleven disciples, journeyed to Rome, received the verbal approbation of Pope Innocent III for his first, short and simple Rule of the Order of Friars Minor, and pronounced his vows in accordance with that Rule. During the year 1959, therefore, the Order of Friars Minor was celebrating its 750th anniversary. April 16, 1209, is the traditional and official date for the founding of the Order of Friars Minor.

⁷In the bull *Solert annuere* of November 29, 1223, Pope Honorius III approved the final and present Rule of the Order of Friars Minor.

⁸Saint Francis preached before Melék-el-Kamel, Sultan of Egypt, at Damietta, in the early part of September, 1219.

⁹At the Portiuncula Chapel of Our Lady of the Angels, in the valley below Assisi, Saint Francis died at sundown on October 3, 1226, about forty-five years old.

Mary and Two Poets

Dorothy G. Wayment - Tertiary

Altrwise by sanctuary lamp is the only way a Catholic convert like me can look at the poetry of late Dylan Thomas.

I cannot read some of his poems without stopping to say a Hail Mary for his soul and some of them necessitate a Salve Regina!

I am prescending from 18 poems. The blatant eroticism and cynicism I willingly cross off as the bubbling spilt of adolescence, preoccupied with sex and not yet self-disciplined or otherwise disciplined to conformity and/or chastity; marriage and/or fidelity.

I am thinking of the desperate preoccupation with Death, the dedicated abuse of his body and brain, the deliberate repudiation of the redemption voiced over and over in the later poems.

I have sought for a clue, for a key, to this wasting of a brilliant, God-given talent—perhaps a genius.

I find a key in a parallel between Dylan Thomas and Gerard Manley Hopkins, to whom Thomas owed much in inscape, insight, technique, assertion of ego. Hopkins surrendered all.

The difference between the two, I believe, to lie in Hopkins' recognition of the role, the example of the Blessed Virgin as the Mother of God Incarnate; Thomas' obsessive denial of it is in terms ever crude and more crude.

Compare, for instance Thomas' lines in *On the Marriage of a Virgin* (Collected Poems P. 127).

And this day's sun leapt up the sky out of her thighs
Was miraculous virginity old as loaves and fishes
Though the moment of a miracle is unending lightning
And the shipyards of Galilee's footprints hide
a navy of doves

with the lines of Hopkins: from *The Blessed Virgin compared to the Air we Breathe*

Wild air, world-mothering air
Nestling me everywhere
* * *
She holds high motherhood
Toward all our ghostly good

And makes, O marvellous!
New Nazareths in us.

Where she shall yet conceive
Him, morning, noon and eve.

There is the difference between accepting redemption, and honoring the Mediatrix of grace; or would-be pantheistic tugging at individual shoestrings by reducing the Holy Ghost to 'a navy of doves'.

The pity for me, as one by whom the grace of Faith was finally accepted (freely proffered universally as it is) in adult life is to know—as Dame Edith Sitwell must know today,—the four-century-old indoctrination in England of fear, rejection and hate of Mary, Mother of God.

I remember reading, with a pang of *mea culpa* as well as understanding, how Coventry Patmore, after his conversion, said he had to make a pilgrimage to Lourdes before he could love the Blessed Virgin and say a rosary with fervor. Patmore was a British poet, too.

Dylan Thomas has to make a comic-strip jest of the Annunciation that Fra Angelico painted on his knees in the convent of San Marco at Florence five centuries ago.

... And from thy windy West came two-gunned Gabriel
From Jesu's sleeve trumped up the king of spots.
(*Alaricise by owlght*)

Perhaps he is dimly accusing all who did not preach to him the gospel unforged when he ends this same poem:

Let the tale's sailor from a Christian voyage
Atlaswise hold half-way off the dummy bay
Time's shipwrecked gospel on the globe I balance.

Or again, maybe he was remembering the innocent clear gaze of childhood, ears receptive, when he wrote:

And I saw in the turning so clearly a child's
Forgotten mornings when he walked with his mother
Through the parables of sunlight
And the legends of the green chapels.
(*Poem in October*)

And surely he knew himself the mark he had missed when he said:

O make me a mask
* * * * *
Gag of a drumstick tree to block from bare enemies
The bayonet tongue in this undefeated prayerpiece.
(*Make Me a Mask*)

Yes, let us make him a mask, "Hurling into beginning like Christ the child" as Thomas said himself in *Unlucky for Death*. Let us make a mask of charity and pray God to strip it off as superfluous to reveal to the Judge how mixed up was a Welsh child of between-wars and the Great Depression and a faulty education.

Hopkins shall express it once more, in antithesis, Hopkins who learned to write:

Patience, hard thing! the hard thing but to pray
But bid for, Patience is! * * * * *
We hear our hearts grate on themselves: it kills
To bruise them dearer. Yet the rebellious wills
Of us we do bid God bend to him even so.

or

I am gall, I am heartburn, God's most deep decree
Bitter would have me taste: my taste was me;
Bones built in me, flesh filled, blood brimmed the curse
Self-eat of spirit a dull dough sours. I see
The lost are like this, and their scourge to be
As I am mine, their sweating selves, but worse.

* * * * *

Dylan Thomas's *Lament*, far from bruising his heart dearer, was:

Chastity prays for me, pious sings
... And all the deadly virtues plague my death.

Thomas cannot keep away from faint reflections of the Catholic invocation of Mary Mother of Christ. He tells us, in *Country Sleep* that "the animal eye of the wood, In the rain telling its beads, Fox and holt kneel before blood . . . and nightlong the fables graze on the lord's table of the bowing grass." But the Thief whose coming he awaits is not he who stole Heaven, but Death.

The thought of the Virgin is ever in Dylan Thomas' sub-conscious.
From *Poems on his Birthday* comes the image:

... In a cavernous swung
Wave's silence wept white angelus knells,
Thirty-five bells sing struck
On skull and scar where his loves lie wrecked.

* * * * *

... Out of a saint's cell
The nightbird lands through nunneries and domes of leaves
Her robin-breasted tree three Mary's in the rays.

(*In Country Sleep*)

* * * * *

No Catholic can fail to see the picture in Dylan's time-swept mind. There are a-many other lines of Catholic symbolism, turned inside out, because for him to recognize it as valid would mean acceptance, surrender. Not without symbolism, did the heron by the water to Thomas seem:

... the heron priested shore
The morning beckon
With water praying

(*Poem in October*)

or hear Dylan Thomas say:

I open the leaves of the water at a passage
Of palms and shadows * * *
And read, in a shell,
Death clear as buoy's bell.

God help him. Mary, pray for him. All he could arrive at was:

When the worm builds with gold straws of venom
My nest of mercies in the rude, red tree.
* * *

He did have hope—that mercy vouchsafed to us all. But he never arrived at the calm confidence of Hopkins, who gave his life to the service of God:

Flesh fade and mortal trash
Fall to the residuary worm; world's wildfire leave but ash:
In a flash, at a trumpet crash

I am all at once what Christ is, since He was what I am and
This Jack, joke, poor potsherd, patch, matchwood, immortal
diamond

Is immortal diamond.

Dylan Thomas wrote his agnosticism, his quest, his failure to find, and yet at least he still had hope:

When I woke * * *
No Time, spoke the clocks, so God rang the bells,
I drew the white sheet over the islands
And the coins on my eyelids sang like shells.

R. I. P.

(Gerard Manley Hopkins (1844-1889) was an Englishman, studied at Oxford; was converted to the Roman Catholic Church in 1886. He entered the Jesuit Order, but found in Duns Scotus his inspiration. W. H. Gardner, biographer and editor of Hopkins' poems, says that Scotus' principle of individuation, with its doctrine of the *haecceitas*, developed the poet's tendency to study individual form, which he called *inscape*.)

Dylan Thomas (1914-1953), the son of a Welsh school-teacher, died of alcoholism and complications at St. Vincent's Hospital in New York City. His biographer states that because Thomas had squandered his funds, the Sisters of Charity cancelled all charges, out of sympathy for his young children. It is widely admitted that Dylan Thomas was greatly influenced by Hopkins' poems, in the matter of style, (but obviously not of spiritual content.)

All citations are from:
Gardner, W. H. ed.: *Poems of Gerard Manley Hopkins*. 3d ed. N. Y., Oxford Univ. Press, 1948.

Or

Thomas, Dylan: *Collected Poems 1934-1952*. London, Dent, 1952

PATRON SAINTS

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

Some time ago one of our priests was stopped on the street by a man who obviously was a bit under the influence. He said thickly, "Father, could I ask you a personal question?" The priest said tentatively, "I suppose so. What would the question be?" The man asked solemnly, "How are you?"—The question that has to be raised just now is also personal. Perhaps it has never been put to you before. But as it is part of the inquiry that, if God so wills it, someday will be made concerning you and me, it should be asked. "Which saints have you chosen as your patrons?"

Prayer is a conversation with our God and of the utmost confidential kind. Yet we are eager always to improve our diction, to widen our vocabulary. For eliminating any sort of accent foreign to the land of Faith, for correcting any errors in our grammar of grace, there are admonitions given by the theologians, there are examples of ascetics, there are precious hints which mystics dropped from heights of ecstasy. And there are also some remarks by only me!

Already in the years you climbed to reach the priesthood, most probably some relative or friend gave your own name to a new baby. If so, you have a special interest in that little boy. You have his birthday on your list; it is a kind of "vesperae sequentes, commemoratio praecedentes." And at Christmas-time he always gets a special gift from you. In some small measure he is another you. His own parents occasionally may chide him for his misbehavior by relating, tongue in cheek, just how you acted as a boy his age. Thus grow those pious legends which some day may be recited skeptically by the clergy for the second nocturn of your feast!

The saints whose names were given you in baptism, regard you similarly with a special, loving interest. Is that regard returned to them by you? We nowadays sometimes show more concern about our merely physical descendancy than for the higher heritage that could and should bring down to us the spiritual lineaments of our own patron saints. You now and then have noticed with what blind but bull's-eye accuracy parents gave a certain name to one small son who actually did grow up to be a replica, a carbon-copy of the grown-up relative they named him after. The facial, bodily resemblance may be enhanced by the hero-worshipping imitation that the child performs because he sees in this resemblance an added claim upon his elders' love.

The patrons given you at baptism were, like Faith itself, a gift petitioned for you by your loving parents before you had the use of reason. But just as you have ratified their choice of holy Faith a thousand times by striving to grow always taller, stronger in it, so also as the years go by, you ought to grasp with growing and more knowing confidence the helping hands of these especial friends of yours. You ought to try to walk and talk the way they did.

When you were old enough for confirmation, most likely you were left to choose yourself the saint you also wished to follow as your leader in the lifelong battle for Faith.—One of the several mysteries that puzzle me in Englishmen is their almost universal practise of having three initials before their family name. I wonder if that signifies two names of their baptismal patrons, and another for their confirmation saint.—It seems to me, in my parochial inexperience, that we priests should encourage children's consciousness of this new name they have. It could help heighten children's reverent reaction to this sacrament which marks the end of boot-camp or basic training for these sprouting soldiers of the Faith. We could find time to talk with them about the saints they have in mind for leaders in their share of the campaign for Christ. We could exhort them to invoke and try to imitate their saint when battles come their way and when there is a fighting-chance to gain a little ground for God.

Perhaps this all sounds quite-ingenuous to you in view of your own long experience. But equally perhaps, as your own confirmation was conferred on you when you were just a boy, you have almost forgotten your real obligation to honor this, your special patron. Perhaps thereby you disregard the opportunity for greatly-needed help from him whose name you bear so unconcernedly.

Whether you pioneered your thriving parish or came to it long after it began, the saint who by the bishop's decision was named its special guardian, rightfully expects some reverent consultation over problems that concern the both of you. This patron, like the one of your baptism, came into your life by others' choice, but as those others acted by divine authority, it follows unmistakably that God wishes you to honor him or her.

The Blessed Virgin Mary is the "speculum justitiae", that whole, unbroken mirror that reflects as much as any mirror could, the limitless and infinitely-varied beauty of our God. But all the rest of visible creation, and especially the rational beings in it, should be considered as a shattered, helter-skelter mirror that reflects His beauty also in its countless, glinting bits. The more detached we are from individual creatures or even from their shining total, the higher

we rise above the things of earth, the more we grow in capability of seeing God reflected everywhere below. And since by thought and prayer we move our minds and hearts more quickly than the speed of light, we ought to search the reaches of the earth and history for saints whose problems put them in positions like our very own.

"A fellow-feeling makes us wondrous kind," they say, and surely saints must listen with increased benevolence to voices that knowingly remind them of their own painful climb to God. On shipboard friendships flower suddenly because of temporary isolation shared; in foreign countries fellow-countrymen will fraternize and strive to re-create a little while the sense of being home again. The saints have all gone home to God, of course, but our own knowledge of the ways they walked, the things they said and did, give us a sense of their companionship, and a talking-point to win their understanding help. Have you already figured out which saint should be the most responsive to your prayers because of similarity of temperament, environment, and sacred duties?

We here are close to a new church entitled "Our Lady of Malibu." There are a number of such titles here in California that localize our Lady and make her somehow live more vividly among us. The sense of geographic nearness given by such titles, is a kind of nominalism, yet it is real and very helpful. Likewise it is of more than merely historical importance that St. Frances X. Cabrini worked in our city not so long ago when you and I were even younger. She contended with the climate and the crowds and also—so they say—she lost at least one battle with a busy pastor whose successor sits among us here today. Cabrini worked especially in behalf of one minority but she also showed a really catholic breadth of vision. To ask her help in your own work, would be a prudent thing to do. With that possessiveness Italian mothers show, she may well be concerned about your way of handling her own people.

An important added query in the code is, "How do you show your reverence to your patrons?" Obviously by your eagerness to know them better. Not long ago a man here on retreat told me his father has assembled a library of books exclusively regarding Napoleon Bonaparte. All this trouble and expense he undertakes because he is a distant and collateral descendant of the Little Corporal. How much more should we priests take an interest in any publications that treat of our own patron saints!

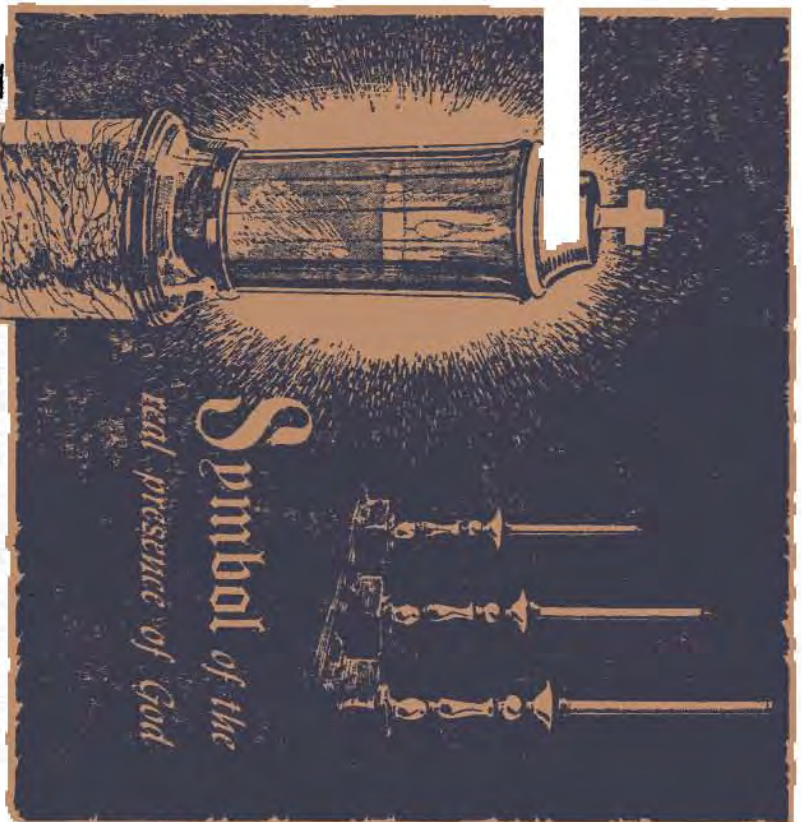
If your heart is full of such devotion, your sermons and your private conversation will show at least occasionally your own conviction that your own patrons are very influential friends.—Relics of

your saints, exposed for veneration by your people, afford an opportunity to pay the debt of honor due them, and also to relate the wonders worked by God in their life here on earth.—Your parish-bulletin might well contain each week some write-up on the saints whose feasts are celebrated currently. And it would make a very useful sermon now and then to comment on the loving wisdom and the ingenuity displayed by Mother Church in her assembling from the Bible and Tradition the pattern of the prayers at Mass on such a day.—Reading lives of saints will often give you good material for argument or exhortation. If in your parish there is some benighted parent who denies his daughter permission to enter convent life, you might remind him that St. Teresa of Avila had to run away at twenty years to follow her vocation. And think what would have been forever lost to Mother Church if that young girl had meekly taken her selfish father's prohibition!—If in your parish birth-control is till too prevalent, it helps to reminisce about the crowded homes from which the saints of God have always come. That same Teresa was one of twelve children in her family, and Rose of Lima one of eleven, St. Basil one of ten, St. Louis Bertrand one of nine, and so on and on and on.—If your married parishioners find it hard to fix their eyes on holiness as the goal God set for them, you could point out how St. Elizabeth of Hungary had three children before her widowhood that came so young, and so did St. Alphonse Rodriguez before his young wife died. St. Francis Borgia before he joined the Jesuits, had fathered eight children, and St. Leopold became a saint although,—or would it rather be because?—he had eighteen.

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The Liturgy of the Holy Mass: I

Father Daniel A. Hurley, O.F.M.

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²James Meyer, O.F.M., *The Words of Saint Francis*; Chicago: Franciscan Herald Press, P. 147.

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⁴Pope Pius XII, *Mystici Corporis*.

Since all present at the Holy Sacrifice have a part in the offering of the Sacred Victim, so all have a sharing in the benefits to be derived from this supreme act of worship. "Now the faithful participate in the oblation after their own fashion and in a twofold manner, namely, because they not only offer the sacrifice by the hands of the priest, but also, to a certain extent, in union with him."⁶ Yet each one must participate as fully as he can in this great work if he is to receive from this fountain-head of grace an ever-increasing supply of the fruits won by Christ on the Cross. This participation will be more active and beneficial through a fuller appreciation of the various elements and their meanings that are embraced in the Eucharistic Sacrifice.

The sacred ritual which Holy Mother Church uses in the Holy Sacrifice of the Mass at the present time is the result of a gradual development during several centuries. The simple ceremony in which Christ our Savior instituted the Holy Eucharist at the Last Supper has been lengthened and enlarged by the addition of various actions and prayers. The same essential words and actions used by Christ on the first Holy Thursday evening are retained in the Mass, but they are surrounded by a number of prayers and sacred texts and actions which the Church has appropriately added. At the Last Supper, Jesus Christ took bread and wine and offered them up to His heavenly Father; He changed the bread and wine into His own Body and Blood; then He gave His Body and Blood to the Apostles in Holy Communion. The next day, on Calvary, Jesus Christ offered Himself on the Cross to His heavenly Father ("I lay down my life that I may take it up again. No one takes it from me, but I lay it down of myself."⁷); He truly died upon the Cross and gave Himself to be the life of the whole world.⁸ "In the divine sacrifice that is offered in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is present and is offered in an unbloody manner . . . For it is one and the same victim."⁹ In the Offertory, Consecration and Communion of the Holy Sacrifice of the Mass, therefore, Christ again, through the priest, offers Himself to His heavenly Father, but this time the offering is done in an unbloody manner: the offering is made not physically, as in the Cenacle and on Calvary, but it is made mystically (but just as really) on the altar. The same sacrifice is offered but it is surrounded by many prayers and ceremonies. We can gain a better understanding

⁶Pope Pius XII, *Mediator Dei*,
ibid.

⁷John 10, 18.

⁸cf. 1 John 2, 2.

⁹Council of Trent, Sess. XXII, chap. 2, Denz. 940.

and enjoy a fuller participation in this Sacrifice of the Altar, if we meditate upon the various prayers and instructions and actions that make up the liturgy of the Mass. Our purpose, then, will be to consider the Holy Sacrifice of the Mass by meditating upon its several elements in their liturgical sequence.

Before considering the individual parts of the Mass, we may preface our remarks by the general observation that the Mass consists of two broad divisions, namely, the "Mass of the Catechumens" and the "Mass of the Faithful." This division is based upon the practice in the early days of the Church when the catechumens (those who were preparing themselves to come into the Church but who had not yet been baptized) were not permitted to assist at the Holy Sacrifice but were allowed to come to the beginning and preparatory part of the Mass. When this first part of the Mass was finished, the catechumens were dismissed; then the sacrificial part of the Mass began. The point of departure for the catechumens was the recitation of the Creed. After the Creed, only the baptized, the faithful, were present.

Holy Mass begins with the prayers at the foot of the altar. Before ascending the altar to celebrate the divine Mysteries, the celebrant stands at the bottom of the steps leading up to the altar to prepare his heart for the great action of offering sacrifice. Making the Sign of the Cross, the priest says, "In the Name of the Father, and of the Son, and of the Holy Spirit. Amen." Every good work is begun well when it is begun with the Sign of the Cross. It is especially appropriate that this work, the renewal of the "work of salvation" should begin with this sacred sign, following the admonition of St. Paul, "Whatever you do in word or in work, do all in the name of the Lord Jesus."¹⁰ Holy Mass is begun in the Name of the Holy Trinity with the Sign of our Salvation.

After this beginning, the priest then recites with the server, who speaks in the name of the congregation, the 42nd Psalm, "Judge me, O God." The fourth verse of the psalm is used as an antiphon, or introduction, and indicates the reason for beginning the Mass with this psalm: "Then will I go to the altar of God, the God of gladness and joy." Such is the spirit with which we approach the altar, with joy in anticipation of the great privilege of participation in the Eucharistic Sacrifice. The spirit of joy is in our heart but at the same time there is a certain uneasiness when we realize our sinfulness. In reciting the psalm, the priest asks God's help and protection in the face of daily trials and he rejoices in the knowledge that God will answer his request for aid. When he has finished the psalm, the priest-celebrant is mindful

¹⁰Col. 3, 17.

of his past faults and sins against God, and, filled with the consciousness of his unworthiness to approach the altar of God, he humbly confesses his sins to God, to the angels and saints, and to his fellowmen. Then the server, speaking for the faithful, makes a similar confession of guilt and unworthiness to have a part in the sacrifice. Before ascending the steps to the altar, the priest and people (through the server) express their confidence that God has heard their prayers and granted them forgiveness: "You will turn, O God, and bring us to life; Thy people shall rejoice in you. Show us, O Lord, your mercy, and grant us your salvation."¹¹ Relying upon the goodness of God, the priest prepares to go to the altar: "O, Lord, hear my prayer, and let my cry come to you."¹² Then he goes to the altar and when he reaches it he bends over and kisses the altar containing the relics of the saints. This kiss symbolizes his deep interest for Christ, the "cornerstone which the builders rejected,"¹³ and for the saints whose relics are entombed in the altar. At the same time, his prayer expresses his mindfulness of the relics in the altar he has kissed and makes a final plea for pardon before beginning the prayers of the Mass: "We beseech thee, O Lord, by the merits of Thy saints whose relics lie here, and of all the saints, deign in thy mercy to pardon all my sins. Amen."

The Introit is the first prayer of the Mass and the word itself comes from the Latin, "*introitus*", meaning "entrance" or "entry". This prayer derives its name from the psalms that used to be sung as the clergy entered the sanctuary in solemn procession before Mass. Now that the Mass does not begin with the solemn entry of the clergy, the Introit is much shorter than a whole psalm and consists in a verse from Sacred Scripture, a verse from a psalm, the "Glory be to the Father," and the repetition of the Scriptural verse. The words of the Introit change with each Mass and indicate the spirit or thought proper to the Mass of the day or to the season of the year. An example for the Mass of the First Sunday after Easter (also called Low Sunday): "Crave, as newborn babes, Alleluia, pure spiritual milk. Alleluia. Alleluia.¹⁴ Sing joyfully to God our strength, acclaim the God of Jacob.¹⁵ Glory be to the Father, etc. Crave, etc." This theme of rejoicing is appropriate because it was on this day, in the early days of the Church, a week after Easter, that the newly baptized marched solemnly for the first time to receive Holy Communion, still wearing their white baptismal robes that they

¹¹Ps. 84, 7-8.¹²Ps. 101, 1.¹³Matt. 21, 42.¹⁴1 Pet. 2, 2.¹⁵Ps. 80, 1.

had received at their baptism on Holy Saturday. In the joyful spirit of Easter this theme of the Introit encourages us throughout the Mass of the Sunday to be mindful of the glorious resurrection from sin which gave such great joy to the neophytes as they assisted at the Holy Sacrifice desiring all the spiritual fruits they can receive from the Mass.

The Kyrie is a shortened form of a litany in which the priest and the people pray to Almighty God for mercy, invoking the Three Divine Persons with a three-fold plea to each Person, "Lord, have mercy on us; Christ have mercy on us; Lord, have mercy on us." Here, in alternate chants, the priest and people fervently beseech divine mercy for all members of the Mystical Body that they might be made worthy to offer up the Holy Sacrifice, that they might be forgiven their offenses to the Triune God, that they might be permitted to unite themselves with their one Mediator and High-Priest, Jesus Christ, in this "work of salvation." These are the sentiments that belong in our hearts when we recite the Kyrie eleison.

This cry for mercy is followed by the great hymn of praise, the Gloria. This prayer, or, more properly, this hymn, was first sung by the angels who were welcoming their Lord when He became Man and was born in Bethlehem. We use the words of the angels, together with words added by the Church, to proclaim the glory of God, to adore Him, to bless Him, to give thanks to Him, to glorify Him in His Trinity, and to beg from Him again mercy and to ask Him for peace. The beauty of this hymn of glory brings us in spirit to the Crib of Bethlehem where we are overjoyed in the Presence of our Savior, newly born into the world. We relive that great moment of God's becoming Man and find it difficult to refrain from praising and thanking Him for the great gift of Himself to us. We anticipate His coming again in a few moments at the call of His minister, when He will be present on the altar hidden under the appearances of bread and wine. We welcome again the Prince of Peace and beseech Him to dwell in our hearts.

Now we have reached the mid-point of the Mass of the Catechumens. From our very entrance before the altar of sacrifice, we have been directing our hearts and our minds to God in prayer, asking His pardon, begging His mercy, praising and adoring His majesty. Now we summarize it all in an official prayer, or oration, or collect. Here we present, in the name of the Church, our prayer offered up to God the Father through the mediation of His Divine Son, in union with the Holy Spirit, heeding the words of Christ, "If you ask the Father anything in my name, he will give it to you."¹⁶ To understand this fact, that the Collect

¹⁶John 14, 13.

is the "official" prayer of the Church, we must note that it is expressed in the name of all the members of the Church, the "we" in the prayer including the priest and the people; it is addressed to God Himself, and is asked "through our Lord Jesus Christ." As the Introit has expressed the theme of the Mass, so the Collect presents the petitions of the faithful in keeping with the principal thought or spirit contained in that theme. The collect for the Mass of the First Sunday after Easter illustrates this point: "Grant, we beseech Thee, O Almighty God, that we who have now come to the end of the Easter festivities, may through Thy goodness, always keep its spirit in our life and conduct. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Spirit, God world without end. Amen." The prayer presents a petition to God for the benefit of the Church to be obtained through the mediation of Christ. We should note carefully the Collect of the Mass each day to discover the particular petition made to God and unite ourselves with all the members of the Mystical Body and strive to have the same desires as the Church has. If we strive to have the same "mind" as the Church, we will be praying for those things that will be for our own and the Church's spiritual welfare.

From this point until the end of the Mass of the Catechumens, our position, or attitude, changes. We are still preparing ourselves for the act of sacrifice which is to come, but our manner of preparation is different. Up to now we have been active, we have been elevating our minds and hearts, we have been praying, we have been "going out", as it were to God. Now our attitude changes; we become more passive, we "sit back and listen," so to speak, we allow ourselves to be instructed, receive the Word of God. We have been speaking to God; now we stop speaking and let God speak to us.

God speaks to us in the Mass, first of all, in the Lesson, or Epistle. This is a reading from the Bible, either the Old Testament or the New Testament. Since this reading is so often taken from the Epistles of St. Paul, this part of the Mass has come to be called the Epistle, even though the selection read might be taken from another part of the Bible. St. Paul was not able to visit all the Christian communities he had established as often as he wished, so he was accustomed to write letters (epistles) to them and these letters would then be read to the people assembled for the Eucharistic Sacrifice. A continuation of this practice resulted in the inclusion of the Epistle in the Mass. Sometimes the other Apostles also wrote letters to distant communities for the same purpose. So, whether the selection read at this part of the Mass is taken from the letters of St. Paul or one of the other Apostles, or is taken from a book of the Old Testament, it is called the Epistle of the Mass. This

reading or Epistle, then, is a lesson read for the purpose of instructing the people. Whether from the Old or New Testament, the lesson is the Word of God as expressed by an inspired writer.

Realizing that the Epistle is read for our instruction, we should listen carefully to the Word of God presented to us. We will discover in this message from God, spoken through the sacred writer, an explanation of a point of doctrine or an encouragement to the practice of a holy life. The lesson that is contained in the Epistle is related in some way to the thought or theme of the Mass of the day as this theme was introduced to us at the Introit. Referring again to the Mass of the First Sunday after Easter, we see from the first words of the Epistle the doctrinal basis of our joy in the Resurrection: "All that is born of God overcomes the world, and this is the victory that overcomes the world, our faith!" The newly baptized (born again to God through baptism) have received the gift of faith and in their new victory over sin, they are strengthened and encouraged by their faith in the risen Christ who overcame the world by "water and blood" of His Sacrifice. We are strengthened in our joy by the testimony of the Son of God.

In the Epistle, then, God speaks to us and instructs us through the writings of the Apostles and other Sacred Writers. There is much for us to learn from this instruction. The Church would have us meditate upon the lesson we have just heard or read. Soon we shall hear God speak to us through the voice of His Son, Jesus Christ, in the Gospel. In the meantime, we have the Gradual, the Alleluia verse, the Tract and the Sequence, never all four together, but always one and sometimes more in varying combinations. The Gradual takes its name from the Latin word "*gradus*" meaning "step", because it was originally sung by a minister of the Mass who stood on the first step of the ambo (pulpit). This verse was originally sung, perhaps to break up the long period of listening to the lessons, or, more likely, to occupy the attention of the people while preparations were being made by the clergy for the solemn singing of the Gospel. The Gradual repeats the theme of the Mass of the day and is followed by the Alleluia verse, an expression of special joy united with the reason for joy as found in the theme of the Mass. In the Easter Season the Gradual itself is omitted and the Alleluia verse becomes more solemn (when it is sung, this is more evident). On the First Sunday after Easter the reason for the joy of the Alleluia verse is found in the events of our Savior's Resurrection: "Alleluia, alleluia. In the day of my resurrection, said the Lord, I will go before you into Galilee."¹⁸ Alleluia. After eight days, the doors being

¹⁷¹ John 5, 4.

¹⁸cf. Matt. 28, 7.

closed, Jesus stood in the midst of His Apostles and said, 'Peace be to you.' *alleluia.*¹⁹

In some Masses, where the *Alleluia* verse is omitted, the Tract is added and continues the thought already expressed in the Gradual. The Tract generally has a sad or serious theme and is found in Masses during the Lenten season and on the Ember Days. The Sequence is found in the Mass immediately after the *Alleluia* verse or the Tract. Years ago, there were many Sequences, but at the present time there are only five Sequences in use in the Roman Missal. Whenever it is used, the Sequence represents a more emphatic, more solemn, and more dramatic continuation of the thought in the verses immediately preceding it (literally "sequence" means "verses which follow").

The principal lesson or instruction of the Mass is the Gospel, in which God speaks to us through His Son, our Lord Jesus Christ. The importance of the Gospel was demonstrated in the early days of the Church by the great solemnity which accompanied the singing of the Gospel in the Solemn Mass. Even today the ceremonies of the Solemn Mass indicate the reverence due the Gospel. In any Mass the importance of the Gospel is seen in the special preparation made by the priest before he dares to read the Gospel, by the recitation of the prayer, "*Munda cor meum.*" Before pronouncing the words of the Son of God Himself, the celebrant bows before the middle of the altar and prays: "Cleanse my heart and my lips, O Almighty God, Who didst cleanse the lips of the Prophet *Isaiah* with a live coal; vouchsafe, of thy great mercy, so to cleanse me that I may worthily proclaim thy Gospel. Through Christ our Lord. Amen." Then he asks God's blessing: "May the Lord be in my heart and on my lips that I may worthily and in a becoming manner announce His Gospel." We should note the humility of the priest who, recognizing his lowliness, asks a special blessing from God before announcing the message of the Son of God. We should appreciate this act of the priest as signifying the great reverence and attention with which we should receive the Word of God as spoken by His Son. This great reverence due to the Gospel is further demonstrated by the Sign of the Cross made at the beginning of the Gospel by the priest and the people on the forehead, lips and breast,²⁰ as well as by the kissing of the Gospel-book by the priest after the Gospel has been read. Since standing is a posture of respect, we stand to listen to the Son of God speak to us in the Gospel.

Since the Gospel contains the teachings and examples of our Blessed Lord Himself, we ought to listen to it with attention and

¹⁹John 20, 26.

²⁰Signifying our readiness to believe, to speak and to love the Word of God.

reverence. We ought to derive all the profit we can from the words of our Divine Master, grasping them carefully in the same spirit in which they were spoken, and receiving them "as precious balm, in imitation of the Blessed Virgin,"²¹ who "kept in mind all these words, pondering them in her heart."²² The Gospel, too, presents the teaching of Christ that bears upon the particular thought proper to the Mass of the day. In the Gospel of the Mass of the Sunday we have been discussing, we hear described for us the appearance of Jesus to the Apostles after the Resurrection in order that "you may believe . . . and that believing you may have life."²³ The vivid proof of His Resurrection, even to the doubting Thomas, gives us a solid foundation for our joy and increases our desire for the "spiritual milk" of the Gospel.

Having completed our preparation for the act of sacrifice, we have one final act to perform in the Mass of the Catechumens. We have prepared our souls through acts of prayer, including confession and contrition for our sins, praise of the Triune God, and petition for our spiritual and temporal needs. Then we have continued our preparation by instruction in the Word of God, receiving this Word from the Apostles and Prophets, from Christ, the Great Teacher Himself, and from the Church through its divinely appointed teachers.²⁴ Now we put the finishing touch to our preparation by making a profession of our Faith. The Creed fittingly climaxes the Mass of the Catechumens. For those who are still looking forward to baptism, the recitation of the Creed was an affirmation of all the truths they must learn and believe. So, before they were dismissed, the catechumens recited the principal truths of the faith they were about to receive in the sacrament of baptism. For the faithful, for whom the part of the Mass just completed is a preparation for what is to come, the recitation of the Creed is a profession of faith and a renewal of the belief in the truths which were the contents of the instructions just received. When we recite the Creed with the priest at Mass, we too can renew our belief in and our love for the principal truths of our holy Faith. With this firm avowal of our adherence to these truths revealed by God, and our desire to make this belief a truly living faith, we are now prepared for the Act of Sacrifice.

²¹St. Francis de Sales, *Introduction to a Devout Life*, III, 5.

²²Luke 2, 19.

²³John 20, 31.

²⁴Here we refer to the sermon, which is not, of course, in the daily Mass, but is a part of the Sunday Mass according to the instruction of the Council of Trent (Sess. XXIV, c. 4).

PRAYER*

Rev. Martial Lekeux, O.F.M.

Love of God is practiced in two ways: by acts of virtue and by prayer. Or, as St. Bernard says, by the active and the contemplative life. Or, again as St. Francis de Sales puts it, by an effective love pouring itself out in prayer.

Let us talk about prayer first.

Prayer is the interior movement of the soul uniting the mind and heart to God. It is an elevation of the soul to God and a loving conversation with Him.

Prayer is love; it is above all an activity of the heart. It is of necessity a conversation, the action of two persons.

Prayer is the most essential act of love. It is the act proper of love itself, whereas all other acts are commanded by love. Its movement goes directly toward God, uniting the soul immediately to Him. It is the noblest and the highest act of a human creature. It surpasses all other good works. According to the unanimous teaching of the Doctors of the Church, all Christian life is ordered toward contemplation, which is its end, its aim, and its crown. That is why our Lord called it the one thing necessary and "the best part" (Lk. 10, 42). It is possible to conceive of a uniquely contemplative life as a perfect one, but sanctity without prayer does not make sense.

He who wishes to sanctify himself must pray much and learn how to pray well. This is of primary importance.

Perhaps this is just where pious souls experience their greatest difficulty. At least, there are more complaints on this score, more "things are not going right at all for me," more admissions of helplessness.

This is rather surprising because, since we were created to love God, and since the love finds its expression in prayer, it would seem that prayer ought to be the most natural and therefore the easiest thing in the world. Yet, many fervent souls wonderfully disposed, run into insurmountable obstacles regarding prayer. Despite their efforts, prayer for many is synonymous with distraction, boredom, even sleep.

Perhaps if we try to discover the causes of this singular phenomenon, we may be able to prescribe a remedy.

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Prayer was defined as the act proper to love. Everything, then, which hinders or weakens the love of God will interfere with prayer. We have already pointed out two great causes of weakness in regard to charity. The first is lack of faith, for love is built on faith. The second is self-love, which chains the heart and interferes with its natural function. Self-love is the natural enemy, the reverse and contradiction of the love of God. It prevents detachment from the things of the world. The flight of the heart toward God is made impossible.

Are not these the real reasons for your difficulties in prayer? Is it not because you lack a lively faith that God remains a stranger to you and that conversation with Him has no appeal? It is not because of immoderate attachments that your soul, instead of being centered on Him, wanders all over, swept along by all those objects which attract your heart? It is sometimes worthwhile to analyze these distractions which filter into your prayers. They show you concretely those things to which the heart is attached, and help you put your finger on the real source of difficulty.

This, then, is the first conclusion and the first remedy: If you wish to make prayer easier and banish distractions, do something to strengthen your spirit of faith and detachment. The means suggested in the preceding chapters can also be put into practice here. As they begin to produce their effect, prayer will become easier, more fervent, less interrupted by sleep, less encumbered by distractions. This primary factor of failure is by far the principal one. Remove it, and prayer will be much easier.

A second cause of failure is partitioning — "pigeonholing." Too many people look upon prayer as an exercise of devotion completely unrelated to other good works, as divorced and isolated from the rest of their life. They spend the entire day without thinking of God. When the time comes for their half hour of prayer, they close the curtains and begin to pray. The result: their souls are vacuums. They are at sea. Busy as they have been for hours on end with something entirely different, their souls begin to act like bucking-bronchos. The change is too sudden. What happens? Distractions break through. The old enemy is back!

Prayer cannot be isolated from life. It is life. Since love must be continuous, prayer, its act, must be continuous. We must always be in the state of prayer. Prayer must permeate our whole life. Then, when we do retire to pray, we will pray spontaneously, because we were praying before we began to pray. We simply continue more freely and more intensely an act which our soul has been busy with for a long time. If we would pray at the time of prayer, we must pray always.

A third source of difficulty lies in the false ideas certain people have regarding prayer and in wrong methods of prayer.

For some souls prayer is complicated.

They cram it with ever so many diverse elements. They multiply acts of faith, love, and contrition, acts of the intellect, of the imagination, and so forth. As a result, prayer becomes an inhuman work — a sort of spiritual algebraic problem. Prayer must be a human act and not a spinning wheel or a Chinese puzzle. The simpler it is the better.

Others make prayer artificial. They feel obligated to meditate on the subject designated in the meditation book for that particular day. And so they force themselves to meditate on a specific subject, although it is diametrically opposed to their spiritual needs and to their present state of mind. Prayer must always be natural, practical, adapted to the situation and the interests of the moment.

For some it is superficial. They choose a subject, and conscientiously reel off the thread of their method of meditation, going over the different points like a school boy reciting his lesson. They draw up considerations, resolutions, and affections. While this superficial work is going on, their mind is as lazy as if it were reciting the multiplication tables. Although they think they have prayed, they have done absolutely nothing. They are no better after such a meditation than before it. Prayer must have a purpose. It must be alive and personal.

Besides these real difficulties, there are imaginary ones. Some good souls think that "things are not going right," whereas they are. We shall come back to this point a little later on.

First, let us examine very briefly how we can "always pray" (Lk. 18, 1), and what we should do in order to pray well.

The Master has told us that we "must always pray and not lose heart" (Lk. 18, 1). What does the word "always" mean? Must we recite our rosary from morning till night? Or keep our noses in a prayer-book all day long? Certainly not. Conscience would soon berate us regarding the duties of our state in life. We must pray always, but we must work too. Hence work must be made a prayer. We must eat. Eating must be a prayer. Everything must be prayer. Everything must be converted into prayer.

Is this very difficult? First, let us redefine prayer. It is union with God, in mind, will, and heart — not only through grace whereby He dwells in us, but by deliberate movement of our faculties toward Him. Well then, how do we unite ourselves with God while we work?

As a model, we can take the humblest and most glorious person in the world, the holiest creature angel eyes have ever rested on. The home is a poor one. In the kitchen the mother is preparing dinner,

with the utmost care, conscientiously dividing her attention among the various kettles. There is nothing very elevating about that, is there? But look at her face. There is a loving smile constantly transfiguring it. Although she is going from one thing to another, her eyes are always drawn toward a certain corner of the room where she is working. Her child is there and His name is Jesus. That is where her heart is. He is the attraction of her eyes, of her motherly and saintly heart. Mary works and prays all day long. Her work does not interfere with her prayer, nor her prayer with her work. On the contrary, under His gaze and for Him she makes greater efforts. If, at the moment, she is so attentive in preparing a tiny delicacy, it is not because she is making it for herself, but for Him, her adorable and adored One. What exquisite pleasure to prepare a dessert for her Son and her God!

How beautiful and how simple this is! Who cannot imitate such a plain, yet sublime model? Picture yourself at work: while writing, arranging things, digging, baking, sewing, cooking, you can say: "My God, this is for You." Of a sudden, the humble work you were doing jumps from earth to heaven. It becomes a prayer. Everything can be sanctified in that same way, transformed into prayer. You can "always pray and not lose heart" (Lk. 18, 1). "Therefore, whether you eat or drink, or do anything else, do all for the glory of God" (1 Cor. 10, 31). We now clearly understand our Saviour's command to "always pray."

It is all very simple, very wonderful. Don't envy the Blessed Mother at Nazareth, nor St. Joseph, nor St. John, nor St. Magdalene. Jesus is just as near to you as He was to them. Not only is He near you. He is in you in a mysterious way, divinely active, looking at you, directly acting on your soul, giving you His divine life. Union with Him is always possible. Nazareth is ever present. You can love Him just as Mary did. The only thing necessary is to turn your thoughts toward Him.

"That's the difficulty," you might be thinking. Yes, it is a difficulty and it certainly is humiliating for us. But as you progress in faith and become more detached, you will remember to do this more often. Practice makes perfect. Acquiring the habit will be another help. If you really find it difficult to remember to do this, use some of those memory techniques suggested in the chapter on interior reform. Be humble enough to use them. Invent some of your own signs and memory-aids. Make them important. You will feel better for doing so.

How shall you word your prayer? In the way most helpful to you, in the way best suited. Use vocal prayers generously, if they increase your devotion. If they bog you down, drop them. Choose some ready-made formula, or something your own soul might suggest. But above all, let these aspirations, these adorations, these offerings, brief, simple,

and fervent as they are, conform to your present state of soul, and be directed heavenward continuously. Such ejaculatory prayers, repeated throughout the day, foster and renew the spirit of prayer. In the end, the soul becomes so accustomed to them that they well up spontaneously and prayer becomes the breath of the soul.

Be practical. Speak to Jesus about the work you are doing at the moment. Tell him your joys, your troubles, the little nothings which interest you. Talk about the weather. Sure, why not? Talk about anything. As soon as you start talking to Him, He is happy. You and He are united. You are praying. Pleasing our Lover is as simple as that!

Of sovereign importance in the life of a Catholic is this exercise of the presence of God and of union with Him. Why don't you start? What is there to stop you from doing so simple a thing? You don't have to be the Little Flower to say: "Jesus is here," and then offer Him what you are doing. A little good will is all that is needed. A minimum amount of courage suffices to do a hundred times what was done once. It is no harder the hundredth nor the nine hundredth time than the first. Do it. As this holy intimacy with Christ grows, it will become more and more pleasant. You will experience the truth of these words of the *Imitation*: "When Jesus is there, all is good." You will reach the stage where you will not be able to dispense with it. You will be happy. Your ship will be in full sail.

At prayer-time, when you kneel to pray, you will notice that things are going much better, that the whirlwind of distractions is calming down, that your mind can rivet itself much more easily on the things of God. There is nothing astonishing about this. Prayer is perfectly natural to us.

Now, what method of meditation will you use? This is an engrossing question for pious souls. While basically quite simple, the answer requires a special treatise, so badly have writers confused the point. I shall have to limit myself to a few brief indications, hoping, please God, to treat the matter at greater length in another book entitled *The Art of Prayer*.

I have already said that prayer must be simple, natural, and practical. Once these qualities are acquired, any method of meditating is good, provided it is good for you. It is up to you to choose the one which best suits your mentality, which best adapts itself to your present needs. Try several, until you discover the one that was made for you.

Do you like the Ignatian method? Good. The fruits it has produced are a guarantee of its excellence. Do you prefer the Sulpician method?

Very well, then. Continue with it as long as it helps to keep your attention and stimulate your devotion. One thing bears mentioning. If you follow these methods, see that you avoid the exertion or the artificial and lazy formalism already pointed out. To begin with, these dangers are not part of the method. Perhaps you find it very difficult to accommodate yourself to their methodical mental processes. Ask Cassian or St. Augustine how our forefathers prayed. Their less complicated, less organized methods are more suited to simple souls than a rigorous method which fetters rather than helps. Or there is the Franciscan school with its old traditional method of the two virtues of simplicity and seraphic love of Christ. The "Poverello" was and is its salesman and its guarantee.

If you are looking for a simple method, here, briefly, is how you can proceed.

First of all, become very aware of the presence of God — this is the essential thing — and then speak to Him: "Lord, I adore Thee." You are praying. Ask Him to help you hold a pleasant conversation with Him. Then, go on talking; continue to talk to Him.

What about? Look into your heart; notice what rises spontaneously, some worry of the moment, something you are very much interested in at the time. Those are the things to talk about. When two friends meet, they quickly find a subject for conversation. They talk about their interests. Do the same with God. "You are my friends," (John 15, 14) He said. Speak to Him as a friend.

For instance, your first thought might be that for hours preceding this meditation you have been very distracted, or that you have committed some fault. Either one is an excellent point to start with. Quite naturally, you will ask His forgiveness and will promise to do better. In an effort to be sincere in your promise, you will try to find out how to avoid the same pitfall in the future. Then, form the necessary accompanying resolutions. In other words, make a particular examen, but under His watchfulness, keeping constantly in mind that He is there. Ask Him to enlighten your mind and strengthen your will. You will be meditating on your life, with God. Such a prayer will be fruitful and is the opposite to "pigeonholing."

Or it may happen that, at the very outset of your meditation, a feeling of love comes over you. In that case, prayer is easy. Give this sentiment free reign as long as it lasts. Do not thwart its momentum by introducing unrelated thoughts. Even if such a prayer formulates no specific resolutions, it still is very efficacious. Love has increased; the driving force is stronger; its effects will be apparent in your life.

But it can happen that no interesting thought or sentiment

suggests itself. Look for something, then, to spark your fervor. For example, you might recall that in a preceding meditation some aspect of the Crib touched you, or something regarding the prodigal son or the goodness of God. Return to it, and use it again. If, this time, it suggests nothing to you, then look elsewhere, like the mystic bee of St. Francis de Sales going from flower to flower, seeking only thoughts to be transformed into the honey of love. By preference dwell on the mysteries of Christ's life, on His cruel Passion. Follow the sequence of events either in the Gospel story or according to the Stations of the Cross, until love, compassion, contrition, and holy resolutions are aroused within you. Or think of Jesus' Eucharistic life, especially if you are praying before the tabernacle. Graces of love radiate from it. Ask your Blessed Mother to sustain you and inspire you. Should it be easier for you to talk to her rather than to Him, do so. He who finds Mary finds Jesus.

Despite all these attempts, it may still happen that things are not going well with you. The soul has its dull days. All is a void, and, in the void, distractions are doing a Spanish dance. In such circumstances, take a spiritual book. Do not open it just any place, but look for something which most likely will shake off your lethargy or touch you at that time. Read it slowly, attentively, always under His glance. Speak to Him about what you are reading. The text will immediately take on a different flavor. The *Imitation of Christ* is a wonderful primer for prayer.

Instead of that, you can recite some prayer slowly, for example, the *Our Father* or a psalm. Address each petition or verse to Jesus ever-present. Pause briefly after each one, until some thought hits you more than the others. It will furnish you with a more lengthy subject for conversation.

Perhaps even that will not work. Use an ejaculatory prayer: "My God, I adore you; Jesus, I love You, I want to love You . . . You know very well that I love You; Lord, help me, please." Or more simply: "Jesus . . . Jesus . . . Jesus." Repeat this prayer indefinitely. Repeat it with your lips even though it does not come from your heart. It is the flint rubbing the stone. Even if no spark is forthcoming, your prayer is still good; you will have prayed very well just the same. You have done your best. Moreover, it is very likely that you will make some acts of love during that time.

Worth-while prayer does not depend on your dispositions, however wretched they may be.

One more point. For prayer to have an impact on your life, there must be a coupling between the end of the exercise and the hours

which follow it. Prayer must carry over into life. Our daily round of duties should be an elongation of prayer. You have just made some resolutions, either general or particular ones. Let them be practical and practiced. The best resolutions are those which can be applied immediately. And there is this point also — the conclusion of your meditation must be a resolution to continue your prayer. A half-hour has been spent — with God. Return to your daily life — with Him. This brings you back to the point — continual prayer. You see how this has its repercussions on prayer, and prayer in its turn reacts on continual prayer. In that way prayer and life eventually are fused.

There is nothing remarkable in what I have just said. It is the natural way to pray. If we had never had any instructions on how to pray, this is the way we would pray. All that has been offered here are suggestions. To repeat, if you find another method more successful, use it. It is a question of circumstances and temperaments. The important thing is the result, not the means. A method is made for devotion and not devotion for a method.

There is a final case to be considered — namely, the time when nothing succeeds, not even the presence of God nor prayer under any form. During the day, despite all your efforts, everything is a distraction — work, conversation, meals, visitors, recreation — everything. Long hours are spent without being able to recapture the thought of God. During prayer-time you find it impossible to concentrate. Thirty seconds is the best you can do. Even ejaculatory prayers cease to run through your mind. You consider yourself fortunate when they do not end up as snores. And you are discouraged. "You see, there's nothing I can do . . ." Excuse me, but there still remains for you to do your best. "Yes, my best . . . And after that?" That's all. That's sufficient. "Really?" Yes, because God is satisfied with it. Far from getting discouraged, rest assured that everything is going well.

Here a word must be said regarding imaginary difficulties and failures. This is where it is important to remember that with God one thing alone suffices — good will.

I no longer remember what saint it was who was distracted during prayer from beginning to end. While lamenting over it, our Lord said to her: "My daughter for whom were you kneeling during that hour?" "For You, Lord." "Well, you did pray to Me for an hour, despite all your distractions." We do what we can, and even if we fall asleep, we are praying the entire time. Only the good Lord would draw up such a labor-contract.

The reason is that He alone is perfectly reasonable and perfectly

just. He alone knows exactly what He can expect of us. He knows our weaknesses so well! In a word, He understands us. When a child is sick, do we ask him to do his homework and to be extremely polite? No. We pity him and take care of him. When "things are not going right," God does not demand that they do. You stand before Him like a sick child. He looks at you with infinite compassion and loves you the more.

"Even at Holy Communion I am terribly distracted," you may say. "Isn't that awful?" Awful? Do you realize what you are saying? That is just where He does not need your collaboration to act in you. You are in the state of grace. The Blessed Sacrament acts by its own virtue. You are not deliberately distracted. Therefore, don't be disturbed. Involuntary distraction does not wound Him in any way. You may feel Him, you may not rejoice in His presence, but He rejoices in yours. He is happy. Let that suffice. A mother loves to rock her sleeping child. Jesus rocks you. Sleep in His arms and let Him smile on you.

Today, you thought of the presence of God only three times? At least it is three times. Your guardian angel has recorded it. Keep on. Tomorrow it may be four. If you give up trying altogether, you will never raise your thoughts to God. Besides, think this over. All your distractions are involuntary, at least the majority of them. The three acts of union with God which you made are, on the contrary, quite involuntary, and ten times more meritorious than those which come easier to you. The acts amply compensate for the distractions. You have had a good day. Believe me, keep on. You are on the right road.

These difficult periods which you bemoan so much are absolutely normal to our life. They are necessary. They force us to greater efforts. They purify our self-love and lead us to a pure and simple faith. They are periods of germination, preparing for more perfect prayer. St. Teresa spent twelve years fighting distractions before she ever had an ecstasy. We are, then, in good company. The good will we show is especially meritorious. Our efforts are more efficacious than the most beautiful surges of sensible fervor. You think you are not progressing. That is when you are progressing most. These periods of trial are really propitious and fruit-bearing. That is the time when the wheat, hidden in the bosom of the earth, germinates. The harvest alone remains. It will come in its own good time. Here is what you should know, believe, and repeat constantly: "When things go wrong, they are going well."

And the result of all this? You will go on progressing. Where will it end? We shall see. Very far, farther than you think. For the moment, be satisfied with doing your best, humbly and courageously, and let God do the rest.

Translated by: Father Paul Joseph Oligny, O.F.M.

Crosses Over Nagasaki: VII

Father Gerard Huber, O.F.M.

(Continued)

The Irritated Tiger

Without doubt, Toyotomi Hideyoshi is one of the most heroic figures in Japanese history. Like a meteor, he suddenly flashes out of the darkness of obscurity, runs his course with terrifying speed, and burns himself out before he can pass on to his son the brightness of his glory. Liberal and large-hearted, yet inconstant and inconsiderate; kind and amiable one moment, frightening and disconcerting the next; excessively gay and pleasure-seeking, then again deeply melancholy and introspective; in short, he was "a man who combined in himself six spirits," as a Japanese historian describes him.

Those baffling, contradictory elements in Hideyoshi's character are to a large extent responsible for his constantly shifting attitude toward Christianity. His first contact with Christian missionaries justified their joyous hope that under his rule they would be able to work peacefully. On May 4, 1585, Hideyoshi received a Christian priest for the first time. This was the Jesuit missionary, Father Caspar Coelho, who appeared before Hideyoshi accompanied by four lay brothers and fifteen scholastics. In the huge reception hall of his castle, the Taikosama sat enthroned in remote splendor and majesty, surrounded by a glittering host of nobles and warriors. Thus solemnly he received the homage of these humble ambassadors of Christ.

After the elaborate ceremonial of the audience, Father Coelho and his companions were conducted to another room where they were lavishly entertained. Here Hideyoshi, in whose presence a few minutes ago no one hardly dared breathe, underwent a complete change. Affable and gay, he conversed familiarly with his guests. Then he led them personally through his private chambers, showing them the dazzling luxury that surrounded him, and then took them on a tour of Osaka where his new castle was then being built. According to his plans it was to become the largest and most beautiful building in all Japan. Some five thousand laborers were always at work, the most skilled craftsmen in the century. With childish boastfulness Hideyoshi explained to his guests: "From all parts of the country the daimyo have chosen these men and have sent them to us. Only the best artisans in the country are working here."

Apparently, however, the Taikosama never really favored the uncontrolled spread of Christianity in Japan. His friendly attitude first originated from practical considerations. At that time he was planning the Korean campaign and needed war material, particularly firearms, which had been brought to Japan for the first time by the Portuguese. Moreover, he was in need of large troopships. He had hoped to obtain both the arms and the ships through the mediation of the foreign missionaries. This hope, however, was frustrated by the refusal of the Portuguese captain to take his ship to Hakata. On the same evening, the bonze-physician, Jakuin, who hated Christianity with an almost diabolical passion, worked on Hideyoshi's disappointment and brought it to a flaming rage. The consequence was his sudden command to have the missionaries deported within twenty days and to have all Christian churches destroyed.

Six years later the drama was re-enacted. Hideyoshi overwhelmed the Franciscans with his benevolence, gave them every liberty, built a church and a monastery for them, protected them against the attacks of the bonzes, and openly defended Christian doctrine in the presence of his notables. The Jesuit, Father Frois, has left us a detailed account of one instance of Hideyoshi's public statements on Christianity. It is contained in a letter dated October 25, 1595: "At the beginning of the Korean campaign," he wrote, "the Taikosama gathered the daimyo from all over the country for a council of war. The meeting was held in Nagoya. One of the daimyo, a notorious hothead, made the remark that the Christian heresy should be wiped out as soon as possible and the barbarian priests permanently banished from the country, since no one could be sure what they really intended, being traitors and revolutionists in disguise. Hideyoshi shook his head and said: "No; what you say is not true. You are in error. My opinion is very different from yours. I have often associated with these priests and have observed their religion, also. Though it is unreasonably strict, there is nothing of evil in it. The reason why I had previously prohibited this religion and banished its priests had an entirely different basis. The Christian religion, together with its priests, comes from foreign lands. Those people despise our deities and the Hotoke of our religion and reject their teachings with contempt. If therefore the Christian religion spreads too widely in this country, Shintoism and Buddhism will perish. This is what I dreaded. In the beginning only the lower classes accepted the new religion, which fact concerned me little. But gradually the daimyo and their wives and children also began to believe in it. Then I was gravely concerned and forbade it."

These words of Hideyoshi reveal the deeper reason for his

rejection of Christianity. It was for him a foreign religion which would destructively invade the existing inner structure of the state. As a religion it was good, but it would efface the stamp that Shintoism and Buddhism had given the country. Therefore it was a danger to Japanese culture and to the Japanese state. The masses could accept it, since for them there was no question of right or authority. But if the great ones of the empire, the daimyo and nobles, professed this religion, they would create an entirely new power group within the ruling caste, that proud and retive class that Hideyoshi had so recently brought to terms and consolidated into a unified whole. He felt only too keenly that his feudal princes were all superior to him not only by the privilege of descent—in many cases from the very ancient nobility—but also by learning and culture. And it was precisely the best among the nobles who were now bowing under the austere laws of Christianity, while the others, who like himself, clung to the old cults that made but few and relatively easy demands on human nature, rejected and even hated Christianity, seeing it as a continual reproach to their self-indulgent way of living. Thus Hideyoshi refused Christianity because it had the boldness to demand of him, above whom there should be no power in all Japan, obedience to strict laws and moral norms. "A good religion," he once remarked, "but for me, unacceptable." His attitude is more clearly understandable when one considers that he had three hundred concubines in the castle of Osaka alone.

Hideyoshi was unquestionably a man of high intellectual stature. Had he possessed more stability and self-control, had he not been the toy of his own swiftly changing passions, perhaps there would never have been a persecution of Christianity in Japan. But the clever Jakuin, the evil genius Hideyoshi was so helpless to resist, knew how to play on the weaknesses of his master's character to gain whatever ends he desired. His desire at the moment was to destroy Christianity in Japan. Thus he watched his master's changing moods for opportunities to arouse him against the Christians. Always in critical moments, in hours of moody irritability, on days of morbid melancholia when Hideyoshi distrusted everyone and bordered close to despair, the sly Jakuin was at his side whispering the maddening refrains: "Christianity is a danger to the state, which you have unified under your sovereignty with great power and wisdom." And again: "Christianity is a foreign religion; it will make us foreigners to ourselves." And the most terrifying thought of all—Christian priests are spies: "The spread of Christianity is equivalent to a spiritual conquest by a foreign power. The missionaries are spies for their king; after the priests come the

soldiers to complete the conquest of our nation." With these and similar whisperings, Hideyoshi, like an irritated tiger, was goaded on to attack his victim. Although he had refused to listen to Jakuin's accusations in the beginning, he began to waver in his attitude as his physical health declined. Fear and distrust grew in his tortured heart. "As long as I am alive," he confessed to Jakuin, "there will be no danger. But I must safeguard the rights of my son and heir. I must provide for his safety in due time." This thought became an obsession with the sick man, and Jakuin made use of it to the full.

When the Spanish galleon *San Felipe* was stranded in the harbor of Urado, it proved a wonderful stroke of luck for Jakuin. Angered by the piratical trick of the daimyo of Tosa, the ship's pilot, Francesco de Sanda, displayed the map of the Spanish empire to impress the governor of Osaka and to threaten him with the power of Spain if the ship and her passengers and cargo suffered harm. Jakuin reported the affair to Hideyoshi, with a few thoughtful embellishments. While the pilot of the *San Felipe* no doubt meant to intimidate the Japanese, it is beyond belief that he or anyone else on the ship would have said that the Franciscan missionaries were spies sent to clear the way for soldiers of the king of Spain. This was an elaboration conceived by Jakuin; nor was it a new idea. He had made the same statement often enough before; this time he merely put it into the mouth of a Spaniard. "My lord," he pleaded with Hideyoshi, "it is time for you to tear off the veil that covers your eyes. These priests whom you have overwhelmed with honors and benefits are the worst enemies of your empire. If other proofs are lacking, the presence of this ship alone is sufficient proof. It is ready for an attack and was bold enough even to land on the coast of Urado. What more proof do you need? You must either take a firm stand against these foreigners or you may be sure Japan will meet the same fate as New Spain, Peru, and the Philippines. These priests are spies, these so-called heralds of the Lord of Heaven. To leave them at liberty any longer is equivalent to allowing them to overthrow your sovereign power and to destroy our religion and our civilization. It is equivalent to enslaving ourselves to Spain."

The skillful repetition of these arguments at length shattered the trust Hideyoshi had up to then placed in the Franciscan missionaries. He ended by believing the whispers. Broken and worn by disease and depressed by the terrible disasters that had just befallen the country, Hideyoshi, with a final heroic gesture, once more hurried terror into the hearts of the Japanese people. He gave an order that has made his name more famous in history than all his military campaigns and

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political achievements. To this fame, however, clings innocent blood the blood of the holy Protomartyrs of Japan.

The List of the Four Thousand

Father Peter Baptist and his conferees, who believed firmly in Hideyoshi's benevolence, would never have thought that any change in his attitude could have come about so suddenly. The report of the impending persecution left them bewildered and at first incredulous. They themselves had left their native country and everything dear to them in this world for love of God and their fellow-men. They were quite ready for any sacrifice, even the supreme sacrifice of their lives. But they were grieved at the thought that the Church which they loved above all earthly things should have made such wonderful progress in Japan only to face destruction now at the command of a sick man. With confidence in God, however, they awaited coming events, knowing that they had fulfilled their duty to the best of their ability. Everything done for love of God and man is lifted out of the sphere of the transitory to the sphere of the eternal, where no human malice can destroy it. This conviction gave them peace and courage.

Bishop Martinez, who was just then in Kyoto and had given the Sacrament of Confirmation to the new Christians, was preparing for his return to Nagasaki when the news of the coming persecution reached the city. Believing that when danger threatened, his presence in Nagasaki, his episcopal city, was necessary, and since a ship was about to sail from Osaka, he hastened to make use of this opportunity to return to his official residence. He left the harbor of Osaka the evening of December 7, not without deep anxiety over the missionaries he was leaving behind. The day following the bishop's departure, Hideyoshi ordered the governors of Osaka and Kyoto to guard the houses of the missionaries and to make a list of their names. Father Organino had accompanied the bishop to Osaka, and from the harbor had gone to the house of the Jesuits in that city to spend the night. On the morning of December 8 he made a few calls in the city. As he was returning to the mission house, he met a group of Christians who warned him that the shogun had ordered guards to watch the churches and houses of the Jesuits and Franciscans. They pleaded with him to leave the district at once, for he was in great personal danger. But as much as they tried to persuade him, the more firmly he refused. Finally, in exasperation, he said to them: "Why do you keep talking such nonsense? Why should I go to Nagasaki now? Give me one good reason!" The Christians thought from this that he did not fully under-

stand the danger of the situation and tried to clarify it. A Christian noble stepped directly in front of the old priest and addressed him earnestly. "Father, don't you know that the shogun is going to have all missionaries in Kyoto arrested and punished—perhaps put to death? If you stay in Kyoto, or anywhere in this neighborhood, you will surely be crushed under the rolling rock. The danger is very great; we all know that. Please, if you hope to save your life you must leave this region at once!" But the aged Father Organtino only smiled at his friend's distress, and shook his head slowly. "No," he said, "I am not leaving. I am very willing to give my life as a sacrifice for the faith. I long to be counted among the favorites of the Lord. If it depends on my will, I shall certainly not leave Kyoto. I shall gladly offer my body for the glory of God. This earthly life, that so many people hold as the highest good, I regard as no better than any of the other goods of this world . . . as merely a handful of dust. Over many thousands of miles I have travelled to reach Japan, and have labored here for more than twenty years for our holy faith. If God gives me the grace to die for Him, then I will gladly seal my confession of faith with my blood. And I will offer my death to God that the faith of the Christians in Japan may become ever more firm and strong. And since this is my intention, I will return to Kyoto tomorrow and there wait for whatever is in store for me. As for you, I ask you to resign yourselves to the holy will of God and not to give in to unreasonable sorrow." When the Christians understood Father Organtino's intentions, they could only weep silently. They had no words with which to answer the old priest.

While Father Organtino was talking, Father Rodriguez joined the group. In the ensuing silence, he stepped up to his confere and placed his hand on his shoulder. "I am also willing to become a martyr," he said with a smile, "but I'm sure it will not be necessary to go to Kyoto for that purpose. We can just as well wait here for the shogun to arrest us; then we can meet death together."

The two priests shook hands in agreement, and then, accompanied by the Christians, went off in high spirits to the mission house.

Meanwhile, a large group of Christians had gathered in front of the Jesuit mission. Suddenly the soldiers of the governor appeared and surrounded them. An officer, holding a large writing block and brush, stepped in front of them and said: "People, listen calmly to me. I am here by command of the shogun to list the names of the missionaries living here. Tell me truthfully how many men live in this house. If you refuse to cooperate, it will only injure your cause." A tall and dignified man of about sixty came forward. It was the knight, Andrew Ogasabara, who had received baptism only six months

before. He bowed before the officer and said with a firm, clear voice: "This house is my property. I have lent it to the priests for their use. But at present only the Japanese Jesuit, Brother Paul Miki, lives here. Last night the official interpreter of the shogun, Father Rodriguez, and also Father Organtino, arrived; but neither lives here permanently. They live in Kyoto. They are here only as guests."

The officer, who knew the knight personally, thanked him with a respectful bow and wrote only the name of Brother Paul Miki. Then he left with his soldiers.

Paul Miki was not unknown in Osaka. Christians and pagans both had heard much about this eloquent and zealous teacher of Christianity. He was the son of a samurai from Tokushima in the province of Awa. At the age of five he received baptism together with his parents. At the age of eleven he became an acolyte, serving Mass for the missionary in his native town. The missionary noticed the intelligence and piety of the boy and sent him to the Jesuit school in Azuchiama. There Paul studied with great intelligence and made remarkable progress not only in learning but also in virtue and piety. In the spring of the year, when he had just reached the age of twenty, his father took part in the campaign of Satsuma and met death on the battle field. This made a deep impression on the youth, who had loved his father dearly. For the first time he felt intensely the folly of seeking earthly riches and honors. He left his father's house and entered the Society of Jesus as a lay brother. After completing the time of probation, he pronounced his vows and at the age of twenty-one was charged with the office of catechist. He was a man of great humility and modesty, sincere and grave in his speech and conduct, eloquent and skillful in defense of the faith. Many a bonze who tried to meet him in public debate had to face the shame of utter defeat. When he stood preaching amidst the people, pointing out with youthful ardor and deep knowledge, the truth and beauty of the doctrines of Christ, or when he described the ugliness of vice and the peril of deliberate unbelief, no one could withstand the persuasive power of his own firm belief and of his glowing eloquence. The number of those who found the faith through his preaching was very great. In addition to preaching, he wrote a number of apologetical and ascetical tracts for those he could not reach by personal contact, and also books for the newly baptized to strengthen and deepen their understanding of the faith. In penance and personal holiness, by example, word, and writing, Paul Miki worked with tireless zeal for the unfolding of the kingdom of God in himself and in others. This saintly youth is one of the most beautiful fruits Christianity brought forth in Japan. Modern Catholicic

youth in Japan has done well in choosing Paul Miki as patron and model.

The knight, Andrew Ogasabara, who by his courageous answer had saved Fathers Oganino and Rodriguez from being registered and thus saved from death, had hardly returned home when some Christian friends came to him and urged him to flee from the city, since no doubt he, too, would be arrested. His youngest son, especially, tried to persuade him to hide in a remote place in the country, for the city was no longer safe. But the old knight refused to hear of any such plan.

"If it is a great honor to give one's life for one's sovereign, how much greater is the honor to die for God, Whose Son has first given His life for us!"

"But the young man would not give in so easily, and tried to appeal to the old warrior's heart. "Father," he replied, "if you die for God, it will be without combat or resistance."

"What? I, die without resistance?"

"Yes, father; you will be slaughtered like a coward, not slain in honorable combat."

The old warrior pondered in silence for a time, then retired to his room. When he reappeared, he was clothed in his best garments with two swords in his belt. Grasping his son by the elbow, he urged: "Come, let us go to the priests. When the soldiers show up to arrest them, we will put up a fight. And if we fall in this struggle, then certainly it will be counted as dying for God."

"But, father," the youth objected, "a Christian is not allowed to deliberately seek death; that cannot be the will of God. Life must be protected as far as possible. Listen to my counsel; take me with you to safety in the country. To save life is also a virtue."

To this the proud old man replied angrily: "Do you dare try to persuade me to do such a thing? Why should I seek to prolong my life? I am not a coward. Neither shall I flee. Here I stand to the end and I do not owe an account to anyone. I would rather have myself hewn to pieces than to save myself and let evil befall the priests of the Lord. And if I should die for the faith, it would be the highest honor I could hope for."

With that the old knight began to run about the house in great excitement, almost as if out of his mind. By accident he burst into the room of his daughter-in-law. She was busily engaged in putting on her most splendid gown, adorning herself with her most costly finery. One of her maids had a rosary about her neck; another had a reliquary; a third, a crucifix. Andrew Ogasabara stared at the young woman in surprise and wonderment.

"What are you doing?" he asked. "What does all this mean?"

With gentle composure his daughter-in-law answered: "My father, the time has come for all Christians to die for their faith. We are preparing for that hour by adorning ourselves as if going to a royal festival."

"As if going to a festival," the old knight repeated slowly. The holy calmness of his daughter-in-law seemed to be quieting his excitement. For a while he stood thoroughly silent. Then, as if awakening from a dream, he threw his swords to the floor, took his rosary in his hands and said, almost with embarrassment: "I also must prepare myself for the royal festival."

Meanwhile, in Kyoto, too, events were following their course. Hideyoshi had already punished his courtier, Hasegawa, for not having guarded the Franciscans and for having given him incomplete reports about their activities. This charge was ridiculously false, for Hasegawa had been a most thorough and conscientious informer; but Hideyoshi was looking for an excuse to cover his previous indulgence toward the friars. Now he ordered Uehyoe, the son of Hasegawa, to make a list of all the Franciscans and Jesuits who lived in Kyoto and to write down the names of all persons who had any close association with the Christian missionaries. He was to show this list to Ishida Mitsunari, commander of the Kyoto garrison, who was to check it and deliver it to the Taikosama that he might add the death sentence. Why did Hideyoshi give this order to the son of his disgraced courtier? It was indeed a clever trick, since he thought that the son would fulfill the commission the more thoroughly out of fear that he might meet the same punishment as his "negligent" father.

Uehyoe began his work with all the thoroughness one could think of, but when he delivered his list to Ishida he met with an outburst of angry indignation. Heading the list was the name of the famous general and daimyo, Takayama Ukon, whom Hideyoshi had already deprived of all honors and property because of his courageous refusal to abjure Christianity during the persecution of 1587. Then there followed the names of many more nobles and persons of high position, whose profession of Christianity was not yet publicly known. The list contained a total of about four thousand names.

"Don't you understand the will of Taikosama in this matter?" Ishida demanded. "Certainly he does not want the death of *all* Christians in Japan. Think reasonably. If all the thousands who are now embracing Christianity were killed, who would be left? I know for certain that this is not the will of the Taikosama. And if you write down the names of those who are not yet known to be Christians, what

good can come of that? Isn't it madness and irresponsibility to put at the head of the list the name of a man like Takayama Ukon? Ten years ago he felt the anger of the Taikosama on account of his Christian faith and only narrowly escaped death then. What would happen now?"

Ishida was no Christian himself, but was favorably disposed toward the doctrines of Christianity and counted among his dearest friends many zealous believers. He destroyed Uehyoe's list and ordered him to make up another one, less comprehensive this time. He also told the young man to omit the names of the Jesuit priests, since they were Portuguese from India and did not fall under the terms of the proscription. The flourishing trade between Japan and Portugal was not to be interrupted by any arbitrary act.

Uehyoe made a second list which contained one hundred and sixty names. This also was rejected, as well as a third containing only forty-seven names. Finally, from among the forty-seven, Ishida himself chose twelve which he ordered Uehyoe to write down. They were six Spanish Franciscans, their Japanese servants and closest co-workers, and three Japanese lay brothers of the Society of Jesus. Thus the list of four thousand was reduced to twelve—yet it was with a heavy heart that Ishida submitted the list to Hideyoshi.

(To be continued)

Transl. by Sr. M. Frances, S.M.I.C.
Sr. M. Hildemar, S.M.I.C.

PASCHELTIDE

Come, let us go into the new Light,
Pouring like mighty rivers
From five fountains lately pierced;
Drink of His triumph
Spreading abroad like sunrise,
Singing His canticle,
"Only Death is dead!"

Come, let us be pierced
By the pure, new Life
Streaming from sanctuary
Of a lance-cleft Heart!

Sister M. Josephine, F. SS. S.

ST. FRANCIS AND NATURE

Father Winfrid Herbst, S.D.S.

These reflections are presented in the fond hope that our love for Nature may grow with our growth, leading us ever onward and upward until we repose in peace at the feet of Nature's God.

On fancy's swift wings let us journey to Paradise, as it was at creation's dawn. We there behold our Great Progenitor, the first of mortals, a perfect man. — How rarely do we think of the consummate perfection of Adam before the fall! — We see him surrounded by the animate gracefulness of the animal kingdom, by the attractive beauty of the vegetable kingdom, by the noble grandeur of the mineral kingdom. Nature, in its three grand divisions, encircles him, nestles confidently at his feet. All things are subject to the will of this one man, even as all things are the objects of his love, even as he is the center of their affections, their king. The lamb and the lion frolic before him and crave his approving smile. But Adam sinned. Man fell. Nature's three kingdoms turned against him and against each other. There followed the depredation of ferocious beasts, the thorns and the thistles, the horrors of the earthquake.

Once again we let fancy wing her swift way over land and sea. We journey to a barren spot in Palestine in the days when the Divine Savior walked among men, and they knew it not. It is Christ's forty days' fast in the desert. And he is with the beasts. "Erratique cun bestie," Holy Writ tells us. We see how those beasts trustfully gather round Him; how, with eyes full of mute animal sympathy, they look upon the Divine Face, now so pale and haggard from long fasting and prayer. The sinless God-Man is the second Adam. And Nature is at His feet, too. Yes; Nature, revolting at sin, ceases to be in revolt where Innocence Itself appears.

A third time we must give fancy a moment's freedom. And she flies away to Italy's sunny clime, back to the time when the glorious thirteenth century was still young, back to St. Francis of Assisi. We find the loving and lovable saint in a wood in bloom, seated upon a moss-covered rock beside a babbling brooklet. Massive trees overshadow him; flowers bloom around. Birds are perched upon his shoulders and upon his arms; with him they are merrily singing the praises of God. Rabbits nestle at his feet and timidly pat the hem of his humble robe; a squirrel mischievously looks up into his face; a lamb places its wooly head upon his knee, begging for a caress;

just behind him a deer is awaiting its turn to be gently spoken to and to be blessed. Two Franciscan friars stand at a distance and gaze with happy awe upon the scene. What are they thinking? "Behold man's primal innocence and his consequent primal domination over Nature." Perhaps, too, they are thinking:

"Nature wears the color of the spirit;
Sweetly to her worshipper she sings;
All the glow, the grace she doth inherit
Round her trusting child she fondly flings."

Three pictures have we seen. Their lesson is not far to seek. You have learnt it already. Man, regaining that holiness, that perfection which Adam possessed before the fall, regains the mastery over and the affection of otherwise estranged Nature. St. Francis has demonstrated this truth. We rejoice in its demonstration.

Of Nature's many lovers, St. Francis has ever seemed to us to have been the most ardent. And why? Because in Nature he saw Nature's God. Father Ryan, the "Poet Priest of the South," says of Nature,

"Man bask beneath the smile, but oft forget
The loving Face that very smile conceals."
"The Changeable is but the brocaded robe
Enwrapped about the great Unchangeable."

How often did not the cry go forth from his soul:

"Yea! Nature is God's shadow, and how bright
Must that Face be which such a shadow casts?"

Yes, St. Francis was Nature's tender devotee because in every hill and dale, even in every desert sod, in everything and everywhere he saw the stamp of God.

How did he show his love? By a truly marvelous tenderness and heartfelt sympathy for all God's creatures. He called them his brothers and sisters. He would not voluntarily have injured even a worm. We know how often he saved animals from death. And we have heard the beautiful legend about St. Francis and the wolf (a legend which I believe to be a fact): how the wolf was the terror of the neighborhood; how the people came to St. Francis for help; how he called the wolf to him and told him he must steal no more; how, in gentle tones, he said to the lean, ever-hungry robber: "Brother Wolf, it is my will that you should be at peace with the people here. Now, I know it is hunger which forces you to do all these wicked things. Promise me never to steal again, if you are properly fed." Brother Wolf nodded assent; and, when St. Francis held out his hand to seal the compact, he placed his paw therein.

For two years the wolf regularly came to the city every day and got a good, honest meal. When he died all hearts were sad—sad because they had lost a unique remembrance of a loving saint.

Everything in Nature obeyed Francis, because everything loved him as he loved it. Swallows once disturbed him by their twittering while he was preaching. He gently bade them to be silent: not another sound did they make. Birds would sing the divine praises with him until he bade them stop. In fact, all kinds of brothers and sisters—but we know all these little details.

"All things that are, both great and small,
One glorious Author formed them all."

This St. Francis knew. And his love for that glorious Author purified his soul with a purity so radiant that its beams attracted Nature to him. Nature came, saw once again creation's king, saw him worthy of submission and—submitted.

Well might we, too, in imitation of St. Francis, remember that even

"On every herb o'er which we tread
Are written words which, rightly read,
Will lead us from earth's fragrant sod
To hope, and holiness, and God."

Or that, as Longfellow says,

"Wondrous truths, and manifold as wondrous
God hath written in the stars above;
But no less in the bright flowers under us
Stands the revelation of His love."

BOOK REVIEWS

THE CORDELIER RITUAL. Urban Wagner, O.F.M. Conv. Chaska, Minnesota: Assumption Seminary, 1958, pp. 44.

This is a little pamphlet explaining the history, purpose, and ritual of the Archconfraternity of the Cord of Saint Francis. Although anyone can join the Archconfraternity, Cordeliers are usually very young people—in this country boys and girls in the sixth, seventh, and eighth grades. For those who are interested in enriching the spiritual activities of pre-teen and early teen-age groups, the Archconfraternity offers much of value. Designed to appeal to children, it helps them to develop their spiritual life and also to know their vocation. G.A.S.

THE VOICE OF YOUR FATHER. Martin Wolter, O.F.M. Chicago: The Franciscan Herald Press, 1959. Pp. xvi-400.

Many years ago, in his now well-known book, **THE FRANCISCAN MESSAGE TO THE WORLD**, Father Agostino Gemelli, O.F.M., wrote: "Now, properly to grasp Franciscan spirituality, two things are necessary: first to acquire that supernatural viewpoint from which Saint Francis started out, and secondly, to meditate on his writings." This is the purpose of the present book—to enable us to meditate on the writings of Saint Francis and thus to acquire his spiritual point of view. Briefly, the book is a compilation of selected words of Saint Francis, including many that are merely attributed to him, followed by a brief, one-page meditation or consideration composed by the present author. The meditations are nicely arranged to coincide with the liturgical seasons, and are simply presented in a popular and appealing style. Though intended for religious, secular tertians will also find it helpful. The book is attractively made up in handy brevity format. S.M.F.

POOR LITTLE MILLIONAIRES. Sister M. Rosamond, O.S.F. New York: Pageant Press, Inc., 1959. Pp. 67. \$2.50.

Sister Rosamond, writing with a light touch and gay good humor, presents a few samplings of convent life taken from unusual areas. She begins with an amusing account of her community's \$3,000,000 fund-raising project, includes a description of a journey to an educational conference in Chicago, a habit-modelling sequence, and a few other random pictures of life and times of a teaching Sister. The book makes pleasant, if not profound reading. S.M.F.

SUMMER SCHOOL JULY 5 - AUGUST 11, 1960

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531 Rule of the Third Order Regular
534 The Life of St. Francis

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517 Introduction to Research
518 Palaeography

Fr. Evan Roche

Fr. Allan

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Sr. Anthony

Fr. Gaudens

Fr. Allan

Fr. Innocent

Fr. Innocent

Sr. Anthony
Fr. Gaudens

WRITE TO: Director of the Summer Session
St. Bonaventure University
St. Bonaventure, N. Y.

Examination of Conscience

ACCORDING TO ST. BONAVENTURE

by Philotheus Boehner, O.F.M.

Second edition 1959 189 pp. \$2.00

This popular ascetical guide for religious by the late Father Boehner is now available in a handy pocket-size edition. While the outline and general spirit of his "examination" is Bonaventurian, the practical soul-searching questions it poses pertain to the twentieth-century and reveal its author as an experienced and unusually gifted director of souls.

What the reviewers say:

... A little gem! We ardently hope it will be translated into other languages.

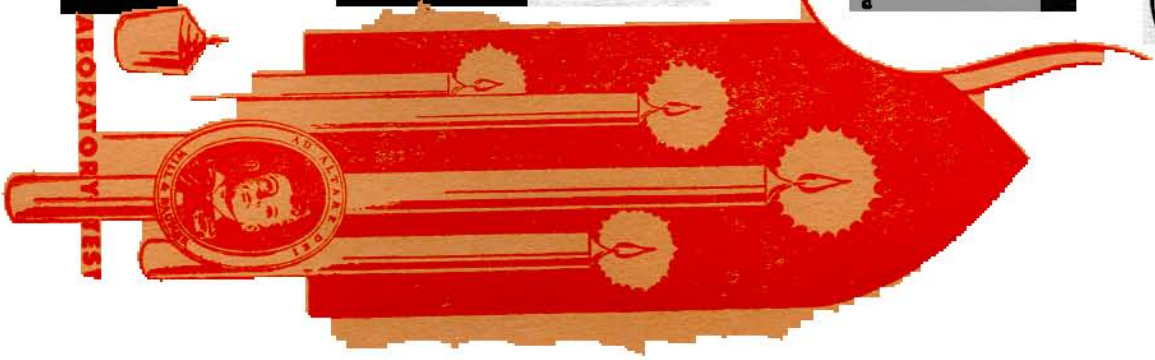
... An excellent example of how the ascetical theology of the great scholars can be presented in non-technical form to meet the needs of the average religious.

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A FRANCISCAN SPIRITUAL REVIEW

VOL. X, NO. 6, JUNE, 1960

The Liturgy of the Holy Mass: II

Father Daniel A. Hurley, O.F.M.

Since all Religions not legitimately prevented ought to be present for daily Mass,¹ it is fitting that we continue to meditate upon the Holy Sacrifice of the Mass in order that this spiritual exercise may become more beneficial to our spiritual lives. This daily union of ourselves with the priest in offering up the Holy Sacrifice really means the uniting of ourselves with Christ Himself in the renewal of the holocaust of Himself to His Father. "Now the sacrifice of the New Law signifies that supreme worship by which the supreme offerer himself, who is Christ, and in union with him all the members of the Mystical Body, pay God the honor and reverence that are due him."²

The "Mass of the Faithful", the sacrificial part of the Mass, begins with an exchange of greetings between the priest and the congregation. The priest kisses the altar, a symbol of Christ the Cornerstone,³ and turns toward the people and says, "The Lord be with you." This prayerful greeting is returned by the people through the Mass-server who replies, "And with thy spirit." The priest symbolically greets Christ when he kisses the altar and then turns and wishes Christ's blessing upon the people; the people wish the same blessing to the priest. This mutual exchange of greetings expresses the love and respect of one for the other, fellow members of the Mystical Body of Christ. This reciprocal greeting is made several times during the Mass, and is especially appropriate at the beginning of this act of sacrifice, a liturgical act of the Church, the Mystical Body of Christ. When the priest turns again to face the altar, he says aloud, "Let us pray," thus inviting all present to join with him in the prayers that follow, the offertory prayers.

The first of these prayers is the so-called Offertory chant, which the priest recites while standing in the middle of the altar with his hands folded before his breast. Many authorities of the liturgy think that this chant is the antiphon that preceded a psalm that the choir used to sing at this point of the Mass. These authorities say that in the early days of the Church, the bread and wine for the sacrifice,

¹Cf. Canon 595, No. 1, n. 1.

²Pope Pius XII, *Mediator Dei*.

³Cf. Matt. 21, 42.

as well as other gifts for the priest's support, were brought to the altar by the people in solemn procession. During this procession of the people bringing their gifts to the altar, the choir sang a psalm with an antiphon. Such a practice as the offertory procession has not been in use for many centuries, but there is still a reminder of this procession in the antiphon which is retained in the Mass as the Offertory chant.

The offertory chant, like the Introit and the Gradual, is proper to the Mass of the day and continues the theme of the Mass as introduced by the Introit. This chant repeats the thought of the Mass of the day, or at least refers to the spirit of the season. In our conference on the earlier part of the Mass, we saw that the thought of the Mass of the day is expressed by the changeable parts of the Mass. To illustrate the expression of the theme of the day's Mass we referred to the Mass of the Sunday after Easter, or Low Sunday. Turning again to the Mass of this Sunday, we discover that the Offertory chant is:

"An angel of the Lord came down from heaven, and said to the women, 'He whom you seek is risen as He said,' alleluia."⁴

The joy of the Easter season, which we found expressed so often in the earlier parts of the day's Mass, is emphasized again by the angel's announcement about the Risen Christ.

After the Offertory chant the priest uncovers the chalice which, at the beginning of the Mass, he had placed on the altar. Having removed the veil from the chalice, the priest puts the chalice aside to his right for the moment, and takes the paten which was resting on top of the chalice and which contains the host, or altar bread. Taking the paten in both hands, he raises it to the level of his eyes, and in this way he makes the offering of the bread to God. He accompanies his action with the recital of the prayer for the offering of the bread, the *Suscipe*. Holding aloft the paten containing the offering of bread, the celebrant raises his eyes to heaven as he begins the prayer, and then he lowers his eyes again toward the paten. His action of raising up the bread and elevating his eyes signifies that he offers "this spotless host" which he holds in his hands to God Himself. Yet, his awareness of his unworthiness to make an offering to God causes the priest, "Thy unworthy servant," to lower his eyes almost immediately. The words of the prayer clearly indicate the meaning of the actions of the priest as he offers this bread to God:

"Accept, O holy Father, almighty and eternal God, this spotless host Which I, Thy unworthy servant, offer unto Thee, my living and true God, to atone for my numberless sins, offenses and negligences; on behalf of all here present and likewise for all faithful Christians
4Cf. Matt. 28.

living and dead, that it may profit me and them as a means of salvation unto life everlasting. Amen."

Both the actions and the words of the priest, as he offers the bread, remind us of the actions and the words of our divine Savior at the last Supper: "These things Jesus spoke, and raising his eyes to heaven, he said, 'Father, the hour has come . . . Holy Father, keep in thy name those whom thou hast given me, that they may be one even as we are.'"⁵ As Jesus addressed His sacrificial prayer in the Upper Room to His "Holy Father", so the priest in the Mass follows His example. Our consideration of the Collect, in the previous conference, showed us that the Church generally addresses her prayers directly to God through the intercession of His divine Son. So, in the prayer of the offering of the bread, the Church, through the priest, prayerfully offers this gift to the "almighty and eternal God" under the loving title of "holy Father." This form of address reminds us also of the special affection our Seraphic Father had for the Lord's Prayer. In assigning this prayer to the Office for the Brothers of his Order, St. Francis had in mind the injunction of his divine Master: "In this manner shall you pray, 'Our Father, who art in heaven.'"⁶

The "spotless host" offered to God must be of the purest bread, without blemish or impurity, to be a worthy offering to the All-Holy One in heaven. Ever conscious of his own littleness and frailty, the priest offers this gift to God to make atonement first of all for himself, because he is guilty of "sins, offenses and negligences," all of which make him an "unworthy servant." He knows that he is in need of atonement because he is so far removed from the holiness of the Great High-Priest, Who is "holy, innocent, undefiled and set apart from sinners."⁷ Yet, if his offering is deemed acceptable by the "living and true God", his action may profit him "as a means of salvation unto life everlasting."

The priest offers the gift also for "all here present," and so, as we assist at Mass, we should realize that the offering is being made not just by the priest and for the priest, but by us in union with him and for ourselves as well. The words "for all here present" in the offertory prayer should encourage us who assist at Mass to be well aware of what is taking place and to join ourselves to the actions and words of the priest. "Nor should Christians forget to offer themselves, their cares, their sorrows, their distress and their necessities in union with their divine Savior on the Cross."⁸ If we are to offer ourselves to God in the

⁵John 17, 1, 11.

⁶Matt. 6, 9.

⁷Heb. 7, 26.

⁸Pope Pius XII, *Mediator Dei*.

Mass, how much we should strive to remove all trace of blemish or unworthiness from our souls.

As a loving Mother, the Church does not forget any of her children when she offers the gifts at the altar through the hands of her sacred minister. The inclusion of "all faithful Christians living and dead" is an expression of the catholicity of the Church and the Communion of Saints. "It is true that public prayers, prayers, that is, offered by Mother Church, because of the dignity of the Spouse of Christ, excel any other kind of prayer . . . (yet) all prayer is immensely helpful to the Mystical Body. In that Body, thanks to the Communion of Saints, no good can be done, no virtue practiced . . . without its contributing something also to the salvation of all."⁹ Uniting ourselves with the priest in offering ourselves along with the "spotless host" which is to become the Body and Blood of the divine Victim, we place ourselves in a position that will "profit (us) . . . unto life everlasting". We beseech our heavenly Father to accept the offering of ourselves with His Son in order that this joint offering may be the means of our receiving the application of the merits of this sacrifice, which is the renewal of the infinitely meritorious Sacrifice of the Cross.

As the priest ends the prayer of the offering of the Host, he makes the Sign of the Cross with the paten over the altar and places the host on the corporal, the white linen square which covers the middle surface of the altar. This action reminds us that "the cross and the altar are holy places, where, though in a different manner, one and the same sacrifice were once or is now offered. The very same body that hung upon the cross was once deemed worthy to bear the atoning sacrifice for the world, so now is the altar."¹⁰

Bread is one of the elements used in the Holy Sacrifice of the Mass; the other element is wine. As the bread that is to become the Body of Christ must be made from pure wheat flour, so the wine that is to be changed into the Blood of Christ must be made from grapes. This wine must be fully fermented and nothing must be added to it to lessen its purity and genuineness. Having made the offering of the bread to God, the priest now prepares the wine for the sacrifice. He pours the wine into the chalice and then adds a few drops of water to it. This action is in imitation of the example of Christ at the last Supper. At that time our divine Savior had celebrated the traditional Feast of the Passover with His Apostles, observing the customary ritual of the Passover meal. It was at the conclusion of this meal that

⁹Pope Pius XII, *Mystici Corporis*.

¹⁰Gthr. Nicholas, *The Holy Sacrifice of the Mass*, St. Louis, B. Herder Book Co., 1949, p. 555.

Jesus instituted the Holy Eucharist. In traditional style our Savior prepared the cup of wine for the Passover meal by mixing a few drops of water with the wine. In prescribing this traditional ritual to be observed during the Mass, the Church has given the action a symbolic meaning. This symbolism is expressed in the prayer the priest says as he makes the Sign of the Cross over the cruet of water and pours a few drops into the chalice of wine.

"O God, who has established the nature of man in wondrous dignity and even more wondrously has renewed it, grant that through the mystery of this water and wine, we may be made partakers of His divinity, who has deigned to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee, in the union of the Holy Ghost, God world without end. Amen."

In the symbolism expressed by this prayer, the Church would have us understand that the wine is a symbol of Christ and the water is a symbol of man; the wine represents the divine nature of Christ and the water represents His human nature. In this prayer the priest prays that we human beings may have a share in the divine life through the merits of Jesus Christ "who though he was by nature God, did not consider being equal to God a thing to be clung to, but emptied himself, taking the nature of a slave and being made like unto men."¹¹ It is through Christ our Savior and the infinite value of His redemptive sacrifice that we have been "bought with a great price,"¹² so that we are able to have a share in the divine life. We are made to understand that God has "predestined us to be adopted through Jesus Christ as his sons."¹³

In this prayer reference is made to the two mysteries of our Faith that are the source of grace by which we are raised to the supernatural life, namely, the Mystery of the Incarnation and the Mystery of the Redemption. In the former we believe that God became man; in the latter we believe that the God-Man offered Himself as a ransom for our sins. Jesus Christ dignified human nature by assuming it to Himself; He died on the Cross that all men might be raised to a participation of the life of God through grace. The union of the human and divine natures in the Person of the Son of God culminated in the passion and death of Christ Incarnate and the Redemption of the whole of mankind. Calling to mind the fact that our divine Savior united in His Person the human nature with the divine, the priest prays that we who have been created men may be elevated through the work of Christ to

¹¹Phil. 2, 7.

¹²1 Cor. 6, 20.

¹³Ephes. 1, 4.

become "partakers of divinity". Although God created us less than the angels, He "has not spared even his own Son, but has delivered Him up for us all,"¹⁴ and has given "the power of becoming sons of God to those who believe in his name."¹⁵

The priest then stands before the middle of the altar and elevates the chalice containing the wine and as he does so he raises his eyes toward heaven. While performing this action, he recites the following prayer:

"We offer unto Thee, O Lord, the chalice of salvation, humbly begging Thy mercy, that it may rise before Thy divine majesty with a pleasing fragrance for our salvation, and for that of the whole world. Amen."

Lifting up the chalice and directing his eyes to heaven, the celebrant indicates by his action that he is making an offering to God, an offering which he designates in his prayer as the "chalice of salvation". Here the second of the elements of the Mass is offered to God. The chalice contains the wine that is to become the Blood of Christ, the price of our Redemption. It is called the "chalice of salvation" in anticipation of the changing of the wine it contains into the Precious Blood that "washed us from our sins."¹⁶

As one "taken from among men . . . (and) appointed for men in the things pertaining to God, that he may offer gifts and sacrifices,"¹⁷ the priest speaks in "behalf of the people, so also for himself"¹⁸ when he uses the words "we offer" in the prayer of the offering of the wine. The union of the faithful with Christ has just been symbolized in the mixing of the water with the wine; so now the faithful unite themselves with the divine High Priest, as He is personified by the priest standing at the altar. "That the people offer the sacrifice with the priest himself . . . is based on the fact that the people unite their hearts . . . with the prayers or intention of the priest, even of the High Priest himself, so that in the one and the same offering of the victim and according to a visible sacerdotal rite, that they may be presented to God the Father."¹⁹

We know that this intention of the priest in making this offering is explicitly stated in the prayer, "that it may arise before Thy divine majesty with a pleasing fragrance." When Noe offered a holocaust (burnt-offering) to God after he and his family had been saved from destruction by the deluge, his offering was found acceptable by God:

¹⁴Rom. 8, 32.

¹⁵John 1, 12.

¹⁶Apoc. 1, 5.

¹⁷Heb. 5, 1.

¹⁸Heb. 5, 3.

¹⁹Pope Pius XII, *Mediator Dei*.

"The Lord smelled a sweet savor . . ." and promised never to destroy the earth by water.²⁰ We pray that our offering may rise up to God and be found acceptable and pleasing to Him "for our salvation and that of the whole world." May this offering of these gifts to God be the means of satisfying divine justice and obtaining redemption for ourselves and for all mankind. If we sincerely unite our hearts and minds with the sentiments and words of this prayer of offering, we shall be included in the offering made by the priest in behalf of the whole Mystical Body. Such an offering will surely rise up and be found pleasing before the throne of the divine majesty.

When the prayer of offering is finished, the priest makes the Sign of the Cross with the chalice over the altar and then places the chalice on the corporal behind the host. This action repeats the symbolism expressed when the host was placed on the corporal. The elements that will become the sacrificial victim that was slain on the Cross now rest on the altar where the same sacrifice will soon be renewed.

The thought of uniting ourselves with the elements which are to become the Victim of the Sacrifice has been running through our mind as we prepared and offered the bread and wine that will soon become the "Lamb that was slain."²¹ Now the priest formally expresses this thought in the prayer which he says as he bows over the altar:

"In a humble spirit and a contrite heart, may we be accepted by Thee, O Lord, and may our sacrifice be so offered in Thy sight this day as to please Thee, O Lord God."

The offering that we make of the bread and wine, we are making in union with all the members of the Mystical Body together with Christ our Head. Conscious of this union, we are filled with a sense of unworthiness to be in such company, so we bow down in humility before the altar of God. As we unite ourselves with the great High Priest of the Sacrifice, so we wish to join ourselves with the Victim of the Sacrifice and offer ourselves with Him to God. We express this desire by using a prayer that was said centuries before by the young men in the fiery furnace. Because these young men had refused to offer false worship to idols, the king sentenced them to be thrown into a furnace of fire. Although God protected them so that the flames did not hurt them, the young men sang the praises of God and expressed their willingness to offer their lives for their faith and for the honor of God: "In a contrite heart and humble spirit let us be accepted . . . so let our sacrifice be made in thy sight this day, that it may please thee."²²

²⁰*cf.* Gen. 8, 21.

²¹Apoc. 5, 12.

²²Dan. 3, 39-40.

Such an offering was pleasing to God and the three young men were saved from death. Let us join with this prayer of the priest in the Mass and present ourselves "as a sacrifice, living, holy, pleasing to God."²²

Before turning away from the elements just offered to God, the priest makes the Sign of the Cross with his hand over the bread and wine, invoking the Third Person of the Blessed Trinity. This is the only place in the Mass where the Holy Spirit is invoked by name:

"Come, Thou Sanctifier, almighty and eternal God, and bless this sacrifice prepared for the glory of Thy holy name."

The priest's actions together with the words of this prayer indicate that he solemnly calls upon the Holy Spirit to bless these offerings that have been prepared for the forthcoming sacrifice. The priest raises his head, directing his eyes upward, and then, extending his arms, he raises them toward heaven, then draws them to his breast. These are actions signifying earnest supplication to God the Holy Spirit. With his right hand he makes the Sign of the Cross over the bread and wine. The blessing that he makes over the elements of sacrifice indicate the blessing, or consecration, that he begs from the Holy Spirit. Pope Benedict XV teaches us that the symbolism expressed in this prayer and action is that, as the Body of our Lord was formed in the womb of the Virgin Mary at the Incarnation by the power and operation of the Holy Spirit, we pray that the same Body may be formed anew upon the altar of God by the same Holy Spirit.²⁴

Now the celebrant goes to the Epistle side of the altar and washes his hands. At one time the washing of the hands at this part of the Mass had a practical significance. After the priest had handled the gifts which had been brought to the altar in the offertory procession, and in a Solemn Mass after he had handled the incense, his hands were soiled. Before continuing with the sacred action, he very appropriately washed his hands, that they might be clean when he handled the Body and Blood of Christ. Now, however, rather than a practical, the *Lavabo* has a symbolic purpose: it signifies the purity of heart, or rather purifying of the heart, before sacrificing the Holy Victim to His eternal Father. The priest washes merely the tips of his fingers as he begins to recite the psalm: "I will wash my hands in innocence, as I go around your altar, O Lord."²⁵ We are reminded of the words of our divine Savior Himself when He washed the feet of the Apostles at the Last Supper before He instituted the Holy Eucharist. His words to St. Peter revealed

²²Rom. 12, 1.

²⁴cfr. *The Holy Sacrifice of the Mass*, Paterson, N. J., St. Anthony Guild Press, 1940.

²⁵Ps. 25, 6.

that his action was only symbolic, that is to say that the washing of only the feet signified the cleansing of the whole body. "He who has bathed needs only to wash, and he is clean all over."²⁶ The washing of the tips of his fingers symbolizes the spiritual cleansing that is proper for the priest in order that he may worthily offer the Holy Sacrifice. Aware of the sinfulness surrounding him in the world, and his own part in that sinfulness, the priest desires to cleanse himself from his faults that he may not be counted among the wicked ("Gather not my soul with those of sinners");²⁷ but that free from guilt, he may worthily approach the altar ("I walk in integrity . . . in the assemblies I will bless the Lord").²⁸

Returning to the middle of the altar, the celebrant bows over the altar and recites the following prayer:

"Accept, most holy Trinity, this offering which we are making to Thee in remembrance of the passion, resurrection, and ascension of Jesus Christ, our Lord; and in honor of blessed Mary, ever Virgin, blessed John the Baptist, the holy apostles, Peter and Paul, and of these, and of all the saints; that it may add to their honor and our salvation; and may they deign to intercede in heaven for us who cherish their memory here on earth. Through the same Christ our Lord. Amen."

In this prayer to the Holy Trinity, the priest begs the Triune God, to Whom the offering is made, that He be pleased to accept these gifts in view of what they are to become, "a propitiation for our sins."²⁹ The previous prayers of the offertory were addressed to God the Father and to God the Holy Spirit, through the intercession of God the Son. This one is addressed to the Holy Trinity.

This prayer states the purpose of the sacrifice as "a remembrance of the passion, resurrection, and ascension of Jesus Christ our Lord." These three acts of our divine Savior, taken together, effected our redemption; so the Mass is a memorial of the sacrifice of redemption. Besides being a redemptive act, the sacrifice is an act of worship and of praise to the God-Man, Jesus Christ; it is an act offered in honor of all those who attained glory through Him, the saints. Here again the doctrine of the Communion of Saints is brought to our minds. As the saints were asked to pray for us at the beginning of the Mass (in the *Confiteor*), so now before the act of sacrifice begins, the intercession of some saints in particular (as mentioned in the *Confiteor*) and all the

²⁶John 13, 10

²⁷Ps. 25, 9.

²⁸Ibid., 11-12.

²⁹I John 2, 2.

saints in general is sought for us as we present this offering to the Holy Trinity "that it may add to their honor and our salvation."

Finishing this prayer, the priest kisses the altar and turns to the people and says in an audible voice the *Orate, Fratres*, an invitation to the faithful to pray with him.

"Pray, brethren, that my sacrifice and yours may become acceptable to God the Father almighty."

To this invitation to pray the people reply through the Mass-server:

"May the Lord accept the sacrifice at thy hands unto the praise and glory of His name, for our advantage and that of all His holy Church."

In this exchange of prayers, the celebrant reminds us that the sacrifice is an offering in which the faithful do and ought to have a part. The priest calls it "my sacrifice and yours"; we should all unite with him to plead with God the Father to accept this sacrifice offered to Him by the whole Mystical Body. When the faithful respond with the prayer, "May the Lord accept the sacrifice at thy hands . . .", they indicate that while all offer the sacrifice, the priest is the principal minister, "the minister of Christ, inferior to Christ, but superior to the people."³⁰

We have devoted our attention during this conference to that part of the Mass known as the Offertory. We have considered the actions and prayers that deal with the preparation and offering of bread and wine to God, the bread and wine that are to become the Body and Blood of Christ, the sacred Victim of the Sacrifice of the Mass. This part of the Mass comes to a close with the prayer that is known as the Secret, so-called because it is said silently. The Secret prayer resembles the Collect, which we considered previously in the Mass of the Catechumens. It resembles the Collect in two ways—in its form and in its content. As for its form, the Secret, like the Collect, is addressed in the name of the whole Church to God Himself, through the intercession of His divine Son, in union with the Holy Spirit. In content, the Secret, like the Collect, presents a petition in keeping with the thought of the feast. There is another similarity: as the Collect summarizes the prayers preceding it, so the Secret summarizes the prayers of offering that precede it. However the Secret differs from the Collect. While the Secret, like the Collect, contains a petition that has reference to the feast, unlike the Collect, the petition also includes a plea that God will accept and bless the offerings that have been made to Him, as well as an appeal that God will grant the benefits or

rewards of the offering to the members of the Mystical Body who made the offering. The Secret for Low Sunday illustrates the characteristics of this prayer:

"We ask Thee, O Lord, to receive the gifts of Thy rejoicing Church, and even as Thou hast given her cause for such great joy, so also grant her the fruit of perpetual gladness. Through our Lord Jesus Christ, Thy Son, Who livest and reignest in union with the Holy Spirit, God, world without end. Amen."

(To be continued)

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THREE THOUGHTFUL LYRICISTS

Sweet are the words that flow
From the ancient lyre of Plato.
In these pregnant talks one may discern
The first-born spark of many a clever turn.
For many to Plato's have wandered;
And opened, and looked, and pondered;
Then gone home, to tell
Things only drunk from the Grecian well.

Another there was, at the Grove, his pupil;
Aristotle of Macedon, who, without scruple,
Took his fill of that rich, resounding lyre.
Thus he fed, till from his sire
He strayed, for the younger one saw
The earth before him, while the law
Of his master was yet confined
To that world of ideal form refined.

Centuries later, in the faithful age,
There strolled the sandaled sage
Of the cloister, blest Scotus, grey friar
Of Oxford, who went to the Lyceum and lyre.
And beheld that ancient page.
But now with head and heart burning,
In all Assisi's holy learning,
Scotus spoke subtly of Gahlean fire.

Crosses Over Nagasaki: VIII

Father Gerard Huber, O.F.M.

Further Developments

On December 11, 1596, Hideyoshi visited Fushimi to inspect the damage caused by the earthquake and to see to the rebuilding of the castle. After going over the plans for reconstruction, he summoned the governor of Osaka, Masuda Uemon, and the commander of Kyoto, Ishida Mitsunari and ordered them to put to death all Christian missionaries who lived in the districts of Osaka and Kyoto. News of this command spread like wildfire through the entire region. Not only priests and religious brothers, but also the laity, irrespective of position, sex, or age, rose joyfully to meet the challenge. The entire region of Osaka and Kyoto was seized by an overwhelming movement of religious fervor. Those who were already firm in their belief became still more firm; the lukewarm were aroused from their lethargy; and many who had totally abandoned the faith returned, repentant and eager to die in testimony of their Divine Master. All Christians were seized by this holy fire, and it seemed as if their only fear was to be overlooked for martyrdom. Takayama Ukon, the former commander-in-chief of the Japanese army, to whom Hideyoshi really owed his success in gaining power, thought that now surely the time had come to prove his fidelity to God by giving his blood and life. He hurried to Kyoto and appeared before the governor, Maeda Geni Hoin, firmly declaring himself a Christian. At the same time the two sons of the governor, who had been baptized by Father Peter Baptist, also presented themselves as candidates for martyrdom. It was a painful ordeal for the governor, but still further sorrow lay ahead of him. The daimyo Hosogawa Tadaoki found his young wife, Gratia, together with her maids, preparing themselves for martyrdom; and similar scenes were being enacted daily in almost all the great castles of that territory. In fact, in the entire region from Kyoto to Osaka, no one seemed able to think or speak of anything but the impending persecution. The Christians encouraged one another, while the pagans wondered at their joyful readiness to die for a mere religious belief. If such an attitude seemed madness to the pagans, they nevertheless felt deep admiration for their Christian countrymen and spoke openly against the injustice of the Taikosama. There were several violent incidents between the bonzes and their fellow Buddhists who blamed them for having

CROSSES OVER NAGASAKI: VIII

instigated the persecution through their continuous campaign of public and private slander against the Christians.

As soon as he learned of the imminent persecution, Father Organtino wrote to the vice-provincial of the Jesuits in Nagasaki. This letter gives a clear picture of the state of mind of the Japanese Christians when the persecution broke out:

"The letter I send you at this time will give joy to you as well as to the Most Reverend Bishop and all missionaries. Last night I received two letters from Fushimi. They were from Mario Suwano and her niece. Both informed me that the Kampaku has given orders to the Commandant Ishida to execute all missionaries. Our servant Paul from Amakusa came running to bring us the same glad tidings. His face shone with happiness and he shouted: 'The Lord has loved us first and has shed His blood for us! Now for us, too, the happy day has come when we can shed our blood for Christ!' When we heard him speak like that, our hearts nearly burst with joy. But the matter was nonetheless deeply serious. First we prepared ourselves spiritually, then took our religious garbs out of the trunks so that as faithful servants of God and loyal members of the Society of Jesus we spend whatever time remains to us in the most intensive spiritual activity. The consolations already granted by the Lord cannot be described in words. That we have obtained this grace is undoubtedly due to the prayers and the offerings of the Holy Sacrifice which the General of our Society has ordered for the intention of the Japanese mission. The Christians without exception are ready to follow us and to give their lives for Christ. This readiness is a source of unspeakable joy for us. It is being said that the only fear of the admirable Takayama Ukon is that he might not be deemed worthy of martyrdom. There are many heroic people here in Japan. The two sons of Governor Maeda, particularly Constantine, the younger, do not leave our side for a moment. Many Christians among the noble classes keep assuring us either by word or by letter that they will help us. Most remarkable is the zeal of the newly baptized. Such extraordinary fervor is certainly an effect of the holy Sacrament of Confirmation which our bishop administered here a short time ago. Lastly, I have to report that the faithful acolytes, James and John, have been staying with us constantly for several days."

In much the same vein Father Peter Baptist wrote several letters. Here, for example, is his letter to Father Augustine Rodriguez:

"I have received your letter, my dear confere, in which you informed me that you are still in good health, that in the strength of Christ you admonish the faithful to zeal and ^{steadfastness}, and that you yourself rest content in the love of God. This gave me great

consolation. Pray for us that we, too, may obtain God's help. We are always guarded now by soldiers inside as well as outside the house. Nevertheless, we are not thereby deprived of joy and consolation in the Lord. To be allowed to suffer for God is an inexpressibly great honor. According to information obtained from Brother Cosmas, the death sentence will soon be passed. The names of the condemned have been placed on an official list, and tomorrow we shall hear our sentence. We know it will be death by crucifixion. We no longer sleep at night, but spend all our time in preparation for the coming ordeal. As far as possible, we hear the confessions of the Christians who can come to us.

"Having reason to believe that this may be our last day here, we celebrated Holy Mass an hour before sunrise. The Brothers went to confession and received Holy Communion together with more than fifty Christians. Many more Christians besides these attended Mass, weeping with joy and gratitude for the graces of God. Brother Gonzales gave a short address and encouraged them to accept everything that might befall them for love of Christ. If we had a hundred lives, he said, we should wish to sacrifice them all for Christ, who sacrificed His life for us on the cross. We are all sinners, and even if we give our life, this sacrifice will not be sufficient to balance the debt of our infidelities to God. This was the general theme of his sermon. After Mass many Japanese officials came and searched the house, inquiring how many of us there were so as to make no mistake in arresting us. Then came the representative of Commander Ishida with many soldiers. I cannot describe what feelings of joy and gratitude to God filled our hearts at that moment. But only our five Japanese catechists, Leo, Paul, Bonaventure, Thomas, and Gabriel were arrested. On their way to prison they preached to the pagans continuously. They wrote us a letter as soon as they reached the prison, assuring us again that they are ready to give their lives as Christians and that they long ardently for the happiness of heaven, which, indeed, is the goal of human life. They are willing to endure everything for God but they ask us to pray for them that they may have the strength to persevere. We wrote back immediately to the effect that if it was their wish to suffer for God, then God would certainly help them, and that it was our only grief that they were separated from us. We fear that on account of our sins we have perhaps not deserved the grace of martyrdom. But we are still guarded like criminals, and our desire to die for God has not diminished. Since many soldiers and pagans surround our mission, the Christians cannot visit the church now, nor can we freely send letters.

"Brethren, pray for us, as we pray for you. Love God with joyful hearts and believe that He will give you the strength to suffer torments

and disgrace for His sake. May He, who is our only consolation in suffering, bless you. We rejoice that we are allowed to suffer humiliations for the name of Jesus Christ. May God grant you His Holy Spirit."

Father Francis Blanco wrote the following letter to a confere in Manila:

"We have received from God the special grace to meet martyrdom. Day and night we await that moment. It is wonderful to see with how much courage our Christians are facing death. We, who observe their courage, are filled with joy. From other regions outside of Kyoto and Osaka, Christians keep coming to us and confess frankly: 'We wish to die with you.' Their only desire is to be arrested. I have not been in Japan very long and do not know the language well. I regret this very much, because I cannot converse with the Christians as freely as I would like. My dear conferees, what feelings arise in your hearts when you hear that people who have accepted the faith only a short time ago are thus looking forward to a painful and humiliating death for love of Christ, and consider this earthly life less than a handful of dust and ashes? As for myself, I can only blush for shame."

Meanwhile, the courageous Ishida was making a last desperate attempt to dissuade Hideyoshi from carrying out the edict of persecution. He urged especially that the lives of the foreign missionaries be spared. But Hideyoshi remained obdurate. It was too much for his pride to revoke a decision already made public. Ishida persisted, however, and finally succeeded in winning pardon for the Jesuits on the plea that Bishop Martinez had come to the Taikosama in the name of the viceroy of India and had brought him many costly gifts. Ishida, taking advantage of this concession, tried to press for clemency for the Franciscans, too, saying that it would be accounted an injustice if Hideyoshi pardoned the Jesuits and condemned the Franciscans. Furthermore, to pardon the Jesuits would hardly redound to their honor, since they were just as eager for martyrdom as the friars were. It would be better to annul the death sentence for the Franciscans and simply banish them from the country. This would be punishment enough, and then the Jesuits would not lose face. Ishida argued in vain. Hideyoshi's only reply was to command that the death sentence be executed as quickly as possible.

Ishida, however, managed to delay action for several days, thus enabling Father Peter Baptist to celebrate Christmas with his conferees. Father Peter describes this last Christmas in the following letter:

"Honor and glory to our beloved Lord! With indescribable spiritual joy we celebrated the Feast of the Birth of the Only-Begotten Son of God. For some time now we have been devoting ourselves to

prayer, to celebrating Holy Mass, and to adoring the Blessed Sacrament. Many Christians come to assist at Mass, but have to stand at the door of the church since they are forbidden to enter. The extremely cold weather makes this very difficult for them. Nevertheless, it was their explicit wish that we celebrate the Christmas Mass at dawn. We decorated the altar with branches of evergreen shrubs, and sang as many Christmas hymns as we knew. Complying with the wish of Captain Landecho of the *San Felipe*, Father Jerome and Brother John Pobre went to Nagasaki to report about our present situation. Until a final decision is reached, we must remain here. If it should turn out that only those Christians who have already been arrested are to be condemned to death and we are to be set free, we shall do everything we can to help those Christians even if our efforts cause us to be arrested a second time. The rumor now is that we are not to be sentenced to death, but only to banishment. I pray that God may do with us whatever will be to His greater glory.

The poor who found a haven in our hospital are no longer allowed to go out. If they have to remain under house arrest for any length of time, their food supply will give out. We always share with them whatever is donated to us. I regret very much that we do not have sufficient rice for them, even though the Christians, God reward them, support us as far as they can.

"Since I cannot write to all our conferees personally, let this letter be considered as addressed to all. And as we pray for all of you, so I ask that you pray for all of us."

Some members of the crew of the *San Felipe* who were imprisoned in Osaka received permission to celebrate Christmas in the Franciscan church there. An official led them to the mission the night before the feast and conducted them through the guard. The church door was closed again behind them, and they were strictly guarded. "The happy Father Martin de Aguirre and his catechists," wrote one of the crew, "who were persevering in their imprisonment with contentment and humility, received us with tears of gladness, and we spent the evening in conversation with them. They told us about their arrest and about their sentence to be crucified in Nagasaki because they had converted so many to Christianity. During the night we went to confession, assisted at Midnight Mass and fulfilled our duties with deep gladness of heart." After the noon meal on Christmas Day, the men were brought back to their wretched quarters in a stable where they were to remain for twenty-two more days. Except for a few oversalted sardines, a little rice, and salty radishes, they had nothing to eat. Their thin clothing was no

protection against the sub-zero weather, and they suffered much both from hunger and cold.

When the decree of amnesty for the Jesuits was published, the Japanese Christians and the Franciscans as well began to hope that they would be only mildly punished, perhaps by banishment, and that Christianity in general would be left undisturbed. But this last hope was soon destroyed. On December 31, Hideyoshi again summoned the reluctant Ishida and ordered him to remove all the Franciscans in Osaka to Kyoto where they were to be placed in the same prison with the other Franciscans. After having their noses and ears cut off, they were taken to Nagasaki to be crucified. When the friars were informed of this, they knelt in front of the altar and thanked God for the grace of being allowed to suffer in testimony of Christ, their Divine Master.

The Twenty-Four Elect

In the evening of December 31, a group of soldiers suddenly appeared before the Franciscan mission, surrounded it on all sides, and entered by force. The little community had just gathered before the altar for night prayer, together with a few Tertiaries who were serving in the mission household. The soldiers fell upon the helpless group and bound their hands to their backs with ropes and straw. Then they led the captives to jail. On leaving their beloved church, Saint Mary of the Angels, Father Peter Baptist intoned the hymn *O gloriosa Domina*, and all the others joined him, singing to the end with joyful gratitude and readiness for sacrifice.

On the same evening the Franciscans and the Christians who had been arrested in Osaka arrived in Kyoto and were imprisoned together with Father Peter Baptist and his companions. To this group were joined the three Japanese Jesuit lay brothers, Paul Miki, John Suwano, and James Kizaemon. When Ishida made his routine inspection of the prison he saw the valiant men calmly awaiting whatever was in store for them. His heart was filled with sorrow and admiration, but he was unable to assist them. He had indeed done his very best to save the condemned men, but Hideyoshi's passion had carried him far beyond the reach of decency and reason. Ishida found himself the unwilling instrument of the Taikosama's blind pride and hatred.

Strange signs appeared on the night of the arrest. In the sky a large bright cross was seen as far as Nagasaki; an earthquake, lasting almost three hours, terrified the people in Kyoto; and in the Franciscan church in Kyoto drops of bloody sweat were seen on the statue of St. Francis. These signs were so well confirmed by witnesses that they were accepted by Benedict XIV when he prepared the official documents for the beatification of the Protomartyrs.

When Father Organtino learned of the imprisonment of the three Japanese lay brothers, he wrote at once to Ishida and called attention to the fact that the three men did not belong to the Franciscan Order but to the Society of Jesus, the members of which were to be excluded from punishment according to the official declaration of the Taikosama. Ishida responded in a carefully-worded letter, expressing sincere regret for the arrest of the three Japanese Jesuits. The governor of Osaka, however, had interpreted Hideyoshi's decree of clemency to apply only to the foreign priests of the Society of Jesus. Father Rodriguez was now living in full liberty in Osaka, while the names of the three Japanese lay brothers had already been reported to Hideyoshi. If now again, Ishida argued, he would petition the Taikosama to release the Japanese Jesuits, then he could fear another outburst of rage and the very probable revocation of the decree in favor of the foreign Jesuits. Such an ill-timed petition could even lead to a general persecution of Christianity, which, in view of the Taikosama's immoderation, could mean complete destruction. Thus, in order to avoid the greater evil, he deemed it better to accept the lesser one. At this, the matter rested.

Meanwhile, what was happening to the prisoners? Father Jerome of Jesus describes in his report the events that took place between the arrest and the execution of the martyrs:

"When the persecution broke out, we were altogether eleven Franciscans in Japan. I happened to be on my way from Nagasaki to Osaka, when my confreres in Miyako, Osaka, and Nagasaki were apprehended. Thus I escaped arrest. On my arrival at the outskirts of Osaka, I was informed that the friars in Miyako had been seized. I therefore considered it better to hurry on to the city rather than return to Nagasaki. Clearly, I was in a dangerous situation. Nevertheless, I placed all my trust in God's help and entered Osaka. There I succeeded in making contact with my dear confrere Father Martin Aguirre and asked him what I should do. His answer was that I should withdraw to the home of a Japanese Christian whose name he gave me, and wear no article of religious dress until things quieted down. He was certain the persecution would end in nothing more than banishment. I obeyed. In the house mentioned I found Brother John Pobre together with the captain of the *San Felipe*, Matthias de Landecho, Father John Guevara, Father Augustine, and three Spanish gentlemen. They urged me in the strongest terms to return to Nagasaki where I would be able to meet the Portuguese governor of Macao. He had excellent connections with Hideyoshi, they told me, and hoped that through his intervention their release could be effected, and the death sentence for the condemned missionaries suspended. Uncertain as to whose directions I

should follow and knowing that Father Commissary (Father Peter Baptist) and his companions would soon be brought from Miyako to Osaka, I waited until I succeeded in having a letter brought to him. I asked him to tell me whether he really wished that I should endeavor to have him released, according to the advice I had been given, or whether I should join him and share his present sufferings and future glory. He answered me as follows:

"Dear Father Jerome, we are irrevocably condemned to death by crucifixion. Our ears and noses will be cut off. I beg you most urgently to save your life for the sake of the Christians we have to leave behind, and for the preservation of the Order in Japan. Keep yourself hidden. I oblige you to do this in virtue of the authority of our superiors in Manila. Beg God to grant us the grace to suffer for love of Him. Receive my greetings as well as those of our confreres and the Japanese Tertiaries. All are full of joy in the hope of being allowed to give their lives for Jesus Christ. As soon as we leave the prison in Osaka, you will be able to send me another letter. Dear Father Jerome, once more I petition you and command you with all my love to be content with the decree of the Taikosama. Conduct yourself in such a way that you will be able to remain in Japan. This is the task that Heaven requires of you."

"He then had Father Francis Blanco write to me, informing me that I was thereby appointed commissary of the entire Japanese mission, in the event that Father Augustine could not assume the office. I accepted. As I had been commanded, I remained hidden in Osaka and recommended to God the difficult situation in which I found myself. However, I was no longer welcome in the Christian household where I had first found refuge. A second and also a third household refused me. In deep sadness I abandoned myself to uncertainty. I wore only a poor garment to protect my body and the cold was already intense. Having wandered aimlessly to the harbor of the city, I suddenly felt a hand seize my arm and heard a voice asking: 'Where are you going, Father Jerome?' 'Wherever it pleases God,' I replied. 'Follow me,' said the voice. Two persons walked in front of me. I followed them without knowing where they were going. They led me to a pagan whom they urged to hide me well. Then they left. With a pounding heart I fell asleep, and in my dream I saw a number of crosses to which my confreres were bound. Suddenly a group of executioners started to move toward me. But then our Seraphic Father Francis appeared and said: 'No, not this one. I still have need of him.' Thereupon he disappeared. On awakening in the morning I came to know that the death sentence had been published, and an additional order had been given to arrest

without delay anyone who dared oppose or hinder the execution of the sentence. At the same time I received a letter from Father Commissary which read as follows:

"My dear Father Jerome, I understand the sorrow you suffer on being left alone and forsaken. We all admire your holy desire to die with us; but the perfection of virtue does not consist in serving God according to our own will, but in willingly accepting everything He requires of us, especially in regard to the salvation of the souls He has purchased by His Precious Blood. If at the moment when the storm broke it was of primary importance that we should not flee but stand firm in order to strengthen the Christians, so now it is of primary importance that the faithful should not be left without a shepherd. If things had not happened so quickly, I would have provided; but I lacked both time and foresight. God has repaired my lack of foresight by preventing your capture. Yet you will not be deprived of the crown you desire. It is said that all the Christians in Japan will have to die, including those who will accept the faith later on. The Christians in Miyako will certainly be executed. Their sentence has been written on the very same tablets as ours. Endeavor to strengthen those people and remind them that the Good Shepherd gives His life for His sheep. If the wearing of our habit should prove a hindrance in this task, take it off, with the blessing of God. But if our dear Christians should be arrested and condemned, remember that the father has to lead the children reborn in the blood of Christ through him, and then wear the habit as the sign of our Order to which we have pledged ourselves, and as a sign of the dignity of our holy faith."

"After reading this letter, I made my way to Miyako, God knows under what perils. On my arrival I found everything quiet. Christian men and women were living in full liberty, as if the persecution had been aimed not to destroy Christianity but only to tear Japan away from the Order of St. Francis. Seeing the situation, I decided, after mature deliberation, to go to Nagasaki."

With a heavy heart Father Jerome yielded to the command of his superior, hid himself in the country and escaped death. Years later it was seen that this was in the plan of God, for it was Father Jerome who founded the second Franciscan mission in Japan in 1599, which flourished wonderfully.

(To be continued)

Transl. by St. M. Frances, S.M.I.C.
St. M. Hildemar, S.M.I.C.

You Have Wounded My Heart

*The Life of St. Charles of Sezze, Franciscan Lay Brother**

Raphael Brown, Tertiary

PART I IN THE WORLD 1. PARENTS WHO FEAR GOD

About fifty miles southeast of Rome on the way to Naples, not far from the Anzio-Nettuno beachhead of World War Two and St. Maria Goretti's home, the small town of Sezze perches on the side of a barren foothill, overlooking the flat Pontine Marshes and, beyond, the sparkling Tyrrhenian Sea and Ponziante Islands. Known as *Setia* in classical Roman Times, it has already survived several millennia of history as a minor satellite of the Eternal City.

According to local tradition, the good news of Christ's Gospel was first preached there by St. Luke, who became the town's patron saint. About a thousand years later a holy Benedictine monk, St. Lidanus, founded near Sezze a large monastery and a basilica dedicated to St. Cecilia, and by persistent "prayer and work" began to transform the unhealthy marshes into a fruitful farmland. The remains of that venerated abbot were duly placed under the main altar of the town's cathedral.

During most of the Middle Ages, Sezze formed a part of the States of the Church, and several religious communities flourished in it. In fact, all three branches of the Order of St. Francis established friaries there.

Among the model old Catholic families at the beginning of the seventeenth century was that of a sturdy lower middle-class farmer and carpenter named Ruggero Marchionni or Melchiori (both names appear in contemporary documents). Without being rich, he owned a few fields that gave him a fair living, as well as a house facing the parish church of San Lorenzo. He married twice; his first wife left him a son and a daughter, while the second, Antonia Maccione, gave him two girls and five boys including Charles.

The Saint recorded in his autobiography this beautiful profile of his worthy father: "by his goodness he resembled the holy Tobias, of whom Scripture says that he observed the laws of God and was inclined

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toward divine worship and good deeds. By taking his life as a model, I learned to live my religion, for very often when he was at home unoccupied, he was to be seen reciting his rosary with his beads in his hand. He used to receive the Sacraments of the Church regularly, especially on feast days.

"He was a man of integrity. He had truth in his heart and on his lips. He treated everyone without deception or duplicity. To avoid conflicts and to keep one's soul calm and at peace, he used to give me this short and very useful advice: 'Have eyes not to see, ears not to hear, and a voice not to speak.' He often reminded me: 'Don't do to others what you would not want them to do to you.'"

"I learned the virtue of patience from him and how to practice it. He was almost never troubled by unpleasant events. In adverse circumstances he would say: 'God will take care of us.'"

"I also learned charity from him, for he always used to do all he could to help the poor. Among other graces which he had received from God was that of resetting broken bones. And crippled people were constantly in our home. He would help them all out of love for the Lord."

"He wanted us to love God above all things. Before undertaking any action, he would make the Sign of the Cross and invoke the name of God. He wanted all of us to be holy and perfect. He would always teach us the ways of God, so that we would know how to live as good Christians."

Charles was equally blessed in having a devout, even a remarkably holy mother, who educated her children more for Heaven than for this world. She was much given to prayer and devotions. She used to receive the Sacraments frequently and to visit the churches of the town. She shared her husband's charitable compassion for the poor and unfortunate. Often with other good women she begged for funds for the poor from prosperous families. She was especially devoted to St. Francis of Assisi—in fact she customarily recited the daily Office of the Franciscan lay brothers, that same lengthy Office of Our Fathers and Hail Marys that her son Charles was to recite as a friar for thirty-five years.

The Saint fully realized that God had blessed him with model parents. He wrote: "it pleased Our Lord that I should be born into this world from such virtuous persons, and therein He began His mercies toward me. For as Jesus had it recorded in the Gospel—in the parable of the good tree that produces good fruit—it is a special grace from Him to have parents who fear God, because of the good education that follows therefrom."

2. LITTLE BROTHER JOHN

It is surely of some significance that St. Charles of Sezze was born on October 19, the Feast of the great Franciscan master of prayer, St. Peter of Alcantara. Yet Charles was apparently not even aware of this interesting fact, for in his autobiography he gives his birthday as October 22, 1613. St. Peter of Alcantara (1499-1562) was canonized only a year before Charles died.

Our Saint was baptized on October 22 and received the names Giovan Carlo (John Charles).

Like other saints, as a mere babe in arms he is said to have sucked his mother's milk only once on certain days. It is also reported that while wrapped in swaddling clothes the only time he was ever heard to cry was one day when some evil woman came close to his crib, intending to hurt him. But thanks to his guardian angel's protection, he was not harmed.

Soon after little Charles was able to walk, his parents, because of their fervent devotion to St. Francis of Assisi, and St. Anthony of Padua, dressed him in a miniature grey serge Franciscan habit, complete with cord and capuche. And as he quietly stood there before her, saying nothing, his mother Antonia would exclaim affectionately: "Look at Little Brother John—now he is a novice keeping silence!" In fact he was familiarly called "Little Brother John" at home until he was three or four years old.

When he reached that age, his mother's mother, an unusually charitable and respected elderly lady named Valenza dei Piorci, grew so fond of Charles that she insisted on his coming to live in her home.

She was quite active in helping the poor. No one who knocked on her door and asked for help was ever dismissed empty handed. Moreover, such was her tact that she would send young Charles in the evening to the homes of some needy persons who were ashamed to beg openly. The unforgettable lessons in practical Christian love of the poor which he learned from her are perfectly summed up in the beautiful Italian word which he uses to describe the alms that he distributed for her: *la benedizione* (the blessing).

"And because she loved me even more tenderly than a mother," he wrote, "she took very great care in bringing me up and in teaching me religion and how to flee sin."

4. NEAR DAMNATION AND DEATH

Both of Charles devout parents hoped that he would become a priest. His father wanted him to save many souls, while his mother's

humble wish was that the Masses which he would offer would help to liberate her from Purgatory.

Therefore when the boy was about seven, he was sent off to the village school. But as soon as he learned to read, he spent most of his time devouring cheap novels about the heroic deeds of knights in armor. In fact he wasted so much time on romantic war fiction that one of his Jesuit teachers gave him a severe scolding, which, however, did not deter him much, he later admitted.

In school, too, he fell in with some boys who had a bad influence on him. And so, despite the good education he was receiving and despite his own natural inclination toward religion, Charles began to take what he later called—"no doubt with some of the usual exaggeration of the saints—"long steps . . . along evil paths," adding, "God alone knows the falls I made."

This adolescent crisis reached a striking climax in his first mystical experience. He saw in a vision what he took to be an image of the Savior looking down on him with intense anger and scorn and telling him sternly that he need not go to confession any more, because he was damned!

Instead of immediately discussing this strange vision with a priest, the immature boy made the serious mistake of keeping it to himself for a long time—and of believing in it. For many painful days he was quite convinced that because of his grave sins his name had been forever erased from the Book of Eternal Life by an irate God.

Finally Charles talked the matter over with his mother, who persuaded him that the vision was really nothing but an illusion and trick of the Devil designed to make him despair and sin still more.

Soon afterward Charles fell so seriously ill with an unspecified sickness that the doctors gave up all hope of his recovery, and his grief-stricken parents expected to lose him within a few days.

Once they tried to distract the dying boy by putting some coins on his bed. But on noticing that he paid no attention, they asked him what he would like to have.

"A cross," answered Charles.

His father ran to his carpenter's shop and soon brought back a plain home-made cross about a foot long.

The boy grasped it eagerly and embraced and kissed it devoutly several times, as though it was the one thing in all the world that he loved most.

Then, as Charles wrote, "Our Lord, showing Himself in His mercy, by the power of His Cross restored my health, for the sickness soon went away."

4. A STRANGE ACCIDENT

After recovering his health, Charles went back to school, eager to succeed in the studies that would lead him to the goal of the priesthood which his parents had set before him.

But their plan was not God's: this boy was not destined to be a priest, but a lay brother. How then did Providence turn him aside from the road of the priesthood? By an extremely painful experience—physically and psychologically—that Charles himself called "a strange accident," and narrated as follows: "while I was striving to learn with greater care, it so happened that, because of some fault which I committed, the school teachers gave me a severe thrashing. I was beaten with rods so much that for some time I was as though beside myself or stupid or out of my mind."

After this tragic accident, Charles left his grandmother's house and went back to live with his troubled parents. Her two jealous sons, fearing for their inheritance, were not sorry to see him go. Because he was deeply depressed, his father and mother decided to take him out of school, although it meant abandoning their hopes that he would be a priest. But nothing they could do succeeded in driving away the boy's melancholy.

Finally they hit upon the excellent idea of letting him go out into the country every day with his two younger brothers who (according to Charles) "out of fear of the strict discipline, did not want to go to school." This was indeed a perfect and providential solution, for soon, bit by bit, joy returned to his wounded heart.

The Saint attributed this recovery of his mental health partly to the companionship of his brothers, "which was very pleasant, as we were all quite young," and partly to the delight which he began to feel in the beauties of nature.

It was springtime, and he enjoyed gazing at the truly lovely view over the distant mountains and nearby verdant foothills and plain stretching away to the deep blue sea.

He especially remembered the intense religious inspiration he derived from watching the great, placid Italian oxen, because they reminded him so vividly of all that he had heard about the Nativity of the Christ Child in the stable at Bethlehem. "I feel great affection for them," he wrote, "and I took great pleasure in looking at them."

5. ANGELS FROM PARADISE

When he was only a schoolboy of seven, Charles often expressed the desire to become a Franciscan friar, although at that time he did

not even know that some of them were priests while others were lay brothers.

The small town of Sezze had a friary of the Conventual Franciscans and another of the Capuchins. But the community that attracted Charles was the small friary of Santa Maria delle Grazie, perched on a hill about a mile from the town, as he put it, in "a very inspiring and isolated place, very suitable for men dedicated to penance and prayer." As a matter of fact this was no ordinary friary but a *ritiro* of the Roman Reformed Franciscan Province, a special residence for fervent friars who wished to live a strict life of mortification and contemplation.

When young Charles was walking over the hills and heard the bell of Santa Maria delle Grazie ringing, he felt a mystic thrill and response in his soul that drew him to make increasingly frequent visits to that chapel.

Gazing shyly at the friars, he thought of them as "angels who had come from paradise." Sometimes it seemed to him that a mysterious sweet odor emanated from them, which filled his soul with a reverent awe and renewed inspiration. Most of all he liked to listen to their chanting of the Divine Office and watch their solemn outdoor processions on feast days. He enjoyed hearing them utter the names "Jesus! Mary!" whenever the procession stopped or started.

From the friars he obtained an interesting life of St. Salvator of Horta (1520-1567), a holy Spanish lay brother who had been beatified about twenty years earlier (he was canonized by Pius XI in 1938). Walking up and down the solitary country lane to the friary, Charles "very often" read about the severe penances and countless miraculous cures performed by St. Salvator, who used to spend most of each night praying in church.

He also noticed in the friary chapel a striking image of another holy Spanish lay brother, St. Paschal Baylon (1540-1592), who had been beatified only about ten years before (and canonized in 1690), whose ardent devotion to the Blessed Sacrament earned him the honor of being appointed (in 1897) Patron of all Eucharistic Congresses and Societies.

Charles tells us that "while reading about the life of the one and looking at the picture of the other a great desire to imitate them in their holy deeds was enkindled within me. Many times I said to myself: 'If I become a friar, I want to do what those Blessed ones did: stay in church at night and perform very severe penances!'"

"Both of them were famous for their sanctity and miracles," yet "both were lay brothers who did not celebrate Mass. . . . Having acquired

this knowledge of the difference there is between lay brothers and clerics, Our Lord planted in my heart the idea of becoming a lay brother, with a great desire to be poor and to beg, for love of Him. . . .

"We can consider all these things together as effects of divine grace directed toward that goal for which Our Lord God had created me."

The final reason that strengthened Charles' resolution to be a lay brother rather than a priest was given to him by a boy of his own age, Pietro de Vecchi, who had become his best friend. Pietro was planning to join the Capuchins.

One day he told Charles about a vision which St. Francis is reported to have had when he was wondering whether, as founder of an Order, he should become a priest. While praying, the Poverello saw an angel, holding a vase of crystal-clear water, who said to him: "O Francis, you must be as pure as this water if you wish to celebrate Mass." The humble Saint of Assisi therefore decided that he was not worthy to be a priest.

6. IN THE HILLS AND FIELDS

Charles was about fifteen years old when he made up his mind to become a Franciscan lay brother. But his first disappointment occurred when he learned that the Constitutions of the Order at that time required that candidates for the brotherhood be at least twenty. So he had to face the prospect of waiting five long years. How should he spend them?

He knew exactly what he wanted to do during those years: work his father's fields with the oxen that he liked so much. But when he outlined this plan to his parents, they opposed it on two grounds; they feared that the physical labor would be too strenuous for him, and that he might lose his vocation by becoming attached to the material things of this world. However, Charles succeeded in overcoming their opposition by persuading them—as the Holy Spirit had in fact convinced him—that the Lord was calling him to this wholesome solitary life in the hills and fields precisely in order to detach him from the world and its temptations.

That is exactly what happened. Spending long days alone outdoors, ploughing the fields with his beloved oxen or watching the flocks of sheep, Charles enjoyed his new way of life so much that he felt like a millionaire who had everything he desired. Moreover, he noted that divine grace gradually began to effect a profound change in his soul which he called "a reform."

His devout friend Pietro had already induced him to join the Marian Sodality of the Jesuit Fathers in Sezze, in which the boys learned under expert guidance how to practise specific Christian virtues and mortifications, while receiving the Sacraments regularly.

Now Charles also had the good fortune of finding an excellent spiritual director among the Jesuit priests. This confessor confirmed him in his determination to be a Franciscan lay brother.

Another channel of grace was some excellent books on the spiritual life and on the Saints which Charles used to take with him into the country and read under the shade of a tree.

His greatest trial at this time was provided by his animal friends: the sheep and oxen, by sometimes disobeying his orders, gave him quite a few opportunities to fight an innate tendency of his passionate temperament to give way to outbursts of impatience and even of blasphemy. He admitted in his autobiography that he slipped into that serious sin more than once—and immediately repented having thus offended God.

It is worth nothing that in his opinion animals occasionally behave in such a way that they appear to be instigated by the devil to tempt their masters to commit this sin.

7. NEW FERVOR

Charles wrote in his autobiography that when he was seventeen years old, in order that he should leave himself and sin and follow Christ, the Lord communicated to him a much greater fervor of spirit that inflamed his heart with a burning desire to do great things in God's service.

Out on the hills at night, far away from any house, he gave expression to this new fervor by delivering spontaneous sermons to inmates and by reciting his favorite prayers aloud. Or he would weep over his sins. As he did so, he felt his vocation to the religious life become still more unshakable in his heart.

Now too he intensified his devotion to the Blessed Virgin, and he longed to offer her some special sacrifice that would prove his love for her. One feast day in the country, with some young shepherds he was reading a book about some of the miracles which she had obtained for her devoted followers. All the boys spontaneously decided henceforth to fast on bread and water every Saturday in her honor, so as to bring upon themselves her blessings. Charles faithfully kept this resolution until he joined the Franciscan Order several years later.

"But I did not stop there," he wrote, "for soon I took the vow of

chastity, promising the Blessed Virgin that I would, with her help, live in chastity all my life."

No sooner had he taken that vow than he experienced the first of a forty-year series of violent temptations to impurity.

"I found myself in a stormy sea of impure and indecent temptations, and the waves of evil thoughts and vivid imaginings were so fierce and violent that they almost seemed to overwhelm me."

In each successive trial of this kind, Charles fought back bravely and stubbornly. He always turned to the Blessed Mother for help. And when he was alone, he scourged his body with a cord which his devout father gave him for that purpose. To keep his mind pure and concentrated on Heaven, he would sing the praises of the Lord, using worldly melodies and words, but directing them to God.

Nevertheless he was dismayed to find the devil trying to instigate him to sin with a certain woman whom he saw and helped every day—despite the fact that she was toothless and elderly. But Charles dissolved this evil spell simply by describing it to one of his shepherd companions—an effective method which he had learned while reading about the Fathers of the Desert. Afterward, whenever he saw the unattractive old woman, he felt no disturbance but only disgust.

8. FIRST MYSTICAL PRAYER

At the age of nineteen Charles had his first experience of mystical or passive prayer. He unhesitatingly attributed this grace to the Blessed Mother, for it occurred while he was praying before her image.

In the Jesuit Church of St. Peter in Sezze hung a copy of the famous and lovely picture of Mary known as "Salvation of the Roman People," which is enshrined in the Borghese Chapel of the Basilica of Santa Maria Maggiore in Rome. At this time Charles often went to the Jesuit Church to attend Holy Mass.

One day while praying before that beautiful Madonna, he felt in his heart and mind such ardent love for her that (as he later wrote) "I could well say, 'You have wounded my heart, O Blessed Virgin!'" He was given a vision of Mary "in divine light." He described the vision as "partly natural and partly supernatural." But he stressed that when it came, he was not engaged in discursive meditation. Without warning, God infused "a special light" into his mind, and Charles felt that his "soul was transformed into a supernatural being and enjoyed a mystic bliss," with all his desires and affections interiorly concentrated on her in a new kind of prayer, into which he states significantly that he "was drawn" without being aware of it. "In order to give me greater graces, the Lord introduced me into

another sort of prayer that was more recollected and heartfelt . . . an interior spiritual withdrawal which made me feel utterly renewed in an ineffable way."

Describing the important effects which this new form of prayer had on his spiritual life, Charles wrote: "The change that I underwent in this stage of prayer was very great. I was inspired in my soul by this divine grace to do everything for God, and I realized that our efforts, even though done with all possible care, were nevertheless nothing and had no value without the help of God . . . And it seems to me that whereas previously my spiritual desires and feelings had been dispersed, now I tended to be interiorly recollected, drawn by I know not what divine and supernatural restriction which restricted me within myself. And as if I were alone in some solitary retreat, I re-acquired what I had lost. My formerly over-fervent spirit was transmitted into a very sweet peace and quiet . . ."

He faithfully strove to retain his new inner recollection and peace of soul as much as possible during his daily work.

9. RICH FRUIT

In his autobiography St. Charles declared that this new state of prayer soon produced rich spiritual fruit in several ways. However, he stressed that all his new graces flowed from the Sacraments of Penance and the Eucharist.

The first result was that he began to go to confession more frequently, either to his Jesuit director or to the Franciscan Fathers. And soon he found that these more frequent confessions enabled him to make much better confessions, because his faults were fewer and fresher in his memory. Moreover, they made his soul feel "much lighter and better disposed to run to God as to its center." Yet he frankly admits that he had not yet taken out the roots of his faults.

Through more frequent and more devout reception of Holy Communion, he became ever more conscious of the supernatural indwelling of God "as on a throne within (his) soul." The Blessed Sacrament further increased his interior recollection and drew to itself both the interior and exterior senses of his soul in such a gentle and blissful way that his whole being seemed to be drawn up to God.

As a direct result, this otherwise irritable and passionate young man became calm, meek, and patient—even eager to suffer "for love of that Lord who had suffered for me and whom I had received in my soul." Now on days when he had been to Holy Communion, if his brothers or friends invited him to take part in some game with them,

Charles felt that he must rather preserve his inner union with his Lord in the Eucharist, and he would answer: "Not today, I can't because I have received the Blessed Sacrament!"

Another very important fruit of his fervent Communion was a new devotion to the Passion of Christ, which he called "the life of the soul and the key of Heaven." In his words, "Our good Lord, when I received Him in the Blessed Sacrament, put into my heart and mind the remembrance of His holy Passion, because as an all-wise teacher He wished gradually to draw me up the holy mountain of perfection. For the basic principles of perfection derive from that Passion, which comprises acts of all the virtues that Our Lord practised."

At this time Charles had not yet read any books describing the Passion in detail, except for one popular work in verse. But as he prayed and meditated before a striking large Crucifix in the Cathedral of Sezze each morning before going to work, he acquired a mystical understanding of the fundamental fact that "Our Lord had suffered exceedingly frightful pain and the death of the Cross for our salvation."

His meditation on the Passion led him to offer generous sacrifices to God in return for all the graces which the Redemption brought to humanity. "Inspired by this devotion, I began to fast and take the discipline on Fridays. When I was outdoors with the other shepherds, I would get up in the middle of the night and retire to some place where I could not be heard, and there, raising my mind and my eyes to heaven, I would scourge myself, thinking of the fearful stripes that were inflicted on Jesus Christ at the column. And while I was doing this in response to an inner urge, Our Lord would draw my whole spirit up into His love with gentle and sweet touches, so that my soul would seem to be bathed in a heavenly dew, and during that visitation of the consoling Spirit of God I would remain absorbed in interior recollection for quite a while."

However, Charles frankly admitted in his autobiography that at first he found it very hard to scourge himself and that he would hardly do so as long as it took him to recite three Our Fathers and Hail Marys. But eventually with God's help he overcame that natural repugnance. In this connection he wrote: "What will a soul not do when it is wounded by the Spirit of God and taught by love? It exposes itself to everything. What is difficult becomes easy for it; what is bitter, sweet. And that which we are so fond of—our flesh—it mortifies by prayer, fasting, and scourging."

Another striking fruit of Charles' more fervent and more frequent communions was a growing compassion for the poor. He gave out alms more often, praying to God with hope and faith that Providence would

supply the means for him to continue to do so. He never avoided a pauper. The only time he refused to give something to one he was quickly overcome with remorse, like St. Francis.

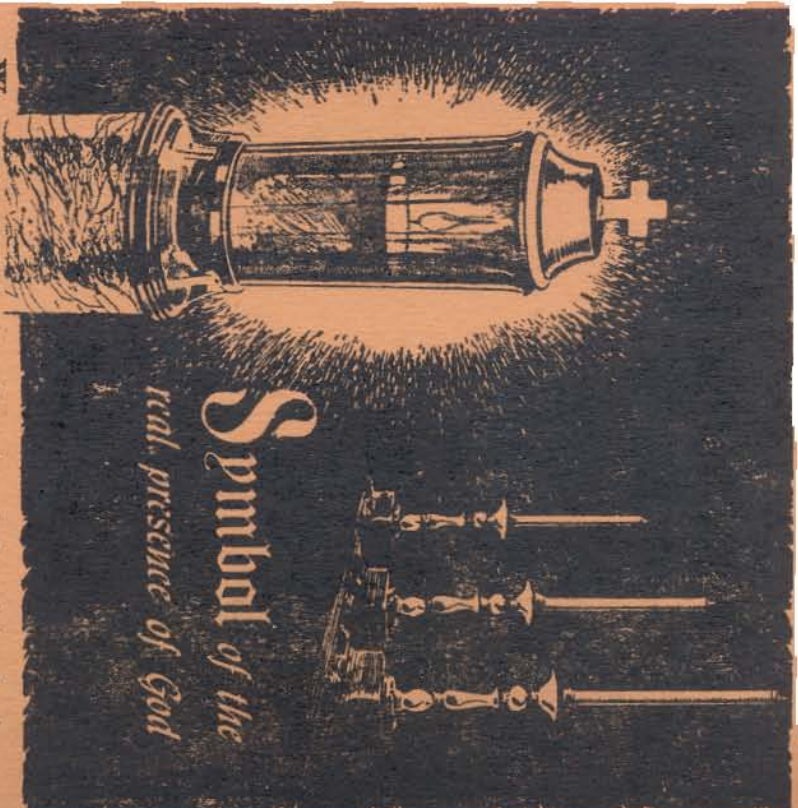
As word of his generosity spread, needy persons would wait for him every morning outside his home or along the road he would take. One morning during a local "recession" an unusually large group, including many children, clustered around him and caused a well-to-do lady to tell them angrily to leave him alone. But Charles turned to her and said: "Madam, it is not right to scold or drive away the poor of Jesus Christ, because they represent the Lord Himself who became poor for us!"

For a while even his parents yielded to the suspicion that he was stealing, until they found out the truth and let him continue his charity work.

A final fruit of Charles' new devotion to the Holy Eucharist was his realization that, in order that he should learn how to lose himself and belong entirely to God, the Lord was leading him along the path of obedience. The teacher that Providence used to give him these valuable lessons was Charles' devout father, whose favorite virtue was obedience. He would say to the youth: "My son, I would rather see you truly obedient than holy. And know that to obey is better than to make sacrifices, because obedience is a great sacrifice that a man makes of his whole self to God." When the father gave an order, even if it seemed difficult to perform, he wished Charles to obey it without saying a word, with strong trust and hope.

The boy soon found that his prompt obedience earned God's blessing. "With this more divine than human standard," he wrote, "I learned to deny myself and submit my judgment to others. Although at first I wanted to express my opinion as a more reasonable one, nevertheless I submitted to my father's will. Later I realized through experience that a continuous miracle flowed from his words. Some fields which were naturally sterile produced rich harvests after I farmed them to obey him. And as all that I did in obeying him proved more successful, I no longer said anything and just began to obey him in all simplicity."

(To be continued)



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A FRANCISCAN SPIRITUAL REVIEW

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The Liturgy of the Holy Mass: III

Father Daniel A. Hurley, O.F.M.

(Continued)

At the Last Supper, when all was in readiness for the Institution of the Holy Eucharist, Our Lord and Savior Jesus Christ gave thanks to His heavenly Father¹ and then took bread and wine and changed them into His Body and Blood. In a similar way, in the Holy Mass, when the preparations have been completed and the bread and wine made ready for the consecration, the Church gives thanks to God. The Preface is the prayer of praise and thanksgiving that serves as an introduction to the Canon, the principal prayer surrounding the central action of the Mass.

The Offertory prayers come to a close with the Secret, which sums up, as it were, the intentions of the priest and people to offer to God the gifts which will soon be transformed into Christ. The priest's final words of the Secret, "World without end," are answered by an "Amen," by means of which the faithful approve and ratify, so to speak, the prayers of the Offertory. The dialogue between the priest and people which follows manifests the fact that the prayers that are to be said will be expressing the mind of both priest and people. The mutual greeting, "The Lord be with you" and "And with thy spirit," as we have already seen, shows the bond of charity and common purpose that joins them together in the prayers and actions of the Mass. "Lift up your hearts" invites the people to raise up their hearts and minds in prayer. The priest accompanies his words with the symbolic action of raising his hands, which had been resting on the altar, to the height of his shoulders. The faithful assure the celebrant of their response to his invitation with the words, "We have lifted them up to the Lord." Aware of the approaching act of sacrifice, the people have already begun to turn their minds and hearts to the sacred action. The words of the priest are an echo of those of Jeremiah the Prophet, "Let us lift up our hearts with our hands to the Lord in the heavens."² St. Cyprian explains: "Let the mind dwell on nothing else than that alone for which it prays. Therefore, the priest also before prayer prepares

¹Cf. 1 Cor. 11, 24.

²Lam. 3, 41.

the minds of the brethren by first uttering a preface, saying 'Lift up your hearts,' so that when the people respond, 'We lift them up to the Lord,' they may be admonished that they should ponder on nothing other than the Lord."³ "Let us give thanks to the Lord our God" is the thought that follows naturally from the turning of our minds and hearts to God, and the people readily agree that, "It is truly meet and just."

These words of the faithful are repeated by the celebrant as he begins the Preface. The formula for beginning this prayer of praise and thanksgiving, for such the Preface is, is an echo of the lofty expressions found in the Apocalypse: "Worthy art thou, O Lord our God, to receive glory and honor and power."⁴ "Worthy art thou to take the scroll and to open its seals."⁵ "Worthy is the Lamb who was slain to receive power and divinity and wisdom and strength and honor and glory and blessing."⁶ The Psalmist also expresses the propriety of giving praise and thanks to God: "It is good to give thanks to the Lord, to sing praise to your name, Most High."⁷ In a sung Mass the solemn tone of the Preface is most in keeping with the elevated content of the words as they praise and thank God at this time just before the priest and people enter into the most sacred prayers and actions that lead to the Consecration of the Mass. Since the Preface is primarily a hymn or prayer of praise and thanksgiving, its purpose is to prepare the hearts and minds of the faithful with the proper dispositions for participating worthily in the sacred actions which follow. Thanks are given to God the Father through His beloved Son for the works of salvation. For this reason there are several Prefaces proper to the principal feasts and seasons of the liturgical year. It is "right and helpful to salvation" to give thanks to God "always and everywhere", but on certain days, such as Christmas, Epiphany, Easter, Pentecost, and others, as well as feasts of the Blessed Mother and St. Joseph, there is special reason for thanks, and in the Preface on such days, the particular Mystery of the feast is mentioned together with the reason for giving thanks to God for it. In the Roman Missal there are fifteen different Prefaces; the Franciscan Missal adds three more: Preface of St. Francis, of St. Dominic, and of St. Clare.

Since the Preface is a solemn prayer of praise as well as of thanks, it is appropriate that the words of the Preface should make mention of

³St. Cyprian, "The Lord's Prayer", *The Fathers of the Church: St. Cyprian: Treatises*, Vol. 71, p. 153, New York, Fathers of the Church, Inc. 1958.

⁴Apoc. 4, 11.

⁵Ibid. 5, 9.

⁶Ibid. 5, 12.

⁷Ps. 91, 1.

the angels, those creatures of God who constantly sing His praise and glory. Most propitiously, therefore, the Preface ends by making use of the words of the angels themselves:

Holy, holy, holy, Lord God of hosts,
Heaven and earth are full of Thy glory.⁸

To the words of the angels are added the acclamations of the populace as they hailed Jesus at His entry into Jerusalem on the first Palm Sunday:

Hosanna in the highest!
Blessed is He that cometh in the name of Lord.
Hosanna in the highest!⁹

These words of praise should help us to prepare our hearts for the coming Sacrifice.

When the priest recites the Sanctus at the end of the Preface, he bows in humble reverence as he repeats the words of the angels, imitating their gesture of profound adoration before the majesty of God. As he continues with the words with which Christ was greeted at His triumphal entry into Jerusalem, the celebrant stands erect and signs himself with the Sign of the Cross, the sign of victory.

The Preface introduces us to the Canon of the Mass. The most sacred, the essential, part of the Mass is the Consecration. In the Consecration the Sacrifice of the Cross is renewed. The bread and wine that we have offered up to our heavenly Father become the Body and Blood of His divine Son. The mystical separation of this Body and Blood, through the twofold Consecration, renews the death of Christ on the Cross. This is the basic reason why the Mass is not only a sacrifice, but the same Sacrifice as that of the Cross. On the Cross the sacrifice was accomplished by the bloody death of Christ; in the Mass the sacrifice is accomplished by the unbloody, mystical death of Christ. This act of sacrifice is accomplished by the prayers and actions of the priest at the altar. There are several prayers said both before, during and after the Consecration; taken together, these prayers make up the Canon of the Mass. The name, Canon, signifies the standard formula, the fixed set of words, that accomplish the act of sacrifice. While there are several parts, or separate prayers, we may say that the Canon is one long, continuous prayer, enveloping, as it were, the act of Consecration. For our spiritual benefit, we can better appreciate the Canon by considering the several parts in themselves. Each of these prayers is designated by its opening words.

The first three prayers of the Canon are prayers of petition and

⁸Lk. 6, 3.

⁹Cf. Matt. 21, 9.

remembrance. The *Te igitur* requests the "most merciful Father" to accept "these gifts" and to "bless" them, that is, to transform them by His power into what they are to become. The petition that we make in this prayer is present in the form of a "remembrance"; that is to say, we beg God in accepting the offerings to be especially mindful of those who make the offering. The first remembrance we make is for the needs of the Church, and in particular the leaders and members of the Church. The priest bows over the altar as he begins this prayer as a sign of his humility in presenting the petition to the Father.

We therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord, that thou wouldest receive and bless these gifts, these presents, these holy, unspotted sacrifices, which above all we offer Thee for Thy holy Catholic Church. Mayest Thou deign to pacify, guard, unite and govern it throughout the world, together with Thy servant . . . our Pope, . . . our Bishop, as also all true believers and promoters of the Catholic and Apostolic faith.

The bread and wine are "these gifts, these presents, these holy, unspotted sacrifices" which we ask the Father to receive and to bless. As he begs God to bless these offerings, the priest kisses the altar and then makes the Sign of the Cross over the bread and wine, deriving from the altar, which represents Christ, the power to give a blessing. His action of blessing the elements of the sacrifice signifies the action we beg the Father to take on these same materials, namely, to exercise His divine power and transform them into the Victim of the Sacrifice. We present our petition with humility and confidence. Then, presuming on the merciful granting of our request, we ask that this offering be accepted in behalf of the needs of the Church. "In this act of Sacrifice through the hands of the priest . . . the faithful themselves, united with him . . . offer to the Eternal Father a most acceptable victim of praise and propitiation for the needs of the whole Church."¹⁰ Our remembrance, then, is for the Church as a whole, and her needs. The needs of the Church that are mentioned are peace, protection, unity, and direction for guidance. This last help sought pertains particularly to the leaders of the Church. That the needs of the Church may be obtained from God, we pray in a special way for those to whom the leadership and direction of the Church has been entrusted. This is in accordance with the mind and example of our divine Master Himself, Who prayed for St. Peter, whom He chose to be the visible head of the Church. "But I have prayed for thee, (Simon), that thy faith may not fail; and do thou, when once thou hast turned again, strengthen thy brethren."¹¹

It is proper that not only the Pope be mentioned in this prayer of remembrance, but the Bishop also, because Christ prayed not only for Peter, but for the other Apostles as well. "Holy Father, keep in thy name those whom Thou has given me, that they may be as we are . . . Those whom Thou has given me I guarded."¹² Then, in our prayer, we include "all true believers and promoters of the Catholic and Apostolic faith." This again is according to the example of Christ: "Yet not for these only do I pray, but for those also who through their word are to believe in me."¹³

The next part of the Canon, or as we may say, the second prayer of remembrance, mentions in particular certain persons whom the celebrant considers deserving of mention by name. These persons are those who have been special benefactors of the Church and whose names, in the days of the Early Church, were written on tablets (diptychs) to be read by the celebrant at this part of the Mass. These written tablets are no longer used, so the celebrant is free to name all those who are dear to him or who are worthy of special mention. The prayer is the *Memento, Domine*:

Remember, O Lord, Thy servants and handmaids . . . and all here present, whose faith and devotion are known to Thee; for whom we offer, or who offer to Thee, this sacrifice of praise for themselves and their families, for the redemption of their souls, for the hope of their salvation and welfare; and who now pay their vows to Thee, the eternal God, living and true.

Besides those mentioned specifically by name, the prayer recommends to God "all here present." Since the priest acts in behalf of the faithful, having been "appointed for men in the things pertaining to God,"¹⁴ he acts in the name of the members of the Mystical Body when he offers this sacrifice of praise. Therefore, it can be said that the faithful, in union with the priest, offer the sacrifice for themselves and for all those dear to them. All who are present for the Sacrifice of the Mass, are, as it were, co-offerers with the priest. Hence, it is evident why we should assist at this Divine Mystery. As we participate more wholeheartedly in uniting ourselves with the celebrant at Holy Mass, we derive greater graces and fruits from "our" sacrifice, including "the hope of (eternal) salvation."

As we continue into the third prayer of remembrance, the *Communicantes*, we become more conscious of the meaning of the doctrine of Communion of Saints. This is the third time in the Mass that this union of the faithful with the saints is proclaimed. In the

¹⁰Pope Pius XII, *Mystici Corporis*.

¹¹Luke 22, 32

¹²John 17, 11-12.

¹³John 17, 20.

¹⁴Heb. 5, 1.

Confiteor and in the prayer to the Holy Trinity among the Offertory prayers, this membership in the Mystical Body of Christ encourages the faithful to call upon the saints in heaven both to show them due honor and to ask their assistance. "That there may be no disunion in the body, but that the members may have care for one another. And if one member suffers anything, all the members suffer with it, or if one member glories, all the members rejoice with it."¹⁵ United together in Christ, we pay honor to the saints in heaven and ask their intercession.

In communion with and honoring the memory, first, of the glorious ever Virgin Mary, Mother of God and our Lord Jesus Christ, and also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all the saints; through whose merits and prayers grant that we may in all matters be defended by the aid of Thy protection. Through the same Christ our Lord. Amen.

In naming particular saints to honor and to ask their intercession, we, that is, the Church, select the Blessed Mother in the first place, since she is the Queen of all Saints and Mediatrix of all Graces; and the Apostles, since they were the first to be made members of the Mystical Body; and then twelve martyrs, who were especially known and venerated in the first centuries of the Church. While these names indicate the antiquity of this prayer, of the Canon, the Church honors and calls upon the aid of all the saints in heaven, that by their help "we may be defended by the aid of (divine) protection." At Holy Mass, we, the faithful on earth, in offering this sacrifice of praise and thanksgiving, unite with "a great multitude which no man could number . . . standing before the throne . . . with palms in their hands."¹⁶

After the celebrant had completed the action of making the Sign of the Cross over the bread and wine as he recited the words, "these gifts, these presents, these holy, unspotted sacrifices," he continued the prayers with his hands held apart, shoulder high, in an attitude of supplication. Now as he begins the next prayer, he joins his hands and holds them outspread over the bread and wine soon to become the Body and Blood of Christ. Holding his hands with the palms open over the gifts that are being offered to God, the priest recites the prayer,

Hanc igitur:

This oblation, therefore, of our service and that of Thy whole family, we beseech Thee, O Lord, graciously to receive; and to dispose our days in Thy peace, and to command us to be delivered from

¹⁵1 Cor. 12, 25-26.

¹⁶Apoc. 7, 9.

eternal damnation and to be numbered in the flock of Thy chosen ones.
Through Christ our Lord. Amen.

Here we repeat our plea for the gracious acceptance of these offerings by God. The action of imposing his hands over the elements offered has a twofold significance for the priest. It indicates positively that the particular bread and wine on the altar is what is being offered to God. It also has a symbolic meaning. The priest indicates by his action that the offering is representative of the persons making the offering. That is to say that the offering becomes a victim of propitiation for the people who offer these gifts for themselves. This bread and wine will soon be the Body and Blood of Christ; Christ offers Himself on the altar for our sake, on account of our sins. We should understand, then, how Christ truly becomes a victim for our sins. We beg God to accept this offering which we, the minister and all the faithful, make as a true sacrifice of worship and atonement for sin.

The last prayer before the Consecration is a connecting prayer which brings us to the most solemn moment of the Mass. As a final plea for the acceptance of the gifts offered, this prayer emphasizes our repeated request as we beg God so to accept and approve and bless our offerings that they may become the Body and Blood of Christ.

Which oblation do Thou, O God, we beseech Thee, deign to make in all respects blessed, approved, ratified, reasonable, and acceptable, that it may become the Body and Blood of Thy most beloved Son, our Lord Jesus Christ.

The Sign of the Cross which the priest makes over the elements five times during this prayer has mostly a symbolic meaning of blessing. These crosses emphasize all the more strongly the urgency of the plea contained in this prayer. This sign is made over both the elements together at the word "blessed", the word "approved", and the word "ratified"; then at the word "Body", it is made over the bread, and at the word "Blood", it is made over the chalice of wine. The intimate connection between Calvary and the Last Supper is dramatically demonstrated in the repeated use of the Sign of Calvary with the material elements of the Last Supper. We can understand more clearly that the Sacrifice of Christ is about to be renewed on the altar.

When we come to the actual Consecration of the Mass, what words can we use to send our hearts and our thoughts heavenward to adore the Body and Blood of the Son of God present on the altar? The adorable Presence is placed upon the altar through the words of the priest as he repeats the description of the institution of the Mystery of Faith as given by the sacred writers themselves:¹⁷

¹⁷Cf. 1 Cor. 11, 23-25.

Who, the day before He suffered, took bread into His holy and venerable hands and with eyes lifted toward heaven, unto Thee, O God, His almighty Father, giving thanks to Thee, did bless, break, and give to His disciples, saying: Take and eat ye all of this:

For This is My Body.

At this point the celebrant adores the Blessed Sacrament, elevates it so that the faithful can see and adore, and then he adores again. Then the priest consecrates the Precious Blood, continuing with the inspired words:

In like manner, after He had supped, taking also this excellent chalice into His Holy and venerable hands, and giving thanks to Thee, He blessed and gave to His disciples, saying: Take, and drink ye all of this:

For this is the chalice of My blood, of the new and eternal testament: the mystery of faith; which shall be shed for you and for many for the remission of sins.

Then he again adores the Blessed Sacrament, elevates the chalice, and adores again, saying as he does so, "As often as you do these things, you shall do them in remembrance of Me." The words of St. Francis come to our mind at this time and give expression of our sentiments at this sacred moment: "Let man be struck dumb, let the whole world tremble, the heavens themselves be amazed, when the Son of the living God lies upon the altar under the hands of the priest. O wonder of wonders! The only-begotten Son of God, the Lord of all creation, abases Himself so deeply that for man's salvation He deigns to conceal Himself under the form of a morsel of bread!"¹⁸ Affirming our belief in the Real Presence of Christ on the Altar, we adore Him and praise Him and thank Him and beseech His mercy. Most of all, we thank Him and beseech His mercy because this act of transubstantiation has not only changed bread and wine into the Body and Blood of Christ, but this Consecration has renewed the Sacrifice of the Cross, the sacrifice of our Redemption. "For by the 'transubstantiation' of bread into the Body of Christ and of wine into His Blood, His body and blood are both really present: now the eucharistic species under which He is present symbolize the actual separation of His body and Blood. Thus the commemorative representation of His death, which actually took place on Calvary, is repeated in every sacrifice of the altar, seeing that Jesus Christ is symbolically shown by separate symbols to be in a state of victimhood."¹⁹

After the Consecration, we should unite ourselves even more closely with the priest as he continues with the prayers of the Canon.

¹⁸Cf. Meyer, James, O.F.M., *The Words of St. Francis*, p. 146, Chicago, Franciscan Herald Press 1952.

¹⁹Pope Pius XII, *Mediator Dei*.

The prayer immediately following the Consecration mentions our participation in the intention of the celebrant as he offers the Supreme Victim to God. Since we are included in this prayer, we should be aware of the proper attitude of mind we should have for this remembrance. The Consecration itself has accomplished the act of sacrifice, but now we put into words our offering of this very Victim:

Wherefore, O Lord, we Thy servants and likewise Thy holy people, recalling the blessed Passion of the same Christ Thy Son, our Lord, together with His Resurrection from the grave, as also His glorious Ascension into heaven, offer unto Thy excellent majesty, of Thy gifts and presents, a pure victim, a holy victim, an immaculate victim, the holy bread of eternal life, and the chalice of everlasting salvation.

It is true that "Christ, having risen from the dead, dies now no more,"²⁰ nevertheless it is fitting that, according to His command, "Do this in remembrance of Me,"²¹ His priest offer up this same sacrifice together with the faithful, "a holy nation, a purchased people."²² In this prayer, then, we remind almighty God, that we, the faithful, are united with the priest in making this offering of His divine Son to His infinite majesty. With full appreciation of the Victim offered, the priest makes use of the Sign of the Cross symbolically as he states the characteristics of this Victim, "pure, holy, immaculate," hidden under the appearances of bread and wine. While offering this divine Victim to the divine majesty, the priest bows over the altar, mindful of his own sinfulness, and mentions several sacrifices of the Old Testament which prefigured the Great Sacrifice he now offers here on the altar.

Upon which do Thou deign to look with favorable and gracious countenance, and receive them, as Thou didst deign to accept the gifts of Thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high priest Melchisedech offered unto Thee, a holy sacrifice, an unspotted victim.

As these patriarchs offered gifts that were imperfect and figurative, but yet were found acceptable and pleasing to God because of the pure and devout sentiments with which they were offered, we pray that our disposition of mind and heart may be in keeping with the holiness and purity of the Gift we offer.

That we may understand the role of the angels in our prayers and sacrifices, we should recall the words of St. John in the Apocalypse: "And (an) angel came and stood before the altar, having a golden censer; and there was given to him much incense, that he might offer

²⁰Rom. 6, 9.

²¹1 Cor. 11, 25.

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²¹1 Cor. 11, 25.

²²1 Pet. 2, 9.

martyrs were mentioned, so now in this prayer after the Consecration, the specific names of fourteen saints, seven male and seven female, are mentioned. These are the names of martyrs who were especially honored in Rome during the first few centuries of the Church.

The last prayer of the Canon reaffirms most emphatically the source of all the blessings and graces that we have been pleading for from God. This source is none other than Jesus Christ, the Sacrificial Victim Himself: "for there is one God, and one Mediator between God and man, Christ Jesus."⁸⁰ This Mediator we acknowledge as the bestower of "all good things."

By whom, O Lord, Thou dost always create, sanctify, vivify, bless, and bestow upon us all these good things.

Then after making the Sign of the Cross over the Body and Blood of Christ three times, while saying the words just mentioned, the celebrant uncovers the chalice, picks up the Sacred Host, and makes the Sign of the Cross with It over the cup of the chalice three times, and twice outside the cup, saying the concluding words,

Through Him and with Him, and in Him, is to Thee, God the Father almighty, in the unity of the Holy Spirit, all honor and glory. World without end. Amen.

As he comes to the end of the prayer, the priest, holding the Sacred Host in his right hand, elevates the chalice of Precious Blood slightly in both hands, and immediately sets it down again on the altar and covers it with the pall. This last action shows the proximity to the Communion and could be taken to signify the showing of the Sacred Species to the faithful in order that they might long the more earnestly to receive their Savior in Holy Communion. This conclusion reflects the thought of St. Paul: "For from him and through him and unto him are all things."⁸¹

⁸⁰ 1 Tim. 2, 5.
⁸¹ Rom. 11, 36.

(To be continued)



"Blood of Christ, inebriate me."

Father Regis F. Marshall, O.F.M.

Water constitutes the greater portion of our planet. Philosophers of ancient days even advanced the opinion that all substance could be reduced to water. Man himself is about 80 percent water. Out of control water can become a fright. Moonsoons, typhoons, and floods are a constant threat to man. A lack of water prematurely ages the face of the earth leaving a tired leathery look on its terrain. Without water our sphere would be a cloddy corpse. Nevertheless, what a benediction we have in water! It is the refreshing, invigorating water of a spring rain that awakens a dormant nature slumbering silently beneath its blanket of sod. The same rain cleanses and scours the earth of the ugly residue of a persevering winter. Water initiates a welcomed compromise with the dust of a midsummer's day. What a luxury water is for the battle weary soldier! How necessary, despite arguments to the contrary, for the toddlers just in from the sand-box! How carefully does not the surgeon lave with it! How awesome and indispensable is the role of water at Baptism! Finally how adorable is water in its mingling with wine, when at the august moment of Consecration at Mass, the contents of the chalice is changed into the Most Precious Blood of Jesus Christ! He was the same Christ, the Redeemer of the world, Who, from the hill of salvation, cried out, "I thirst!"

The beauty of the Garden of Paradise owed much of its enchanting beauty to water. With the sin of our first parents Eden became a strange, barren land, a foreign territory. Innocence was blotted by an irremovable stain. Adam now possessed the jaded look of a sinner desperately in need of a cleansing. Of itself water could not supply the detergent power. However, God in His paternal goodness did not abandon Adam. From the beginning punishment was blended with promise. Hope, expectancy, and longing were injected into the horarium of Adam's life. But this attitude too could not wash away his guilt. Has anyone prayed more earnestly than David for such a cleansing? Despite an undiluted sincerity his lavabo still left its tattle tale gray. The argument was simple. God was offended. An infinite ransom was demanded. God's inscrutable plan called for the shedding of the Blood of Christ, the God-Man. Without this shedding there was to be

no remission of sin. The contract between God and man could be signed only with the Blood of the Lamb. Christ willingly attached His signature, not with any cryptic letters, but in a language all could readily understand. One does not need a dictionary to decipher the sufferings of Christ. Without the Precious Blood the unhappy would be more unhappy. With it there is new life in a wondrous revival, an incomparable transfusion. If the deluge in the days of Noah was an enormous downpouring of the wrath of God, now in torrents of affection, in a Niagara of Love, God sheds His Blood that our sinful nature might be lifted from the troughs of our abysmal nothingness to the very crest of Heavenly glory. As Father Faber so beautifully phrases it, "Everything that is holy on earth, is either the leaf, bud, blossom, or fruit of the Blood of Jesus". So fertile is this precipitation that the earth is made more beautiful than the Paradise of old. What dignity is now added to our planet in the shedding of God's Blood. This is its native place. Its mystical shedding in every Holy Mass makes of this earth a revolving paten, a spinning chalice, an object of adoration to every angel. Because the ransom has been paid in full we can now trustfully pray, "Lord if Thou wilt Thou canst make me clean". Because the Good Lord always answers a contrite prayer with, "I will, be thou madest clean", (Matt. 8:3) do we continue to pray, "O Christ, the exemplar of all martyrs. Who didst shed Thy Blood for me in a sevenfold offering, and daily, not seven but seventy times seven in the Sacrifices throughout the world, teach me to cry out in humble imitation of You, 'I thirst'".

Without the Precious Blood our world would have been a blighted earth. Our address would still have been somewhere east of Eden. The dead would have been committed to the ground without hope. "I love you with all my heart" would have had but a social value. Hearts would have had to learn to beat another way. Like Lady Macbeth, in vain would we have looked for a detergent for our sins,

"Will all great Neptune's ocean wash this blood
Clean from my hand? No; this my hand

Will rather

The multitudinous seas incarnadine,

Making the green one red."

(Shakespeare, Macbeth, Act III, Sc. II)

In consonance with our Franciscan heritage we believe that, precluding sin, we still would have possessed the Blood of Christ, so pure a treasure, still so precious. We might have had a Sacrament without a Sacrifice. But there was sin. The destiny of the Precious

Blood was changed. Through it the news of the Gospel became the good news, that Friday of the Passion a Good Friday.

Perhaps the joy on earth which most closely resembles that of Heaven is the knowledge that, in the sufferings of Christ and in the Precious Blood, I have the master key to happiness without end. My days are now lived in comparative quietude in the certitude that every shaft reaches its mark if that mark be God. Like Joseph, I too can wear a coveted multi-colored coat of virtue, one stained and dyed with the Blood of the Cross. In sighs of relief and gratitude I now realize that there is not a single blotch of sin, however odious, that cannot be bleached in the Blood of Christ. There is no derelict, no hulk of a foundering ship, however tempestuous the seas, that cannot be buoyed by the Blood shed on Calvary. On Golgotha Linus pierced the Side of Christ and found it empty of its treasure. Never again would anyone, who sincerely thirsted, be denied and found wanting.

Cardinal Newman once wrote, "This may not be the age of saints, but all times are the age of martyrs". Our Franciscan ancestry did not hesitate to shed its blood in behalf of Christ. How earnestly did not our holy Father himself desire martyrdom. The Holy Land, stained with the Blood of Christ and given to the Friars for protection, has also tasted a goodly portion of Franciscan blood. In searching for models to imitate these are our heroes who were not afraid to emulate the prodigality of Christ.

The shedding of Christ's Blood was not happenstance nor fortuitous.

It was a premeditated offering, measured out drop by drop. The mystery is not that Christ so willingly shed His Blood and died for us but, why in living, so many hearts fail to beat for love of Him. Christ gave His own Blood, in return so often He is offered gall. The chalice of His Blood is lifted daily, we fail to stoop to offer but a cup of ordinary water. At the tomb of Lazarus when Christ shed tears it was said, "Behold how He loved him". We at times like the indifferent Pilate standing in the courtyards of the world can say at most of Christ, "Behold the Man". Meteorologists inform us that the earth is getting warmer. If only the same could be said of human hearts. In the place of a cardiac coolness if only our hearts would beat in tune with the two hearts that beat as one, the Sacred Heart of Jesus and the Immaculate Heart of Mary. How eagerly do we not seek the aid of nature, her water currents, trade winds, and jet stream. Unless we become as little children Heaven will not be ours. We can become as little children by drawing our succour from that true Fountain of Youth, that Well-Spring of mercy and love, the Most Sacred Heart. Perhaps our day is in need of that good ole Saturday night bath where

in the confessional genuine heatitude is found. "Blessed are they that wash their robes in the Blood of the Lamb." (Apoc. 22:14)

In words of comfort and hope our Saviour tells us that "In My Father's house there are many mansions. Behold I go to prepare a place for you." We have all recieved this invitation. If you take a second glance at it you will note that this invitation is embossed in the Blood of Christ, punctuated with His five wounds, and sealed with a love beyond description. As we grow older we become more sensitive to the wind and the cold. So also an awareness of this unbounded love should make our continued devotion more sensitive, more personal, more intimate. Pray that the Blood of Christ may ensanguine your heart, empurple your deeds. In the Blood of Christ we have a crimson tide of mercy, the tidal wave of love, the whirlpool that ever attracts and draws. "And I if I be lifted up from this earth will draw all things to Myself." (John 12:32)

They have left Thee naked, O
that they had!

This garment too I would they had
denied.

Thee with Thyself they have too richly
clad;

Opening the purple wardrobe in Thy
side.

For Thee to wear, but this, of Thine
own Blood.

(Richard Crashaw)

You Have Wounded My Heart

The Life of St. Charles of Sezze, Franciscan Lay Brother

Raphael Brown, Tertiary

(Continued)

10. LITTLE COUNTRY — FLOWERS

What was Charles' way of life during those five years between the ages of fifteen and twenty, before he could enter the Franciscan Order? His autobiography gives us only a few glimpses into that period. Fortunately the testimony of witnesses in his Process of Beatification discloses several striking and charming anecdotes which the Saint's humility prevented him from recording.

We know that he spent the five years out in the fields and on the hills around Sezze, either farming or watching over flocks of sheep. Most of the time he was all alone, and he "greatly enjoyed solitude." Whenever he could go out alone, he was glad to do so, for thus he could give more time to prayer.

"When I went into the fields to do my work, I would attach the oxen to the plow, and before beginning to work, I would kneel on the ground, raise my mind and heart to God, and with hands joined I would pray the Our Father and Hail Mary with other prayers. And I would begin my work in the name of God or of Jesus, as St. Paul teaches (Col. 3:17), first making the Sign of the Cross, as my father had taught me."

While engaged in plowing when Charles heard the midday Angelus he would kneel down and pray, letting the placid oxen go on without him. As a matter of fact, those good-natured animals were so well trained by Charles—or by his guardian angel—that they would often continue plowing the fields even when their young master went off to pray or do some spiritual reading or take the discipline. Once he left them stolidly plowing away and went to attend Mass; on returning he found that they had plowed more than half the field as skillfully as if they had been guided by an expert hand.

The other shepherds and farm boys of the district liked Charles, but they also made fun of him when they saw him holding his rosary. They informed him that such things were all right for old folks who already had one foot in the grave, but not for healthy young men like him.

However, one winter day a startling incident made them change their

attitude toward him. A sudden rainstorm sent the shepherds running to the shelter of a shed. But they persuaded the kind-hearted Charles to go out in the rain and lead the dispersed flock to shelter. While he was doing them this favor, they played a practical joke on him by drinking all the wine in his flask and filling it with water. When he returned and took a drink, they burst into loud laughter. Charles calmly asked them why they were laughing and then offered them his flask. Finally his brother Francis took a drink from it—and discovered that it contained not water but first-quality wine, definitely superior to that which they had drunk from it before they filled it with water. When the rest of the shepherds tasted this mysterious new wine, they quickly stopped laughing and changed their opinion of Charles.

One evening in the hills far from a village or farmhouse, nine shepherds sat down for supper with Charles, but found that all they had to eat was some bread and one dead swallow. Charles insisted on cooking the bird himself and then asked the oldest one in the group to divide it into ten portions and to distribute them. The young men had a good laugh at this suggestion, but they adopted it and were amazed to discover that somehow there was quite enough meat for all ten hungry men. Moreover, the small remnants of water left in their flasks had changed into sufficient wine to quench their thirst.

On another occasion—it was a hot summer day—Charles found himself with several peasants in a dry and remote section without anything to drink. All were suffering intensely from thirst, but there was no stream or spring nearby. He urged them to trust in God. Then he went down into a completely dry ditch and cut away some tangled clumps of brushwood. Next he called to his companions to join him, and they were surprised to see a muddy pool growing before their eyes until it developed into a small stream of clear, fresh water that ran through the ditch.

11. THREE WARNINGS

Charles' twentieth birthday came and went—and still he did nothing about joining the Franciscan Order, as he had resolved to do five years before. For some reasons which he never clearly explained, he kept putting it off. He admitted frankly in his autobiography that his formerly burning ardor for the Franciscan life had "cooled off." Perhaps too he dreaded the opposition of some of his relatives to his becoming a lay brother.

However, in his words, "the hand of the Lord, who sees all, struck

"him forcibly three times, giving him three successive warnings or promptings.

The first, not long after his twentieth birthday in October, 1633, was a prolonged illness. For several months he lay weakly in bed, suffering from continual fever and very sharp pains in the stomach.

Apparently this sickness was not enough. One day, therefore, he suddenly saw before him the traditional figure of Death: a terrifying, moving skeleton with a long, sharp scythe, which it raised over him, all ready to deal him a fatal blow! While the thoroughly frightened young man shouted for help, he felt a ray of divine light strike through his soul and enlighten it: God wanted him to keep his promise. So he exclaimed aloud several times: "Yes, Lord! I do want to become a religious!"

Soon afterward he was quite well again. Yet he still put off taking the decisive step which he fully realized God wanted him to take.

The means which Providence used to give him the third sharp reminder was none other than his beloved oxen. But it was preceded by several minor warnings. One of the oxen was rather temperamental, and several times, while hitched to the plow, it took fright and stampeded the other oxen into a reckless dash across the field. Each time this happened, Charles felt an inner voice telling him: "the Lord no longer wants you in the world!"

Then one day, just as Charles, standing between the oxen and the plow, was adjusting their harness, the animals suddenly dashed away, dragging him along. As he fell before the plow, in desperation he shouted the Holy Names: "Jesus! Mary!" And he saw the sharp plow "miraculously" rise up in the air and pass over his body without even touching him. After standing up, he knelt in prayer, thanking God for saving his life, and once more he promised to enter the Franciscan Order.

By this time an entire year had slipped by. Charles was now beginning his twenty-first year. His nearly fatal accident had occurred in October, 1634. But five months later—despite all three serious warnings—he had not yet made a formal application to join the Order. Years later he described his prolonged hesitancy as laziness.

Finally, one morning in February, 1635, as he was going out to the fields with his oxen and reciting some prayers on the way, the Blessed Mother of God appeared to him and said: "My son, if you want to keep your promise to me, enter the Order as soon as possible!"

After this heavenly apparition, which he called "a most pure intellectual vision," he remained in a kind of trance for quite a while, feeling ineffable consolation and a burning love for God in his heart.

Now at last the Blessed Virgin's intervention achieved what the illness, the vision of Death, and the accident in the fields failed to bring about: Charles decided to leave the world.

12. OBSTACLES

One morning soon afterward Charles went to the Franciscan Friary for confession. His mother used to encourage him to confess to the Friars by praising their great kindness. This time he spoke about his vocation to Father Bonaventure of Rome, who was "a very prudent and experienced man."

However, the priest was in no hurry to initiate the necessary formalities. Instead he stressed the gravity of such a decision and merely advised the young man to think it over prayerfully. As a matter of fact, this interview left Charles, in his own words, "little satisfied."

Next he confided in Brother Angelo of Sezze, a lay brother who had already helped many other youths to join the Order. But Brother Angelo only said that it was not the right time just then.

Finally Charles told his father and mother and older brothers about his plan. Despite their great affection for him and despite his major contribution to the support of the household, "with the help of the Lord, they consented," he wrote, "for they did not want to prevent me from doing good." His devout father would have been glad to see all his sons in the service of God.

The only member of Charles' immediate family who raised any objection was his nineteen-year old brother Giovanni Battista. The two were bound by warm mutual affection. But Charles overcame his opposition by telling him that he had promised God he would become a friar.

Having obtained his family's approval, Charles then went to his parish curate, Don Giuseppe Piacentini, a very apostolic theologian and preacher, and disclosed his vocation to him. On hearing about it, the worthy priest was greatly edified and exclaimed with unusual fervor (using St. Augustine's Latin phrase): "The ignorant and unschooled come and conquer Paradise, while we with our learning go down to Hell!" He therefore undertook to teach Charles what he needed to know to perform the duties of a lay brother, such as serving Mass.

However, in spite of his parents' consent, some of Charles' close relatives raised a storm of disapproval over his desire to be "a mere lay brother." As he put it, "these poor people had no other light than to see the vanities of the world, and in their opinion, for me to become a Franciscan Brother was a great humiliation for the whole family."

Charles effectively refuted their objections by pointing out that several of the best families of Sezze counted some Franciscan lay brothers among their sons, that the Order included some great Saints who had followed their Founder by not becoming priests, and finally that religious orders did not require that all their members be priests.

But the one influential person who was most strongly opposed to his decision was his mother's brother, a canon of the Sezze Cathedral named Don Francesco Macini, who was then serving in Rome in the court of Cardinal Antonio Barberini. This uncle sent word back from Rome that he simply would not hear of Charles' becoming a lay brother.

His opposition was a serious disappointment to the young man, who had been hoping that the canon's position of influence in the Church would be of great help to him in being accepted by the Franciscan Superiors. In fact Charles admitted that his uncle's unexpected opposition robbed him of his peace of heart, and as a result he now spent quite a few sleepless nights.

The uncle's next strategic move to shake Charles' resolution was to send him word through a mutual friend that he would actually transfer his canonate to his nephew if the latter would only change his mind. In other words, if the youth would become a secular priest, he would have a comfortable life-long position in the Church's service.

Charles' reaction to this seemingly tempting offer was characteristic. He said to himself: "Tell me, Giovan Carlo, if you were given the choice, would you rather be a cardinal of the Church or a poor friar of St. Francis?" And he replied—both to himself and to his uncle: "Without any regret at all I would give up being a Cardinal, and I would gladly take up the life of holy poverty in a religious order."

At about the same time, Charles had to deal with another threat to his vocation which he described as "no less dangerous." One day a close friend, in the course of a casual conversation, cleverly steered the talk to the subject of marriage and then openly urged Charles to marry a certain young lady. The future Saint quickly interrupted him and exclaimed forcefully: "Take care not to mention to me again what you have just spoken of!" This brusque reply left the friend utterly speechless, and he walked off without saying another word.

At this point Charles had encountered so many obstacles to his vocation that he felt he was "crossing an ocean of troubles, like a ship without sails or oars, battered by storms, and guided only by Providence." Looking back later on his trials, he realized that "when we want to undertake great and important projects, God does not wish things to go easily and pleasantly but laboriously, in order that our undertakings may be based on the solid rock of virtue."

It was now Lent, and his troubles were still not over. Both he and his favorite brother Giovanni Battista fell ill. Charles soon recovered but his brother's condition became so serious that the doctor gave up all hope, and the young man was given the last Sacraments.

One day while Charles and his mother were sorrowfully preparing the clothes for the dying brother's funeral, she said to him, weeping: "My son, if your brother dies, you cannot join the Order, for there is no one else to support us. Your father is old now, and the other three brothers and two sisters are children. Think what will happen to us without you two!"

Although Charles was sorry to see his good mother so grief-stricken, her words did not disturb him, and he simply urged her to have confidence in the Blessed Virgin's help. He also reminded her how, after a younger brother had been born deformed, her prayers to the merciful Madonna had been rewarded in a few days by the complete disappearance of the baby's deformity.

Charles told his mother he would be back soon, and he went out to a little shrine called "The Madonna of the Support," on a path leading down to the plain. Whenever he passed by there, he would greet the Blessed Mother with a Hail Mary and Hail Holy Queen, adding an Our Father in honor of the Child Jesus in her arms. This time Charles knelt before the holy image and prayed fervently and confidently for his brother's recovery: "O Most Holy Madonna, I will not leave here until you cure him for me, so that I can keep my promise to you." For quite a while he remained on his knees, until he understood interiorly that his request had been granted. At home he found his brother already improved, and within a few days Giovanni Battista was well again.

Now as Lent was ending, Charles had two encouraging experiences. One night in a vision he saw himself at the bottom of a deep pit filled with brambles and thorns. For a long time he struggled manfully to get out, but could not advance a yard. Tired and perspiring he suddenly saw two holy Franciscans in the habit of the Reformed Roman Province. They said to him very gently and kindly: "Son, what are you doing here, all out of breath?" He answered: "Fathers, I am trying to get out of this place, and I can't!" Then each of the friars very compassionately grasped one of his hands, and in a second they lifted him out and set him down on a beautiful plain. In later years when he described this vision to his Franciscan friends, they were convinced that the two friars were none other than St. Francis and St. Anthony of Padua.

Soon afterward, while going with his oxen from one field to another,

he met two Franciscans on their way to Rome. They gave him their usual greeting. "Thanks be to God! Praised be Jesus Christ!" Walking along they talked with sincere fervor about the Kingdom of God. Charles then revealed his plans to them, asking for their advice. They urged him to go to the headquarters of the Province in Rome on the coming Octave of Easter, for novices were due to be received then. Charles was deeply moved by this providential meeting, which he considered a special grace from God. He became all the more convinced of it when he noticed that his beloved oxen, who were usually very nervous when near strangers, remained perfectly gentle and calm as long as the two friars accompanied them.

Charles decided to go to Rome on the Sunday after Easter.

13. TWO TRIPS TO ROME

On the appointed day Charles set out for the fifty-mile journey to Rome. An older brother bound for Nettuno accompanied him part of the way and then asked a local man who was also going to the big city to guide Charles. This man was glad to be of help when he learned that his companion was on his way to enter the service of God.

Charles had been to Rome only once; in 1625, when he was twelve years old, his family had made a Holy Year pilgrimage to the Eternal City. Now he was led to the Albergo del Paradiso, (which still exists) near the Piazza del Paradiso and the Church of Sant'Andrea della Valle.

The first thing he did was to visit his uncle, who gave him a friendly welcome and once more tried to persuade him to become a priest, claiming that he would not be able to perform the strenuous duties of a lay brother. Together they went to the historic Friary of San Francesco a Ripa in Trastevere, which was built on the location of the medieval hospital where St. Francis himself had resided during several of his visits to Rome.

There, however, the friars informed them that novices were not being accepted just then, and that Charles would be notified by mail when to return to be received into the Order.

The Saint went home with a happy heart, and endured meekly mockery of some young men who, on seeing him back again, made fun of him and of his plans.

After a short interval the fateful letter arrived from Rome. Charles' loving mother induced him to stay one day longer, so that the whole family could gather for one last meal together, which he said "was for us like Easter!"

At the end of the meal his mother, "wounded" (as he put it) "by a

mother's love," said to him sadly: "My son, I think this is the last time we will eat together, and I don't know whether I will see you again. So I beg you, by that love I have always had for you, to give me something you use all the time, that will remind me of you when I see it and console me in my sorrow." He tried to cheer her up, and gave her his rosary.

By a happy Providence, his close friend Pietro planned to go to Rome on the same day. While Charles was joining the Reformed Franciscans, Pietro was entering the Capuchin Order. The two young men therefore left Sezze together early in the morning.

In Rome both took lodgings in the Albergo del Paradiso and then went to see Charles' uncle, who informed him that he had arranged everything with the Franciscan Superiors for his reception the next day. The uncle walked back to the inn with them, and commended them warmly to the inn-keeper who was a good friend of his.

Charles was surprised and happy to find that his uncle, whose opposition had in past months made him lose sleep and shed tears, had now completely changed his attitude and was helping him to carry out his intention to be a lay brother. He gratefully attributed this welcome change to the action of the Holy Spirit.

The next morning Charles went to San Francesco a Ripa, accompanied by his friend Pietro. There he was interviewed by one of the Superiors and then presented to the board of definitors and the Father Provincial. All went well until they examined his legal documents (baptismal certificate, etc.), in one of which one of the sharp-eyed Superiors found a slight technicality missing. After an animated discussion they decided that Charles would have to obtain a new certificate signed by a notary, and they sent him to one whose office was near the Ponte Sisto.

As two witnesses had to sign the document, Charles' friend Pietro told the notary that he would be one and that later in the day he could have an acquaintance from Sezze staying at their inn sign it too. This not-quite-legal suggestion so angered the notary that he accused them both of being spies sent by the police to trap him into falsifying a document, and he threatened to have them arrested and sent to jail. When he went out to call the police, Charles and Pietro ran away. Both were frightened and Charles was quite discouraged.

Providentially they met his uncle on the street, and he conducted them to another notary, a young man from Sezze who had gone to school with Charles.

Then the two went back to San Francesco a Ripa—only to be told that the new document lacked a seal! But one of the Superiors ruled

that that detail could be taken care of later and that Charles should spend the night there.

Noticing that a poor working boy was being received into the Order with him, Charles generously bought for him a few things that he needed, and also purchased the material for his habit.

The next day Charles and his friend Pietro visited the Basilica of Santa Maria Maggiore. On leaving he gave away his last coins to some beggars at the church door, "for the love of God." Then the two went on to the Shrine of the Madonna della Vittoria. There he fervently commended himself to the Blessed Mother, praying to her to grant him victory over his spiritual enemies during this year's novitiate, and promising her that after being professed he would come back to her Shrine to express his thanks to her.

At midnight he was summoned to attend his first night office in choir, after which the friars took the discipline with iron chains. Charles found it an inspiring experience.

The next morning before he was due to leave for the novitiate, his uncle came to make one last attempt to have Charles become a priest by urging the Father Superior to tell the young man to return to Sezze and study for a year before being enrolled as a seminarian. The friar replied: "Let's see what *he* says. I will agree to it if he is willing."

During this last test of his perseverance while still in the world, Charles was aware of an interior voice telling him: "If you retrace your steps backward, your father will soon die—and then it will be farewell forever to the religious life!"

Therefore Charles answered firmly: "Very Reverend Father, if you consent, I wish to receive the habit now and to be a lay brother."

The friar gave him a warm embrace and exclaimed: "Go ahead, my son! God bless you and go with you!"

After thanking him, Charles said goodbye to his uncle and to his dear friend Pietro.

Now at last, on May 12, 1635, he was ready to leave Rome—and the world—and begin the new life to which God had called and guided him.

As he later wrote in his autobiography, gratefully summing up the many graces he had received during this protracted period of his vocation, God "had been preparing in my soul a secret and rapid and short road to ascend to divine contemplation."

(To be continued)

PRAYER OF SAINT FRANCIS SOLANO

By Sister M. Josephine, F. SS. S.

What do I have, Lord Jesus, that you did not give me?
What do I know that you did not teach me?
What can I do if you are not near me?
What am I worth, if you are not united to me?

Forgive me the sins I have committed against You,
For without any merit of mine was I created by You,
And without any asking of mine redeemed by You!

A great thing it was for You to have redeemed me;
But no less powerful will it be for You to forgive me.
For all the blood You shed
And the cruel death You suffered
Was not for the angels who praise You,
But for me and all sinners who offend You!

If I have denied You, allow me to confess You.
If I have insulted You, allow me to praise You.
If I have offended You, allow me to serve You.
For it is death rather than life to live without spending
myself entirely for You!

(A translation from the Spanish made by, Father Leonard-M. Puech, O.F.M.)

COLORED LIGHTS

By Sister Teresa-Clare, O.S.F.

Your love is as the sunlight in my life, dear Mother Mine,
My life—a stain glass window—without beauty till you shine;
The pictures on my window are shapeless, drab, and gray,
Till your love-shine falls upon them chasing all the gloom away,
My varicolored actions then take on a glorious hue,
As work or prayer or sufferings are sweetly shared with you.
Place your Jesus in my temple-heart and let His love shine out
Through my worthless stain glass window upon all who stand without.
May they see the life of Jesus upon my window pane,
As He lives and shines out from me making all the figures plain.
Shine in upon my window with Marian beauty, Mother Mine,
Shine out, O love of Jesus, with a beauty all divine.

Crosses Over Nagasaki: IX

Father Gerard Huber, O.F.M.

(Continued)

Ox Carts Pass Through the Cities

With tranquil joy the prisoners in Kyoto looked forward to the day of their martyrdom. No one could notice the least sign of fear or despondency among them, there was no word of complaint, nor of hope for escape. The damp walls of the prison re-echoed only to their prayers and hymns of thanksgiving. They encouraged and served one another with loving reverence as persons singularly favored by God. Even the prison guards, who had grown hard and unfeeling because of their continuous association with criminals, became gentle and respectful in the face of serene heroism. Feeling deeply the injustice of the situation, they presented a public petition for the release of the missionaries. The petition, as might be expected, was politely ignored by the court officials.

Meanwhile Christians from ever corner of Japan came hurrying to Kyoto, asking permission to see the prisoners and to speak with them. Permission was not granted; but they were at least allowed to rent houses near the prison. Many who could find no lodging simply remained in the prison yard, protecting themselves against the biting cold as well as they could. They showed no fear of any possible consequences of their open confession of faith; and in fact, no one had the heart to molest them. Many high dignitaries were among these loyal Christians. For example, there was the secretary of the governor of Osaka, a well-born Japanese known only by his Christian name of Victor. In virtue of his office he had free access to the prisoners at any time. And in fact, he visited them daily, making every effort to alleviate their physical discomfort and to assure them of the fidelity of his fellow Christians.

Sakon, the twenty-year old son of Governor Maeda of Kyoto, was a man distinguished by prudence and noble military virtues. He stood in high favor with Hideyoshi, who had appointed him daimyo of Tamba only a short time before. On receiving news of the persecution, he summoned his younger brother, Constantine, and his cousin, Michael. With deliberate emphasis he said: "We three bear the name of Christian. Up to now we have concealed our faith; but now we must declare it openly. It is my decision to go to Kyoto and

proclaim my Christian faith. Will you follow me?" He had scarcely finished speaking when his brother and cousin cried out as if in one voice: "This has been our wish for a long time! Come, let us go at once!" Without delay they had their horses saddled and rode at a gallop toward Kyoto. In Fushimi, where they rested their horses for a while, they met the famous hero, Takayama Ukon, who had come from Kanazawa for the same purpose of declaring himself a Christian. When they presented themselves to the Governor of Kyoto, however, they met with firm opposition. He flatly refused to allow them to take any step that could seriously harm the welfare of Japan as a whole. In point of fact, if these men from the best families of the country had frankly appeared before Hideyoshi and asserted their loyalty to the condemned foreign priests, certainly they would have aroused his anger and precipitated a wholesale massacre throughout the country. Bowing to the level-headed prudence of the governor, they remained quietly in Kyoto, contenting themselves with visiting the prisoners and trying to ease their situation as much as possible.

On January 3, shortly before daybreak, a court official appeared and announced to the prisoners that their ears and noses were to be cut off that day as a sign of disgrace. Scarcely had he made the announcement when the catchpoles came and led the prisoners to Kamikyo, the place of execution outside the city. There they were lined up in row and the sentence was read to them. Thereupon they were led one by one to the center of the square where their left ear-lobe was cut off with a sharp knife. As they were bracing themselves for the next ordeal, a courier rode up and forbade any further mutilation of the prisoners. This order had been issued by the intrepid Ishida, who still hoped to save the prisoners, or at least to have the death sentence commuted to banishment. He therefore took the bold step of countermanding Hideyoshi's order for the mutilation of the noses.

When the condemned men had been led back to prison, Victor, secretary to the governor of Osaka, made the catchpoles give him the severed ear-lobes. He wrapped them in a cloth of fine linen and sent them to Father Organtino in Osaka as precious relics. When Father Organtino received these bloody testimonials of faith, he thanked God for the grace bestowed upon his fellow-Christians and moistened the blood-stained linen with his tears. Then he summoned the Christians of Osaka, told them that the first stage of the prisoners' martyrdom had been accomplished, and showed them the testimony of the severed flesh. His voice trembling with emotion, the aged missionary cried out: "These relics will strengthen the faith of Christians throughout the world. They are a precious treasure; so precious, indeed, that they

purchase heaven. You faithful and blessed confessor! In a few days the morning dew will fall upon your mangled bodies, and the lowly earth will receive your ashes. Yet these relics the world will keep and honor always and without end!" Then he placed the relics on the altar of the church and prayed aloud: "Our Lord and Savior, turn Thine eyes upon us. These relics are the first-fruits of the Church in Japan. They are the first testimony of our labors for Thee in this country. May the blood which these blessed men have just shed bring forth a multitude of Christians in Japan, and may it be to the salvation of all people in this beloved country!"

Ishida reported to Hideyoshi that the first part of the sentence had been duly executed. Noticing that Hideyoshi seemed to be in a mild and reasonable mood, Ishida again pressed for the release of the prisoners. The reaction of the Taikosama was favorable, and Ishida left the palace with high hope for his prisoners. "If nobody stirs the water," says a Japanese proverb, "it will settle and clear up." This seemed to be the case with Hideyoshi. Gradually the turmoil in his soul had calmed down, and with quiet had come clear thinking and insight. That was the way Ishida had left him. But then came Jakuin and his accomplices, and the water was stirred again. The next morning Ishida held in his hands the following edict: "These men have lied in saying that they were ambassadors of the governor of the Philippines. They have come to Japan and have remained here without permission. They have transgressed our official prohibition and have openly taught the heresy of the Christian religion. Therefore they are to be crucified in Nagasaki without delay."

Every statement in the decree contained an obvious lie. Ishida knew it—and in fact so did every well-informed Japanese. Clearly, hatred of Christianity alone had dictated the terms.

The noble Ishida, who had made so many efforts to secure the release of the men whom he knew to be innocent, was now forced to act. He was quite convinced of the injustice of the whole affair, but there was nothing left for him to do but proceed with the execution of the sentence. This he did with a heavy heart.

According to the custom of the country, Ishida had the sentence of the Shogun written on a large board fastened to a pole. It was to be carried in front of the condemned men on their way to execution. The prisoners were led out of jail, and seated by threes on ox carts. They were thus to be driven through the streets of the city. According to Hideyoshi's intention, this spectacle was to serve as a warning to those who might feel inclined to embrace Christianity. However, it turned out that the very opposite effect was achieved. The progress

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The noble Ishida, who had made so many efforts to secure the release of the men whom he knew to be innocent, was now forced to act. He was quite convinced of the injustice of the whole affair, but there was nothing left for him to do but proceed with the execution of the sentence. This he did with a heavy heart.

According to the custom of the country, Ishida had the sentence of the Shogun written on a large board fastened to a pole. It was to be carried in front of the condemned men on their way to execution. The prisoners were led out of jail, and seated by threes on ox carts. They were thus to be driven through the streets of the city. According to Hideyoshi's intention, this spectacle was to serve as a warning to those who might feel inclined to embrace Christianity. However, it turned out that the very opposite effect was achieved. The progress

through the city became a magnificent triumphal procession, something to rival the most spectacular demonstrations ever given to Hideyoshi. The entire population lined the streets of the capital. Hundreds upon hundreds of Christians followed the carts, either praying the rosary or singing hymns. As often as the soldiers tried to disperse them, they replied: "We, too, are Christians and wish to die together with these men."

The more streets the procession passed through, the longer it grew, so that the pagans who were standing along the way were filled with wonder. "What a powerful effect this Christian religion has on the heart of a man," one of the onlookers remarked. No word of ridicule or hatred passed the lips of the pagans; there was nothing but admiration among them as they looked into the radiantly joyful faces of the condemned men. In fact, many of the pagan bystanders were so powerfully impressed by the obvious exultation of the Christians that they joined the procession, declaring that they, too, had chosen to follow Christ.

Thus the procession through the city, intended by Hideyoshi to humiliate the prisoners and to make them a spectacle of shame and contempt, became instead the great missionary success of the Franciscan Friars. The Christians became stronger and deeper in their faith; the pagans, if they did not actually attach themselves to the Christians, were filled with admiration at the power of the Christian ideal. The bonzes, however, who had instigated the persecution, hid themselves, realizing only too well that they had defeated their own purpose. In the vain hope of putting an end to the affair, some of them besought Ishida to stop the procession, since it was proving to be a triumph for Christianity. Ishida knew this very well; therefore he deliberately ordered the prisoners to be led through the city for a still longer time. It was the only revenge he could still take against the evil, unscrupulous Jakuin and his like-minded followers.

As the persecution was nearing its end, Father Peter Baptist raised his eyes and looked upon the large group of Christians and pagans following the carts. He drew himself up as far as his bonds permitted, and in a clear, ringing voice he preached a short admonition to the Christians, and strove to console them in their grief. Following his example, Father Martin also preached. The substance of his sermon was written down by one of the Christians and preserved.

"Today," said Father Martin, "God has given me and my fellow prisoners a grace so great that words cannot describe it. The honor of martyrdom has been awarded to us, through no merit of our own. From ancient times, the saints of the Church, among them our holy

Father Saint Francis, have cherished in their hearts an ardent desire for the crown of martyrdom. But God did not grant this grace to all of them. Yet, to us who possess no merit or value, this crown is about to be given. Oh, what happiness! What inexpressible happiness! We left our native country to come to a strange land; we experienced sorrow, pain, privations of every kind; we were seized and cast into prison with nothing to protect us from the bitter cold but these thin garments. But if we compare all that we have endured so far with the sufferings of our Lord Jesus Christ, our portion of suffering is exceedingly small—less than a single hair from the tail of the ox that draws our cart. Among the saints of former times there are many who died on the cross, or were thrown from a rocky precipice, who were decapitated or cast into boiling oil, who were burned in fire or drowned in water. But they all patiently endured their torments and met death with joy for the name of our Lord Jesus Christ. We have been condemned to crucifixion, the same penalty that was inflicted upon our divine Saviour. He sweat blood in the garden of Gethsemani; He was seized by rough soldiers and dragged before the tribunal of Pontius Pilate; He endured countless insults and sufferings, then died for us, nailed to the cross. My dear brothers and sisters, our Lord Jesus Christ suffered and shed His precious Blood for us sinners. This we must never forget. Let us show our gratitude to Him by our fidelity. Let us pray for grace; let us ask Mary, the Refuge of Sinners, to help us, and let us implore the intercession of Saint Francis Xavier and of all the angels and saints. In any case, let us not trust to our own strength. Let us consider all suffering as expiation for our sins, and let us strive for the eternal joys of heaven."

These words filled the Christians with deep sorrow, but at the same time urged them to draw closer to the missionaries. They crowded around the carts in such numbers that they forced the drivers to halt. The officials, who were themselves wholly in sympathy with the prisoners, did not interfere but rather allowed the Christians to take leave of their spiritual fathers as slowly as they wished. When at last it began to grow dark, they gently pushed the people to the sides of the street and led the prisoners back to jail.

As the condemned stepped down from the carts, Paul Milki went up to the Franciscan priests, embraced them, and expressed his gratitude that the divine mercy had allowed him the grace to meet martyrdom in the shadow and under the guidance of the sons of Saint Francis. The soldiers and officials wondered much about this strange kind of gratitude, and one of them murmured: "What kind of people

are these Christians! What reason can they have to rejoice in suffering and disgrace?"

The next morning before sunrise the prisoners were placed on pack-horses and taken to nearby Fushimi, where they were again led through the streets of the city. From Fushimi they were taken to Osaka where they were placed in the prison in the upper city, since night had already fallen. On the following day Osaka, too, witnessed the spectacular procession through the streets.

A young boy who bore the Christian name of Maximus, the son of Cosmas Takeya, had been living with the Franciscans, but Father Peter Baptist had sent him home to Osaka on account of illness. When the prisoners were led through the streets of Osaka, the sister of Maximus hurried into the room where the sick boy was lying, knelt at his bedside and wept silently. Although she was unable to speak because of the intensity of her grief, the boy quickly surmised that the procession was about to pass the house. He rose from his bed, dressed himself, and rushed out into the street. He forced his way through the crowd and caught up with the cart on which Father Peter Baptist was sitting. The boy called out in a loud voice, while tears streamed down his pale cheeks: "Shimpusama (priest), why do you leave me behind all alone?" Then he turned to the cart on which the three boys were sitting and called to them: "Louis, did you forget what we promised one another?" The boy was in such sorrow and confusion that he did not even wait for an answer, but ran on to the cart on which his father was sitting. "I am a Christian, too," he cried, "and I want to die with my father. Please, take me—please let me die with my father!" All who saw the anguish of the child were moved to tears. Finally a soldier seized his arms and tried to draw him away from the side of the cart to which he was clinging. But the child resisted so stubbornly that the soldier lost control of himself and struck him across the face. He fainted from the blow, and his mother, who had at last succeeded in reaching him, picked him up and carried him home. From that day on the boy's health declined rapidly, and he died on the same day and at the same hour that his father was crucified in Nagasaki.

(To be continued)

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The Liturgy of the Holy Mass: IV

Father Daniel A. Hurley, O.F.M.

(Continued)

"O Sacred Banquet, wherein Christ is received, the memorial of His Passion is celebrated, the mind is filled with grace, and a pledge of future glory is given to us."¹ These words of St. Thomas Aquinas, who composed the Office for the Feast of Corpus Christi, summarize our thoughts on the subject of our Conference this month.

As we continue the Holy Sacrifice of the Mass, we come to the end of the Canon when the faithful, through the Mass-server, answer, "Amen," "So be it," to the concluding words of the Canon, "World without end." By this response the people express their identity with the priest in all his prayers and actions of the entire Canon of the Mass. We have joined with the celebrant who asked us to make this "my sacrifice and yours." The expression of our union with the priest in the act of sacrifice concludes the sacrifice itself and leads us to prepare ourselves for the participation in the fruit of the sacrifice, the reception of the Body and Blood of Christ Which has just been immolated upon the altar. This is the last of the principal parts of the Mass; this is the Communion.

Just as the Preface was a preparation for, an introduction to, the Canon, so the *Pater Noster* is a preparation for the Communion. In order that the union of the members of the Mystical Body of Christ with their Head may be made more manifest and more secure, as it were, the members take part in the sacrificial meal which follows the sacrificial act. In preparation for this meal, the reception of the Body and Blood of the Victim sacrificed, we make use of a prayer composed by Christ Himself. "The Lord's Prayer we say immediately after the prayer (Canon) for this reason, that it was the custom of the Apostles to consecrate the host of oblation to that same prayer only. And it seemed to me very unsuitable that we should say a prayer which a scholastic had composed and should not say the very prayer which our Redeemer composed over his body and blood."² Thus did Pope St. Gregory the Great explain the reason the *Pater Noster* is recited immediately after the Canon in the Mass. The propriety of including this prayer in the

¹*Roman Breviary*, Antiphon for II Vespers of Corpus Christi.

²St. Gregory the Great, Epistle 12.

Mass is emphasized in the preamble which precedes the Pater Noster:

Let us pray. Admonished by Thy saving precepts and following Thy divine instruction, we make bold to say.

According to St. Cyprian, the divine Master instructed the Apostles to say the prayer He taught them whenever they would offer the sacrifice of His body. "He who among his other salutary admonitions and divine precepts by which he counsels his people unto salvation, himself also gave a form of praying, himself advised and instructed us what to pray for."³

The very contents of this prayer make clear to us the appropriateness of its use in the Mass. The Our Father consists of seven petitions: the first three deal with the glory of God which has been manifested in the sacrifice of His divine Son, a sacrifice of praise and glory. The last three deal with a man's salvation which has been accomplished by the sacrifice of redemption. The middle petition is for the granting of our daily bread, which has been understood from the earliest times as a reference to the Eucharistic bread, the Victim of sacrifice. This prayer of our Lord we make our own. We pray that the offering of this sacrifice may be accepted as a tribute of praise and adoration. Realizing that the sacred action that has just taken place, namely, the sacrifice of the Son of God to His heavenly Father, is the cause of our salvation and sanctification, we desire with all our hearts that its effect be accomplished in us. Since the latter part of the Pater Noster contains appeals for the cleansing and preserving of our souls from sin, the prayer can be seen to have reference to the reception of Holy Communion as a "pledge of future glory." This future glory is the eternal destination of those who enjoy the salvation accomplished by this sacrifice. In our preparation for Holy Communion, we desire to be freed from every concern that would burden our hearts in order that we might be more fully disposed to be united altogether with the Spouse of our hearts.

The last petition of this prayer, "Deliver us from evil," is of such importance that we extend it into the following prayer, the *Libera nos*, in order to emphasize our earnest longing that the evils surrounding us may not engulf us and so hinder the attainment of eternal salvation.

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and future; and by the intercession of blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the saints, graciously give peace in our days, that, aided by the help of Thy mercy, we may be always free from sin and secure from all disturbance. Through the same

³St. Cyprian, "The Lord's Prayer," *The Fathers of the Church*: Vol. 71, St. Cyprian: *Treatises*, p. 128, New York, Fathers of the Church, Inc., 1958.

our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Since evil is a hindrance to the union of the soul with Christ, our preparation for Communion is continued with a sincere prayer that we may be delivered from all evils, "past, present, and future." That we have reason to beg God to help us is evident from the daily experience we have with temptations and the trials of life. With confidence, however, we can ask protection from our loving Father in heaven. "Many are the troubles of the just man, but out of them the Lord delivers him."⁴ With the help of God, we can and will be preserved from all evil so that we can enjoy the love and friendship of God.

Free from sin, we are able to experience that peace of soul that is truly a gift of God. Therefore, while we ask God's assistance and deliverance from evil, we also ask Him to "give peace in our days." This petition was inserted into this prayer by Pope St. Gregory the Great. It had reference to the troubled times of his age when his people were disturbed by the barbarians of that age. The request is ever timely because we always will look to God for that "peace which the world cannot give, that our hearts may be disposed to obey Thy commandments, and the fear of enemies being removed, our times, by Thy protection, may be peaceful."⁵

As he makes the plea for peace, the celebrant makes the Sign of the Cross on himself with the paten. After signing himself, he kisses the paten. The symbolism of this action is that the use of the paten for the Sign of the Cross expresses the conviction that the Body of Christ Which is soon to rest upon the paten is the source of true peace. The priest kisses the paten out of love and reverence for the resting place of the Body of Christ. When this action is completed, the priest places the paten upon the altar so that the Sacred Host rests upon it. Genuflecting, the celebrant then picks up the Host and breaks it into three parts, as he recites the conclusion of the prayer. Holding the smallest of the three parts in the fingers of his right hand, the priest maketh the Sign of the Cross three times over the chalice, saying, "May the peace of the Lord be always with you." The server answers, "And with thy spirit." Then the priest drops the particle of the host into the chalice, saying silently, "May this communicating and consecration of the Body and Blood of our Lord Jesus Christ be unto us that receive it effective unto eternal life. Amen." So important is this action of the breaking of the host that the Apostles themselves referred to this very action to

⁴Ps. 33, 20.

⁵*Roman Missal*, Collect, Votive Mass for Peace.

describe the whole Eucharistic action. "And they continued steadfastly in the teaching of the apostles and in the communion of the breaking of the bread and in the prayers."⁸ St. Thomas explains how the mingling of the Elements symbolizes Christian unity, "The breaking of the consecrated host, and the putting of only one part into the chalice, regards the mystical body, just as the mixing with water signifies the people."⁹ St. Paul had already declared this same significance: "The cup of blessing that we bless, is it not the sharing of the blood of Christ? And the bread that we break, is it not the partaking of the body of the Lord? Because the bread is one, we though many, are one body, all of us who partake of the one bread."¹⁰

The breaking of the Host may remind us of the "Lamb who was slain";¹¹ the mingling of the Sacred Species symbolizes the manner of the accomplishment of our Redemption. The breaking of the bread and the mingling of the Elements are very closely related. "For thou wast slain, and hast redeemed us . . . with thy blood."¹² Referring to the Victim of the sacrifice as the Lamb Who is "worthy . . . to receive glory and honor and power,"¹³ the Church borrows the words of St. John the Baptist, "Lamb of God, who takest away the sins of the world,"¹⁴ To the words of the Baptist, the Church adds the invocation, "Have mercy on us." This is done twice. A third time the Lamb of God is extolled and this time the invocation is added, "Grant us peace." In greeting the Blessed Sacrament under the title, Lamb of God, the priest bows low in reverence and humility, and in view of the petition he makes, he strikes his breast at each invocation. His actions accompanying these words express his adoration and his admission of sinfulness in the presence of the Immaculate Lamb of God. He begs for mercy from Him who is the price of our Redemption, and he begs for peace from Him Who is the Prince of Peace. Together we pray for mercy and peace. We ask the Immaculate Lamb here before us on the altar to unite us to Himself through our reception of His Body and Blood and to unite us with each other in the bonds of charity and peace. With our sins forgiven, secure from all evil through the merits of Christ, we long for union with God Who is love.

In the tranquility of order, as St. Augustine speaks of peace,¹⁵ we

⁸Acts 2, 42.

⁹*Summa Theologiae*, IIIa, q. 83, a. 6 ad 6

¹⁰1 Cor. 10, 16-17.

¹¹Apoc. 5, 12.

¹²Apoc. 5, 9.

¹³Apoc. 4, 11.

¹⁴John 1, 29.

¹⁵Cf. *City of God* book 19, ch. 12

are united to each other in fraternal charity. Truly, then, we should be united to God and our fellowmen in the Mystical Body of Christ as we prepare to receive the Heavenly Bread of the Eucharist. With such thoughts in mind, we should attend to the priest as he bows over the altar close to the Sacred Host resting on the paten and says the prayer,

O Lord Jesus Christ, who hast said to Thy apostles: Peace I leave with you, My peace I give to you, regard not my sins but the faith of Thy Church, and deign to give her peace and unity according to Thy will. Who livest and reignest, God, world without end. Amen.

This prayer, like the *Agnus Dei* just said, is addressed not to the Father, but to the Son here present in the Blessed Sacrament. In the posture of humility, bowing over the altar, the celebrant professes his sinfulness and unworthiness to present his plea to the sinless Christ before him, and prays that his unworthiness will not stand in the way of his prayer being heard. Admitting his own lack of merit, the priest cites as the reason for his plea being listened to, the "faith of Thy Church," the Mystical Body of Christ. The members of the Mystical Body "live in the faith of the Son of God, who loved (them) and gave Himself up for (them)."¹⁶ They "have Christ dwelling through faith in (their) hearts,"¹⁷ and therefore, "whoever confesses that Jesus is the Son of God, God abides in him and he in God."¹⁸ This, then, is the reason for citing the faith of the Church as a warrant for the granting of the peace that we beg from our Lord Jesus Christ, namely, "Christ in you, your hope of glory."¹⁹ The peace and unity that we ask for in this prayer go together of their very nature because, as St. Thomas says, "Peace gives calm and unity to the appetite . . . True peace is only in good men and about good things."²⁰ The peace and harmony that exists among the members of the Mystical Body of Christ and that is strengthened through Holy Communion is given visible expression in a Solemn Mass through the "kiss of peace," of which St. Paul wrote so many times in his Epistles.²¹

The next two prayers of preparation for Holy Communion are recited by the priest in his own name. In the earlier days of the Church, the priest was permitted to say prayers of his own choosing at this part of the Mass. The number and content of such preparatory prayers depended upon the individual disposition and devotion of the celebrant; sometimes the diversity of prayers extended the time

¹⁶Gal. 2, 20.

¹⁷Eph. 3, 17.

¹⁸John 4, 15.

¹⁹Col. 1, 27.

²⁰*Summa Theologiae*, IIa IIae, q. 29, a. 2 ad 3.

²¹Cf. 1 Pet. 5, 14; Rom. 20, 16; 1 Cor. 16, 20.

before Communion beyond reason. Since the sixteenth century, the three prayers now said before Communion have been prescribed. The first, as cited above, is said in behalf of the Church. However, since the prayers were formerly the choice of the celebrant and recited as his own preparation for the reception of the Body and Blood of Christ, the same thought is continued in the two prayers that follow. The celebrant recites these prayers to prepare himself for the reception of Holy Communion and for a more fruitful participation in the graces of the Sacrament.

O Lord Jesus Christ, Son of the living God, who by the will of the Father and through the cooperation of the Holy Ghost, hast by Thy death given life to the world, deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from all evils; and make me always adhere to Thy commandments and suffer me never to be separated from Thee. Who with the same God the Father and the Holy Ghost livest and reignest God, world without end. Amen.

The words of the prayer are based upon the inspired words of St. Peter and St. Paul. "Thou art the Christ, the Son of the living God,"²⁰ and, "As often as you shall eat this bread and drink this cup, you proclaim the death of the Lord."²¹ This prayer has special meaning for the priest, but it has meaning for all those who are preparing to receive the Body and Blood of Christ. The priest asks that the fruit of his Communion will be deliverance from sin and preservation from evil. These are the proper dispositions for the worthy reception of Holy Communion. The author of the "Following of Christ" expresses the need for these dispositions: "It behooves you above all things to celebrate, take and receive this Holy Sacrament with sovereign reverence and profound humility of heart and with full faith and humble intention, to the honor of God."²² The plea that Christ will "deliver me by this, Thy most sacred body and blood, from all my iniquities and from all evil," emphasizes how the Sacred Banquet effects according to St. Thomas, that "the memorial of His Passion is celebrated" and "the mind is filled with grace." It is to dispose the priest more fully to receive these fruits of the Sacrament that this prayer is directed.

The last prayer of preparation, also said for the priest himself, continues the plea that the fruit of Holy Communion may be beneficial to his spiritual welfare.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but by Thy mercy may it be unto me a safeguard and a

²⁰Matt. 16, 16.

²¹1 Cor. 26.

²²Book IV, chap. 7.

healing remedy both of soul and body; who with God the Father, in the unity of the Holy Ghost, livest and reignest God, world without end. Amen.

Looking forward to the reception of the Body and Blood of Christ, the priest dwells on the supernatural effects that the divine Food will have on his soul. Conscious of the promise of Christ, "This is the bread that come down from heaven . . . He who eats this bread will live forever,"²³ the priest is also mindful of the warning of St. Paul, "He who eats and drinks unworthily . . . eats and drinks judgment to himself."²⁴ Paradoxically, the priest realizes, the very reception of the Eucharist that could bring condemnation, if the recipient is unworthy, is able also to be for him "a safeguard and a healing remedy."²⁵ "There is no oblation more worthy nor satisfaction greater to put away sin than for a man to offer himself purely and wholly to God, with the offering of Christ in Mass and in Holy Communion."²⁶ Then, genuflecting, and taking up the Sacred Host, the priest recites the words of the Psalmist, "I will take the bread of heaven, and will call upon the name of the Lord."²⁶ Holding the Host and the paten in his left hand, the priest bows slightly over the altar, strikes his breast with his right hand, and says, "Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed."

There can be no misunderstanding of these words and actions that immediately precede the reception of Holy Communion. About to be united with Christ, the priest is filled with sorrow and humiliation in the realization of his unworthiness to become one with Christ. The example of the Centurion, who considered his own unworthiness to be an obstacle to the presence of Christ in his house,²⁷ leads the priest to acknowledge his own frailty and unfitness to become the dwelling-place of the Son of God. The example, also, of the publican, who "would not so much as lift his eyes to heaven, but kept striking his breast,"²⁸ urges the celebrant to act in the same way in proclaiming his shortcomings. The confidence of the Centurion and the assurance of the publican, who "went to his home justified,"²⁹ encourage the priest to partake of the Sacred Banquet. Making the Sign of the Cross with the Sacred Host, he says, "May the body of our Lord Jesus Christ preserve my soul unto everlasting life. Amen." Then he receives Holy

²³John 6, 59.

²⁴1 Cor. 11, 29.

²⁵Following of Christ, Book IV, chap. 7.

²⁶Cf. Ps. 115, 4.

²⁷Cf. Matt. 7, 8.

²⁸Luke 18, 13.

²⁹Luke 18, 14.

Communion, consuming the Sacred Host. "The marriage of the Lamb has come."⁸⁰ "Open wide your mouth and I will fill it."⁸¹ "Come, Lord Jesus!"⁸² "It is now no longer I that live, but Christ lives in me."⁸³ "O sweetest Lord Jesus, how great sweetness is that of a devout soul feasting with Thee in Thy banquet, in which there is no other meat set before her to be eaten but Thyself, her only Beloved, and most to be desired above all the desires of her heart."⁸⁴ With such thoughts and similar affections the priest meditates privately for a little while after being united in Holy Communion with the "Bread of Life."⁸⁵

The celebrant has accepted the invitation of his Lord to "taste and see how good the Lord is,"⁸⁶ and can scarcely find adequate means to express his appreciation. Then, in gratitude for the immeasurable privilege that has just been his, he takes the "chalice of salvation" in order to drink the Precious Blood. The prayer that he says while preparing to drink the chalice of Blood repeats the words of the Psalmist:⁸⁷

What shall I render to the Lord, for all the things that He has rendered to me? I will take the chalice of salvation and I will call upon the Lord, and I shall be saved from my enemies.

Then repeating the words that he spoke as he ate the Sacred Body of the Lord, he consumes the Precious Blood: "May the blood of our Lord Jesus Christ preserve my soul unto life everlasting. Amen." Thus the Sacred Banquet is completed. "Christ is received, the memorial of His passion is celebrated, the mind is filled with grace, and a pledge of future glory is given to us."⁸⁸ The Communion has so united the priest with Christ that he can say the words of the Redeemer, "He . . . abides in me and I in him."⁸⁹ As we all assist at Holy Mass we unite ourselves with the thought and mind of the priest as he celebrates the Sacred Mysteries and as he prepares himself and receives the Body and Blood of Christ. We must be of the same mind as the priest who devoutly communes with his Eucharistic Lord. The more proper our dispositions, the more fruitful will be our reception of the Blessed Sacrament. Not the priest alone is able to be united with Christ through the reception of this sacrament, but all the faithful as well. The Communion of the

⁸⁰Apoc. 19, 7.

⁸¹Ps. 80, 11.

⁸²Apoc. 22, 20.

⁸³Gal. 2, 20.

⁸⁴Following of Christ, IV, chap. 11.

⁸⁵John 6, 48.

⁸⁶Ps. 33, 9.

⁸⁷Cf. Ps. 115, 12-13; 17, 4.

⁸⁸Antiphon, II Vespers of Corpus Christi.

⁸⁹John 15, 5.

faithful follows that of the priest. How blessed are we in this age, since the time of Pope St. Pius X, when we are not only allowed but encouraged by the Church to receive the Sacrament of the Altar frequently and even daily. "It is plain that by the frequent or daily reception of the Holy Eucharist union with Christ is strengthened, the spiritual life more abundantly sustained, the soul more richly endowed with virtues, and the pledge of everlasting happiness more securely bestowed on the recipient."⁹⁰

The Offertory, Consecration and Communion are over. Now there remains the need to give proper thanksgiving to Almighty God for giving us a share in this Sacrifice and Sacrament. As the priest brings the sacred rite to a close, he must cleanse his fingers which have handled the Body of Christ and the chalice which contained the Precious Blood. As he fulfills this task, he recites two prayers which beg from God that the effects of this Sacred Banquet may be accomplished in all those who have partaken of it.

What we have taken with our mouth, O Lord, may we receive with a pure mind; and from a temporal gift may it become for us an everlasting remedy.

May Thy body, O Lord, which I have received, and Thy blood which I have drunk, cleave to my inmost parts; and grant that no stain of sin may remain in me, whom the pure and holy mysteries have refreshed: who livest and reignest world without end. Amen.

We should remember to pour out our hearts in thanksgiving with the sentiments of these prayers while the priest is cleansing his fingers and the chalice. The sacred vessels used in the sacrifice are now covered with the chalice veil and theburse is placed on top of the covered chalice as it is placed on the altar-stone in the middle of the table of the altar.

The Communion prayer is now read by the priest from the Missal which has been placed again on the Epistle side of the altar. This prayer consists of an antiphon or a verse or two of a psalm and is part of the Proper of the Mass. It is a remnant of a psalm that used to be sung while the faithful came to the altar to receive Holy Communion. Since the Communion prayer belongs to the Proper of the Mass, it is changeable and repeats the theme of the Mass of the day. An example can be cited from the Mass of Low Sunday: "Bring here thy hand and put it into my side, alleluia; and be not unbelieving, but believing, alleluia, alleluia."⁹¹

The prayer called the Postcommunion was at one time the con-

⁹⁰Pope St. Pius X, Decree *Sacra Tridantina Synodus*, Dec. 20, 1905, cf. Yezmann, *All Things in Christ*, p. 218, Westminster, The Newman Press, 1954.

⁹¹Cf. John 20, 27.

cluding prayer of the Mass. In the early days of the Church, as soon as this prayer was said the faithful were dismissed. In the present arrangement of the Missal, other prayers have been added. The Postcommunion is proper to the Mass of the day. In form it resembles the Collect and the Secret; in content the Postcommunion, while it refers to the feast or season of the year, always has reference to the benefits to be derived from the Communion. As the Collect summarizes the petitions of the faithful in view of the thought of the Mass of the day; as the Secret summarizes the offertory prayers of the Mass; so the Postcommunion presents in concise form the petition that the faithful may enjoy the full benefits of their reception of Holy Communion. The Postcommunion of the Mass of Low Sunday reads: "O Lord, our God, we beseech Thee to make this most holy Sacrament a remedy for us both in the present and the future, since Thou hast given us the sure defense of our salvation. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the union of the Holy Ghost, God world without end. Amen."

After this prayer, the priest goes to the center of the altar, kisses it, and turns around and greets the people in the usual way, "The Lord be with you," to which the people respond, "And with thy spirit." Then the people are dismissed with the words, "Go, it is the dismissal," in Latin, "Ite, missa est." It is from the Latin formula of dismissal that the name, "Mass," is derived. The word used to dismiss the congregation at the end of the divine service began to be applied to the whole service. The people used to leave the church immediately after they were dismissed, but since the twelfth century, the prayer, *Placeat*, the Blessing, and the Last Gospel have been added. The *Placeat* is a prayer addressed to the Holy Trinity in which a sincere final plea is made that the sacrifice just offered may be accepted by God and prove beneficial "for me and for all those for whom I have offered it."

May the performance of my homage be pleasing to Thee, O Holy Trinity; and grant that the sacrifice which I, though unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and may, through Thy mercy, be a propitiation for myself and all those for whom I have offered it. Through Christ our Lord. Amen.

As every blessing comes to us through the Sacrifice of the Mass, this final plea for the acceptance of the sacrifice just offered, leads to the Blessing. The celebrant has been bowing over the altar while making the plea to the Holy Trinity. Now he kisses the altar and turns around and blesses the people, making a large Sign of the Cross over them and saying, "May almighty God bless you: the Father, the Son, and the Holy Ghost. Amen."

The final conclusion of the Holy Sacrifice of the Mass is the reading of the Last Gospel. The Gospel usually read at this time is the Prologue of the Holy Gospel according to St. John, that is, the first eleven verses of the first chapter. This is a most appropriate passage because it explains the Mystery of the Incarnation which is so closely connected with the Sacrifice of the Mass. As we read, "And the Word was made Flesh and dwelt amongst us," we understand that as the Son of God came down to earth and lived among men in the Incarnation, He also comes, as it were, and is present again among us sacramentally in the Holy Sacrifice of the Mass. The "Thanks be to God," at the end of the Gospel can express our thanks for the truth of the Mystery of the Incarnation and also for the Mystery of Faith which is the Sacrifice of the Mass.

"O Lord Jesus, . . . I perceive that there are two things most necessary for me in this world . . . Without these two I cannot live well, for the Word of God is the light of my soul, and this Sacrament is the bread of my life."⁴²

⁴²Following of Christ, Book IV, chap. 11.



Why The World Is Cold

Bruce Ignatowski, O.F.M. Cap., S.T.L.

Most everyone agrees: the world is a cold place to live in. It is reflected in the cold war we are co-existing in. Individually, nationally and internationally, we find coldness—a world that sets limits on its love.

We see it in your daily experiences.—We all love the Negroes until one moves into our block! We all love the Germans except the Prussian German! We all love the Polish people except those with "nice", long names! We all love the Yellow Race as long as they stay in Asia! We all love the Russians—except those who are Communist! And so forth and so on. Notice the exceptions we draw. And every exception sets a limit on our love. And as long as there is a limit—our love is cold!

Some even grant many concessions and privileges to other peoples. Yet, despite this fact, there is something lacking in their love. And, if there is something lacking, it is not real love. Moreover, if it is not

real love, it is a cold sort of love. For example, to grant wage and social security and like benefits, and yet, personally, to regard others under us as dirt under our feet, as inferior to ourselves. This is a more common blunder than is generally realized. It is the primary reason why we are having so much tension and grief in the colonial sections of the globe. The white man is blind in his ways. He does not see that by this policy he sets a limit on his love. And he who sets a limit on his love does not love with Christ's love. And only Christ's love is warm, penetrating, winning and all-powerful.

The main reason we love with a cold love is because our love is not a *Love of Friendship*. There is nothing we value more than a true, loyal friend. Such is worth more than all the money in the world. *That* is exactly the kind of love we should and must have, for Christ Jesus Himself has said, "I will call you no longer servants, but friends!" Think of it! Christ is our friend! Oh, if we only had a better appreciation of Who God is and who we are! God so loved us that He wanted to become one of us. So He came down to our level and became one of us, nay, our friend, our very best friend! What more—what more could we ask, dare to ask, of our loving God? He truly loves us with an everlasting love!

God is our friend. The thought of it is staggering. It seems an impossibility. But we have Christ's own word for it. "I will call you no longer servants but friends." God is our friend! "Greater love than this no man hath, than to lay down his life for his friends." And that is exactly what Christ has done for us! The greater evil a friend saves us from, the more perfect that friendship. Christ has saved us from the greatest evil of all—the eternal fires of hell. Not only that. He opened up for us the greatest good of all—Heaven. As we say so often in the Apostles' Creed, "He was crucified, died and was buried." Jesus died for us! He proved His friendship for us beyond a single doubt! And still the world is a cold place to live in. The world does not believe that Christ loved us with such a great, limitless love that it can be called a love of friendship. The world rejects a personal God. It rejects a God that loves us unto folly. It cannot believe that a God could love a creature with a love of friendship!

What a tragic error! It is a world that is steeped in vice and immorality that rejects such a love. Only a love of self can be opposed to such a friendly love. Only a love of lower things can spurn a love that leads to higher things. *In every soul God wants to be recognized in order to make His presence felt—a presence based on friendship!* But the world as a whole rejects it! This is not too surprising. For we read in St. John's Gospel, "He came unto His own and His own

received Him not . . . But to as many as received Him He gave them the power to become the sons of God."

Yes, we are the sons of God, through Grace; friends of God, through Love. God could not have done more for us! To make us happy in this world and to perfect this happiness in the world to come. We are the fools to be stingy with our love. We make ourselves beggars in the land of plenty! We turn down God's invitation to love—to love with a love of friendship. We are the losers all the way around. No wonder that the world-wide effect of our loss is a world cold to live in, for it is a world in love with itself.

Is the world worth loving for what it offers? Is it worthy of our love? Let us see. The world offers material and sensual pleasure to a very high degree. So intense is it, that vast numbers prefer this to the joys of Heaven. Naturally, if they experienced the joys of Heaven for just one instant, they would never make such an absurd mistake. But we are in the valley of tears; we are on trial. And the comforts and pleasures of the flesh have, as a result, a still stronger appeal. We seek to soothe our sorrows with the limited pleasures the world and the flesh offers. Vast numbers forget the Sermon of the Cross. "The servant is not greater than the Master!" "Unless you carry your Cross daily you cannot be My disciple!" For immediate gain, for temporary delight, untold numbers sell their souls to the devil. These souls know better for no one goes into hell without willing it. But so many make the error of thinking they will have time to come back to Christ on their death bed. This despite Christ's warning words: "No one knows the day nor the hour!" They seldom realize what a strangling grip worldly and sensual pleasure can have on an individual; how blind to approaching death they can become. Too late do they realize—in hell—they realize that Christ came as a thief in the night. They tried to serve two Masters and learned the hard way that it just can't be done.

How foolish then to love a world that brings only eternal death in the burning pits of hell! Hence the world is not worthy of any love. We must be, of necessity, in the world, but we must never be of the world! The friendship of the world is really hypocrisy, craftiness, deceit and hatred. The world hates us with a smile—yet, so many smile back to their eternal regret. Christ warned us of this: "Beware of ravenous wolves who go about in sheep's clothing!"

Tertiaries especially must love Christ with a love of friendship. For to tertiaries Christ has been an especial friend. The grace of being a tertiary is a great grace, a sign of predilection. On that account tertiaries must love their neighbour with Christ's own very love! "This

is *My Commandment*," declared Christ, "love one another as I have loved you!" Tertiaries are then to love infinitely! "As I have loved you!" This is done by loving "Through, with and in Jesus Christ!" *Only by loving in this manner do we love without limit.* This is the only kind of love that will melt the world, destroy its coldness, and conquer it for Jesus Christ, man's King and Redeemer!

BOOK REVIEW

STE. ANNE DE BEAUPRE: ITS SHRINE, ITS SPIRIT.
by Eugene Lefebvre C. S.S. R.

On March 13, 1658 Mr. D'Ailleboust, the Governor of New France, went to the village of Ste. Anne de Beaupre. There he presided at the laying of a cornerstone for a chapel which was dedicated in honor of Saint Anne, mother of the Blessed Virgin. A short time later during the actual construction of the chapel a man named Louis Guimont who was crippled with rheumatism was suddenly cured. This was the first of a series of miraculous cures which have taken place at the shrine over the past three hundred years and have made it one of the major places of pilgrimage in the world.

This book, paper-bound and lavishly illustrated with photographs, is a sort of tourist guide to the shrine, its history, its appearance, its effect on those who journey there. More than half of the book is devoted to pictures taken on the spot. They are not of uniformly good quality and the lay-out of the various pages leaves something to be desired, but they do manage to give the uninstructed reader a comprehensive view of the great new Basilica constructed after the great fire of 1922 destroyed the old church, and of the other features of the shrine. The photographs of the sculpture work on the facade of the Basilica and those of the interior pillars are especially interesting. There are also several pictures of the many sick who come to Ste. Anne hoping to be cured, but finding there more frequently understanding of their suffering and the courage to accept it. Certainly any good this book does in promoting knowledge of the shrine and understanding of its position in the Catholic life of North America is to be welcomed. Unfortunately the text which accompanies the photographs is, at its best, full of moral platitudinizing and at its worst replete with misspellings, unclear antecedents, awkward syntax and repetitious sentences. It would have benefited from the good strong hand of an editor. While one does not expect high literary merit in a work such as this, clear serviceable prose does not seem too much to ask for.

FATHER ALFRED CAREY, O.F.M.

You Have Wounded My Heart

The Life of St. Charles of Sezze, Franciscan Lay Brother

Raphael Brown, Tertiary

(Continued)

CHAPTER V

THE NOVITIATE

It was a beautiful, sunny May day when Charles and the other postulant set out on foot from Rome with the Father Guardian of the Nazzano Novitiate and his companion. Before leaving San Francesco a Ripa, the Guardian told them how to behave on the journey: they should walk with lowered eyes and not talk much—only on religious subjects; moreover, they should frequently recite psalms, litanies, and rosaries.

Charles strove to obey these instructions faithfully, but his fellow postulant was a talkative and worldly Tuscan. Finally Charles' silence so exasperated the fellow that he exclaimed: "You with your silence will stay in the Order—but I with my talking, I don't know whether I will stay." He was right; he left within six months.

Soon the sun became hot, as they slowly hiked along the flat valley of the Tiber River north of Rome. Each of the four carried a heavy provision of supplies on his back. That afternoon, as they approached the green wooded humps of the Sabine Hills, they stopped overnight at the little Friary of Santo Stefano in Fiano. They had covered nearly twenty-five miles and were thirteen miles from their destination.

The next day, as Charles climbed the hill from the village of Nazzano, overlooking the winding Tiber, to the small isolated Novitiate, his feelings were no doubt similar to those of another postulant who, two and a half centuries later, wrote: "I must admit that when I was arriving in May, 1862, to begin the year's novitiate, I felt gripped by a holy terror. My mind and heart were filled with those fervent resolutions that result from leaving the world, and a thousand different ideas were crossing my mind as I walked up the road from the village to the friary. From time to time we perceived it in the distance among the ancient trees of the forest. On arriving, while contemplating the loneliness of the site, the age of the building, the gnarled oaks surrounding it,

and the silence reigning over it, I felt a holy fear that lasted throughout the year, so that on some stormy nights, when the mournful howling of the large and small owls re-echoed more than usual over the hilltop, I would not have dared to put a foot outside the door of my poor little cell, for all the wealth in the world. How right the good friars were to hide away there in order to meditate seriously on the all-important matter of the soul's eternal salvation!" As Charles himself described it, "that holy friary had a special atmosphere of devotion which inspired one to raise one's mind to God."

According to tradition, it was founded or accepted from the Benedictines by St. Anthony of Padua in 1228. In his honor it has a sparkling "spring of St. Anthony."

When the little group arrived from Rome, Charles was deeply impressed by the holy joy and charity manifested in the traditional welcoming ceremony with which the friars residing at Nazzano received their Guardian and his companion. As soon as they were led inside, the house's little bell was set ringing to call the entire community together. While they chanted hymns and psalms, each of the residents knelt in turn before the Guardian and kissed his hands. One gave him a white towel to wipe off his abundant perspiration, and others humbly washed his bare feet in warm water scented with herbs. As Charles noted, their sincere humility and charity were enough to refresh both the soul and the body of a tired traveler. He and his fellow postulant were also treated very kindly.

Soon he was assigned to a plain but neat cell. There and in the small chapel he "thanked God for having led (him) to that holy spot in the woods, far from the world."

After three days of prayer and manual labor the three postulants—one was already there when the other two arrived from Rome—were informed in the evening that if they wished to receive the Franciscan habit they should go to the refectory and formally ask the Father Guardian to give it to them.

Grace was said, and the friars sat down. Then the three laymen knelt in the middle of the room, with Charles in the far left position. The Guardian, as though he had never seen them before, coldly asked what they were doing and what they wanted.

Each postulant answered in turn that he wanted the holy habit of the Order, "for the love of God."

Then the Guardian angrily exclaimed: "I have kept you here these days, and I have seen clearly that you are a bunch of cowards who are running away from hard work. Because you were hungry at home, you have come here to eat all you want. So go away! We don't

want people like that in our friaries! Father Master, open the door now, and send them away!"

The Master arose and without saying a word ushered them outside the house and then locked the door after re-entering.

The three postulants stood there, utterly astounded and not knowing what to do next. Finally the Tuscan spoke up, saying that he was leaving. But Charles pointed out that the Guardian had given no good reason for his surprising action, and that they had not been guilty of any misdemeanor. "So," he concluded, "I think it would be a good idea for us to go back through the garden gate and see what they do next."

First, however, he and his companions recited a litany to the Blessed Mother as they walked around the garden wall. They found the gate apparently locked, but somehow they got it open. On entering they saw two friars who withdrew without saying a word. Next Charles scaled a low wall near the friary and opened another gate for his companions. Now they knocked on a door. Soon it opened an inch, revealing the Father Master's face, and immediately closed again. At this Charles jokingly said to the others: "As if we were outlaws with guns!" The three decided to wait outside the door.

When the community had finished eating supper, the Guardian and his Vicar came to the entrance, and without letting the postulants in, indicated that they should kneel down. Then the Guardian scolded them still more severely than before, saying: "Boys, I don't know how you dared to come back to this holy place to disturb these servants of God in their prayers. I have already told you that you are not suited for the religious life, that you came here to avoid hunger and not serve God, and therefore that you are to go back to your homes. But since it is late and wild animals might attack you in the woods during the night, I will allow you to stay in the friary overnight. Early tomorrow morning you will leave. The Father Master will give you a little bread as an alms and some wine for your flasks. Now if something is available in the kitchen, you can eat it here outside the door. Then get some sleep, so that you can travel better tomorrow."

He left, and the three postulants were given some bread and salad, which they ate hungrily, as their emotions had stimulated their appetite.

During the night the Tuscan postulant suffered attacks from devils, Charles wrote, and several times shouted for help. His companions were unable to calm him.

Early in the morning, while the three were wondering whether

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During the night the Tuscan postulant suffered attacks from devils, Charles wrote, and several times shouted for help. His companions were unable to calm him.

Early in the morning, while the three were wondering whether

they would actually be sent away, a friar summoned them to the refectory, told them to sit down, and began to clip their hair.

Only then did they realize, with intense relief, that they had passed the first of the severe tests that were used in those times to eliminate weak candidates and especially those who were sometimes persuaded to enter monasteries by their parents without having genuine vocations.

"When I saw my hair on the floor," Charles wrote, "I gave fervent thanks to God because my wishes were being fulfilled, despite so many surprises and contradictions."

The postulants had already made a general confession to the Father Guardian during the last few days. Now they attended Mass and received Holy Communion. Then he gave a short sermon to the three young men kneeling before the main altar, holding lighted candles. Finally each was formally vested in what Charles called "the habit of penance of the glorious Father St. Francis." And each received his new name as a religious. The Saint was given that of "Fra Cosimo," (which was changed to Carlo when he was professed a year later).

At the conclusion of the simple yet moving vesting ceremony, the friars chanted the *Te Deum laudamus*, and each member of the community embraced the new novices with the kiss of peace.

All three, being destined for the brotherhood, were then assigned to the supervision of Fra Diego, the Master of lay brothers, who was himself a perfect model of all that a brother should be. Charles wrote admiringly of him: "he was a man of mature age, very tactful, and gifted with outstanding virtues, a man of prayer, charity, and austerity of life."

The friars told the newcomers that Fra Diego kept the six lenten fasts each year which St. Francis had observed, eating only bread and dry grapes. After the night office, he would stay on in church, meditating and weeping over the Passion of Christ.

It was this saintly religious who now initiated Charles into the Franciscan way of life. "He made us learn good habits, the right way to speak, and how to make every action the practice of some virtue. He also taught us how to fight against the temptations of the Devil. He used to say that the most effective way to defeat him was to disclose them. Therefore he ordered me to tell him whatever happened to me."

Fra Diego taught the novices to perform all their humble, even mental duties with a definite supernatural motive. He told them to sanctify their work in the kitchen and refectory by fervent charity, for actually to provide food for the hungry was the first of the seven

works of mercy recommended by Christ Himself. Fra Diego stressed that the lay brothers were really feeding God's own poor in their brethren, who were paupers devoting their lives to the service and praise of the Lord.

While the novices washed the dishes, he had them recite a litany or some psalms for the souls in Purgatory or for their benefactors.

He also emphasized that, as St. Francis had urged in his Rule, nursing the sick friars should be done with the greatest charity and affection.

Similarly, they should not be ashamed to go begging in the village, carrying a sack on their shoulder, for the Ruler of heaven and earth deigned to be a poor man for the salvation of humanity.

Thirty years later Charles wrote that "this edifying way of training beginners in the religious life is very helpful because it gives them the habit of seeking God in all their actions and tasks and of finding warmth in His love."

It was the Father Guardian, however, who gave Charles several unforgettable lessons in obedience, which his father had already taught him to value. One day in the woods the Guardian pointed to an immense tree trunk lying on the ground and ordered Charles to pick it up. Although it was obvious that two strong men could hardly move it, Charles immediately took off his mantle and ran over to the trunk. But as soon as he touched it, the Guardian told him to stop, saying that what he had just done was quite enough and that a sincere attempt to carry out an order, even to do something that seems impossible, perfectly fulfills the requirements of obedience. He added that if, under obedience, a novice with simple faith tried to catch a wild lion or bear, the animal would act like a meek lamb.

Another time in the garden the same Father found Charles and a fellow novice planting cabbages. Taking several, he planted them in the soil upside down, with their roots in the air. Whereupon the other novice, not knowing that St. Francis had given the same test to a friar at Monte Casale, unwisely remarked that the roots would lack moisture that way and the plants would wither. The Guardian reproved him severely and sent him back to the friary. Then he ordered Charles to plant all the rest of the cabbages upside down, which he did. "And," reported the Saint, "the power of holy obedience, combined with the sanctity and great faith of that revered Father, later became evident, for the plants grew and became very fine! Praised be God!"

"Very great" were the penances and mortifications that the novices had to practice, Charles wrote.

The very first penance which he received was extremely bitter.

One hot day just before he was given the habit, he had been working hard in the garden and asked the Brother Master for a drink of water. Fra Diego led him to the pantry and poured him a drink from a bottle, which Charles assumed was wine or water, and then gave it to him, with a smile. Charles had already swallowed it when he realized that it was vinegar! To put out the fire in his throat, he grabbed a drink of water. Later, looking back on the incident, he considered the vinegar as a kind of foretaste of all the bitter trials of soul and body that he was to endure in the year's novitiate.

Among the various penances in use at that time, the usual ones practiced by the novices were: scourging the body with the cord while reciting the *Miserere* once or twice, taking a meal of only bread and water while kneeling on the refectory floor, or standing or even working with a heavy stone suspended from the neck.

Charles endured these penances in the true spirit of the saints. "It was all done to my great satisfaction," he wrote, "for I reflected that it was all very little compared to what my sins deserved; and I often said to myself: 'O Fra Carlo, support willingly these little things that you are suffering, for Our Lord is granting you a great grace by giving you opportunities to suffer one year for love of Him.'"

T

DIVESTMENT

Always I rode the fear of Death
Until,
She came quite close and stood by me.
The Father's arms were hers,
And Love dwelt in her eyes.
Then Time grew strange and cold;
I only longed to fling away its noise
And run like prisoner released,
But Death unleashed my steed of Fear,
And turned away, promising
To return another day.

Sister M. Josephine, F. SS.

Composition Difficulties of Roger Bacon

Sister Mary Anthony Brown, O.S.F.

Never in the history of mankind have the products of men's minds achieved such vast proportions in printed form as they have today. Current works represent anything from a few hours' writing time to an entire adult lifetime of research of an author. Twentieth century works may be completely original or they may be the result of a compilation of the opinions of many authorities. Contemporary writings have been composed amid the ease afforded by a well-equipped studio or under the most primitive conditions where the author lacked all material comforts. Nevertheless, no matter how trying the environmental conditions in today's world (beyond the Iron Curtain) may prove for a writer, they cannot begin to approximate the circumstances under which some medieval writers produced their literary offerings. An example of one such thirteenth century author is Roger Bacon.

In addition to the common difficulty, lack of financial support, which seems to have plagued many a writer in the 1200's as well as in the 1900's, this medieval writer, scientist, philosopher and theologian suffered from the misunderstanding of his fellow Franciscans and from the secular clergy too, from the lack of intellectual assistance as well as from scribes who made additions to his works, from the lack of time and from his insistence on producing in secret against the wishes of those to whom he owed obedience, from well-meaning friends in high places who inadvertently misrepresented his doctrines as much as from his enemies who sought to destroy those things for which he so vigorously campaigned.

It is not to be denied that encyclopedias, a few books and a limited number of articles contain some information regarding the Magister who did so much to give Aristotle his rightful place in the curriculum of the University of Paris. However, the best source for biographical details and intimate knowledge concerning his trials encountered while producing his generous number of works still remains his own writings themselves. Although his treatises contain information pertaining to himself, he never included anything as personal as a consecutive treatment of his life. Because he never divulged the place of his birth, we find authorities placing that event at Ilchester, Fodgmore Bottom and like English villages. From his own pages we may conclude better

when this event occurred, for in 1267 he informs us that he has labored on scientific and linguistic studies for forty years since learning his ABC's. Holding that he mastered the alphabet when he was approximately seven years of age, we can place his natal date around 1220. In various places throughout his writings, he divulges that his family was one of more than comfortable means and enjoyed the favor of the sovereign due to their loyalty to the Crown. Although one brother was, as himself, a scholar, the remainder of the family was occupied with the family estate and the military duties expected of royal retainers.

From earliest youth he evidenced an interest in the moral philosophy which he found not only in Christian sources but in pagan writers as well. He had little time for pagan authors whose doctrines conflicted with those he held as a Christian philosopher and theologian, but such was his regard for the wisdom which he found in Cicero and Seneca, that eventually he compiled passages from their hitherto unknown works and sent them to the Pope for his edification.

In addition to the disciplines of the *trivium*, Bacon made a profound study of philosophy under the guidance of the ablest masters of the day, and only after such a preparation did he pursue theological studies. He obtained his Master's degree around 1240 and from 1241-1245 he was a member of the Faculty of Arts at the University of Paris. Such a well-rounded preparation for teaching was at once an advantage to him as a pedagogue and the source of much of the bitterness and unfriendliness that was to plague him for the rest of his days.

It was his belief that the study of philosophy should precede the commencement of theological studies and that the former should be gained under the direction of competent masters and not by self-instruction. In this, as in everything else which he believed, he made known his views by sharp clashes with those who held contrary opinions. Anyone familiar with the language used in twelfth, thirteenth and fourteenth century manuscripts of a controversial nature knows that the remarks are cutting and not designed to spare the feelings of the one toward whom they are directed. Among acrimonious writers, Bacon's charges stand out as superlatively caustic. Then in both the Franciscan and Dominican Orders, it was a common practice of the day to profess young boys at the age of fourteen, who then entered the *studia* to take up the pursuit of theology. Some of these "boy theologians" must have made out satisfactorily because Bacon complains that learned secular masters, as well as those students whom he regards as being incompetent because of the lack of proper preparation, were content to attend their lectures. In some manuscripts the scribes have added the names of St. Albert the Great and St. Thomas, as indulging in such practices,

but only critical editions of Bacon's writings can account for the presence and absence of those names in different manuscripts. Bacon's charges, against those who did their philosophical preparation by self-instruction and without the aid of a master and who entered immediately upon theological studies, were extremely pointed and penetrating, and they earned for him the enmity of the theologians as a whole. In turn, the counter charges against Bacon were equally bitter and ever after his productions were subject to detailed scrutiny by that class.

The year 1247 marks a turning point in the scholastic pursuits of Bacon. Prior to this date, the study of grammar, rhetoric, logic and philosophy in general were his chief concern, although he did, to some measure, investigate the natural sciences. Now from a concentrated focus on the *sensus vulgi*, he turned to a deep consideration of language, mathematics and the cosmos. His profound absorption in these areas led him to the conclusion that the main disciplines in the curriculum should be languages and mathematics, although his concept of the scope of these differed from current notions. From his pen came vehement opinions against the extreme dialectical digressions then in vogue at Paris and Oxford, and once more he engaged in a sharp exchange with those savants holding conflicting opinions.

By study and reasoned efforts Bacon's doctrine developed and he came to hold that the Universities should accept a program of studies that would embrace languages, mathematics, optics, alchemy and the experimental sciences. With feverish activity and by the expenditure of vast sums of money he undertook his acquisition of knowledge of mathematics and the natural sciences. He bought costly manuscripts, sought out available scientific instruments and travelled long and often to make the acquaintance of those learned in these disciplines.

Around 1257, he entered the Franciscan Order, and of necessity, his expensive occupations had to be abandoned. His superiors sought to channel his energies in other directions but he did not conform to their desires. There has never been the slightest intimation that Bacon's community life was irregular in the least, but his persistence in continuing his studies and writing against the wishes of his Superiors soon brought him into difficulties.

Bacon tells us that he made the acquaintance of a clerk, Raymond of Laon, who served Cardinal Guy le Gros de Foulques. The latter had been accorded a meteoric rise in rank having been elevated from Bishop of Puy in 1256, to Archbishop of Narbonne in October, 1259, to Cardinal in 1261 and as legate to England two years later. As has been related, Bacon was hampered in his writings by the opposition

of the theologians and by the curtailments proposed by his Superiors within the Order. An additional curb lay in the fact that the promulgation of the Chapter of Narbonne held in 1260 and presided over by St. Bonaventure decreed that writings of Franciscans could not be sent outside the Order without being censored and approved.

So now to Raymond of Laon, Bacon divulged his ideals in regard to University study, intimating that if his reforms were effected it would be for the good of the Church at large. Hoping to gain the clerk's employer, the Cardinal, as an ally for his plan, and knowing that such a powerful advocate would cause his detractors within and without the Order to be silent, Bacon asked Raymond to acquaint the Cardinal with his scheme. Upon hearing of the proposed changes in studies, the Cardinal evidenced interest and sent a communication to Roger Bacon demanding that he submit his philosophical writings at once. No doubt Bacon was not without some sort of jottings and notes but his plan was as yet only ideal while Raymond of Laon had informed the Cardinal that it was a completed work. In an introductory letter to the *Opus minor* which Bacon was to write some years later he acquaints us of the disservice done to him by the Cardinal's cleric.

Bacon was, of course, unable to comply with the Cardinal's request for at least three reasons. 1) The proposed work was not yet committed to writing and 2) he could not send his literary product to someone outside the Order without it being censored and approved and 3) he lacked the financial resources to commence such a work. It had been Bacon's hope to attain the Cardinal's financial patronage as well as his seal of approval of his doctrines. Now he had neither, but he did have a demand to submit his work which the Cardinal believed to have been written. Hampered by the reasons mentioned, for almost sixteen months Bacon did nothing about putting his ideas into concrete form.

In February 1265, Cardinal Guy le Gros de Foulques, Cardinal Bishop of Sabina was elected Pope and was known as Clement IV. A communication from the Pope repeated the demand to see the works that had been requested while that personage was a Cardinal. It became necessary for Bacon to take some action. He made an appeal to his family for the requisite funds but their fortunes had waned. In fact, they had been captured and held for ransom by their successful de Montfort enemies. Upon the defeat of Simon de Montfort at the Battle of Evesham (1265), the family conditions bettered but in the unsettled situation that followed, Bacon's relatives did not immediately know freedom from economic pressures. At any rate, Roger received no reply to his requests for funds. In his necessity, he

besought other wealthy friends but because the Pope had committed him to secrecy regarding his literary endeavor he could not divulge the reason for wanting funds and they were reluctant to tie up their resources in such an uncertain venture. Finally, Bacon interested those among his friends who possessed few material goods to give up their slender surplus or even to go as far as to put themselves in debt to raise money for him. While Bacon was unusually successful in making enemies, by the same token he made friends who were loyal to him even under the most trying circumstances.

These money raising activities once again were a source of discomfort to the medieval schoolman who sought to promote his plan for securing a "School for Advanced Studies of Sciences". The attempts to secure and to spend money to finance his scientific studies requisite for writing his proposed treatise brought him reprimands from his Superiors in an Order that holds Poverty as its Lady. Attempts to curtail Bacon's money-seeking and spending were flouted and as a natural consequence his Superiors did nothing to make his writing any easier. In fact, Bacon's account tells us that he found his situation intolerable.

A further cause for apprehension was the lack of time. He had yet to write the work that the Pope believed that he had only to polish up, re-phrase in part and turn over to the scribes in order to get a copy off to Rome. In addition, Bacon feared that the delay might be the cause of the cessation of Papal interest in the venture. The Pope's mandate had been issued at Viterbo on June 22, 1266 and about a month later it had been received by Bacon.

He commenced his *Opus maius* in late August or early September 1266 and work went forth at a steady pace until Epiphany. Then, realizing that he could not produce the detailed work that he had in mind, due to the lack of funds, the insufficiency of intellectual help, the unsympathetic attitude of his conferees and enemies, and knowing that time was elapsing Bacon then decided upon another plan. He abandoned the *Opus maius* as his *Scriptum principale* and turned it into a summary over-all account of what the entire work would contain thus converting it into a *Scripture praeambula*. In a letter which he sent to the Pope he gives this explanation for the change in his planned work.

At its completion the *Opus maius* was so bulky that it had to be separated into four packets and its delivery was entrusted to Bacon's favorite pupil, John. No sooner was the first portion of the work dispatched than Bacon set to work upon the *Opus minus*, which also found its way to the Pope by the same messenger. In due time the

final portion entitled the *Opus tertius* followed the first two works. In all, Bacon had produced three lengthy manuscripts in eighteen months! If the author had placed all his hopes in the acceptance of his plans by the Pope and if he had hoped for a suitable reward for his efforts, he must, indeed, have been disappointed when in 1268 Clement VI died without leaving a record of his views regarding the doctrines of Bacon.

But, if we do not know the Pope's opinion of them, we certainly do have insight into the fact that contemporary theologians and his Franciscan brothers did not hold them in as high regard as Bacon felt was their due. With acrid, scathing language Bacon lashed out against those who sought to belittle his endeavors.

Criticism, however, did not deter Bacon from production. He wrote a *Compendium philosophiae*, a *Communia naturalium* and a *Communia mathematica*. Once again he found himself in the midst of controversy because the first work contained his views on astronomy, or perhaps it would be more fitting to say astrology, because he maintained that the position of the constellations play a part in men's destinies. Such a view was one that had been condemned by the theologians and they were neither slow nor reluctant to take him to task. Further, he wrote that the heavenly bodies could be useful in foretelling future events. While we have no record that Bacon is the target of St. Bonaventure, we do have ample proof that that Franciscan Minister General repudiated such a stand. Neither do we know that these followers of the Poverello knew each other, but both might well have resided at the same Franciscan foundation in Paris, and if so, then they certainly must have known each other and the doctrines common to each. One doctrine in which both were in agreement concerned the condemnation of false mathematics or the employment of mathematics in forecasting future events. Unfortunately, Bacon at times combined his mathematical and astrological disciplines and drew up tables for the purposes of indicating happenings yet to occur. Naturally, these tables were strongly criticized by St. Bonaventure. If the tables referred to by St. Bonaventure were not those of Bacon they were similar ones from other authors.

Bacon was a staunch defender of the notion that base metals could be turned into noble ones. Such a position was partly responsible for his being charged with the practice of magic by his opponents. These adversaries received the full brunt of Bacon's temper and heat of mind in his replies.

Finally, at the instigation of his own conferees, Bacon was condemned and imprisoned. We find an account of these happenings which

occurred while Jerome of Ascoli was Minister General in the *Chronicle of the XXIV Generals*. We are told that these events were occasioned, not because Bacon's writings were unorthodox or heretical, but because his enemies summed up their charges against one who had written against them in the bitterest fashion.

It must be borne in mind that attack upon doctrines both theological and philosophical was the order of the time. Even the Bishop of Paris, Stephen Tempier, censured 218 propositions taught at the University of Paris. Although we have no record that any of these were attributed to Bacon, we do know that he was sympathetic to some of them. Although Tempier may have suggested Bacon's examination by his own brothers, we have nothing to connect the Bishop of Paris with the ensuing events.

Rather, we find that because he had attacked Prelates and Princes, clergy both secular and religious, poets and peasants, artists and artisans, soldier and scribes, these combined to retaliate for the indignities heaped upon them. Eventually Bacon was released from prison but his writings were rejected by those within and without the Order.

Today, we may take an objective view of the difficulties of composition encountered by Bacon, and sympathize with him for those things which he had to suffer. Moreover, we cannot fail to laud his subject matter and give him the belated praise which he so justly deserves, but which was withheld during his lifetime because of the overly critical attitude of his detractors. That all recognition was not denied him even in his own day may be gained from the fact that he was accorded the title, *Doctor Admirabilis*.

+

OF HOPE

Eternal distance fills her eyes,
This stranger to despair,
The sun that nightly dies
And at each dawn must rise,
She wears upon her hair!

No house or home she needs
For never does she rest,
On Living Bread she feeds,
A bride in widow weeds,
Our earthbound, welcome guest!

Sister M. Josephine, F. SS. S

Crosses Over Nagasaki: X

Father Gerard Huber, O.F.M.

(Continued)

From Osaka the prisoners were brought to Sakai, and there again the procession through the city was repeated. The long journey from Sakai to Nagasaki, a distance of about 700 miles along the sea coast, was about to begin. Just as they were preparing to leave the city of Sakai, an official approached Father Peter Baptist and said: "Priest, this letter has just arrived. It bears your name and address. Open it and read it." With these words he contemptuously threw the letter at the feet of the priest. Father Peter picked it up from the dirt of the street and opened it, his hands trembling with cold. It was a letter from the Jesuit missionary, Father Peter Moregon:

"Reverend Fathers and Venerable Brothers:

May the Grace of the Holy Spirit be with your souls. I envy your success in having overcome the world. I have always cherished the hope of becoming what you now are. I do not know the mind of God; I cannot understand why He has not granted me the same honor that He has so graciously bestowed upon you. No doubt it is because I have not proved myself worthy of this grace. But when I shall have labored with all my strength for the spread of the faith in Japan, perhaps then the day of reward will come for me as it has now for you. I await it with hope and longing. You have given your lives joyfully as a sacrifice to God, and the time is drawing near when you shall receive from God the unspeakable reward. Pray for the faithful who remain behind on this earth, and in particular, do not forget us. From heaven watch over us and our Japanese Christians. When the time comes for us to be united again, we shall render our sincere thanks. Our Lord and Saviour has redeemed us all by His death; you, by your death, will bring down upon us the grace of God. May we also persevere to the end and obtain eternal life. Pray for us; this is our only wish. Dear Father Peter, Father Martin, Father Francis, Father Philip, Brother Gonzales, Brother Michael—eternal happiness is yours! And you, Leo, Thomas, Paul, Cosmas, Francis, and all the others who have joined you—keep your hearts steadfast and humble to the end; your reward is unspeakably great."

This letter was a great joy to Father Peter. At once he went to his

fellow prisoners and read it to them. Then in all haste he wrote to Father Jerome:

"My dear Father Jerome:

You have indeed desired to die with us, and for this we admire you. But consider that a good work done according to one's own will is not truly good. We have to leave all to the will of God. Saint Dionysius says that there is no better way to become a co-worker with God than to submit completely to His holy will and to labor to the best of our ability for the salvation of the souls purchased by the precious Blood of Christ. It is the duty of our Brethren who remain alive to carry on with the things that pertain to the honor of God and the welfare of the faithful, to strengthen and console the Christians who are in danger, and to give them an example to follow. It is therefore necessary that you try to survive the persecution as far as it lies in your power. The Christians, who are our children, must not lose all their priests. If we had not been arrested so suddenly, some of us could have saved ourselves. Perhaps it is a pity. But if it is God's will that we die, we are glad and will make no resistance. Nevertheless, it seems to me to be just as much God's will that you stay alive and take care of the Church. Therefore, do not follow the desire of your heart alone, but subject yourself to the will of God and wait until you see what happiness He has in store for you. There is a rumor that in Osaka and Kyoto all who still profess Christianity will be punished, even to their distant relatives. Therefore, be prudent and do not wear the religious garb. Let your hair grow and dress like a layman, and thus work for God. This is your first duty. But if you should be apprehended in spite of all precautions, then put on your habit that all may recognize you as a Franciscan missionary. Farewell. This is perhaps my final leaving from this world. See to it that you are not careless. What I still have to tell you is that Father Peter Moregon of the Society of Jesus wrote a letter to me which I enclose. When you have read it, send it on to the Philippines. Farewell. God keep you."

Scarcely had Father Peter sealed the letter when a soldier came to him and said: "Prepare yourself. The journey to Nagasaki is now to begin."

Journey Along The Sea

Early in the morning of January 9, Father Peter Baptist and his fellow prisoners were led out of the city of Sakai to begin their long journey to Nagasaki. Since the route followed the sea-coast, the cold was not as severe as it was in the interior of the country, but mist and rain and muddy roads made the journey difficult and dismal.

At noon on the first day they arrived at a little town called Amagasaki in the province of Settsu. There they rested for a short time. While the officers and soldiers ate and drank in a tea-house, the prisoners had to wait under the open sky, standing in the damp grass along the roadside. Later the prisoners were given a rice-dumpling each, and they were allowed to drink from a small creek nearby, using their hands as cups. When they were again herded together to resume their march, a young man of about thirty appeared on the scene. Breathless from running, he fell on his knees in front of Father Peter Baptist and wept. The soldiers rushed up to him and jerked him to his feet, while one of the officers shouted: "Who are you? You must be a Christian, too! Very well, then. Look at these prisoners. They transgressed the law of the Shogun and taught the Christian heresy. Therefore they were arrested and will be executed in a few days. Unless you renounce the foreign heresy, the same fate will befall you! Now get away from here, quickly!"

The young man, however, shook his head and replied: "No; I wish to be executed with these men. Put me in shackles together with them and take me to Nagasaki. I shall not move a foot's breadth from here until you do." One of the officers struck him and shouted angrily: "What are you talking about, you idiot? Are you still human at all? Every man has parents to whom he owes his life; and if he is not diseased in mind he knows his filial duty toward them. In Japan there is no reasonable man who consciously violates his filial duty. But you have been duped by these foreigners, these devils in human form, and you have completely betrayed the Japanese spirit. Get away from here now and go home!"

The young man was undisturbed by all this, and replied calmly: "You seem to know only that a man has parents. But why do you not go further and consider that a man's parents also had parents of their own, and that these again had parents, too, and so on all the way back to God, the Author of all life? Or is God unknown to you? Yet only the man who strives for knowledge of God can in truth be called a man. You seem to know only the end, and close your eyes to the beginning. This is unworthy of a human being."

Clearly and emphatically, without the least sign of fear, the stranger addressed the officer, even though while he was speaking the faces of the other officers and soldiers about him darkened with anger. Rather than continue the argument, the commanding officer ordered the soldiers to put the rash young idiot in bonds, since he was too blind and stubborn to listen to reason. The soldiers seized him roughly and tied his hands against his back. With a contented smile the new prisoner said: "Now, by the grace of God, I, too, am a martyr. I could not

know a greater joy than this!" And turning to Father Peter Baptist he continued: "Shimpusama, have you forgotten me? I am from Kyoto, where I ply the carpenter's trade. Eight months ago I received baptism from your hands, and you then gave me the name of Caius, which was changed to Francis when I was confirmed. Although up to now I have been negligent in my duties as a Christian, God nevertheless placed in my heart the desire to become a martyr. Therefore I have followed after you, that I might die with you."

Father Peter Baptist welcomed his new companion with reverential love. The example of this heroic young Christian gave the condemned missionaries new courage and reassurance, and they continued their arduous journey with lightness of heart and a deep spiritual joy.

The incident was reported at once to the governor of Osaka, and Commandant Ishida was asked to inform Hideyoshi that the number of criminals had risen to twenty-five.

On the evening of the same day, the procession stopped at Nishinomiya for the night. The prisoners were locked up in a kind of barn that served as a shelter for farm implements. The cold, damp, night wind blew in from all sides so that in spite of their weariness, none of the men could sleep. During the night young Thomas Ozaki, writing in the weak light of a dirty lantern, addressed the following letter to his mother at home:

"In reverence Thomas addresses this letter to his Mother.

"Together with Father I have received from God the special grace of dying for the faith. Within a few days Nagasaki will see our bodies hanging on the crosses of our execution. Some day the whole world will know about this, and it will be to the honor of God and the glory of the Church in Japan. Perhaps even in your lifetime, Mother, this will come to pass. Together with our priests and with Father, I am going on ahead to heaven where I shall await you. Dear Mother, if later on there should be no priests left to hear confessions, then you must have perfect contrition and God will forgive you. Keep your faith strong and never forget our Lord Jesus Christ Who has granted to our house such immeasurable grace and glory. I heard once from a priest that our ancestor Adam, after he had sinned, had perfect contrition and therefore gained eternal happiness. The sojourn of a man in this world is like a dream, and life is like a light in the wind. Therefore, endure patiently all sufferings and insults, and do not seek transitory happiness so as to lose sight of the path to heaven. Especially, dear Mother, I urge you not to give my two little brothers into the hands of faithless teachers, but rather educate them yourself with all care. This is Father's last petition, and my own as well. Mother dear, be happy."

In the early morning of the next day, as the prisoners were about to leave Nishinomiya, another stranger came running up to them. It was a Christian from Kyoto named Peter. He looked about for the three Jesuit Brothers and when he saw them, greeted them joyfully. Without so much as noticing the officers and soldiers, he handed to the three prisoners a considerable sum of money. "This," he explained, "is from Father Organitino. It is for the journey. Purchase with it whatever you need along the way. As for myself, I am prepared to go with you to Nagasaki—or rather, to heaven. Let me travel with you. I shall do everything possible to serve you." He stood at the side of the three Brothers and despite the shouts and blows of the soldiers, refused to budge. Finally, in anger and desperation, they put him in bonds. To the governor of Osaka and to Hideyoshi, they reported that the number of criminals had increased to twenty-six.

The journey went on through cities and villages toward the southern part of the country. The martyrs became steadily weaker from the effort of walking through the mucky roads, and exposure to the cold rains left them chilled to the bone. The officers and soldiers too had become thoroughly sick of the long march through the mud, cold, and rain, and gave vent to their ill-humor by abusing their helpless prisoners. Wherever the pitiful procession passed, Christians came hurrying out to say a last farewell to the martyrs and to give them what little comfort they could. Even the pagans had pity on the exhausted men and many offered them sedans or warm clothing, for they wore nothing but thin outer garments. But the officers refused to accept any of these things for the prisoners, although they allowed the soldiers to take whatever they wanted for themselves.

Transl. by Sr. M. Frances, S.M.I.C.

Sr. M. Hildemar, S.M.I.C.

(To be continued)

the

CORD



A FRANCISCAN SPIRITUAL REVIEW

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MONTHLY CONFERENCE

A Commentary on the Psalms:

Father Jerome A. Kelly, O.F.M.

Psalm 8

This series of conferences will consider the Psalms used in the Little Office of the Blessed Virgin Mary, beginning with those of Matins and continuing with those of Lauds, Vespers, Compline, and the Little Hours. The reason for the choice of topic is twofold: the pre-eminence of the Psalms in the prayer-life of one who recites the Little Office regularly and the necessity of reading these Psalms properly for a fruitful recitation of the Office.

The Psalms, which form the bulk of the Office, give it, you might say, a supra-personal quality, which makes it a kind of complement to the supreme and communal act of liturgy, the Holy Sacrifice of the Mass. The Psalms are after all prayers given us by God himself. "They originate in God-inspired hearts—were implanted in them by God himself, to rise up to him as an offering of all mankind." Now, if the Psalms are going to fulfill God's purpose in giving them to us, they must necessarily be taken for what they are, for what he made them, poems. This is to say that an intelligent reading of the psalms presupposes an attitude very like the one you bring to the reading

of poems by Longfellow, or Keats, or Dante, or Rilke, or Eliot. Because I would not want you to take that claim on my authority alone, I offer you the statement of a good poet and a holy monk, Father Merton, who makes this statement in his unique book on the Psalms, *Bread in the Wilderness*: "Since . . . they are poems, the function of the Psalms is to make us share in the poetic experience of the men who wrote them. No matter how carefully and scientifically we may interpret the words of the Psalms, and study their historical background, if these investigations do not help us to enter into the poetic experience which the Psalms convey, they are of limited value in showing us what God has revealed in the Psalms, for the revealed content of the Psalter is poetic . . . What is revealed in the Psalter is revealed in the poetry of the Psalter and is only fully apprehended in a poetic experience that is analogous to the experience of the inspired writer."

What Father Merton says—that whatever else a Psalm may be, it is first of all a poem—needs to be driven home to us because the usual handling of the Psalms helps us to overlook the fact. It is

only in most recent editions of the Psalter, for example, that the Psalms have been printed as poems, their verse and stanza patterns clearly evident, their rhythmic quality revealed. Commentaries on the Psalms, too, practically up to the day before yesterday managed to say very little, if anything at all, about the poetic aspects of the Psalms, even when they were abundantly articulate on the true meanings of the Psalms. Scarcity of material, however, need not keep us from appreciating the Psalms for what they are, divinely inspired poems. All that you have to do, as I propose to illustrate, is to bring to your reading of them the techniques you learned for the intelligent and enjoyable reading of any poem. The translation that I intend to use is the one sponsored by the Episcopal Committee of the Confraternity of Christian Doctrine. And the Psalm with which I am going to commence is Psalm 8.

The first discovery is that Psalm 8 is highly artificial. This is no derogatory statement; it means simply that David, who is credited with the composition of the Psalm, is not pouring forth his thoughts and feelings spontaneously, but is using expert and deliberate care to fashion a work of art, something artificial, a poem. If we fail to grasp this fact at the very outset, we shall tend to reduce the Psalms to sheerly personal utterances—

the words that run between them. They are two arms, forming a sort of harbor into which he brings the treasures gathered in his meditations.

We must not miss, either, how effectively these verses sum up what David wants to say through his poem. We are all familiar with people who have achieved greatness; we say, admiringly, that they have made a name for themselves. Now, when you stop to think of the matter, what a name God has made for himself by his achievements!

How glorious is your name over all the earth!

From one end of the earth to the other, from its very beginning to its ultimate consummation, the creative and providential work of God is stupendously evident. In fact, the range, the magnitude, the multiplicity of God's achievements raises the thoughts of David from the earth on which he stands to the heavens that arch above him:

You have exalted your majesty above the heavens.

And with that statement, David has moved us into the body of his poem.

You can easily discover how deftly David relies on this mention of "earth" and "heaven" to give poetic structure to his work. By

poetic structure all I mean is the framework, the skeleton of the poem, or, better, perhaps, the plan according to which the poem is built. There are in Psalm 8 two parts, sections, stanzas, strophes, verse-paragraphs, call them what you will. The first contrasts the revelations of God's glory on earth with the manifestation in the heavens:

Out of the mouths of babes and sucklings

*You have fashioned praise because of your foes,
to silence the hostile and the vengeful.*

When I behold your heavens, the work of your fingers—

The second part extols the mysterious pre-eminence of man among all the works of God:

*You have made him little less than the angels,
and crowned him with glory and honor.*

*You have given him rule over the works of your hands,
putting all things under his feet;
All sheep and oxen,*

*yes, and the beasts of the field,
The birds of the air, the fishes of the sea,
and whatever swims the paths of the seas.*

The two parts are not stuck together; they are linked by a question that closes the first strophe and induces the reflection that is the second strophe:

What is man that you should be mindful of him, or the son of man that you should care for him?

You have, therefore, a poem woven of a statement, the question flowing from it, and the answer to that question, held together by a refrain that beautifully expresses David's admiration at "the marvel of God's choice of man to be the chief revelation of Himself and his representative on earth which is the theme of this Psalm."

The first stanza demonstrates imaginatively how widely runs the praise of God's majesty, from the fragile acclaim of "babes and sucklings," who in their helplessness proclaim his infinite mercy, to the awesome tribute of the "heavens," where the "moon and stars" spell out in brilliance the omnipotence of God. The more we have read, of course, the richer are the associations we bring to David's words and so give them meanings he scarcely dreamed.

"Out of the mouths of babes and sucklings . . ." The very words which Jesus used to justify the children of Jerusalem when they hailed him as their king! The recollection of this episode strengthens our conviction that David was right in what he said.

More likely than not he was dreaming back the days of his youth as a shepherd on the hill-sides of Bethlehem, recalling how

deeply his boyish heart had been touched, in those long night watches, by the wheeling stars and the silvery moon high above him in the Judean sky; how strongly and how rightly he had been moved to praise the Maker of such wonders. These boyhood meditations as he watched the flocks by night, became, years later, the material for a lovely poem, into which he weaves, too, some of the transcendent awe that good men always share with "babes and sucklings" at the sight of the star-strudded heavens; men who like Kant, for instance, find that "two things fill the mind with ever new and increasing awe and admiration, the oftener and more steadily we reflect upon them: the starry heavens above and the moral law within."

Continue to read the Psalm carefully and you find that David is making some such association between the heavenly world and the world of man. Man appears so slight, so infinitesimally small against the vast backdrop of the firmament that his condition provokes a question:

What is man that you should be mindful of him, or the son of man that you should care for him?

This mysterious question breaks in upon the quiet train of David's thought with feeling behind it, with emotion strong enough to

thrust his speculations into the entirely new direction of the second strophe, which is the answer to his question.

The answer is, in a sense, a double one because the question is a double one: God's continual Providence now—

What is the son of man that you should care for him?—

is the consequence of his original Creation of man as his masterpiece—

What is man that you should be mindful of him?

Let man forget his sublime dignity, God does not:

You have made him little less than the angels, and crowned him with glory and honor.

Let man forget his kingly estate, God does not:

You have given him rule over the works of your hands, putting all things under his feet.

This is the foundation of man's pre-eminence: he alone in the universe is made to the image and likeness of God; he alone in the universe is made to share in God's dominion over all things. See this, and you know why man outweighs in value, worth, and beauty, whole

galaxies and systems of stars and planets without number! See this, and you must cry out in just awe as David does:

O Lord, our Lord, how glorious is your name over all the world!

What gifts do you suppose David had, that he could take the memory of a boyhood experience, build upon it, enrich it, and work all into the artistic wholeness of this poem? Well, he had a keen and active mind, certainly, one that could grapple successfully with the deep question of man's nature and destiny. He had, too, a superb imagination that could cast his speculations into rich and beautiful form, could express them in concrete, colorful language. But, most precious of all, he had the wisdom of one who had meditated long and often on the words of God. Intelligence, imagination, sensitivity of feeling, artistry, none of these alone nor all of these together could have wrought this poetic masterpiece had David never learned that "God said: Let us make man to our image and likeness; and let him have dominion over . . . the whole earth. And God created man to his own image: to the image of God he created him" (Genesis 1:26-27).

Even more went into the making of this poem. We who know so well the story of Christ's life will

not have failed to remember how often Jesus, in describing himself, fell back on the very expression that David uses, "the son of man." What Jesus always intended it to mean is clear from what happened on the day that he tested his Apostles. You recall the questions that he asked at Caesarea Philippi when they were all gathered around him one day. "What do men say of the Son of Man? Who do they think he is? . . .

Who do you say that I am? Then Simon Peter answered, Thou art the Christ, the Son of the Living God" (Matthew 16:13-16). That is the answer: "the Son of Man" is "the Christ, the Son of the Living God." And, if we know this, did David also know it? And is his poem, therefore, not only poetry but prophecy? Is the "man" he has in mind, the "son of man" he mentions, "the Christ, the Son of the Living God"? Does David mean to tell us that the "Son of the Living God . . . who is the radiance of his Father's splendor, and the full expression of his being" (Hebrews 1:3) . . . "the image of the invisible God, the firstborn of every creature" (Colossians 1:15) . . . "the Word who was made flesh and came to dwell among us" (John 1:14), that he is the One Man in whose life and death and resurrection all other men must become implicated and associated? The One Man into whom all men must become incorporated? Is David telling us,

across the centuries and long before it came to pass, of the triumph of this Man to whom all things are to be subject and through whose obedience God in his Providence fulfills the destiny of mankind as he had it in mind from the moment of its creation?

This is—all of it—precisely what David is saying in a Psalm that is not only poetic but prophetic. We know this because Saint Paul, under divine inspiration, has told us it is so. In his Epistle to the Hebrews, wherein he proves the pre-eminence of Christ as King and Priest and Head of the Mystical Body, Saint Paul refers the words of this very Psalm to our Blessed Savior. "We can see one who was made a little lower than the angels, I mean Jesus," he says, "crowned, now, with glory and honor because of the death he underwent . . . on behalf of all . . . The Son who sanctifies and the sons who are sanctified have a common origin, all of them; he is not ashamed, then, to own them as his brethren. . . . And since these children have a common inheritance of flesh and blood, he too shared their inheritance with them" (Hebrews 2:9-14). This is the great mystery that David wove into his poem to give it meaning that is everlastingly true. That he could and did do this, of course, is understandable once we recall that he and all the other writers of Sacred Scripture were inspired by the Spirit of God

"who so moved and impelled them to write, he was so present to them, that the things which he ordered, and those only, they first rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth."

So that, at the conclusion of our study of Psalm 8, we discover that while it is in all truth David's poem, it is with equal truth God's poem. You need have no fear, then, that you will miss its divine and supernatural character simply because you take serious pains to appreciate its human and natural characteristics. Some people are especially over-sensitive on this point. The very mention of the *poetry* of the Psalms frightens them; they suspect that once you get thinking of the Psalms as poetry, you will never get around to realizing that they are divinely inspired poetry.

Actually the more you study the Psalms as poems written by human beings, the more you realize that these human beings had to have heavenly help to do so magnificently. That is one fruit of such study of the Psalms. Needless to say, you can not wait until the time comes to recite a Psalm in Office before giving to it the steady concentration it demands before it will reveal all it has to

offer. That work has to be done outside of choir as a kind of leisurely study, a kind of spiritual reading, a kind of pastime, even, to match the more worldly hobbies that seculars cultivate. When you do this work is up to you to decide. That you can do it, I intend to demonstrate for you in these conferences, in each one of which I shall try to use only those techniques I think you know for the intelligent and enjoyable reading of any poem.

After all, and finally, that is part of our purpose in reading the Psalms, an enjoyable reading. We want to be so charmed and captivated by the artistry of Psalm 8, for example, that we are drawn by its beauty into it, that we share the thoughts and feelings of David as he wrote it. So that, in a way, while it is his poem, it becomes also our poem. And because, truly, it is God's poem "it will tell us over and over again that we are Christ in this world, and that he lives in us, and that what was said of him has been and is being fulfilled in us." And learning that, we shall surely know and feel what made David cry out:

*O Lord, our Lord,
how glorious is your name over
all the earth!*

Novena To Saint Francis

Father Julian Fuzer, O.F.M.

Starts on September 25th

Editor's Note: Time and again we have been asked by our readers to publish some prayers of Franciscan devotion. The "Novena to Saint Francis" is our first attempt to satisfy the many requests.

Father Julian, commissioned by his Superiors, has prepared a "Prayer Manual" for the use of his confreres. A part of the manual consists of Novenas. By the Regulations of the General Constitutions or by the instructions of the Holy See, certain feasts should be celebrated by us with great solemnity. In the mind of Father Julian this means a special preparation for them. He prepared his Novenas in conformity with these regulations and ecclesiastical instructions and conceived them as "special evening devotions at which the entire community is present and the Benediction of the Blessed Sacrament is held." As a sample of them, we publish the "Novena to St. Francis". We hope that our Readers will like it. It has a scriptural and liturgical taste and a refreshing originality. For the Scripture, Father Julian used the Kleist-Lilly Version of the New Testament; the psalms are taken from the Confraternity Edition; the *Canticle of Brother Sun* is from St. Francis of Assisi by Otto Karrer, translated by N. Wydenbruck, Sheed & Ward, New York. — Father Julian is in charge of "The Portuncula in the Pines" Retreat House, Dewitt/P. O. Box 218/ Michigan./For private use only/

FIRST DAY.

FRANCISCUS, AMATOR CHRISTI — *Francis, the Lover of Christ*
In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

ANTIPHON: "Always was he occupied with Christ. Christ was in his heart, on his lips, in his ears, in his eyes, in his hands, in all his members." (Celano)

PSALM 95, 1-6

*Sing to the Lord a new song; — sing to the Lord, all you lands.
Sing to the Lord; Bless his name; — Announce his salvation, day after day.*

Tell his glory among the nations; — among all peoples, his wondrous deeds.

For great is the Lord and highly to be praised; — awesome is he, beyond all gods.

For all the gods of the nations are things of naught, — but the Lord made the heavens.

Splendor and majesty are before him; — praise and grandeur are in his sanctuary.

*Glory be to the Father, and to the Son, — and to the Holy Spirit.
As it was in the beginning, is now and ever shall be, — world without end. Amen.*

ANTIPHON: "Always was he occupied with Christ. Christ was in his heart, on his lips, in his ears, in his eyes, in his hands, in all his members."

LESSON: Colossians 1:15-20. Brethren, Christ is the image of the invisible God, begotten before every creature, because in him were created all creatures in the heavens and on the earth, both visible and invisible, whether Thrones, or Dominations, or Principalities, or Powers. All have been created through him and for him. He exists prior to all creatures, and in him they are all preserved in being. Further, he is the head of his body, the Church, in that he is the beginning, the first to rise from the dead, so that he may have pre-eminence over every creature. For it pleased God the Father that in him all fullness should dwell, and that through him God should reconcile to himself every being, and make peace both on earth and in heaven through the blood shed on the cross.

R. Thanks be to God!

CHAPTER: *O most beloved brethren and eternally blessed children, hear me, hear the voice of your Father: "Let us desire nothing else, wish for nothing else, take pleasure and delight in nothing else but our Creator, Redemer, and Savior, the only true God, who is the perfect good, everything good, wholly good, the true and sovereign good; he who alone is good, loving and gentle, sweet and lovable; he who alone is holy, just, true and fair; who alone is kind, innocent and clean; from whom and through whom is all pardon, all grace and all glory for all the repentant and the just, and for all the blessed rejoicing together in heaven."*

R. Praise be to you, O Christ.

PRAYER: Let us pray. O God, who has given us Blessed Francis as our guide and teacher, graciously grant us that we may be similar to him in the love, praise and service of our Lord, Jesus Christ, your Son, who with you and the Holy Spirit lives and reigns, world without end. Amen.

V. Pray for us, O Holy Father Francis,

R. That we may be worthy of the promises of Christ.

PRAYER TO SAINT FRANCIS: O holy Father, be mindful of us, your children, who are pressed on all sides by inescapable dangers. You know, O most Holy One, that we follow your footsteps only from afar. Obtain for us the grace to persevere! Pray for us that the spirit of grace and prayer be poured out over us, so that we may possess the true humility which you possessed; observe the poverty which you observed; and merit the love with which you ever loved Christ, the Crucified. Amen.

SECOND DAY.

FRANCISCUS, IMITATOR CHRISTI — *Francis, the Imitator of Christ*
In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

ANTIPHON: "O truly Christian man, who by perfect imitation tried while living to be conformed to the living Christ; when dying to be conformed to the dying Christ; when dead to be like the dead Christ; and who merited to be adorned with an exact resemblance of him!" (*Legenda major*)

PSALM 22

*The Lord is my shepherd; I shall not want. — In verdant pastures he gives me repose;
Beside restful waters he leads me; — he refreshes my soul.
He guides me in right paths — for his name's sake.
Even though I walk in the dark valley I fear no evil; for you are at my side — with your rod and your staff that give me courage.
You spread the table before me — in the sight of my foes;
You anoint my head with oil — my cup overflows.
Only goodness and kindness follow me — all the days of my life;
And I shall dwell in the house of the Lord — for years to come.
Glory be to the Father, and to the Son, — and to the Holy Spirit,
As it was in the beginning, is now and ever shall be, — world without end. Amen.*

ANTIPHON: "O truly Christian man, who by perfect imitation tried while living to be conformed to the living Christ; when dying to be conformed to the dying Christ; when dead to be like the dead Christ; and who merited to be adorned with an exact resemblance of him!"

LESSON: *Philippians 2:5-11.* Brethren, be of the same mind as Christ Jesus, who, though he is by nature God, did not consider his equality with God a condition to be clung to, but emptied himself by

taking the nature of a slave, fashioned as he was to the likeness of men and recognized by outward appearance as man. He humbled himself and became obedient to death; yes, to death on a cross. This is why God has exalted him and given him the name above all names, so that at the name of Jesus everyone in heaven, on earth, and beneath the earth should bend the knee and should publicly acknowledge to the glory of God the Father that Jesus Christ is Lord.

R. Thanks be to God!

CHAPTER: *O most beloved brethren and eternally blessed children, hear me, hear the voice of your Father: "My friars are called 'Minors' for the reason that they should not presume to become the greater. Our calling teaches us to remain standing in the lowland, and to follow the humble steps of Christ, whereby the Friars will one day be exalted above others in the order of the saints."*

R. Praise be to you, O Christ.

PRAYER: Let us pray. Grant, we beseech you, almighty God, that the example of Blessed Francis, our Father, may teach us to think, feel and act like Christ, Our Lord, your Son, who with you and the Holy Spirit lives and reigns world without end. Amen.

V. Pray for us, O Holy Father Francis,

R. That we may be made worthy of the promises of Christ.

PRAYER TO SAINT FRANCIS: O holy Father, be mindful of us, your children, who are pressed on all sides by inescapable dangers. You know, O most Holy One, that we follow your footsteps only from afar. Obtain for us the grace to persevere! Pray for us that the spirit of grace and prayer be poured out over us, so that we may possess the true humility which you possessed; observe the poverty which you observed, and merit the love with which you ever loved Christ, the Crucified. Amen.

THIRD DAY.

FRANCISCUS, IMAGO CHRISTI CRUCIFICI —
Francis, the Image of Christ Crucified

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

ANTIPHON: "The love of Christ Crucified pervaded like the fragrance of a bundle of myrrh, and he desired by the fire of his love, to be completely transformed into Him." (1 Cor. 13:3)

PSALM 15,

Keep me, O God, for in you I take refuge; I say to the Lord, "My Lord are you. Apart from you I have no good."

O Lord, my allotted portion and my cup, — you it is who hold fast my lot.

For me the measuring lines have fallen on pleasant sites; fair to me indeed is my inheritance.

I bless the Lord who counsels me; — even in the night my heart exhorts me.

I set the Lord ever before me; — with him at my right hand I shall not be disturbed.

Therefore my heart is glad and my soul rejoices, — my body, too, abides in confidence.

Because you will not abandon my soul to the nether world, — nor will you suffer your faithful one to undergo corruption.

You will show me the path of life, fullness of joys in your presence, — delights at your right hand forever.

Glory be to the Father, and to the Son, — and the Holy Spirit, As it was in the beginning, is now and ever shall be, — world without end. Amen.

ANTIPHON: "The love of Christ Crucified pervaded his soul like the fragrance of a bundle of myrrh, and he desired by the intense fire of his love, to be completely transformed into Him."

LESSON: Galatians 6: 14-18. Brethren, as for me, God forbid that I should glory except in the cross of our Lord Jesus Christ, through which the world is crucified to me and I to the world. What really counts is not circumcision or its absence, but being a new creature. May peace and mercy rest on all those who follow this principle, and on God's Israel. From now on let no man give me trouble, for I bear the marks of our Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

R. Thanks be to God!

CHAPTER: O most beloved brethren and eternally blessed children, hear me, hear the voice of your Father: "If you were so clever and wise as to possess all learning, and if you knew how to interpret all kinds of languages and could penetrate deeply into heavenly things, you could not glory in all these things . . . Likewise, if you were more wealthy and more handsome than all men, and even if you could work wonders and put to flight demons — all these things are disadvantageous to you, and in no way belong to you and in them you

can have no glory. But in this we can glory, namely, in our infirmities and in carrying daily the holy cross of our Lord Jesus Christ."

R. Praise be to you, O Christ.

PRAYER: Let us pray, O God, who by your grace has transformed Blessed Francis, our Father, into the image of your Crucified Son, inflame, by his prayers and merits, in our hearts an ardent love of the sacred Passion of our Lord because by his holy Cross he has redeemed the world. Amen.

V. Pray for us, O Holy Father Francis,

R. That we may be made worthy of the promises of Christ.

PRAYER TO SAINT FRANCIS: O holy Father, be mindful of us, your children, who are pressed on all sides by inescapable dangers. You know, O most Holy One, that we follow your footsteps only from afar. Obtain for us the grace to persevere! Pray for us that the spirit of grace and prayer be poured out over us, so that we may possess the true humility which you possessed; observe the poverty which you observed, and merit the love with which you ever loved Christ, the Crucified. Amen.

FOURTH DAY.

FRANCISCUS, CHRISTI APOSTOLUS — Francis, the Apostle of Christ
In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

ANTIPHON: "Francis was sent by God to give testimony to the truth in the whole world after the example of the Apostles." (Celano)

PSALM 33, 11-16.

Come, children, hear me; — I will teach you the fear of the Lord. Which of you desires life, and takes delight in prosperous days? Keep your tongue from evil — and your lips from speaking guile; Turn from evil, and do good; — seek peace and follow after it. The Lord has eyes for the just, — and ears for their cry. The Lord confronts the evildoers, — to destroy remembrance of them from the earth.

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now and ever shall be, — world without end. Amen.

ANTIPHON: "Francis was sent by God to give testimony to the truth in the whole world after the example of the Apostles."

LESSON: 1 Corinthians 4: 9-13. Brethren, it seems to me that God has put us apostles on exhibition in the last place, like men doomed

to death, since we have been made a spectacle to the world, both angelic and human. We are fools for Christ, but you are wise in Christ! We are weak, but you are strong! You are renowned, but we are without repute! To this very hour we are victims of hunger and thirst; we are poorly clad and knocked around; we are vagabonds and we wear ourselves out with manual labor. When men call us ugly names, we speak well of them. When they persecute us, we bear it patiently. When they insult us, we speak gently. We have practically become at present the world's scum, the scapegoat of society.

R. Thanks be to God!

CHAPTER: *O most beloved brethren and eternally blessed children, hear me, hear the voice of your Father: "Let us consider well our vocation, and bear in mind that God in His mercy has called us unto the salvation not only of our souls but of many, that we go through the world exhorting all nations by word and example to do penance for their sins and to observe the commandments of God. Fear not if you are regarded as mean and contemptible and ignorant, but preach penance with courage and simplicity; trusting that the Lord, who has overcome the world, will speak in you and through you by His Spirit to move all to be converted to Him and to observe His commandments".*

R. *Praise be to you, O Christ.*

PRAYER: Let us pray. O God, who has given to Blessed Francis, our Father, the Spirit of the Apostles, graciously breathe into our hearts the same Holy Spirit that we, too, may preach to others by words and example the Gospel of Jesus Christ, your Son and our Lord, who with you and the Holy Spirit lives and reigns world without end. Amen.

R. Pray for us, O Holy Father Francis,

R. That we may be made worthy of the promises of Christ.

PRAYER TO SAINT FRANCIS: O holy Father, be mindful of us, your children, who are pressed on all sides by inescapable dangers. You know, O most Holy One, that we follow your footsteps only from afar. Obtain for us the grace to persevere! Pray for us that the spirit of grace and prayer be poured out over us, so that we may possess the true humility which you possessed; observe the poverty which you observed; and merit the love with which you ever loved Christ, the Crucified. Amen.

FIFTH DAY.

FRANCISCUS, *VIR CATHOLICUS* — Francis, the Catholic Man

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

ANTIIPHON: "He was entirely imbued with the Catholic Faith, and was filled with reverence towards the servants and the service of God." (Celano)

PSALM 18, 8-11

The law of the Lord is perfect, refreshing the soul; — the decree of the Lord is trustworthy, giving wisdom to the simple.

The precepts of the Lord are right, rejoicing the heart; — the command of the Lord is clear, enlightening the eye;

The fear of the Lord is pure, enduring forever; — the ordinances of the Lord are true, all of them just;

They are more precious than gold, than a heap of purest gold; — sweeter also than syrup or honey from the comb.

Glory be to the Father, and to the Son, — and to the Holy Spirit, As it was in the beginning, is now, and ever shall be, — world without end. Amen.

ANTIIPHON: "He was entirely imbued with the Catholic Faith, and was filled with reverence towards the servants and the service of God."

LESSON: Ephesians 4: 11-15. Brethren, He established some men as apostles, and some as inspired spokesmen, others again as evangelists, and others as pastors and teachers, thus organizing the saints for the work of the ministry, which consists in building up the body of Christ, until we all attain to unity in faith and deep knowledge of the Son of God. Thus we attain to perfect manhood, to the mature proportions that befit Christ's complement. Thus we shall no longer be children tossed to and fro and carried about by every wind of doctrine, which wicked men devise with the ingenuity and cleverness that error suggests. Rather by professing the truth, let us grow up in every respect in love and bring about union with Christ who is the head.

R. Thanks be to God!

CHAPTER: *O most beloved brethren and eternally blessed children, hear me, hear the voice of your Father: "I command the Ministers by obedience that they petition our Lord the Pope for one of the Cardinals of the Holy Roman Church, who shall be the governor, protector, and the corrector of the fraternity; so that, being always subject and submissive at the feet of the same Holy Roman Church,*

and steadfast in the Catholic Faith, we may observe poverty and humility and the Holy Gospel of Our Lord Jesus Christ, as we have faithfully promised."

R. Praise be to you, O Christ.

PRAYER: Let us pray. Grant, we beseech you, almighty God, that the example of Blessed Francis, our Father, may urge us to be always obedient to the teaching, governing and sanctifying authority of the Church, so that rooted and grounded in faith, we may faithfully observe the holy Gospel of our Lord, Jesus Christ, your Son, who lives and reigns with you and with the Holy Spirit, world without end. Amen.

V. Pray for us, O Holy Father Francis,

V. That we may be made worthy of the promises of Christ.

PRAYER TO SAINT FRANCIS: O holy Father, be mindful of us, your children, who are pressed on all sides by inescapable dangers. You know, O most Holy One, that we follow your footsteps only from afar. Obtain for us the grace to persevere! Pray for us that the spirit of grace and prayer be poured out over us, so that we may possess the true humility which you possessed; observe the poverty which you observed; and merit the love with which you ever loved Christ, the Crucified. Amen.

SIXTH DAY.

FRANCISCUS, BEATAE MARIAE VIRGINIS FAMULUS —

Francis, Servant of the Blessed Virgin Mary

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

ANTIPHON: "He loved the Mother of the Lord Jesus with a love that cannot be described, because she had made the Lord of Majesty our brother, and through her we have obtained mercy."
(Celano)

CANTICLE OF MARY

My soul magnifies the Lord, — and my spirit rejoices in God my savior.

Because he has regarded the lowliness of his handmaid, — for behold, from henceforth all generations shall call me blessed. Because he who is mighty has done great things for me, — and holy is his name; And his mercy is from generation to generation — toward those who fear him.

He has shown might with his arm; — he has scattered the proud in the conceit of their heart.

He has put down the mighty from their thrones — and has exalted the lowly.

The hungry he has filled with good things — and the rich he has sent empty away.

He has given help to Israel, his servant, being mindful of his mercy. As he promised our fathers, — toward Abraham and his descendants forever.

Glory be to the Father, and to the Son, — and to the Holy Spirit, As it was in the beginning, is now and ever shall be, — world without end. Amen.

ANTIPHON: "He loved the Mother of the Lord Jesus with a love that cannot be described, because she had made the Lord of Majesty our brother, and through her we have obtained mercy."

LESSON: Galatians 4: 4-7. Brethren, when the designated period of time had elapsed, God sent his Son, born of a woman, born in subjection to the Law, in order to redeem those who were in subjection to the Law, that we might receive the adoption. And because you are sons, God sent the Spirit of his Son into your hearts, crying, "Abba Father." You are, then, no longer a slave but a son; and if a son, also an heir through God's grace.

R. Thanks be to God!

CHAPTER: O most beloved brethren and eternally blessed children, hear me, hear the voice of your Father; "Praise God and His Most Holy Mother, whom we always pray to be our Advocate. And in this connection I commend all my brothers, present and future, always to honor her and magnify her by every way and means they can, and to have the greatest devotion and veneration for her. I also want us always to be her faithful servants."

R. Praise be to you, O Christ.

PRAYER: Let us pray. O God, who in the Most Blessed Virgin Mary has given to your servant, Blessed Francis, our Father, and to us, his children, a special patroness, grant us that under her protection we may faithfully serve you and your Son, Jesus Christ, who for our salvation was conceived by the Holy Spirit and was born of the Virgin Mary and dwelt among us. Amen.

R. Pray for us, O Holy Father Francis,
V. That we may be worthy of the promises of Christ.

PRAYER TO SAINT FRANCIS: O holy Father, be mindful of us, your children, who are pressed on all sides by inescapable dangers. You know, O most Holy One, that we follow your footsteps only from afar. Obtain for us the grace to persevere! Pray for us that the spirit of grace and prayer be poured out over us, so that we may possess the true humility which you possessed; observe the poverty which you observed; and merit the love with which you ever loved Christ, the Crucified. Amen.

SEVENTH DAY.

FRANCISCUS, PAUPER CHRISTI —
Francis, the Little Poor Man of Christ

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

ANTIPHON: "He maintained that Poverty was the queen among virtues as she had become so radiantly manifest in the King of kings and the Queen, His Mother". (St. Bonaventure)

PSALM 8

O Lord, our Lord, how glorious is your name over all the earth!

— You have exalted your majesty above the heavens.

Out of the mouths of babes and sucklings you have fashioned praise, because of your foes, — to silence the hostile and the vengeful.

When I behold your heavens, the work of your fingers, — the moon and the stars which you set in place —

What is man that you should be mindful of him, — or the son of man that you should care for him?

You have made him little less than the angels, — and crowned him with glory and honor.

You have given him rule over the works of your hands, — putting all things under his feet:

All sheep and oxen, — yes, and the beasts of the field,

The birds of the air, the fishes of the sea, — and whatever swims the paths of the seas.

O Lord, our Lord, — how glorious is your name over all the earth! Glory be to the Father, and to the Son, — and to the Holy Spirit,

As it was in the beginning, is now and ever shall be, — world without end. Amen.

ANTIPHON: "He maintained that Poverty was the queen among the virtues as she had become so radiantly manifest in the King of kings and the Queen, His Mother."

LESSON: 2 Corinthians 6: 4-10. Brethren, we reflect credit on ourselves in all circumstances, as befits God's ministers — in integrity, in knowledge, in long-suffering, in kindness, in the gifts of the Holy Spirit, in unaffected love; in the preaching of the truth, in the power that comes from God; with the offensive and defensive armor supplied by holiness; in honor and dishonor, in evil report and good report; as deceivers and yet truthful, as unknown yet well known, as ever at death's door, yet, wonder of wonders, we continue to live; as chastised but not killed, as sorrowful yet always rejoicing, as beggars yet enriching many, as having nothing yet possessing everything.

R. Thanks be to God!

CHAPTER: O most beloved brethren and eternally blessed children, hear me, hear the voice of your Father: "Let the Friars appropriate nothing for themselves, neither house nor land nor anything, and, as pilgrims and strangers in this world, serving the Lord in poverty and humility, let them go confidently for alms; and they should not be ashamed of this because the Lord made Himself poor in this world for us. This is that summit of highest poverty which has made you poor in earthly things, but raised you up in virtue. May this be your portion, leading into the land of the living. Dearest brethren, clinging wholly to this, may you never wish to have aught else here below for the sake of our Lord Jesus Christ.

R. Praise be to you, O Christ.

PRAYER: Let us pray. O God, who has graciously revealed to Blessed Francis, our Father, the riches and the delights of evangelical poverty, grant us, we beseech you, that following his way of life we may never desire to possess anything in this world for the sake of Our Lord Jesus Christ, your Son, who with you and the Holy Spirit lives and reigns world without end. Amen.

V. Pray for us, O Holy Father Francis.

R. That we may be made worthy of the promises of Christ.

PRAYER TO SAINT FRANCIS: O holy Father, be mindful of us, your children, who are pressed on all sides by inescapable dangers. You know, O most Holy One, that we follow your footsteps only from afar. Obtain for us the grace to persevere! Pray for us that the spirit of grace and prayer be poured out over us, so that we may possess the true humility which you possessed; observe the poverty which you observed; and merit the love with which you ever loved Christ, the Crucified. Amen.

EIGHTH DAY.

FRANCISCUS, AMICUS SS. EUCHARISTIAE
Francis, Loving Friend of the Holy Eucharist

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

ANTIPHON: "Every fiber of his heart was aglow with love for the Sacrament of the Body of Christ, and with exceeding great admiration he marveled at the condescending love of the Lord". (Celano)

PSALM 18, 1-7

The heavens declare the glory of God, — and the firmament proclaims his handiwork.

Day pours out the word to day, — and night to night imparts knowledge;

Not a word nor a discourse — whose voice is not heard;

Through all the earth their voice resounds, — and to the ends of the world, their message.

He has pitched a tent there for the sun, which comes forth like the groom from his bridal chamber, — and like a giant, joyfully runs its course.

At one end of the heavens it comes forth, and its course is to their other end; — nothing escapes its heat.

Glory be to the Father, and to the Son, — and to the Holy Spirit, As it was in the beginning, is now and ever shall be, — world without end. Amen.

ANTIPHON: "Every fiber of his heart was aglow with love for the Sacrament of the Body of Christ, and with exceeding great admiration he marveled at the condescending love of the Lord".

LESSON: 1 Corinthians 11: 23-27. Brethren, I have received as coming from the Lord, and have passed on to you, how the Lord Jesus on the night of his betrayal took bread in his hands and after he had given thanks broke it and said, "This is my body which is given up for you; do this in remembrance of me." In the same way, after he had finished supper, he took the chalice in his hands and said, "This chalice is the new covenant sealed with my blood. Do this, as often as you drink it, in remembrance of me." In reality, every time you eat this bread and drink this chalice of the Lord, you proclaim the Lord's death until he comes. Consequently, whoever eats this bread or drinks the chalice of the Lord unworthily will be held responsible for a sin against the body and blood of the Lord".

R. Thanks be to God!

CHAPTER: O most beloved brethren and eternally blessed children, hear me, hear the voice of your Father: "I conjure you all, kissing your feet and with the charity of which I am capable, to show all reverence and all honor possible to the most holy body and blood of Our Lord Jesus Christ, in whom the things that are in heaven and the things that are on earth are pacified and reconciled to almighty God. I also beseech in the Lord all my brothers who are and shall be and desire to be priests of the Most High, that when they wish to celebrate Mass, being pure, they offer the true Sacrifice of the Body and Blood of Our Lord Jesus Christ purely, with reverence, with a holy and a clean intention."

R. Praise be to you, O Christ.

PRAYER: Let us pray. O God, who willed that in this world we see nothing corporally of your most High Son except His most holy Body and Blood, grant us that we may always imitate Blessed Francis, Our Father, in honoring and loving these most holy Mysteries of Our Lord Jesus Christ, who with you and the Holy Spirit lives and reigns world without end. Amen.

V. Pray for us, O Holy Father Francis,

R. That we may be made worthy of the promises of Christ.

PRAYER TO SAINT FRANCIS: O holy Father, be mindful of us, your children, who are pressed on all sides by inescapable dangers. You know, O most Holy One, that we follow your footsteps only from afar. Obtain for us the grace to persevere! Pray for us that the spirit of grace and prayer be poured out over us, so that we may possess the true humility which you possessed; observe the poverty which you observed; and merit the love with which you ever loved Christ, the Crucified. Amen.

NINTH DAY.

FRANCISCUS, CANTOR GLORIAE OMNIPOTENTIS
Francis, the Troubador of Almighty God

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

ANTIPHON: "When he considered the origin of all things, he would be filled with overflowing piety, and he called all creatures by the name of brother and sister, because they sprang from the same original principle as he himself". (St. Bonaventure)

PSALM 148

*Praise the Lord from the heavens, — praise him in the heights;
Praise him, all you his angels, — praise him, all you his hosts,
Praise him, sun and moon; — praise him, all you shining stars.
Praise him, you highest heavens, — and you waters above the
heavens.*

*Let them praise the name of the Lord, — for he commanded and
they were created.*

*He established them forever and ever; — he gave them a duty which
shall not pass away.*

*Praise the Lord from the earth, — you sea monsters and all depths;
Fire and hail, snow and mist, — storm winds that fulfill his word.*

*You mountains and all you hills, — you fruit trees and all you
cedars;*

*You wild beasts and all tame animals, — you creeping things and
you winged fowl.*

*Let the kings of the earth and all peoples, — the princes and all
the judges of the earth,*

Young men too, and maidens, — old men and boys,

Praise the name of the Lord, — for his name alone is exalted;

*His majesty is above earth and heaven, — and he has lifted up the
horn of his people.*

*Be this his praise from all his faithful ones, — from the children
of Israel, the people close to him.*

*Glory be to the Father, and to the Son, — and to the Holy Spirit,
As it was in the beginning, is now and ever shall be — world
without end. Amen.*

ANTIPHON: "When he considered the origin of all things, he would be filled with overflowing piety, and he called all creatures by the name of brother and sister, because they sprung from the same original principle as he himself."

LESSON: Romans 1: 20-21. Brethren, since the creation of the world his invisible attributes are clearly seen — especially his everlasting power and divinity, which are understood through the things that are made. And so they are without excuse, because although they knew God, they did not glorify him as God or give thanks, but their reasonings became absurd, and their senseless minds were darkened.

R. Thanks be to God!

CHAPTER: O most beloved brethren and eternally blessed children, hear me, hear the voice of your Father: "Let us love God and adore Him and offer Him praises by day and by night:

*Most high, omnipotent, merciful Lord,
Thine is all praise, the honour and the glory of every benediction
To Thee alone are they confined
And no man is worthy to speak Thy Name.*

*Praised be Thou, my Lord, with all Thy creatures.
Especially for Sir Brother Sun.
Through him Thou givest us the light of day,
And he is fair and radiant with great splendour,
Of Thee, most High, giving signification.*

*Praised be Thou, my Lord, for Sister Moon, and the stars
Formed in the sky, clear, beautiful and fair.*

*Praised be Thou, my Lord, for Brother Wind,
For air, for weather cloudy and serene and every weather
By which Thou to Thy creatures givest sustenance.*

*Praised be Thou, my Lord, for Sister Water
Who is very useful and humble, precious and chaste.*

*Praised be Thou, my Lord, for Brother Fire
By whom Thou didst illuminate the night
Beauteous is he and jocund, robustious and strong.*

*Praised be Thou, my Lord, for our Mother Earth
Who sustains and rules us
And brings forth divers fruits and colored flowers and herbs.*

*Praised be Thou, my Lord, for those who grant forgiveness through
Thy love
And suffer infirmities and tribulation.
Blessed are they who bear them with resignation,
Because by Thee, most High, they will be crowned.*

*Praised be Thou, my Lord, for our brother bodily Death
From whom no living man can ever 'scape.
We owe unto those who die in mortal sin.
Blessed those who are found in Thy most holy will,
To them the second death will bring no ill.*

*Praise and bless my Lord, render thanks to Him
And serve Him with great humility."*

PRAYER: Let us pray. O God, in boundless love you have created us, and for us you have created useful, beautiful and wondrous things. Graciously grant us that by the example of Blessed Francis, our Father, we may always thank you, praise you and bless your Holy Name for them. Through Christ Our Lord. Amen.

V. Pray for us, O Holy Father Francis,

R. That we may be made worthy of the promises of Christ.

PRAYER TO SAINT FRANCIS: O holy Father, be mindful of us, your children, who are pressed on all sides by inescapable dangers. You know, O most Holy One, that we follow your footsteps only from afar. Obtain for us the grace to persevere! Pray for us that the spirit of grace and prayer be poured out over us, so that we may possess the true humility which you possessed; observe the poverty which you observed; and merit the love with which you ever loved Christ, the Crucified. Amen.

INVESTITURE

I shall remember always what I felt
There in the sanctuary light,
As I knelt before His face!
A restless happiness
Divested me of veil and bridal gown
And stirred my heart
In words of wine,
"Beloved, you are wholly Mine!"
I shall remember that I wear
The garment of a living prayer!
That day, when kneeling there
I understood in silence
Thoughts that must unworried go,
New dreams, new hopes
Stretching far to God's Elysian fields,
Inheritance to keep
In some last nuptial hour!

You Have Wounded My Heart

The Life of St. Charles of Sezze, Franciscan Lay Brother

(Continued)

Raphael Brown, Tertiary

CHAPTER VI

TRIALS AND TESTS

Speaking of his novitiate, Charles wrote: "It was not just in one way that Our good Lord allowed me to be tried during that year," "but in many different ways, not only exteriorly by means of human beings, but also interiorly with the spirit of melancholy that afflicted me right to the bone."

This trial of a deep and prolonged depression began only a few days after he received the habit. "It weighed down my soul, putting me into a state of pain and anxiety, without enjoying a moment of relief."

Almost overnight, his eagerness to be a Franciscan friar left him. All his joy on entering the Order changed into bitterness. Everything around him only depressed him still more: "When I saw the sun, its rays filled me with sadness; when I heard the birds sing, they renewed my suffering."

Soon he felt strongly tempted to leave the Order and go home. Charles unwisely endured this serious spiritual trial for two or three weeks before he disclosed it to his confessor, the Father Guardian. The latter advised him never again to feed such a fire by concealing it, and urged him to concentrate much more often on his goal in becoming a religious, which was to advance in the love of God.

This sound advice, combined with the graces of the Sacrament of Penance (as Charles stressed), sufficed to give him new courage, although it did not eliminate the trial, which continued throughout his novitiate. But at least he stopped thinking of leaving the Order.

Nevertheless, he often felt those natural pangs of home-sickness which attack many novices from happy homes. Often he seemed to see before him his dearly loved brother and the tasty meals they used to enjoy at home, and he seemed to hear a voice saying to him: "Look at the good meals they are eating at home! And here you can hardly bite into the hard bread and get enough to eat!" He also recalled the

loving kindness of his father and mother, and he regretted how little he had returned it. Somehow he felt that he had never known his good parents so well as now when they were absent.

Yet he was able to endure this trial too with the help of God's grace. For after all, he told himself, "I did not come to this place to eat and drink and enjoy myself, but to suffer for the love of Jesus Christ and to do penance."

As if all these troubles were not enough, many nights when Charles tried to get some much-needed sleep on the hard bed in his little cell, he endured various kinds of attacks from devils. Even as a boy he suffered such persecutions; in those instances his devout grandmother had tried to protect him with relics or religious objects that had been blessed.

Now in the novitiate his night's rest was often disturbed by apparitions of devils disguised in human form. One night one appeared as the Father Guardian and summoned him to his cell for a talk. But when Charles knocked on the Father's door, the latter told him it could not have been he who summoned him. At other times the devil came disguised as a fellow novice.

Frequently when he fell asleep, demons would awaken him in a way that frightened him. Then he would always strive to make the Sign of the Cross, call on Jesus Christ for help, and recite some prayers, particularly the one to Mary beginning *Sub tuum praesidium*. But often they attacked his body in such a way as to make his heart beat violently and render him physically incapable of uttering a word.

One night before lying down, Charles was reciting his Franciscan Crown (the Rosary of the Seven Joys of Mary), when he felt almost overcome by a desire to sleep. As the Brother Master had instructed him to do in such cases, he stood on only one foot, holding up the other with his cord, and thus was able to finish all seven decades. Then he lay down on his straw mattress and was about to fall asleep when he became aware of a bright light filling the cell. Looking up, he distinctly saw a clear picture of the Seventh Mystery or Joy of Mary he had just been meditating on: the Crowning of the Blessed Virgin in Heaven. His immediate reaction was expressed in these words: "O Most Holy Madonna, due to my sins I am not worthy to look upon you!"

As soon as he said that, the vision vanished, and a number of devils rushed at him and began to beat him cruelly. His outcries fortunately brought a friar to the rescue. Yet the attack was so painful that Charles was unable to do his usual work the next day.

Naturally he reported the incident to both the Brother Master

and the Father Guardian, who told him that if he had accepted the vision, the devil would have acquired a strong hold on him.

Nevertheless, some time later, the devil tried to deceive Charles by a false vision of the Blessed Mother with the Christ Child, but was again unmasked and gave the humble novice another punnelling.

Twice at night in church a man came up to Charles and offered him a drink. When he consulted the Master, the latter gave him the same realistic advice that according to the *Fioretti* St. Francis gave to Brother Rufino, namely, to tell the fellow to open his mouth that it might serve as a depository for ordure. When the Saint did so—and spat in his face for good measure—the Devil vanished.

Despite his trials and even despite the attacks from the demons, Charles enjoyed deep spiritual peace during the first six months of the novitiate. For to him—and this is an important lesson for our tranquilizer-addicted times—true peace, peace of heart and soul, was nothing more nor less than peace of conscience. As he wrote, "peace of conscience helps a great deal to bear our burdens and crosses with joy and to remain in continuous union with God, and among all the trials of this world it enables us to enjoy paradise on earth." Indeed, he goes so far as to state that "in the spiritual life the principal thing that we should concentrate on is always to keep our conscience pure and at peace. Because once man is without sin, through grace, union with God follows, and we are once more disposed to enjoy the lofty fruition of divine contemplation, which is a state of peace and consolation, inspired by the Holy Spirit."

For some months Charles lived in this high degree of spiritual bliss, finding deep happiness in loving, serving, and blessing God. So intense was his joy that often it actually seemed to permeate his body too.

Perhaps his exhilaration was too lofty to last indefinitely. In any case, when the year's novitiate was at the halfway point, two events happened which suddenly shattered his peace of mind.

One day two of the friars walked by a place where Charles was working. They were discussing the merits of the novices, but were apparently unaware that he was within earshot. However, he distinctly heard one of them say to the other: "That Brother Charles of Sezze is an angel in human form!"

Those fateful words, by causing a little passing pleasure and vanity in Charles' mind, so aroused his conscience that he bitterly regretted his first reaction, not only for the remaining six months of the novitiate but in fact for the next six years. Despite frequent confessions, he went through a prolonged period of self-accusation and scrupulosity.

All the faults and sins of his twenty-three years came back to his mind and attacked his soul "with ravenous teeth and frightful shrieks," claiming they had not been fully confessed and repented. Such was his mental anguish that far from being an angel, he felt more like a devil in hell. He looked upon this severe trial as a well deserved blow from the hand of God, aimed at repressing his pride. In describing the incident, he penned a strong warning against all praise of devout persons as "a pestilential poison that easily brings spiritual death."

His eighth month in the novitiate drew near while he was in this state of mind, and he knew that still greater trials lay just ahead. Some time before he and his friend Pietro had gone to Rome, they had talked over their vocations with a holy hermit who lived a life of penance in an abandoned chapel near Sezze. The hermit prophesied that from the eighth to the eleventh month of the novitiate Charles would be in serious danger of being sent home, but that if he remained until the twelfth month, all would go well.

Now as this period of crisis arrived, Charles' superiors began to test his vocation by giving him more and heavier penances, for they had observed an alarming degree of absent-mindedness in him, which made them doubt whether he would be capable of performing the exacting duties of a brother efficiently. Actually, whatever distractions he might be guilty of were due either to lack of sleep or to genuine absorption in prayer.

During the cold winter months, Fra Diego would call the brother novices into the kitchen after the midnight office and give them lessons in both spirituality and cooking. Whenever Charles made a mistake—and apparently he made quite a few—he was ordered to perform especially severe penances, such as taking the discipline until dawn or carrying a heavy stone suspended from his neck throughout the hour or two of work in the kitchen. And if he chanced to say something wrong, he had to lick the kitchen floor from end to end. One hot summer afternoon "the Lord allowed the Master to forget" that he had ordered him to do this, and Charles licked the kitchen floor for six hours! The Saint's only comment in his autobiography was: "It was quite right that that part of my body, which the Lord had given me to honor and bless Him, but with which I had so much offended Him, should receive such a punishment."

The Father Guardian also did his share of testing. He would often give Charles severe scoldings in the presence of the entire community in the refectory, and then impose on him such penances as the discipline or eating bread and water on his knees, with the stone

hanging from his neck. An additional humiliation was inflicted on him by two house cats "who did not have good manners" and who were allowed to lap up Charles' soup from his bowl when he tried to take it too.

In the ninth month of the novitiate, Charles found himself going through that period of crisis which the hermit had prophesied. Or, as he put it, "our good Lord was introducing me into the house of His love by the sure path of suffering."

Just at this time his absent-mindedness somehow became so obvious that almost all the friars in the community, including his fellow novices were unanimous in their conviction that he was unfit to be professed.

Often at the end of the midnight office, when the bell rang and the friars left the chapel, Charles remained motionless, so completely absorbed in contemplation that the Master had to tell a novice to wake him up. Then a hearty slap on the shoulders and an exclamation, "You're sleeping on your feet, like a horse!" would bring him back to himself.

Unfortunately for Charles, these trances would come over him not only in church but also during periods of manual labor. Finally the Father Guardian had to give him a strange command: not to concentrate on God except when praying.

However, Charles was relieved to find a fellow contemplative in a Fra Taddeo, who understood the novice's problem and urged him to persevere and to hope in God. The two would often work in the garden or go together to the village on begging trips.

Charles especially admired his companion's unusual way of praying the "Our Father." Fra Teddeo would kneel, and after uttering each clause he would spend a good interval in silent meditation. Charles would secretly watch him praying thus in the chapel before the midnight office.

Inevitably the Saint's mind turned to considering what he should do in case the fathers sent him away, as now seemed very probable, if not certain. Whatever happened, he was determined not to deviate from the rocky road of spiritual perfection on which he had begun to travel.

If he was forced to leave, he decided to take with him his habit, out of devotion to St. Francis, though he planned to give his breeches to a poor novice who had been handed some old ones. But the main problem was: would he have enough courage to return home? He felt tempted to live in a cave as a hermit, but gave up the idea because of its spiritual and material risks. Finally he resolved that if necessary he

would humbly accept this humiliation and live in chastity at home, with the consolation that he had given at least a year to God.

As the fateful eleventh month approached, he redoubled his fervent prayers to God and especially to the Blessed Mother, whom he had consistently invoked as protectress of his vocation.

Perhaps it was she who now, just at the climax of this period of painful uncertainty, sent on a brief visit to Nazzano a holy friar, Fra Stefano di Sezze, who had known Charles in the world.

He found the Saint alone in the kitchen. As it was against the rule for a novice to speak to anyone without special permission, Charles simply knelt silently before Fra Stefano and listened to him. The friar gave him a brief encouraging talk, telling him not to doubt that he would be professed and leaving him "much consoled."

At last the eleventh month came and went. And soon the decisive day dawned when the priests of the community were to vote on the profession of the novices. The Fathers assembled in the refectory, while the novices were sent to pray in the church.

There Charles knelt before an image of the Madonna in a side chapel, and said to her, "with heart and voice: 'O Most Holy Mother, you know that I came here to keep my promise to you—to serve you in chastity in the holy Order of St. Francis. Now these fathers wish to send me back into the world. It seems to me that I have corresponded to my vocation. So the only thing left for me is your help. I humbly beg you to give it to me.'"

While praying, he experienced an extraordinary sense of relief and peace of heart, with a perfect abandonment to the will of God.

Soon the novices were summoned to the meeting in the refectory. As each genuflected before the church's main altar, one of them turned and whispered to Charles: "This time, Fra Carlo, it's your turn—he patient!" These words were like a dagger stab in Charles' heart. He was barely able to murmur: "May God's will be done!"

In the refectory the Guardian gave the novices a brief talk on accepting the will of God as manifested in their decisions about to be announced. Next he proceeded to reprove two novices for their faults and ordered two friars to divest them of their habits. Another was told that he would be professed.

Then Charles' name was called. After he had prostrated himself on the floor, the Guardian scolded him severely for his absent-mindedness and inefficiency, and declared that it had therefore been decided to send him away like the two others—but that he would be given a delay of three weeks, during which he was to work in the kitchen, and that if he did not improve, he would have to leave.

Before the date of the final decision, however, a new Guardian came to Nazzano, Father Angelo Maria di Roma. He was a very charitable priest who led souls to God by the way of love, like Jesus Christ. Moreover, he was favorably disposed toward Charles, which was a great relief to him. Soon he was told that he would be professed.

When the great day came, Charles was sent to meditate in his cell after Mass. There he fervently made an entire offering of himself to God, and thanked the Blessed Mother for all the help she had given him throughout this difficult year. During his meditation the Saint experienced a state of mystical prayer which bordered on ecstasy. Later he expressed his grateful reaction in these words: "Oh, holy sufferings that unite the soul to God in such bliss!"

On the afternoon of that joyful Sunday, May 18, 1636, when the bell rang for vespers, Fra Carlo de Sezze became a professed Franciscan brother. He was twenty-three years old.

(Continued)

FOR TOLL

O blessed temporalities,
Little coins of dust
Wherewith to buy
Our timeless symphonies,
Our rivers of unending song!
O happy griefs and tears
Of this short day,
So soon to yield to vision's ecstasy,
Be not too quick to pass the cup
From my poor lips!
Though they may be mute with pain
The heart is free,
And love's unslatching may come suddenly.
These little coins of dust
Shot through and through
With Eucharistic life,
My toll must be!

BOOK REVIEW

ONE FOLD: ESSAYS AND DOCUMENTS TO COMMEMORATE THE
GOLDEN JUBILEE OF THE CHAIR OF UNITY OCTAVE 1908-1958.

Edited by Edward F. Hanaboe, S.A., S.T.D., M.A. and Titus F. Cranny, S.A.,
S.T.D., M.A.

With the announcement by the Holy Father of a new Ecumenical Council, a major portion of the work of which will be devoted to the union of Christendom, interest in Church unity and the means of attaining it have greatly increased. *One Fold*, edited by Frs. Hanaboe and Cranny of the Society of the Atonement, gives an historical and theological insight into one phase of the Catholic Church's efforts to achieve such unity during the twentieth century.

The Friars of the Atonement, as is well known to the readers of this magazine, were founded by Father Paul James Francis Watson while he was still an Episcopalian clergyman. In 1908 as part of his deep-seated belief in the necessity of a united Christendom he initiated what was called the Church Unity Octave. The next year he and the members of his community were received into the Catholic Church. Since that time the Atonement Fathers have made Church unity a principal part of their apostolate.

The present volume is divided into two parts, the first devoted to the Chair of Unity Octave itself, its history, its implications and its objectives. This section contains a number of historical documents concerning the Octave's origin and progress and the particular emphasis it takes. Included here are valuable articles by Fr. Cranny and Fr. Hanaboe and sermons by Bishop Scully of Albany and Fr. Francis Connell. Part two consists of a number of articles on the general subject of Church unity. The present reviewer found those on the "Anglican Mind," "Judaism and Christianity Today," "The Eastern Rites of the Catholic Church," and "The Concept of Catholic Ecumenism" of particular interest. The final essay in the volume is also the longest: "Vestigia Ecclesiae: Their Meaning and Value," by Fr. Hanaboe. Treating the subject in traditional theological fashion he gives a clear and well ordered exposition of what is surely a complex and difficult topic.

The work of the Society of the Atonement and the Chair of Unity Octave which it sponsors is only one of the many ways in which the Church attempts to spread her message to mankind throughout the modern world. But surely the great growth of the Octave and the popularity it has achieved during the past fifty years indicates the importance this particular apostolate has in the movement towards unity. *One Fold* should serve as a valuable source book for the future historian as well as offering a stimulating intellectual experience for the contemporary observer of the ecumenical scene.

FATHER ALFRED A. CAREY, O.F.M

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A FRANCISCAN SPIRITUAL REVIEW



VOL. X, NO. 10, OCTOBER, 1960

A Commentary on the Psalms:

Father Jerome A. Kelly, O.F.M.

(Continued)

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Palm 18 is recognizably a curious Psalm. Scholars say it may actually be a fusion of two independent poems, their grounds for the opinion being the differences within the Psalms of subject, style, and tone. Which conjecture, of course, makes a reader wonder further why the sacred writer—and was he actually David?—should have taken two poems and combined them into one in the first place. As we go on, I hope, we shall find the answers to these questions.

The first poem is said to coincide with the first seven verses of the Psalm and has two strophes: one, verses one to five, describing the proclamation of God's glory by creation generally; the other, verses six to seven, describing the proclamation of God's glory specifically by the sun. You can observe readily, I am sure, the resemblance between Psalm 18 and Psalm 8, which also deals with the heavens and their revelation of the glory of God. There is, however, this difference, that in Psalm 8 the poet was so awed by the silent grandeur of the night, illumined by the moon and the stars, that his thoughts were led back into the

inner world of self to meditate on the mysterious dignity of man. In Psalm 18 the splendor of daylight and the radiance of the sun-filled sky attract the poet's thoughts outward to the world of nature. These two poems, really, might, with a little stretch of imagination, be looked upon as companion pieces, something like the pair of poems that Milton composed, *Il Penseroso* and *L'Allegro*, wherein the coloring is silvery moonlight and golden sunshine.

There is a device employed in the first strophe that is one of the major means by which Hebrew poets give poetic appeal to their works; it is called parallelism and is as easily illustrated as defined:

*The heavens declare the glory of God,
And the firmament proclaims
his handiwork.*

Do you notice how each of these verses, because it is so like the other, resembles one rail of a double track over which runs the single message of the poet? That is parallelism—at least, one type of it—the repetition of a thought in different yet corresponding

words. By thus repeating what he considered worth saying in the first place, the poet gives you a chance to turn the thought over in your mind, to see its facets, and to enjoy its meaning. That is parallelism, and it appears again in the very next verse to guarantee the appreciation of what is said therein:

*Day pours out the word to day,
And night to night imparts
knowledge.*

What a subtle image, that! One day handing over to the next in line the task of praising God; one night revealing to the next in course the secret of his presence. Stupendous converse of the spheres, yet "not a word nor a discourse;" first and foremost of all choirs, yet one "whose voice is not heard!" Then the poet surprises you by using parallelism to drive home a paradox: though this chorus of the days and the nights be voiceless and wordless, yet

*Through all the earth their voice
resounds,
And to the end of the world,
their message.*

"All the earth" and "the ends of the world" now become the stage on which unfolds the drama of the second strophe. God is introduced as inaugurating a magnificent spectacle.

*He has pitched a tent there for the
sun,
which comes forth like the
groom from his bridal
chamber
and, like a giant, joyfully runs
its course.*

The poet likens the blazing sun to a radiantly handsome bridegroom issuing forth on his wedding day to meet his beloved. He likens the strength and the power of the sun to the firm and joyful confidence, gigantic in its way, of one who undertakes a long and dangerous course. Rather indirectly, too, he compares the sun to a generous person, one of unlimited benevolence, this resemblance being based on the fact that the sun sheds its life-giving warmth upon the whole earth, from one end to the other.

*At one end of the heavens it comes
forth,
and its course is to their other
end;
nothing escapes its heat.*

Now when you examine these lines carefully you discover that the poet has personified the sun and, by comparing it to bridegroom, giant, and beneficent traveller, has dramatized the message of the firmament, which is the love and the beauty, the power and the majesty, the love and the limitless mercy of God. So that the poet's second strophe

is in reality a concrete demonstration of the general truth which he stated in the first one.

And the theme of this entire first poem is seen to be a familiar and a favorite one with the writers of Sacred Scripture, no other one of whom, perhaps, states it so compellingly as the author of the Book of Wisdom when he says: "What folly it argues in man's nature, this ignorance of God! So much good seen, and he, who is existent Good, not known! Should they not learn to recognize the Artificer by the contemplation of his works? . . . Such great beauty even creatures have, reason is well able to contemplate the Source from which these perfections came" (Wisdom 13:1-5).

If this natural manifestation of himself in and through his works were the only revelation God had made to mankind, there would be no second poem for us to consider. I say this because the roots, so to speak, of the second poem run deeply into the conviction, everywhere implicit and in so many places explicit in the literature of the Jewish people, that they are the uniquely Chosen People of God. And the bedrock of the conviction is that "he has proclaimed his word to Jacob, his statutes and his ordinances to Israel. He has not done this for any other nation; his ordinances he has not made known to them" (Psalm 147: 19-20). Always,

even when their actions most belied their conviction, this people saw that the bases of their pre-eminence among men were those so eloquently listed by that "Hebrew of Hebrews" (Philippians 3:5), Saint Paul: "They are Israelites, adopted as God's sons; the visible presence, and the covenant, and the giving of the law, and the Temple worship, and the promises are their inheritance; the patriarchs belong to them, and theirs is the human stock from which Christ came; Christ, who rules as God over all things, blessed forever. Amen" (Romans 9: 4-5).

For the writer of this second poem what matters is not so much that God has given to the Gentiles and to all men a revelation of himself in nature, but that he has given to Israel and to Israel alone a revelation of himself in and through his covenant with the patriarchs; not so much that he has created man and dispersed him over all the earth, but that he has made the children of Abraham his sons and has led them into the Land of Promise. That distinction makes the difference between this poem and the one with which it is linked to make up Psalm 18.

Even in translation the tone of this second poem strikes you as more exalted than that of the first; the rhythm is far more stately and formal; there is, too, a lyrical quality about it that differs sharply

from the dramatic statements of the first one. The deepest difference, though, and one that still survives in translation, is revealed by the use of *El*—which we translate *God*—in the first poem to refer to the Almighty, and by the use of *Yaveh*—which we translate *Lord*—in the second poem to refer to him. *El* was a word in general use among the peoples of that age and it emphasized the majesty and power of the deity; *Yaveh* was a holy name reserved exclusively for the God of Israel and it called to mind the transcendent self-sufficiency of God, his infinitely perfect wholeness and consequent holiness. In the light of this information we recognize the purpose of the first poem to be the praise of the Creator, through whose works men can know that he is; the purpose of the second poem is seen to be the praise of the Lawgiver, through whose words men can live as he wishes. them to do. As surely as the sun reveals his existence to mankind, the Law reveals his will to Israel. And as brilliant and radiant as is the one, ever so much more bright and splendid is the other, so that, in all truth, Israel can boast that "thy word is a lamp to my feet and a light to my path" (Psalm 118: 105).

Let us examine in some detail, now, the second poem, which likewise comprises two strophes, the first, verses eight to eleven, the second, verses twelve to fifteen—

a division justified by the far more personal tone of those latter verses. In structure, notice, the poem resembles its companion piece in moving from general, universal statement to one that is more concrete and specific.

The first strophe embodies a good example of another poetic device to which the holy writers were partial: the stringing together of several synonyms for a subject they were dealing with. In this case it is God's Law which is described by six different names, to each of which is added an appropriate comment on the nature and the effect of the Law.

The law of the Lord is perfect,

refreshing the soul;

The decree of the Lord is trustworthy,

giving wisdom to the simple.

The precepts of the Lord are right,

rejoicing the heart;

The command of the Lord is clear,

enlightening the eye;

The fear of the Lord is pure,

enduring forever;

The ordinances of the Lord are true,

all of them just.

If "fear of the Lord" strikes you as no synonym, really, for the "law of the Lord," remember that the very object for which God gave his commandments was

"that the people may learn to fear me all the time they live on earth." (Deuteronomy 4:10).

This series, which is really a multiple parallelism, climaxes in two golden comparisons, a reflection of the blaze of sunlight which closed the first poem:

*They are more precious than gold,
than a heap of purest gold;
Sweeter also than syrup
or honey from the comb.*

These comparisons make an illuminating comment, you notice, on the very nature of the Law of God: it is a golden treasure to be coveted, and a golden sweetness to be enjoyed. The wisdom of the words we who are Christians

appreciate almost immediately. Obedience to the Commandments

is the only way to fulfill the admonition which Christ gives;

"Lay up treasure for yourself in heaven, where there is no moth or rust to consume it, no thieves to break in and steal" (Matthew 6:20. At the same time, observance of the Law, which has to be interior and wholehearted, is the true food and drink, the life-giving nourishment of those "who hunger and thirst for justice, for they shall be satisfied." (Matthew 5:6).

Another thing and an entirely new note that we detect in these comparisons is a strong, more direct reference to persons who willingly accept the Law and live according to its prescriptions. It is actually in terms of their experience that these comparisons are

truly valid. That personal quality, first observable here in the poem, colors, illumines, and warms the entire second strophe of the poem. So that, in fact, verses twelve to fifteen become meditation or self-communion or even, more accurately, an examination of conscience and a prayer thereafter.

In these verses we find the poet, for the first time, bemused and seemingly apprehensive. He knows the worth of the Commandments, realizes their necessity for his full happiness, truly wants and carefully tries to live them perfectly, but

*Though your servant is careful
them,
very diligent in keeping them
Yet who can detect failings?*

Garments that seem so clean spotless in the dim light of ordinary circumstances are when examined in the sun! be smudged and stained. what about my soul when it to the scrutiny of him who brings to light what is hidden darkness, and reveal the secret of men's hearts" (I Corinthians 13:12).

*Cleanse me from my
faults!*

*From wanton sin especially
strain your servant;
let it not rule over me*

Then shall I be blameless and innocent of serious sin.

His request to be cleansed from "unknown faults" and to be restrained from "wanton sin" further reveals the poet's acquaintance with the words of God. For in the Law itself God had ordained that, whereas sacrifice could be offered

words he speaks as well as the deepest meditations of his heart be that kind of offering described ages later by another holy writer when he urged the Chosen People of the New Covenant "to offer up your bodies as a living sacrifice, consecrated to God and worthy of his acceptance; this is the worship due from you as rational creatures" (Romans 12:1).

In specified ways to obtain forgiveness for "the soul that sinneth through ignorance" (Leviticus 4:1), "the soul that committeth anything through pride . . . (because he hath been rebellious against the Lord), shall be . . . destroyed" (Numbers 15: 30-31). I do not think that we stretch the meaning too far if we see behind this petition of the psalmist his familiarity with the Temple sacrifices of praise, petition, and atonement, the very heart of the divinely devised liturgy of Israel. As a matter of fact, the prayer which closes this poem embodies an expression which Scripture usually associates with liturgical sacrifice:

Let the words of my mouth and the thought of my heart find favor before you, O Lord, my rock and my redeemer.

That "find favor" is our translation of a precise phrase used to characterize a sacrifice that is truly acceptable to God's sight. The expression, therefore, epitomizes what the poet wants: may the

Thus the poem closes, as we see, in pure, simple, sublime prayer. Like the upward flight of an eagle the whole poem has risen from the level of natural things into the sphere of the supernatural, has soared unflinchingly to the very presence of God whose power and might are declared by Nature, whose perfect holiness is reflected in the Law, the Lord who is "my rock and my redeemer." That the God of Israel should be hailed as "redeemer" is not surprising in view of the fact that, as Isaiah puts it, "in love and pity he ransomed them, lifted them in his arms and raised them up, all through the days gone by" (Isaiah 63:9). The curious thing is the much more intimate "my redeemer" and its association with the unusual epithet "my rock." There are about nine places only in the Psalter where God is called "my rock," most of which occur in psalms attributed to David. We will not appreciate the intimacy, the intensity, the strength of the love behind that title unless we see it as David's way of recalling the

place, the time, and the manner of his momentous deliverance from Saul. "Saul was traversing one side of a mountain, while David and his men were on the opposite side. David had lost hope of slipping through Saul's hands, now that Saul's men had encircled his, ready to cut them off. But a message reached Saul, Come with all speed: the Philistines have invaded the land. Whereupon Saul must needs give up his pursuit of David and go back to meet the Philistines. This is how the place came by the name it bears, the Sundering Rock" (1 Kings 23: 26-28), or "the Rock of Division" because there, through divine intervention, David was snatched out of the hands of Saul.

"My rock and my redeemer": the foundation of the poet's confidence that his prayer will be heard. And the revelation that we can be fairly sure that the poet must be David. It is an older David who writes this second poem than the youthful David who composed the first one. I say this because only with maturity would come the heavenly wisdom to see that the manifestation of majesty in Nature and the manifestation of holiness in the Law are really companion volumes in which God reveals himself. Only with maturity, too, would come the artistic mastery of material and the divine inspiration to write, which make this Psalm a superb description of that two-fold revelation.

Perhaps you need no reminder that you will not fully appreciate this Psalm, nor any other writing in the Old Testament, except in the clear light of the New Testament. Therein, for instance, Saint Paul corroborates the first part of this Psalm: "The knowledge of God is clear to" men's "minds; God himself has made it clear to them; from the foundations of the world men have caught sight of his invisible nature, his eternal power and his divineness, as they are known through his creatures" (Romans 1:20). Saint Paul substantiates the second part of this Psalm: "In old days, God spoke to our fathers in many ways and by means, through the prophets" (Hebrews 1:1). And Saint Paul, under inspiration, raises his voice in praise of the ultimate revelation of which these two were only preparation: "Now at last in these times he has spoken to us, with a Son to speak for him; a Son, whom he has appointed to inherit all things, just as it was through him that he created this world of time; a Son, who is the radiance of his Father's splendor, and the full expression of his being; all creation depends, for its support, on his enabling word" (Hebrews 1: 2-3).

I should not need to point out that what Saint Paul says about the Son of God seems almost, in a way, like an echo of Psalm 18. Or to put it the other way round, David's description of the power,

the brilliance, and the warmth of "accommodated sense" of the the sun might almost be a forecast of the Son of God who was to come. We can not be certain that such was David's intention; we can not say for sure that this was the hidden message uttered by David under divine inspiration. But we most assuredly can, to increase our piety and devotion while reciting this Psalm, extend the meaning of its words to a reference to the Sun of God. This is in fact what scholars call the

(To be continued)



CANTICLE OF LOVE

<p>Sweet the Fruit — tho' bitter the Tree Under whose shadow my Love waits for me. Drawn by His fragrance — knowing His call — I run thru the vineyard, I scale the wall. I to my Beloved . . . My Beloved to me" . . . Ripe for the plucking — yea — Ripe for the winepress is He.</p>	<p>Dug are His sacred Hands and Feet; Hie, then, my soul, to thy safe retreat; Fed with His Body, His Blood my wine, I rest in the strength of embrace divine. I to my Beloved . . . My Beloved to me" . . . Till our vine shall flourish Eternally.</p>
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Sister Mary Electa, R.S.M

Francis and the World Today

Father Alfred A. Carey, O.F.M

On October 4, 1226 Francis Bernardone finally died. The last months of his life were filled with increasing horror; his once slim and youthful body had been raked with excruciating pains; his temples had been seared with hot irons; his sight was almost totally gone; his stomach was extended by dropsy; in his feet and hands and side terrible wounds had appeared; his brother the body which had served him so well over the years could serve him no more, and with the words of the 141st psalm on his lips, "Voce mea ad Dominum clamavi," he had given up his spirit. After his death his body was carried in procession to the Church of San Giorgio in Assisi. It remained there until, in 1230, it was removed to the great new basilica built by Elias. The canonization had already taken place. From now on he would be known to the world as "Saint" Francis.

Seven hundred and thirty-four years have passed since the death of St. Francis at St. Mary's of the Portinucula, seven hundred and thirty-four incredible, unbelievable years. During those years the great medieval synthesis of faith and intelligence shattered into a thousand fragments; during those years Luther rose and hurled his defiance at Rome and Charles V played his political game, while a new world sprang breath-takingly out of the Western Sea; England left the Church in those years and Ireland withered in centuries of agony. The Renaissance captivated men's senses and imagination in those years too and opened a new universe of sight and shape and color and sound at the expense of so much of the old. Saints lived and died too: Ignatius and Xavier; Bernardine and Leonard of Port Maurice; the Cure of Ars and Maria Goretti; the Little Flower and Thomas More. And ideas. Ideas leaped and blazed and captured the minds and hearts of men: Liberalism and imperialism, democracy and nationalism, fascism and communism; some of them born in the dark recesses of man's hatreds and lusts and greeds and ambitions; others in the noblest aspirations of his soul. Poets also, and novelists, painters and musicians, sculptors and architects, all lived and had their day during these seven hundred and thirty-four years: Shakespeare in England, Goethe in Germany, Dante in Italy, Cervantes in Spain, and a thousand and one others far too numerous to recount.

And now, today, it is another October, it is October 1960; the twentieth century indeed is more than half completed, and the great

drama of humanity is being played at a more amazing pitch than ever. The two principal land masses of the world are locked in what appears to be the beginning of a titanic struggle which will dwarf all that has gone before. Statesmen and leaders are holding their conferences and taking their trips; poets and playwrights and novelists are pronouncing their anathemas; scientists, having brought us so far, are standing on the edge of bringing us to what will truly be a new world, while behind their rockets looms the frightening specter of the forces of death and horror they have called into being. Seven hundred and thirty-four years since the death of Francis Bernardone and we who read this magazine and write articles for it are part of a world which he, in his wildest, most fantastic dreams, could never have conceived.

As one observes this world of today, this modern world of the twentieth century he is surely struck by many things: by its efficiency, by its wonderful material advantages, by its great advances in medicine and public health, by the opportunities it offers to rise in the economic and social scales, by the marvelous media of communication and travel it has developed. These things and so much else in the modern world are all to the good and we may be justly proud of living in an age which has done so much to help man win a fuller and happier life. But unfortunately there are other facets of this modern world, of this world of the twentieth century, which are not all to the good. It is easy, of course, for us who are, in theory at least, apart from the modern world, to step back and criticize it, to talk of Godless philosophies and materialism and secularism, to say that the world of 1960, despite all the good, is a world of secularism and sin, is a world of off-color movies and obscene novels, of fakery and dishonesty in high places, is a world in which there is a collapse of public and private morals for which there is no remedy short of the fearsome purgation upon the threshold of which mankind seems to be standing. But the fact remains that these evils do exist, they are part of our modern world just as much as the Salk vaccines and the jet planes, and they deserve our fierce and unrelenting excoriation.

And, paradoxically enough, it would seem too that as one looks at the modern world, it would seem that both the good things and the evil have a common basis. For they both seem to indicate a contemporary concentration on the sensible, the thing-at-hand, the thing which can be seen and grasped and felt, and a concentration which, moreover, is itself a symptom and not a cause. For this materialism and secularism, of which we are all so acutely (and sometimes embarrassingly) aware, arise in themselves from something else. They arise, I believe, from a deep-seated and all pervading cynicism, a cynicism which has struck

at the vitals of our culture. This cynicism is an integral part of a contemporary man's approach to his daily life. It affects his attitudes towards his business associates, towards his elected officials, towards the newspapers he reads and the television programs he watches (remember the polls which indicated that most people saw nothing particularly wrong in the Van Doren incident), and even towards the members of his family and the ministers of his religion. The man of the twentieth century (and it is not only the secular man or the non-believer alone of whom I speak), the man of the twentieth century has lost faith in the world in which he lives and the philosophies in which he believed. (I remember once talking to a young man who was deeply perplexed spiritually. He wondered, he said, if there was a difference between disillusion and disenchantment. He had long ago become disillusioned, now he faced disenchantment. Too many today, I fear, have become disenchanté.) Man today has become that most wretched of creatures, he who is neither hot nor cold. He is indifferent to so much that he should not be indifferent to. He has no faith in politicians, for he has seen at first hand the mess they have made of things; he has, in many cases, no interest in religion beyond a social one, for he has seen some representatives of religion preach one thing and do another. He believes only in his family, his job, his accomplishments, the things he can feel and touch, the things which are solid and substantial and of whose certainty he can be sure on his own. Too often, as Jacques Barzun has said, he retreats into the womb of the family and remains there sheltered and self-sufficient, uninterested in the world outside.

This, of course, is an exaggerated picture, and one might properly wonder what it all has to do with an article in a Franciscan magazine which will be read almost entirely by religious. Indeed such an analysis would seem to do little more than confirm in many ways that fearful sense of self-righteousness which too often characterizes our approach to the modern world. But we must be frank about the matter. It is not only in "Godless secular society" that a sense of cynicism and disillusion may be discerned. We, religious though we are, are far more the creatures of the twentieth century world, its customs, its attitudes, its outlooks, than we usually care to admit. And if twentieth century secular man is disillusioned, cynical, and materialistic, too often these feelings are not totally absent in his contemporaries who may be religious.

Of course the problem here is on an entirely different level. There is no question now about ultimate values, about the truths which must be believed, of the moral laws which must be followed. It is the

correlatives, the concomitants of these truths which we, not explicitly perhaps, but implicitly in our words and actions and attitudes, call into question. It is the spirit of sacrifice, of charity, of generosity, all of which we hear extolled so often and practiced so rarely, that fall by the wayside. In having a superior who may be harsh and indifferent, in seeing an act of unkindness or uncharitableness by a fellow religious, we too tend to become harsh or indifferent or unkind ourselves. And the cynicism and disillusion of the twentieth century world which surrounds us completely, slowly insinuates itself into our religious life and values which have no place in the world of Francis, which are indeed the very antithesis of Franciscanism, assume wretched proportions among us.

But, it may be said, once the problem is seen in this light, once cynicism and disillusion are seen as the basis of so many of our falls from religious perfection, and once this cynicism and disillusion are seen to stem from our relation to contemporary society, then the solution of the problem should be quite easy. All that is required is a return to Franciscan simplicity and innocence; all that is required is a return to the humility and naivete of St. Francis, and there will be a corresponding revivification of our religious life. But, attractive as this may seem, such an approach is an oversimplification, indeed in many ways a dangerous oversimplification. For the fact of the matter is that the cynicism, the disillusion of modern man is often quite justifiable. On far too many occasions he has indeed been betrayed by his politicians and fed platitudes by his philosophers. He has heard them both preach one thing and perform another time after time. And the fact that he no longer believes the rhetorical bombast of the former and the sententious manifestos of the latter is an index not of his decline, but of his maturity. And simple innocence, simple naivete, simple acceptance of what his intellect insists is nonsense, is no solution to any problem either for contemporary man or for his religious fellow. Blindness to the faults or weakness of superiors, blindness to abuses, where they exist, of rule or constitutions by fellow religious, a refusal to recognize the existence of uncharity or selfishness or idleness, is folly not wisdom. Man is not an ostrich, nor, if he would be true to himself, should he be a fool. He cannot blind his intellect and remain a man.

Nor, and this is essential, did Francis himself blind his own intellect. For Francis, saint as he was, saw life and men as they were; and he knew the weaknesses, the inconsistencies and the foibles of human nature. He knew that man was vain, weak and foolish, selfish and insincere, hypocritical and egotistical, as well as being noble and wise and kind and generous and charitable. He knew, in a word, that

man was a wonderfully complex, wonderfully contradictory being, who could rise to sublime nobility and be capable of the basest faults. And knowing this, Francis knew too that for a man to place all his faith in another man left him deeply vulnerable for the disillusion which might come. It was not in kings or princes or even in cardinals or popes that Francis placed his ultimate trust. It was not in man at all; it was in ideals.*

Here is one of the possible answers to our modern cynicism both inside and outside the religious life: A return to idealism, a return to the belief that humility and charity and love and forgiveness and courage and selflessness and generosity are something more than merely words, something more than just catch phrases with which to beguile the ignorant. We, of course, pay lip service to these words now. What else can we do? And yet in this twentieth century world man is so close to those who lead him, so close to those who are ostensibly practicing those virtues of which they speak so glowingly, that he is almost instantly aware of it when those who should be his example violate the very virtues which they extol. Then it is that the cynicism begins, then it is, when he sees how rare is the truly generous, the truly charitable man, that he begins to grow world-weary and indifferent to these virtues themselves. And this feeling of what is essentially, I believe, frustration, this feeling of frustration reaches new proportions when he looks into his own soul, when he sees how few, how rare, are the generous, unselfish, completely uncharitable actions of his own life.

And we too, we who are religious, we who profess a life of perfection, we who talk so readily among ourselves and to the laity of goodness and kindness and love; what a rare thing it is in our own lives when we act purely from these motives. And looking into our own souls and understanding this, understanding our own lack of conformity with the life we proclaim to the world, the life of perfection and none other, the cynicism grows and the disillusion becomes disenchantment, and we move through our lives as some kind of spiritual somnambulists, never waking to an appreciation of the world of God, of which we are such an intimate part.

And yet all of this, if we could only but see it, all of this disillusion, all of this falling off from the practice of our ideals, all of this weakness and stupidity, all of this has nothing to do with the ideals themselves. No matter how foolish or arrogant man himself is, even the best of men, the ideals by which he must shape his life remain unaffected; their

*Of course it was in Our Lord, but here we are approaching the problem from a different point of view.

truth, their relevance unchanged by the million and one times they are ignored and abused. It is the ideals themselves that count and the constant struggle to attain them, not man's betrayal of them.

And Francis saw this, saw it with a clarity that is startling and almost without equal in the history of religion. "Unless you become as little children you shall not enter the Kingdom of Heaven." This Francis saw, and so he became as a little child; not with a child's ignorance and a child's blindness, but with a child's innocence, a child's trust, a child's idealism. And it was not a trust in men and their promises, such as a child possesses, that came over Francis. Rather it was a trust in God and his promises. (Remember how he did not wish to see the faults in priests because they consecrated the body and blood of the Lord. The faults he knew were there, but he saw only the power of the priesthood.)

It was an unshakable belief that the ideals proclaimed by Our Lord are the only things that matter, that they are of supreme and eternal importance, and that beside them nothing else counts, not the weaknesses of man, nor his follies. The weakness and the folly are inescapable; they will be with us to the end of time. It is the ideals which count and our endless struggle to live up to them. Only in this struggle does our life here on earth take on meaning; only in this struggle can our inevitable disappointments and discouragements with ourselves and others be reconciled. We must recognize that the just man falls seven times a day and that the just man is a rare man indeed. We must recognize that the fakery and lack of dedication we see are inevitable as long as men are men, that the faults and weaknesses of ourselves and our fellow men have been the faults of man for all time. And we must see too that the answer to them is not to hide our heads in the sand, not to pretend that they do not exist, or far worse, that we ourselves are immune to them; but rather to go out to them with all that is in us, to go out to them as Francis went out to the Sultan, as he went out to the society of the thirteenth century (which, we may be sure, had just as much fakery and hypocrisy, albeit perhaps of a different kind, as the twentieth); the answer is further to go out to the society of the twentieth century with all the freshness, all the innocence, all the capacity for self-renewal of Francis, to go out with the knowledge that we shall never truly conquer ourselves in the world which we live, that as long as man exists he shall have original sin on his soul, shall always be a creature of infinite improvement and infinite wickedness; to go out with the knowledge that the thing which counts, not only in our relations with the people of the world but also with our brothers and sisters in religion, is the desperate and daily struggle to live up to our ideals, to go out with the knowledge that these ideals are of overwhelming importance and that if Francis,

he who died naked on the floor of the Portinucula, if Francis has relevance for twentieth century man, as he has and we know it, his relevance consists in this: that he stands as a beacon of innocence and idealism, in the only proper way in which these words can be understood, for a world sated with cynicism and drying up with indifference. And it is for us, we who for the most part are Franciscans and religious, to first of all, grasp Francis' relevance ourselves, and then to hand it on to the world around us. It is for us, not to blind ourselves to man's folly and weakness, but to realize that folly and weakness in man are inevitable and that they are also meaningless as long as he daily struggles to conquer the vices in his own soul and to inspire the souls of others. Seven hundred and thirty four years is a long time and a good many things have happened since that October 4th, 1226, but the message of Francis is as clear and fresh today as it was then. It is up to us to understand it properly and put it into practice.



The Irish Madonna of Hungary

Elizabeth M. St. George

Among the many extraordinary manifestations of consolation and grace God has wrought through apparitions and miracles of His holy Mother none stands out with such awesome reminder of Christ's Agony in the Garden as the miracle which occurred in Hungary in 1697. A beloved Madonna broke out in a bloody sweat and wept tears of blood. The flood of miraculous graces which were then unloosed have continued unbrokenly for more than 250 years to sustain and strengthen the guiltless victims of the world's most tyrannical and diabolical persecutors.

The story of the tremendous miracle was apparently quite unknown outside of Hungary until the late 19th century when a young Irish scholar unexpectedly uncovered the history of this beautiful story of our Lady's agony for sinning and suffering humanity.

The events leading to the miracle began in 1649. Ireland was facing one of the most cruel persecutions in history. Persecutions that saw thousands of Irish Catholics hunted, tortured, slaughtered or sent as slaves to the Barbadoes. The chief fury was directed against the Clergy, as in all religious persecutions. Among the hunted was Walter Lynch, a holy and scholarly young Bishop who just previously had been elevated to the Bishopric of Clonfert in Tuam, Ireland. He was an illustrious descendant of one of Galway's ancient families but because of the English laws forbidding education to the Irish he had been sent abroad for his schooling. After completing studies in the humanities and philosophy at the Irish College in Lisbon and studies in Paris he returned to Ireland to open several schools. He returned later to Paris to study Ecclesiastical Jurisprudence. There he won high honors and obtained full training in every branch of sacred science, being dialectician, theologian and canonist.

He returned to Ireland prepared to spend his life for the preservation of the Faith and for peace. Always underlying his love of study had been a profound devotion to the Mother of God—a devotion that marked his every act. He found special inspiration in a little painting of our Lady kneeling in prayerful adoration before the Divine Child. He called her Our Lady of Consolation.

His years as a Bishop were not many but his priestly zeal and energies brought immense help and influence to the cause of peace until the fury of persecution carried him and other clergy to banishment on an island off Galway. Two years later they escaped and travelled

wearily on the Continent, through Lisbon and Brussels and finally found a haven in Győr, Hungary. Bishop John Puskey, with all the open hearted goodness of the Hungarians, gave Bishop Lynch not only a welcome and a haven but also welcomed and assisted the hundreds of Irish families who followed their Bishop into exile. It was a reflection of the love which Our Lord indicated when He pleaded with His followers "That you love one another as I have loved you."

Bishop Lynch's sole possession when he arrived in Hungary was the little painting which was to have such miraculous powers long after his earthly journey had ended and become the link between generations of Mary's children. Bishop Puskey appointed Bishop Lynch his auxiliary and for nearly ten years the Hungarians and Irish worked in true brotherly love and cooperation. During these years the children of marriageable age among the exiles married into families of their benefactors and when the babies came to bless these unions they were very early dedicated to the Irish Madonna. Among Hungarian family names today such as Horan (yi) Fabian, Kilian and many others we can trace backwards this mingling of two humbly noble racial sufferers for the Faith.

Gratitude overflowed the heart of Bishop Lynch for his beloved Hungarians and never diminished but his spirit yearned to return to Ireland to take up once again his duties there and to try rebuilding the life of Peace that the enemies of Faith had brought to desolation. He promised that when he would depart he would leave with them his treasured Mother of Consolation. Almost on the dawn of his departure he was fatally stricken. His death meant heart break and grief for Irish and Hungarians alike, and every honor was given to this holy man "whose life mirrored every virtue of priestly zeal".

After his burial in the crypt of Győr Cathedral the little Madonna was enshrined and all the love of the Hungarian devotion to the Mother of God was showered in embellishing and beautifying her niche in the Cathedral. For forty years the devotion flourished and spread and then on St. Patrick's Day, March 17th, 1697 the miracle happened. A hushed and prayerful congregation was on its knees at Mass. Both Ireland and Hungary were suffering new avalanches of persecution and terror. Ireland from the diabolical Penal laws that attempted to destroy every vestige of the Faith in that land whose people had lost so much to preserve it—And Hungary was suffering from the renewed scourging of the Turks. As the people prayed the awesome miracle took place. A bloody sweat broke out on the face of the Irish Madonna and drops of bloody tears trickled down on the face of the Divine Infant. For three hours the awesome phenomenon lasted and immense crowds

hurried to the Cathedral as the news spread. Attempts were made to stop the bloody sweat and tears but as quickly as linen swabs wiped away the blood a new flow would start afresh. The painting was removed from its frame and closely examined but nothing could explain the miracle. Reliable eye witnesses of every rank, ministers and rabbis as well as other religious willingly testified to what they had so wonderingly observed. Documents and blood stained linen swabs are preserved in the Cathedral archives.

Immediately following the miraculous manifestation spontaneous action led by the Governor set the holy image in a beautiful shrine which during the centuries has been beautified and enlarged with all the lavish and rich embellishments that grateful Hungarian hearts bestow on their Houses of God and shrines to our Lady.

No one will ever know the number of miraculous graces flowing from devotion to the Irish Madonna of Hungary but the beautiful tributes made by her loving children may be read in the detailed description left by the young Irish scholar, Father Joseph Ryan who discovered the story in 1897. Gradually the story spread and finally reached America just before the First World War erupted. Archbishop Schrems, then Bishop of Cleveland went to Gyor Cathedral in Hungary to see the Irish Madonna. The influence and inspiration of the painting was so moving he delayed his home-going until a replica was painted and now it was an American Bishop who carried the Irish Madonna across the seas. The Bishop intended the painting for a church in his diocese, which one he was uncertain, but soon after his arrival home he was called to dedicate the Church of St. Stephen of Hungary in Toledo, Ohio. The Church was so beautiful—the congregation so unbelievably poor and hard working the Bishop instantly knew what sacrifices they must have made for the glory of God. So it was with great happiness that Bishop Schrems presented his little Irish Madonna to them. Ever since the year 1913 there has been a perpetual weekly novena in her honor. On September 27th, 1942 a beautiful Shrine to the Irish Madonna was dedicated by Bishop Karl J. Alter as a further mark of the homage of St. Stephen's parishioners.

The story of the Irish Madonna of Hungary would not be complete without the really miraculous little journey to Gyor that sent a poor Irish priest home to build a little Church 12 miles out of Dublin, dedicated to Our Lady of Consolation. He had no money—only faith in our Blessed Mother's intercession—Today in Donnycarney, Dublin can be seen a beautiful little church containing a replica of the Irish Madonna which was completed on September 24th, 1947, just before

the Iron curtain thundered down in one of the darkest eras in history.

As one studies the religious history of the Hungarians and the Irish one can readily understand their compatibility. Each nation had their religious tradition deeply rooted in devotion to the Mother of God. Their sufferings for their Faith were bitter and relentless. Each has known immense suffering, banishment and exile and each has found that so long as they remained steadfast in their faith they became invincible to their enemies. To the Irish Our Lady has always been their only Queen. Thus too have the Hungarians honored her. Even on their coins, for hundreds of years they have presented her attired in queenly raiment. Four hundred years ago a Hungarian victory over the Turks won the privilege of the noon-day Angelus. The ringing of this noon-day Angelus to our Lady commemorates the service Hungary rendered to all Christendom. As our thoughts dwell on the words of the Angelus we are drawn to contemplation of the Irish Madonna of Hungary. The little painting in its sweet simplicity draws the beholder to follow our Lady's prayerful adoration.

It was in this attitude of Prayer that Cardinal Joseph Mindszenty knelt amid weeping thousands before the Irish Madonna in his last public appearance in 1948 before he was led off to prison. For 20 years he had faced terror, diabolical hate and suffering but he was now marched off to face even worse. His first arrest took place in 1919 by ruthless terrorists. Again in 1944 arrested by the Nazi he endured insults and humiliations that would have broken weaker men. He had seen his Church and his beloved country crushed and torn asunder but his trust in Almighty God and our Lady's consoling strength fortified him. A humble holy priest he was ordained and throughout his life these marks were intensified. A man of prayer, lonely but unafraid of human outrageous torture he walked off to prison that day in 1948. And by God's grace and the consoling strength of our Blessed Mother, Cardinal Mindszenty lives on. Not free yet safe and safe in such a miraculous way that he can offer daily the Holy Sacrifice of the Mass. His martyrdom symbolizes all sufferers for the Faith wherever persecution raises its diabolically ugly head.

Our prayers for them all should be unceasing and whether we pray to our Lady of Gyor, our Lady of Consolation, or our Lady of Ireland she is now and for eternity the Mother of the whole world. She can never be divided and her agony for the suffering and persecuted is the offering she makes to God for us all. If we beg her intercession and follow her example of living for God alone we will feel her maternal love now and at the hour of our death.

Guide and model of the Lesser Ones,
Francis won the precious prize he craved;
Love united him with Christ the Vine,
Giving life and grace to those He saved.

Now our Brother and our Father reigns,
Denizen of Heavenly domain,
Where no sorrow mars his peace and joy;
With the saints he sings a glad refrain.

Leaving earth's abode, he mounts to Heaven;
Wondrous signs proclaim his blessedness.
Now he lives in truth, for unto him
Christ has granted timeless happiness.

For his sons on earth who work and pray
He obtains rich blessings from above;
Honored are the pleas of favored saint
By the King of mercy and of love.

In his footsteps walk his countless sons,
Spurn allurements of Egyptian world,
Follow his example's guiding light
With the banners of the King unfurled.

With the wounds of Christ the Crucified
He is signed in hands and feet and heart;
Light of love dispels the gloom of sin,
As the morning star makes night depart.

Francis is our leader, safe and true,
Like a shining star which points the way;
Shows the road to Heaven's peace and bliss,
Free from devious paths which lead astray.

Guard your flock and lead it to your King!
Victor over Satan's wiles and sham,
Lead us on through dangers great and small
To the promised banquet of the Lamb!

You Have Wounded My Heart

The Life of St. Charles of Sezze, Franciscan Lay Brother

Raphael Brown, Tertiary

(Continued)

CHAPTER VII

GARDENING AND COOKING FOR GOD

The next day after he made his profession, Charles was sent to the Friary of Santa Maria Seconda near Morlupo, about twelve miles southwest of Nazzano, just off the historic Via Flaminia.

His companion for the journey was his good friend, old Fra Taddéo, who urged him to strive all the rest of his life to be a true Friar Minor—obedient, chaste, and poor—and thus earn the great rewards promised by Christ.

When they arrived at Morlupo, all the friars there were amazed to see Charles, as they thought he had been sent home. The Father Guardian, Fra Innocenzo di Roma, probably knew how much Charles had suffered, and acted toward him with marked compassion. The two apparently felt a spontaneous mutual respect and liking. The priest always addressed Charles as "son," and treated him—as well as all his friars—with loving kindness.

Charles wrote this striking description of Fra Innocenzo as an ideal type of Franciscan superior: "God had gifted him with great charity. I think that these virtues are especially pleasing to the Almighty in a man who is placed in charge of others: gentleness in speaking, courtesy in dealing with others, and a humble seriousness in giving orders. His inspiring kindness was to me like a holy unction that induced me to obey him. He had no sooner explained to me the idea of what he wanted than I felt within myself a special inclination to obey. And I did so with so much love that it did not seem to me like performing a task but rather like feeling a refreshing consolation, as love made the work light and pleasant."

Fra Innocenzo appointed Charles the friary's gardener, and carefully and kindly instructed him how to perform the work. Applying his advice, Charles always tried to meditate on God while doing his gardening. Often he yielded to a supernatural impulse and raised his hands and eyes toward heaven in fervent prayer. The thought that Jesus Christ had appeared to St. Mary Magdalen as a gardener increased his devotion.

However, he soon became aware that his pleasure in his work was becoming an attachment which was harmful to his soul. He noticed that whenever he was told to do some other task, his peace of soul was disturbed. One day therefore he said to himself: "Tell me, Fra Carlo, what did you promise God when you were professed? Did you perhaps promise to do your own will, or to obey your superior? So why are you upset when he gives you an order? Don't you see that this is not good, since a religious should have no other will than that of his superior and should be like a corpse in his hands?" Thus he overcame this serious temptation and achieved a still higher degree of peace in humble, obedient abandonment to God's will as expressed in every command of his superiors.

As an example of the supernatural power of holy obedience he noted an incident that occurred at this time. The friary's vegetable garden lacked a good fence, and as a result some oxen occasionally wandered in from a neighboring farm and caused considerable damage to the vegetables. One night in particular two young steers and an ox did a great deal of damage. The friars were unable to catch the animals, until the superior commanded Charles to do so. He went up to them and told them "in the name of God" not to move. They stayed perfectly still and allowed him to put a rope around their horns and lead them quietly to their owner.

A few months later the Father Superior assigned another friar to the garden and sent Charles to work in the kitchen.

There he was under the supervision of a kind and lovable religious, whom he liked and admired a great deal.

Charles took up this new assignment with the right spirit and soon found real consolation in it for two reasons: it was a charitable work of mercy, and it afforded opportunities for meditation.

To increase his recollection, he would imagine that he was the cook in an inn at Bethlehem, cooking for the Blessed Mother, the Christ Child, St. Joseph and the Magi. Or he would make believe that he was in the kitchen of the house of Lazarus, preparing a meal for Jesus and His Apostles. While performing his humble tasks, he would recite the Litany of Loreto. When washing the dishes, he exclaimed: "O Jesus and Mary, cleanse my heart and soul so that I may praise and bless You!" Soon this became a holy habit which brought him many consolations and convinced him that in reality this kind of humble work was a great favor from God of which he was quite unworthy. In his autobiography he warmly urged all brothers to realize that their lowly work was actually a powerful means to come closer to Christ along the path of humility, to which He had called them and which

He Himself had taken and valued so highly. "How did I deserve," he wrote, "to be a cook for such a great saint as St. Francis?"

The fire of divine love was also enkindled in his warm heart by the practical charity toward the friars and the poor which his work entailed. Being just off the main highway between Rome and Central Italy, Morlupo was a stopping-over house for many traveling friars. As an act of charity toward them, Charles began to give up his portion of meat. But sometimes there were so many unexpected guests that a miracle was needed—and forthcoming.

One night after the community had eaten dinner, six tired hungry friars arrived. Charles had only enough food left over for two. With a prayer to God, "the Father of the poor," and with a Sign of the Cross over the left-overs, there was quite enough for all six. Another day eleven friars arrived, and soon afterward a leg of lamb was unexpectedly brought by a benefactor.

Although Charles managed to become an excellent cook, he was plagued in his work by a series of mysterious breakings of glasses and plates and bowls. For a while it became almost a habit for him to appear before the community in the refectory holding a broken piece of china or glass and accuse himself of having broken something again. Finally the Guardian charitably and confidentially told him just to inform him privately and not the whole community.

A still worse accident happened to him one summer day in the kitchen. The friars, in the middle of one of their long fasting periods, had asked him to prepare for them some fried onions. Charles must have overheated the oil, for just when he was going to pour it out, the boiling oil suddenly burst into flames, which quickly filled the whole section of the room between Charles and the door. He thought of jumping out of the window, but found it was much too high. So with a fervent prayer to St. Joseph he held his sleeve before his face and dashed out of the kitchen right through the flames. As soon as he had left, they subsided. His relieved companions welcomed him with this jest: "So the plates you broke were not enough! You also want to burn us alive!"

CHAPTER VIII

A NEW REFORM

About this time Charles had a series of strange dreams concerning his father. The latter appeared to him several nights, looking worried and as though suffering, and fervently begged his son to get up and recite some prayers for him in chapel. The young friar willingly did

so, and also applied all the indulgences he earned to his father. Finally he understood that his father was dying, and some days later he was given a letter from home informing him that his good father had just died a holy death after receiving the last sacraments and giving his blessing to all his children, including Charles, whom he named several times. Now the devil tried to persuade the Saint by false visions that his father's soul was in hell, but Charles paid no attention and continued to pray faithfully and lovingly for his father.

At this time too, with the consent of his Guardian and his Father Confessor, Charles set about effecting what he called "a new reform in myself—out of love for God and in satisfaction for my serious sins." For this purpose he undertook a program of major voluntary penances and mortifications.

For instance, even in winter, he dispensed with an undertunic. For the next thirteen years he got along with only one old habit. He also gave up eating meat and fish, though he continued to nourish his body adequately with bread, vegetables, and fruit, while drinking water mixed with a bit of wine. During the few hours of the night that he did not spend praying in chapel, he slept on a hard wooden table-top, but later had to add a straw mat, on which, he wrote, he "rested poorly and slept even worse."

Every night he gave himself the discipline for half an hour. And every Friday, in memory of Christ's Passion, he scourged himself to the blood with a discipline equipped with sharp iron points.

Despite this extreme penance, Charles experienced another in his almost life-long series of temptations against purity. It would seem that whenever the Devil could find no other way to attack him, he adopted this strategy—yet always in vain. Nevertheless, the battle was fierce. The evil one assaulted Charles' mind with all sorts of impure images and thoughts, particularly while he was asleep. When the Saint awoke, fearing that he had offended God, he heard someone telling him that he should have stayed in the world, since he sinned so seriously in this respect. But he examined his conscience and knew that he had not given the slightest consent of his will to the impure suggestions.

Realizing that they were utterly defeated, the demons took their revenge on the Saint by attacking him bodily. At night in his cell they held him down and hammered a long red-hot nail into his head from ear to ear. While the nail was not actually a physical one, as it left no visible wounds but something preternatural, Charles certainly felt acute pain, and moreover suffered temporary deafness from these attacks.

One night the demons rushed upon him in the form of ravenous

wolves, and baring their fangs close to his throat, shrieked: "Deny God—or we will kill you!" His stubborn reply that he would sooner die than deny God effectively drove them away, and he thanked the Lord for freeing him from them.

One day when he was praying in his cell during a period of monastic silence, he was given an unforgettable vision of the horrors of hell. In a deep concavity he saw immense flames flaring up, with a medley of damned souls burning in the fire and being tortured by demons. He could hear the frightful blasphemies which they shrieked against God. Their desperate cursing made him tremble, and he began to beg the Lord that he should never blaspheme like them. Then he suddenly returned to normal consciousness and exclaimed: "Oh, if the one moment I stayed in that place seemed like a thousand years, how must it be to remain there for all eternity?"

CHAPTER IX

CHARITY TO THE POOR

After Charles had been in Morlupo for a year, the Guardian and Vicar were changed. The new Guardian treated him much more strictly and punished him very severely for every little fault. But, as Charles put it, "a first-rate observance and peace reigned in the house. Our Lord was favoring my desires."

In addition to his work as cook, he was assigned to answer the bell as doorkeeper, which kept him very busy, since the friary was close to the highway. Not only a good number of traveling friars knocked at the gate but also a stream of tramps and beggars. Finally the new Guardian, striving to be strictly faithful to the intentions of benefactors who gave the community food specifically for the friars, ordered Charles to give alms only to members of the Order.

The Saint obeyed without saying a word, though this policy did not please him. But soon (in his words) "Our Lord changed it, for as we had withdrawn our help from the poor, so He withdrew His help from us, His religious."

When Charles had to report to the Guardian that people were giving the community less and less, he added quickly: "I think, Father, that our Lord is doing to us what we have done to the poor. So we should think over carefully what we are doing."

The Guardian thought it over and then told him to practice charity as before. Again alms flowed in and out—as before.

Nevertheless, one day Charles saw that the supply of bread was not sufficient. He was worried because some other friars had also

noticed it and went to complain to the Superior about his negligence. He was telling a boy to run to the village when the Father Vicar informed him that a young man from some distant town had just brought them a loaf of bread. Charles could not imagine how the young man had entered, because he himself had the key to the gate. The friars searched throughout the house, but were unable to find the young man. The Vicar was so deeply impressed by this extraordinary incident that he gave a talk about it in the refectory and ordered Charles never to deny a gift to anyone, even if he had to give away the portion reserved for the Vicar.

This experience no doubt reminded the Saint of the advice which his former kind and charitable Guardian had given him: never to fail to give something to the poor. Charles took that advice very much to heart. Once on coming home after collecting a sackful of bread and giving nearly all of it away, when the Guardian asked him what he had done, he answered with a smile: "Father, I did what you taught me to do."

One day that former Guardian took Charles as his companion on a long journey. To remain recollected in prayer, they walked in single file, with Charles going somewhat ahead. After they had covered four or five miles, he met a poor man who begged for some food, "for the love of God." The Saint felt sorry for the man and gave him the only piece of bread they had with them. Later the Guardian stopped to eat, and when he heard what had happened to their bread, calmly praised the Lord—and on they went. A while later Charles heard someone calling them. They turned around and saw a dignified old man who came up to them, greeted them in the name of the Lord, and handed them from beneath his cloak a bottle of fine wine and a loaf of bread, asking them to accept it out of charity. As the Saint gratefully wrote, "we thanked that man and our Lord God."

Another time Charles and a priest were lost in the woods, and two magpies led them to a man who led them to their friary. Once, also in a forest, a poisonous snake slithered up to Charles' feet and went away without doing him the least harm.

The Brother Master who now supervised Charles' work in the kitchen was very strict, like the new Guardian. Or as the Saint charitably put it, "he guided me along the path of perfection, using severity more than gentleness and pleasantness." When he noticed that Charles had done a poor job in cooking, he not only scolded him but brought in the Guardian to see it, and then had a penance imposed on him in public in the refectory.

"I strove to profit from this," wrote the Saint, "especially as the

Master had a very holy motive. I think he did this in order to keep me humble. But I was very sensitive, and although I willingly accepted the penances, I had a hard time to control my strong ego, which desires only to be flattered and held in high esteem."

One day Charles almost lost his temper after a penance was inflicted on him at the request of the Master. He claims he was so upset that his blood boiled and clouded his mind. He was still deeply troubled when he returned to the kitchen. Soon the Master came in to see what he was doing, and began to talk to him, smiling. Charles thought that he was making fun of him, and he answered with anger in his voice, although not disrespectfully. The Master, "being very prudent," left him alone.

As soon as he had gone, Charles felt a surge of remorse over what he believed was a very serious offense. He begged God to forgive him, but he was convinced that he had shown himself utterly unworthy of wearing the holy Franciscan habit. He had no peace all afternoon. Finally he decided what he should do to expiate his crime.

That evening just before dinner, after praying fervently to St. Joseph and the Blessed Mother, he took off his habit, bundled it up and tied it under his neck with his cord. Then, wearing only his breeches, he entered the refectory and prostrated himself on the floor in the presence of the whole community. He accused himself of pride in answering as he had, and declared that he was not worthy of wearing the holy habit.

The Guardian gave him a penance and told him to go back to the kitchen, put his habit on again, and continue to work with charity and patience. After the meal, the Master came to him and gave him a friendly embrace, assuring him that he understood Charles' feelings, that such resentments are bound to occur among human beings, and that he should not worry about it, because sometimes worrying is worse than slipping.

Charles' new spiritual director also made him toe the line very strictly. He would not let him do anything whatsoever in the spiritual realm without prior authorization, and he restrained him closely within the limits of the community life and schedule. For instance, after the prayers for the dead in the evening, Charles should not stay on in chapel alone, but go to his cell and rest lying down with his arms outstretched instead of sitting up to pray; also he should not arise from his mat until the bell rang for matins at midnight, and should go back to bed when that office was over. And the Father checked up on him by entering his cell unexpectedly.

He also forbade Charles to wear a cilice and discipline himself to

the blood and use the discipline more than the usual three times a week. Moreover, he told him to eat like the others and specified that when meat or fish was served he should eat it before the other food.

Finally he tested Charles' obedience by ordering him to interrupt his work in the kitchen and do some gardening; and fifteen minutes later he would send him back to the kitchen.

"All in all," wrote the Saint, "he labored hard as a true spiritual director to cure me of personal preferences and to do everything with obedient abandonment of my own will, which is very good for beginners."

This priest had great confidence in Charles' prayers. When his brother fell seriously ill, he frequently asked the Saint to pray for him. And as reports were pessimistic, he ordered him under obedience to pray at night before the Madonna's statue on the main altar, and not to stop until she informed him what the Lord planned to do with the sick man.

Charles prayed faithfully all of one night without result. In the middle of the second night the Blessed Mother appeared to him, holding the Christ Child in her arms. The Divine Babe had a little silver cross in one hand, and gazed cheerfully at Charles. But the Madonna revealed to him that the priest's brother was destined to die in a few days—as in fact happened. The priest then resigned himself to God's will.

One day the same Father took Charles with him on a visit to a dying woman. In fact the two friars stayed up all night, praying for her with members of the family. Toward dawn, when she was in her last agony, Charles became aware of a throng of demons in the room, striving to snatch her soul. He noticed how they fled from the holy water which the priest sprinkled, and how the prayers for the dying helped the good Christian woman to die in peace.

Sometimes weird laments echoed through the friary, and the Saint interpreted them as pleas from souls suffering in purgatory for prayers, for he noticed that the cries ceased after prayers had been said.

(To be continued)

†

TREES OF SICHEM

(Paraphrase of Judges ix, 7-15)

I

Bowing, bending in the breeze,
Trees of old in Sichen's vale
Questing, spoke among themselves
For a leader they might hail.

V

Said they then: the Thorn-tree
Has no purpose for mankind.
He shall be our leader, ruler;
Our allegiance loyal bind.

II

To the olive, first they sighed.
Reign thou o'er us now!
Said the olive,—Of my richness
God and man make use—so how?

VI

Bowing, bending, they hailed
Thorn-tree.
Yea, said Thorn, on me is
chiefhood
Only if ye call Pain blessed,
See the Crown above the Rood

III

Next, the fig-tree all importuned
To forsake her field.
If I rule you, said the fig-tree,
Who will sweets and fruit then
yield?

VII

Come and rest beneath my shadow
Ye who hear God's holy Son
Saying: Take my Cross and follow:
Else is fire, for Life unwon.

IV

Then the rugged vine-trunk they
Sought to lure to throne.
For God's future Sacrament
I must of my vintage loan.

VIII

Oil of consecration; feeding;
Fig-tree's, olive's fruit men ask.
Wine of chalice, wine of giving,
Olive, vine and fig share task.

IX

Like Salem of Melchisedech
The tongueless trees do tell
Us of God's plan that Thorn
Figures pain that saves from hell.

Dorothy G. Wapman, *Franciscan Tertiary*

The Forty-first meeting of the Franciscan Educational Conference was held at Quincy College, Quincy, Illinois, August 9 - 11. This year's theme was "Franciscan Ideals and Family Problems," and brought together some 75 friars of the various Franciscan groups from the United States as well as Canada and Mexico.

Hosts of the conference were the Very Rev. Dominic Linacher, O.F.M., provincial of Sacred Heart Province, and the Quincy College community. The delegates were welcomed in the name of the Provincial by the Very Rev. Pius Barth, O.F.M., Provincial-Emeritus and Definitor of Sacred Heart Province. He charged the convention by stating "Franciscan idealists must approach the many problems of family living in our time not merely as sociologists of the obvious, but especially as theologians of the divine."

The Very Rev. Julian Woods, O.F.M., president of Quincy College welcomed the delegates in the name of the Franciscan friars who conduct Quincy College. In his presidential address, the Rev. Maurice Gralowski, O.F.M., St. Francis College, Burlington, Vt., explained the importance of the conference theme in view of the modern family problems, and pointed to the traditional Franciscan approach to the subject.

He also announced that a former Vice-president of the FEC, the Very Rev. Basil Heiser, O.F.M. Conv., was recently elected Minister-General, the highest office in the Franciscan Order. He also drew attention to the fact that the Secretary of the FEC has also been honored recently, receiving the Doctor of Letters degree from St. Bonaventure University.

In the first Paper presented the Rev. Coleman Majchrazak, O.F.M., St. Francis College, Burlington, Vt., discussed "The Philosophy of the Family in the teaching of St. Bonaventure." This laid the ground work for the subsequent Papers of the Conference. The Very Rev. Nicholas Roiling, O.F.M. Conv., Our Lady of

Consolation Seminary, Carey, Ohio, led the discussion which followed.

From Old Mission, San Luis Rey, California, came the Rev. Carroll Tageson, O.F.M., who presented a Paper on "The Psychological Techniques for Communication in the Family." The Rev. Marvin Ferhage, O.F.M., of Duns Scotus College, Detroit, Michigan, was discussion leader of this interesting topic.

The Rev. Matthew Herron, T.O.R., of Steubenville College, Steubenville, Ohio, devoted his discussion to "The Working Mother and Modern Society," and the Rev. Norbert Martin, T.O.R., of the same institution, led the discussion which followed the reading of Father Matthew's important paper.

"Franciscan Moderation and Family Life," was the subject treated by the Rev. Damian Zimmerman, O.F.M. Conv., of Assumption Seminary, Chaska, Minn. This topic permitted the application of several Franciscan virtues. The Rev. Mathias Pastore, O.F.M., of Lowell, Mass., presented a critique of the paper and led the discussion which followed.

Although unable to attend the conference, the Rev. Alfred Boedeker, O.F.M., of St. Boniface Church, San Francisco prepared an inspiring Paper for presentation before the assembled delegates. It was entitled "The Franciscan and the specialized needs of certain members of the Family," and described the "What, Why, and How," of a Franciscan Welfare Program conducted in San Francisco.

"The Socio-economic Question and Family Life," was presented by the Rev. Sylvester Kardos, O.F.M. Conv., of St. Anthony-on-the-Hudson, Rensselaer, N. Y. He pointed to the Industry Council Plan of Pope Pius XI as the soundest program thus far formulated for the economic world. "The Franciscan spirit of poverty is capable of directing men in the best use of their present insufficient family income, but this is not a total solution," Father Sylvester declared. An interesting discussion followed, led by the Rev. Richard Bolling, O.F.M. Cap., of Hays, Kansas.

The Rev. Bertin Roll, O.F.M. Cap., of Pittsburgh, Pa., presented an informative paper on "The Christian Mothers Organization." Over 2600 confraternities are affiliated with the Arch-confraternity of which Father Bertin is the director-general. He stressed the important role of parents in the character formation of their children. Discussion leader on the subject was the Rev. Leo Ferreira, T.O.R., of Loretto, Pa.

"The History and Role of Organization for Family Protection," was another instructive paper delivered by the Rev. Armand Dasserille, O.F.M. Cap., of Yonkers, N. Y. He outlined the historical development of Pre-Cana Conferences, as well as the Christian Family Movement. His paper was discussed by the Rev. Ernest Latko, O.F.M., West Chicago, Illinois.

Pointing out that the laity today need and want real Theology, the Rev. Juniper Cummings, O.F.M. Conv., Assumption Seminary, Chaska, Minn., presented an appropriate paper on how the friars at Richfield, Minn., are filling this need. His paper was entitled "Theology for Adults and the Promotion of Family Life," and was discussed by Father Pius Barth, O.F.M., Alverna Retreat House, Indianapolis, Ind.

A member of Quincy College faculty, the Rev. Gabriel Brinkman, O.F.M., then spoke on "The Role of Parents as Educators in the Home." He pointed out the fact that "parents are the first and most important educators of their children. They do not have to be smart, but they do have to be loving parents." His subject was then discussed by the Rev. Joachim Dajelden, O.F.M. S. Mary's College, Omaha, Neb., who pointed out that much of the good acquired by the child in school can be lost at home by bad example of parents.

"The Moral Problems facing Parents," was the title of an informative paper by the Rev. Jordan Sullivan, O.F.M. Cap., Mary Immaculate Friary, Glenclyffe, N. Y.

Geriatrics the science of the problems of the aging, was introduced by a timely paper prepared by the Rev. Adolph

Bernholz, O.F.M. Conv., Middleburg, N. Y. Entitled "The Family and its Aged Members," his discussion included the obligations of children as well as cautions addressed to the aged. The Rev. Theophane Murphy, S.A., of Montour Falls, N. Y., led the discussion occasioned by the paper.

The second day of the conference began with a paper on the important subject: "The special importance of Woman's Role in the Restoration of Family Life." It was prepared for presentation by the Rev. Nicholas Lohkamp, O.F.M., of St. Leonard College, Dayton, Ohio, and read for him by the Rev. Marcan Schneider, O.F.M., Duns Scotus College, Southfield, Mich.

In introducing his subject: "The Sociology of the Migrant Worker Family," the Rev. Anthony Soto, O.F.M., Old Mission, San Luis Rey, California, mentioned that "Poverty in the midst of plenty" is not just a catch-phrase. He pointed out that "the million or so of migrant workers who keep our tables heavily-laden, are themselves ill-fed, ill-clothed, ill-educated." He felt that were St. Francis here today, he would point them out as being most deserving of Franciscan aid and interest.

The Rev. Frederick Pazo, T.O.R., St. Francis Prep., Spring Grove, Pa., presented a paper on "The Status of Obedience and Authority in the Home." The Rev. Dennis Sullivan, T.O.R., also of Spring Grove, led the discussion that followed.

Two Franciscan Brothers from St. Francis College, Brooklyn, presented the two final Papers of the Conference. Brother Isidore, O.S.F., spoke on "Modern Problems in the Home (Youth)"; and Brother Donald Sullivan, O.S.F., presented a paper on "The Home and Vocations." He stated that "we can expect vocations to the priesthood and to the religious life only from homes characterized by Christian love and fervent practice of religion on the part of the parents."

In addition to general sessions, there were also sectional gatherings, including meetings of librarians, theologians, psychologists, and Prefects of Studies. The

Rev. Martin Stepanich, O.F.M., St. Mary Seminary, Lemont, Illinois, was elected vice-chairman of the Librarians Section, and the Rev. Donald Bilinski, O.F.M., Pulaski, Wisc. was re-elected secretary-treasurer. The Rev. Ernest Lalko, O.F.M., Christ the King Seminary read the Report of the Commission for Theological Synthesis. He also paid tribute to the late Rev. Cyril Shircel, O.F.M. who died last October, and who had been most active in this work. Also mentioned with pride was the fact that one of the members of the Commission, the Rev. Dominic Unger, O.F.M. Cap., had been chosen to work in Rome in preparation for the coming Ecumenical Council.

The Provincial Prefects of Studies elected as their chairman, the Rev. Gabriel Buecher, O.F.M., St. Leonard College, Dayton, Ohio, and re-elected the Very Rev. Nicholas Roling, O.F.M. Conv., of Carey, Ohio, as secretary of their group.

The Rev. Marvin Frethage, O.F.M., Duns Scotus College, Detroit, Mich., was chosen chairman of the Psychology Section.

Eleven Resolutions were read by the Rev. Donald Wiest, O.F.M. Cap., of Marathon, Wisc. and were adopted by the members at the final business session of the Conference. During the three-day conference four radio and television programs were arranged for members of the

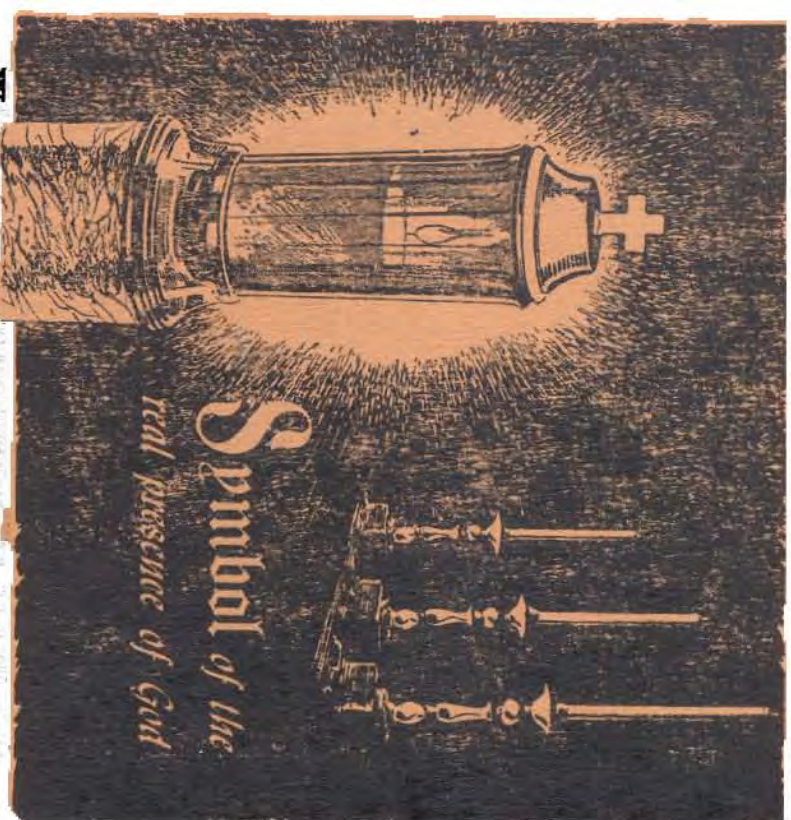
FEC. They emanated from Stations WGEM-TV and KHQA-TV, as well as WTAD, Quincy.

At the closing meeting of the Franciscan Educational Conference the following were elected as officers: The Very Rev. Pius Barth, O.F.M., Provincial-emeritus of Sacred Heart Province was chosen president. The Rev. Juniper Cummings, O.F.M. Conv., of Assumption Seminary, Chaska, Minn., was elected Vice-President. The Rev. Dr. Sebastian Miklas, O.F.M. Cap., Capuchin College, Washington, D. C. was re-elected Secretary. The Rev. Aidan M. Carr, O.F.M. Conv., of St. Anthony - on - the - Hudson, Rensselaer, N. Y. was chosen Commissioner, and the Rev. Irenaeus Herscher, O.F.M., St. Bonaventure University, St. Bonaventure, N. Y., was re-elected treasurer of the Organization.

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The Ninth National meeting of Franciscan Teaching Sisterhoods will be held during the Thanksgiving week-end, November 25-26, 1960, at Our Lady of the Angels Motherhouse, Wheaton, Illinois (25 miles west of Chicago). The theme of this year's meeting is: "Franciscan Idealism and Family Living," as announced by the Very Rev. Pius J. Barth, O.F.M. president of the Franciscan Educational Conference.

Father Irenaeus Herscher, O.F.M.



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A FRANCISCAN SPIRITUAL REVIEW

VOL. X, NO. 1

A Commentary on the Psalms:

Father Jerome A. Kelly, O.F.M

Anybody reading the Psalter attentively will soon notice something fairly obvious, that many Psalms, as well as being written *by* Jews, are written also *for* Jews and *about* Jews. So true is this that the significance of some Psalms is missed unless one knows something about the historical events which occasioned them. This is eminently the case with Psalm 23. The Psalm seems to be a processional, one to be chanted by alternating choirs, and one for the appreciation of which we have to be acquainted with the event for which it was composed and which it still commemorates.

After the death of King Saul a fierce struggle ensued between his adherents and the supporters of David. It ended only when "all the tribes of Israel rallied to David at Hebron . . . and they anointed him king" (II Kings 5:1-5). One of his first regal acts was to change the site of his capital. He abandoned the village of Hebron and advanced against Jerusalem, the stronghold of the Jebusites, high up in the mountains of central Palestine. Capturing the city, David slew or exiled all its inhabitants and proceeded to make the city worthy of royal residence. Ultimately, because he was a truly

zealous man, he determined to make Jerusalem not only the political but also the religious center of the nation. To this end he decided to fetch there the Ark of the Covenant.

This Ark was a wooden chest nearly four feet in length and a little more than two feet in width and depth, covered inside and outside with gold. It contained the two stone tablets on which were inscribed the Commandments given by God to Moses. Because these were souvenirs, too, of the sacred covenant of Sinai, it was known as the Ark of the Covenant. It had a cover of pure gold, at either end of which was a cherub of beaten gold, whose wings were stretched inward over the Ark. Here God was considered to dwell, enthroned upon the cherubim (IV Kings 19:15); and because he here "manifested himself to his people, received their prayers, and led them in their expeditions," the Ark was also called the Ark of God.

At the time of which I speak, the Ark had reposed for some twenty years at Cariathiarim, an otherwise insignificant settlement about eight miles to the north and west of Jerusalem. David and the men of Israel repaired to this

spot and, to carry the Ark away from the house of Abinadab, they placed it on a newly-made wagon, naming Oza and Oza's brother to drive it. The procession got under way to the sound of songs accompanied by the "harp and zither and tambour and cymbals and trumpets." They had reached the threshing-floor of Chidon, when one of the oxen, frisking as it went, tilted the Ark a little to one side, whereupon Oza put out his hand to steady it. This rashness of his in touching the Ark provoked the Lord's anger; there, in the divine presence, the Lord smote him, and he fell dead" (1 Paralipomenon 13:8-10). David was stunned and grief-stricken. Rather than incur the further wrath of God, he ordered the wagon to be turned aside and the Ark lodged with Obedom the Gethite.

It helps to remember that during the time of the Judges and later on during the reign of King Saul so little attention had been paid to the Ark that the Israelites had perhaps lost sight of its sacred character. The incomparable holiness of God and his unapproachable majesty had come to be taken somewhat for granted. Thus by punishing so sternly the slightest disregard or seeming familiarity, God was driving home again and more deeply his unique greatness. Oza had, even if unconsciously, violated the divine prohibition that nobody except the priests touch the Ark. David,

too, had slighted God's injunction that the Ark should be carried only by Levites, who were to bear it aloft on poles resting on their shoulders, not on any oxen-drawn cart tended by even the most pious and willing common people.

After three months, when the many blessings enjoyed by Obedom and his family made it clear that God's anger had abated, David decided to complete the transfer. This time he assembled Aaron's descendants and the Levites and spoke thus to their chiefs: "Look well to it that you and your brethren are purified of all defilement before you bring the Ark of the Lord God of Israel to the site prepared for it." And he confessed his mistake: "Earlier, when you were not there, we brought on ourselves the Lord's chastisement; there must be no such happening now, for want of due order taken." And David also urged the Levitic chiefs to "appoint some of their brethren to be singers, chanting there with instruments of music, . . . till heaven rang with the echo of their rejoicing." So with great jubilation the King and all the Israelites went to Obedom's house and conducted the Ark home to Jerusalem, "keeping high festival," as one holy writer puts it, "to the sound of horn and trumpet, and cymbals and zither and harp" (1 Paralipomenon 15:12, 13, 16, 28).

To understand Psalm 23, to appreciate it, rather, you must

hear the echoes in it of the exultant voices of the Israelites as they breast that long, last incline that leads to the open space before the gates of old Jerusalem:

The Lord's are the earth and its fullness;

the world and those who dwell in it.

There is a significance in their song that we can not miss: that Yaweh has settled on Jerusalem to be his dwelling does not put him on a par with the tribal deities supposed to inhabit the chief cities of the Amalekites and the Ammonites and the Moabites and the Philistines! Yaweh's sovereignty is not limited to a city or to a nation; he is Lord and God and Maker of the world:

For he founded it upon the seas and established it upon the rivers.

The song is sung by alternating choirs, such as we are used to on Candlemas. One choir asks the question:

Who can ascend the mountain of the Lord?

or who may stand in his holy place?

The other choir chants the answer:

He whose hands are sinless, whose heart is clean, who desires not what is vain, nor sweats deceitfully to his neighbor.

He shall receive a blessing from the Lord, a reward from God his savior.

The lesson of Oza's death, you see, has been learned: the holiness of God is as great as his majesty, therefore they must be holy who come into his presence. In touching humbly Israel proclaims his desire to come into that presence: *Such is the race that seeks for him,*

that seeks the face of the God of Jacob.

The triumphant procession halts before the ancient gates of Jerusalem, closed and barred and bearing the scars of David's victorious assault against the Jebusites, whose citadel this used to be. Today, ranged along the age-old walls that gird the city, shines rank after rank of Israelites, awaiting this arrival of their brethren with the most holy treasure of their race, "the Ark which takes its name from the cherubim" (1 Paralipomenon 13:6). This is so solemn, so dramatic a moment that all they who witness it will describe it to their children, and they in turn to theirs, and they again to theirs, using the very words that rang out over Mount Zion on that days of days.

Chonenias, chief of the Levites and master of the choir, gives the expected signal. The voice of the multitude around the Ark shatters the silence and rises above the music of their instruments:

Lift up, O gates, your lintels, reach up, you ancient portals, that the king of glory may come in!

Down from the eager walls in a golden shower of melody comes the chanted question, hundreds of singers voicing it in unison:

Who is the king of glory?

Back to them thunders the triumphant answer:

The Lord, strong and mighty,

The Lord, mighty in battle.

Once more rings out the challenge:

Lift up, O Gates, your lintels,

reach up, you ancient portals,

that the king of glory may come in!

And they upon the walls, knowing well but wanting to hear once again the glorious answer to their question, sing out once more:

Who is the king of glory?

And even they themselves join in the exultant answer:

The Lord of hosts; he is the king of glory.

While the echoes of that sublime profession still resound, the bars are lifted, the huge gates swing wide, and the Ark of the Covenant, the Ark of God, is carried to its resting place within the walls of David's city.

Certainly the lintels of her gates, her ancient portals, were lifted up for Jerusalem on that far off day of glory. In one sense, of course, because Jerusalem, so long the haunt of evil men, so long defiled by idolatrous worship, was lifted to eminence and honor and made the earthly dwelling of the "King of Glory." But the words ring true in a deeper sense because every doorway, however high, is

too low, every gate, however majestic, too humble, so must they be lifted up for the coming in of the "Lord of Hosts."

I might point out that the title given to God as he takes possession of Jerusalem—the "Lord of Hosts," *Yaveh Tsebaoth*, the Lord of Armies—is used here for the first time in the Psalter, and most effectively, too. We are reminded by it that the Lord is, in fact, "the God of the armies of Israel" (1 Kings 17:45), whose hosts he leads in battle and upon which he bestows victories beyond imagining. But he is, at the same time, the Lord of the angelic armies (1 Kings 22:19) and numberless hosts that minister to him in heaven and do his bidding (Psalm 102:21). Very deftly this title suggests, then, that God triumphantly enters this city of his choice as the acknowledged Sovereign of the Universe.

Even after one has thus reconstructed the chronological framework for Psalm 23, the poem seems to have slight relevance to the present, seems to be capable of evoking in a reader little more than an antiquarian interest. The majesty of God and the need for holiness in those who approach him are lessons one can learn from other Psalms not so heavily encrusted with historical data. This Psalm, like every historical Psalm, really provokes a question: how can we be interested in or moved by a poem that glorifies

circumstances so much and so completely now things of the past?

Well, how is it that the *Declaration of Independence*, or the *Concord Hymn*, or *The Star-Spangled Banner*, or the *Gettysburg Address*, how is it that these relics of the past are treasures no American wants to forget? Why do we thrill to the meaning or the music of their time-worn words? Why? Because they are not mere monuments of a dead past; they are reminders, coming alive every time we speak or sing them, that those who fought in days gone by and died for freedom and we today who live and cherish the blessing of freedom are one! Because these men were, we are! What they were, we are! We and they, across the centuries, are one, single, free, and united people.

So it is with the Psalms. They are eternal reminders that Israel and we are one, single, free, and united people of God. That fact is confirmed by the Holy Spirit, speaking to us through the words of Saint Paul to the Galatians: "Remember how Abraham put his faith in God, and it was reckoned virtue in him. You must recognize, then, that Abraham's real children are the children of his faith. There is a passage in Scripture which, long beforehand, brings to Abraham the good news, Through thee all the nations shall be blessed; and that passage looks forward to God's justification of the Gentiles

by faith. It is those, then, that take their stand on faith that share the blessing Abraham's faithfulness won" (Galatians 3:6-9). Abraham, Isaac and Jacob, Joseph, Moses and Aaron, Samuel, David and Solomon, these are our spiritual forefathers. Because these men were, we are! What they were, we are: God's own Chosen People.

Saint Paul, in another place, reveals even deeper, more mysterious levels of this spiritual kinship. "We were needed," he points out, "We were needed, to make the history of their lives complete" (Hebrews 11:40). Why this is so, he tells us plainly. Speaking of the exodus of the Israelites from Egypt he says something that may well be applied to every episode of their history. "It is we that were foreshadowed in these events . . . When all this happened to them, it was a symbol; the record of it was written as a warning to us, in whom history has reached its fulfillment" (1 Corinthians 10:6, 11).

Words such as these, uttered under divine inspiration, offer a key to the meaning of other parts of Holy Scripture. Persons described and events recorded in the Old Testament prefigure and foreshadow those of the New; while, on the other hand, persons and events we hear about in the New Testament fulfill the types and symbols of the Old Testament. This relationship between the two

Testaments, this relationship of forecast and fulfillment, is grounds for saying that portions of Holy Scripture have a spiritual as well as a literal sense. The literal sense is that which the actual words themselves directly convey; the spiritual sense is that suggested more or less obscurely by means of the things that are signified by the words.

Suppose I illustrate this with reference to Psalm 23. The literal sense of the Psalm, the one conveyed by the words themselves, is that David and the Israelites carried the Ark of God in solemn liturgical procession into the city of Jerusalem. Now what about a spiritual sense? Or, in other words, what might that happening itself be said to foreshadow or symbolize? Well, Saint Paul speaks of Christians coming to "Mount Zion, and to the city of the living God, the heavenly Jerusalem" (Hebrews 12:22); and if that be true, then Psalm 23 can be a reminder that we are on the march. The Psalm becomes more than a record of an event that is past; it is a challenge to take part in something happening right now, here, in the present.

It is a challenge to revive our our faith in God and to adore him utterly. He is our Creator, the Almighty Lord of "the earth and its fullness, the world and those who dwell in it." It is not only a challenge, it is an opportunity to pay him the tribute of worship which he deserves and in words

which his own Spirit composed.

It is a challenge to show our love for him in a practical way by coming to him with "hands" that "are sinless" and a "heart" that "is clean." And nobody can profess such true and sincere love unless he can look deep into his soul and discover there, honestly and without dissimulation, that he "desires not what is vain, nor swears deceitfully to his neighbor." It is not only a challenge, it is a test to see whether we are fulfilling the divine injunction to "love one another" (John 15:17).

It is a challenge to deepen our hope and our confidence that God will strengthen us and support us and send us the help we need to persevere on the road that we have entered. It is not only a challenge, it is an encouragement to go on in the conviction that the "blessing" and the "reward" that will come to us will be our eternal inclusion in the "race that seeks for him, that seeks the face of the God of Jacob."

These are sentiments that we must surely work up in our souls while we chant this Psalm. They are the sentiments of those who are marching the uphill road to "Mount Zion, and to the city of the living God, the heavenly Jerusalem" (Hebrews 12:22). We commence the Office, and each of us is conscious of personal needs, personal problems, worries, disappointments; each of us has distractions and temptations that

are exclusively his own, invitations to discouragement and the admission of defeat. But if we chant this Psalm as we are expected to do by the Holy Spirit of God himself, who is its author, then we realize that we are *not* alone with these difficulties that beset us.

If we enter into the spirit of the Psalm, we discover the truth: we are in the ranks of God's Chosen People. To right and left of us, before us and behind us, all about us to the very ends of the earth stretch the lines of those who march with us. Their strength is ours to draw on. Their courage is ours to lean on. Their faith and hope and love are ours to share. Their holiness is ours to use. And they need us every bit as much as we need them. Therefore must we be attentive and devout, ardent, courageous and firm in faith, patient and brave, holy. We must give to them as well as receive

from them because we are, we and they, we are—especially in prayer—the one, single, free and united people of God.

Their voices ring in unison with ours; their hearts keep time to the very words we sing. And as we sing we are consoled, we are strengthened, given new life, because the realization comes home to us that we *shall* enter those "ancient portals" we have not even sighted yet. Why? Because for him who heads our march, "the King of Glory," the gates have already lifted up their lintels, "the Lord strong and mighty, the Lord mighty in battle," and he has entered in, "the Lord of Hosts," where we shall follow, even Jesus Christ, "who has taken his seat in heaven, on the right hand of that throne where God sits in majesty" (Hebrews 8:1).



Our God is a silent God. Even a cursory reading of the Gospels reveals that silence had an especial attraction for Christ. At His birth, throughout His life, and on Calvary, silence was a constant companion. It was through a Woman, wrapped in silence, that the inaudible Word was made Flesh. The star of Bethlehem gave silent testimony to His birth on that most silent of nights. Silence pervaded the stable. How could it be otherwise for Him Who is the Prince of Peace? Because of silence Christ drew less attention than John the Baptist. He avoided the noise of the crowd and market place. Periodically the Master withdrew from the business of the world to his solitary retreats. He often sought refuge in the quiet folds of the mountains or the subdued nakedness of the desert. During His discourses He preferred to hide His meaning in parables. On more than one occasion Christ, after performing a miracle, begged of His beneficiaries silence. Led to the slaughter as a lamb He opened not His mouth. Misunderstood as no man has ever been misunderstood, unjustly accused, humiliated beyond reason, Christ remained silent. "Whom when He was reviled, did not revile; when He suffered, He threatened not." (I Peter 2:23) Today in the face of a like treatment when His Bride the Church is overtly calumniated, secretly persecuted, Christ in the Holy Eucharist, although Omnipotent, still prefers to remain silent. Yes, ours is a silent God. He remains the God of silence for He is at the same time the God of love, a God Who would not bruise the reed; Who would draw without compelling; Who would save that which was lost. He is still the "Hound of Heaven" Who in this wood of life would tread ever so softly as though to lure us to Heaven.

Christ loved and practised silence because it was for Him the right atmosphere for prayer. It was the prerequisite for communing with His Heavenly Father. "But, when thou prayest, go into thy room, and closing thy door, pray to thy Father in secret; and thy Father, who sees in secret, will reward thee." (Matt. 6:6) The silence of Christ was that silence that engendered thought. It was a silence fashioned for meditation, that inwardness from which all good external acts proceed. It was a silence that made Him approachable and accessible, that suffered the little children to come to Him, that bade others to learn of His meekness and humility. A silent glance from Christ became for Peter the turning point of no return in his Apostolic career.

Silence practised for its own sake is sterile, barren, fruitless. Such a silence would have made of the dumb Zachary an imbecile. Silence practised for its own sake is a return to the abyss of nothingness. But as Carlyle says, "silence is the element in which great things fashion themselves together". All great philosophies were nurtured in the atmosphere of silence. So also was the one, true, divine faith. When standing before the Sanhedrin Christ did not resort to silence as a sort of modified Fifth Amendment. As He once said He could have had legions to support Him. Instead He was using silence to teach love. As the magnetic poles silently draw, the Master was quietly drawing souls to Himself. If some of the mob on the Hill of the Skull were striking their breasts moments after Christ died, the loving silence that was the demeanor of Christ during His last hours was also striking home. And who will contest the fact that the silence of our Blessed Mother at the foot of the Cross did but make her more lovable?

To the current mind silence is a mystery. It is an atmosphere in which are found degrees of uneasiness. The absence of distraction for the worldling becomes a nervous vacuum. By alienating self from self modern man has become somewhat like a stranger in his own home town. Ceasing to know the real self he can no longer define himself in terms of ultimate ends and where the ultimates are watered down so are his values. Oblivious of those wonderful familiarities that one can have with self and God in silence he wanders through life with a sick and rudderless existence. If he closes the door on himself in an attempted meditation he suffers from spiritual claustrophobia. Instead he prefers a revolving door type of life where his inner life must always be open and accessible to all the allurements of this world. Hence the life of the spirit is decimated and a negative outlook on life sets in, allied with shallow thinking and restless agitation. He becomes a Humpty Dumpty after the fall, fragmented, disordered, a scatter-brain. If it is true that harmony can be restored to a religious community by the faithful practise of silence then is this not also the antidote for a troubled and disturbed world?

We are all aware of the corporate silence that precedes the playing of our National Anthem or the collective silence prior to the first notes of an overture. Silence has a wonderful unifying effect. The restless memory is quieted. The nomadic imagination is tamed. Man is in control again.

On Calvary Christ at a mere glance could have called down thunderbolts and shaken the shoulders of this earth. Instead His lips moved silently in a prayer of forgiveness. So also, in prudent silence is our strength. It is in silence we best converse with God our Refuge and

our Strength. Unless one learn to make such profitable use of silence he will eventually be reduced to a silence not of his choice, "Friend how earnest thou in hither not having on a wedding garment? But he was silent". (Matt. 22:12)

We have in the beautiful Confessions of St. Augustine what might be called the Magna Charta of Silence. It is at the same time one of St. Augustine's auxiliary definitions of joy. The scene is the seaport town of Ostia. St. Monica, his mother, has but a few days left on this earth. The night is clear and still. Gazing into the heavens and "Removed from the din of men" both are engaged in mystical dialogue. The Doctor of Grace has left this account, "We were saying then: If to any the tumult of the flesh were hushed, hushed the images of earth, and waters, and air, hushed also the pole of Heaven, yea the very soul be hushed to herself, and by not thinking self surmount self, hushed all dreams and imaginary revelation, every tongue and every sign, and whatsoever exists only in transition, since if any could hear, all these say, We made not ourselves, but He made us that abide forever—If then having uttered this, they too should be hushed, having roused only our ears to Him who made them, and He alone speak, not by them but by Himself, that we may hear His word, not through any tongue of flesh, nor Angel's voice, nor sound of thunder, nor in the dark riddle of a similitude, but might hear Whom in these things we love, might hear His Very Self without these (as we two strained ourselves, and in swift thought touched on that Eternal Wisdom which abideth over all); could this be continued on, and other vision of kind unlike be withdrawn, and this one ravish and absorb, and wrap up its beholder amid these inward joys, so that life might be for ever like that one moment of understanding which we now sighed after; were not this, "Enter into thy Master's joy?" (Book IX) As beautiful and ecstatic as is this passage, is it not but an inspired magnification of Samuel's, "Speak Lord, thy servant heareth"? (I Kings 3:10)

In our day stereophonic reproductions abound. Man has made great strides towards capturing and recording sounds, real and imaginary. The hidden sounds of birds, fishes, and even the growth of flowers are now accessible. At this writing a mechanical ear is poised, bent towards the heavens awaiting for an intelligent message should creatures exist there. We know so much of sound and noise but what of silence? Should we not exploit silence as we do sound especially since this is the best medium through which to contact God?

A relatively recent best seller is entitled, "*Run Silent, Run Deep*". It concerns submarine warfare during which safety is often sought by

submerging beneath the surface of the sea and running silent and deep. As religious we are professional men and women of prayer. In our monasteries and convents we too find safety from the surface noises of the world. In silence we too seek depth, profundity, meditation, and contemplation. Ours is an ineffable calling, a vocation which in silence is so productive of joy. We don't acquire this joy through an advertising campaign for it is a joy that comes from within in the knowledge that as religious we are in contact with God. Ours is a joy that is best tasted in silence. As Shakespeare said, "Silence is the perfect herald of joy; I were but little happy, if I could say how much". (Much Ado About Nothing, Act II Sc. I).

O the inestimable value of silence! Consider the salutary value of that silent glance of the Saviour on the grief stricken face of Peter. The silence that followed the "Consummatum est" was already bearing fruit, plunging deep into the hearts of the guilty as they slunk down the hill of the Skull striking their breasts. Is there any moment in our lives more precious than the moment of Consecration, that speaks the Presence of God in our midst. St. Thomas was dubbed the "Dumb Ox of Aquino" yet God Himself offered the infallible testimony, "Thou hast spoken well of me, Thomas". Our Blessed Mother is called the Sea of Wisdom but after "she kept all things in her heart".

In speaking our ultimate norm must still be, "religiose colligamur". John the Baptist, the herald of Christ, used this norm. His preaching ceased only with the cutting off of his head. So often we lose our heads in conversing too intimately with the world. It is true that in this life we have so much to talk about, but as religious this has been committed to the care of God. It is to God that we tender our words of woe, our petitions, our gratitude, our adoration. In return we should have ears only for Him. To hear Him demands silence and the receptivity of a Samuel, "Speak Lord, thy servant heareth". In the Blessed Sacrament God consecrated the practise of silence. In the practise of silence, for God's sake we add blessings and joy to our dedicated profession.

You Have Wounded My Heart

The Life of St. Charles of Sezze, Franciscan Lay Brother

Raphael Brown, Tertiary

CHAPTER X

PONTICELLI AND PALESTRINA

One morning in the kitchen Charles remembered a small, isolated, and rather dilapidated friary he had once visited at Ponticelli in the Sabine Hills south of Rieti. As he recalled its decaying walls, tiny cells, and narrow corridors, he said to himself: "O Lord, who would ever want to be assigned there?" The mere thought of that house depressed him.

Fifteen minutes later two friars arrived at Morlupo from Rome. One knew him and told him that they were bringing some good news for him: the provincial superiors had assigned him to Ponticelli! The Saint prostrated himself on the ground and thanked the Lord, resigning himself to God's holy will.

It was in the fall of the year 1637 that he walked across the Tiber Valley with his kind and beloved Father Guardian Innocenzo, who was the new Guardian at Ponticelli and did not want to deprive himself and his community of the edifying Fra Carlo. Depressing though the little old friary itself might be, its location on a hill, surrounded by pleasant woods and meadows, was ideal for contemplation. For Charles, there was also the consolation that it too was dedicated to the Madonna, under the title of Santa Maria delle Grazie. (Unlike Nazzano and Morlupo, it is still occupied by the Franciscans today.)

He described his new spiritual director as a good priest who paid more attention to the regular observance of the rule and constitutions than to problems of the interior life.

Charles was appointed assistant gardener. His Master in this work was a sturdy old brother who not only went out without wearing sandals but insisted, with the Guardian's consent, that Charles should do likewise. He was apt to be very strict and even irritable. But once he realized that Charles was ideally obedient, he became friendly.

The simple old brother, like Charles and many Saints, loved animals. In fact he used to talk to them quite familiarly and naturally. The friars said that more than once they had seen swallows alight on his hands.

Charles was kept so busy, either gardening or begging for supplies in nearby villages, that he had very little time left now for meditation, for the old brother insisted that he go to work right after Mass and Communion in the morning. Nevertheless he found that God gives special graces to those who must under obedience reduce their devotions.

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After he had been in Ponticelli for four months, Charles was made assistant cook, though the kind Guardian knew how often he broke things. In the kitchen he worked under a brother who was also quite strict and who did not accept the breakings so calmly.

But they were not the only source of trouble for Charles and the Guardian. One morning during the fasting period some of the friars went out early and joyfully caught some fish in the nearby river for Charles to cook. He put them in the stove under a low fire and then went to serve a Mass. Another priest arrived, and Charles served his Mass too. When it was over, the Guardian was waiting for him in the sacristy, and told him that a strong odor was coming from the kitchen. On opening the stove, they found that all the fish had burned. The saintly Guardian did not manifest any anger, but simply ordered Charles to proclaim his fault in the refectory and to prepare something else. The accident was of course quite a disappointment to the proud and hungry friar fishermen. The Guardian therefore in their presence reproved the Saint and imposed on him the penance of eating meals of only bread and water on the floor of the refectory for fifteen days—one day for each disappointed member of the community. But after the tenth day, at their compassionate request, he suspended the sentence, which Charles had accepted as fully deserved.

On another occasion the long suffering Guardian had to give both Charles—and a priest—still another deserved rebuke. The Saint was carefully cooking some vegetables just the way he had been taught to do when a Father came into the kitchen, took one look, and remarked that the vegetables would not please the friars that way and he knew a better way. As this priest was quite friendly to Charles, the latter replied, with a good-humored smile: "If it's not good this way, as the Master taught me, you can make me eat them all as a penance!"

This answer did not strike the Father as very amusing, and he went and urged the Guardian to teach Charles a good lesson in humility and manners. So during the next meal the Superior gave him a long talk, telling him to be more respectful to the friars who came into the kitchen to get warm, particularly the priests, without speaking to them. Then he added tactfully: "My son, if you want to satisfy the taste of each and every friar, each of them would have to cook his own vegetables—and even so I'm not so sure they would be satisfied! So don't do anything special, but just cook the way your Master tells you."

Charles was still going around completely barefooted, as the old gardener brother had insisted in the fall, even though it was now winter and he was no longer under that brother's supervision. And gradually

he began to realize that this extraordinary mortification was becoming a severe spiritual temptation for him. Try as he would, the humble friar could not get out of his mind the nagging thought that everyone who saw his completely bare feet—in contrast to the sandals or sandals-and-socks of his brethren—would consider him a very saintly religious. That disturbing thought kept running through his mind especially when he was serving Mass and lay people were watching him.

All through the spring months he fought valiantly against the persistent temptation to pride, yet without banishing it by putting on his sandals. Finally the Lord eliminated it by letting Charles catch an extremely painful case of stomach cramps after eating some iced fruit when he was overheated. Whereupon the Guardian prescribed sandals as a remedy against colds—and the worrisome temptation to vainglory vanished. "In all charity," the Saint later wrote wisely, "let us note for our own good how dangerous it is for a poor soul to wish to deviate in even a very small measure of singularity from the common usage, though he may be doing so with permission, which should not be granted easily and only to persons who are spiritually mature and perfect."

Nevertheless Charles felt an ever growing desire to live a still more penitential life "as penance for (his) sins." When the Father Custos visited the friary at Ponticelli, the Saint asked him for permission to undertake more severe mortifications, but was told that to follow the rule and the common life perfectly at all times was quite sufficient and was indeed above all the safest way to sanctity. By accepting this sound advice as a direct expression of the will of God, Charles not only re-acquired interior peace but also received the grace to realize that, like many beginners in the spiritual life, he had been wishing to achieve sanctity by following his own chosen way and by mistaking the virtue of penance for an end in itself rather than a means.

For a while Charles offered all the sacrifices of each day in honor of one Saint or another. Yet somehow he found that he was not making satisfactory spiritual progress. And he diagnosed the trouble as a lack of humility deriving from the idea that he could overcome himself by sheer will power.

Finally he realized that a very special grace from God is necessary, and that the Lord lets us keep failing repeatedly so that we may recognize our own nothingness.

It was while praying fervently for guidance that he at last discovered how to make encouraging progress. The particular method which, he wrote, "was communicated to (him) by the Heavenly Father" was none other than that practice of confidence in God which

St. Therese of Lisieux has made famous in our times. As he explained, it consists in placing oneself under the fatherly protection of God, like a baby on the bosom of its mother, without however failing to do all that it is our responsibility to perform.

"Having grasped this truth," he wrote, "I made an act of love for God and of true confidence, with that earnest and humble spirit which He gave me, entrusting myself entirely to Him for all that concerned me. And I placed all my confidence in God, blaming myself for being late in doing so, and promising Him never again to leave His protection."

St. Charles soon found out that this "Little Way," later recommended by the Little Flower, succeeded marvelously and proved to be an easy method to make spiritual progress. "As I went forward, my interior life improved greatly. I grew in spiritual vigor and in resignation whenever I happened to slip, arising in peace from my falls without being depressed or losing courage."

Such was the great lesson which he learned in the dilapidated little friary of Ponticelli.

In October, 1638, after Brother Charles had been in Ponticelli just a year, the superiors in Rome summoned him and a priest to come there. His friend, the kind Guardian, was sorry to see him go, for he was sure that Charles would be assigned elsewhere.

On November 1 the priest and the brother set out on their thirty mile walk to Rome, reciting psalms, litanies, and other prayers on the way. As they approached the Eternal City, the Saint began to feel a mysterious yet profound interior disturbance which he could not explain.

On arriving at San Francesco a Ripa, they met the Guardian of the friary in Sezze, who broke the sad news to Charles that his beloved mother had just died. While the Saint felt pangs of natural grief, he also thanked God for having liberated her from the sufferings of this world, and he offered fervent prayers for her soul until our Lord deigned to reveal to him that she was in Heaven.

On greeting the Father Custos, Charles found out that he was being assigned to the friary at Palestrina, a hill town about twenty miles east of Rome. After a few days rest, during which he visited the seven great basilicas, he left with a priest and spent the night at the friary in Frascati, arriving in Palestrina the next day.

There he was appointed brother cook, under the watchful supervision of his old friend Fra Diego, who had been his Master during the novitiate. The latter was quite surprised to see how well the formerly awkward novice performed his work. But the austere Guardian had to tell Charles not to feed the twenty friars quite so well and so much

The Lord calls with a bell,
from morn until the end of day.
The first awakens me in my cell,
I answer, "Adsum Domine."

Soon a bell chimes for Office Divine,
which I love to chant and pray,
for it makes me with the angels shine
Gladly I voice, "Adsum Domine."

The dearest bell of them all,
the one at Mass, that rings to say,
that Christ is in the Host, so small.
I look up, "Adsum Domine."

The Angelus bell calls to dine,
and again a bell beckons to pray;
then work, which Superiors assign.
I murmur, "Adsum Domine."

The vesper bell's own sweet tone,
echoes softly as if to say
that I belong to God alone.
Promptly I reply, "Adsum Domine."

When the recreation bell is heard,
there never is a long delay.
I too am eager for every word,
I whisper, "Adsum Domine."

Then soon a bell sounds for silence,
which I reluctantly obey.
Thus all day in obedience
I say, "Adsum Domine."

The last clear bell to summon me
will ring my death toll. That day
my happy soul will be set free,
I hope to lip, "Adsum Domine."

Sister Mary Terese, O.S.F.

The Franciscans in the Early Southwest

Sister M. Florian Eggleston, O.S.F.

PART I

The First Martyrs

Long before the famed Franciscan, Father Junipero Serra, founded the mission of San Diego de Alcalá on July 6, 1769, much Franciscan blood had been shed for the faith in New Mexico and Arizona. Indeed, the history of the missions of the Southwest, unlike that of California, is written in the blood of the Franciscans who went there with the sole purpose of spreading the word of God on earth.

During the first quarter of the sixteenth century, the Franciscans came to Mexico. In 1524 Father Martin de Valencia with eleven other friars established the first missions in Mexico City, which was to be the headquarters for later missions in New Mexico and Arizona. The first religious community of women in the New World was established in 1525 in Mexico City. Again, these were Franciscans—Third Order Regular. Five years later, some Poor Clares from Spain were brought over by the wife of Cortez, conqueror of Mexico.

From the beginning it was the children of St. Francis who came to the New World in the greatest numbers. The European spirit of expansion and colonization which prevailed at the time allowed the friars to exercise their zeal for souls by going with the explorers and conquerors. In the spirit of their holy founder, they came to the Southwest in spite of the impending dangers and, for many, the death that awaited them.

In 1539, the first Franciscan came into what is now commonly called the Southwest. Mendoza, the Viceroy of Mexico, chose one, Father Marcos de Niza to lead a small party of explorers north to the fabled land of Cibola. Fray Marcos' guide was a Moorish negro called Estevan. When they came within sight of Cibola, now known as Zuni, Estevan became excited and ran ahead in spite of the friar's warnings. The Indians murdered him. Fray Marcos only saw the Cibola pueblos from a distance before hurrying back to Mexico with his report.

It was unfortunate for the friars that Fray Marcos painted the picture of his impressions of Cibola in such glowing terms, for everybody was astir after hearing the account which was based mostly on things, which had been heard from other Indians. As the late Father Theodosius Meyer, O.F.M., points out "adventurers and gold-seekers

had visions of precious metals lying around loose to be picked up by the first one on the field."¹ Exuberant at the prospects of wealth for Spain and the Spanish, Coronado set out in 1540 from Mexico to conquer this Cibola. The expedition was made up of 260 horsemen, 160 infantrymen, and about a thousand friendly Mexican Indians. Also in the party were Father Juan de la Cruz, Father Luis de Escalone, Father Antonio Victorio, and Friar Daniel, a lay brother. Father Antonio had to return to Mexico after only three days of march because of a broken leg.

As the party progressed into the pueblo country, it became more and more evident that the stories of wealth were only stories. Sentiment among the soldiers was beginning to run high against Fray Marcos as they skirted each shabby and goldless pueblo. The priest soon found himself a despised pariah.

The Indians at Zuni were not going to let themselves be conquered without a battle, and in the skirmish, Coronado was nearly killed. Finally the Spanish subdued them but were chagrined when they found absolutely no gold. The soldiers began to murmur more than ever against Fray Marcos and all the friars. Such slander was very painful to the Franciscans who cared, not for gold, but for souls. However, out of this suffering and misunderstanding grew a renewed zeal on the parts of the friars to work for the salvation of these heathen Indians.

Fray Marcos returned to Mexico broken hearted at the scandal he had inadvertently caused. After several minor exploring expeditions, Coronado also returned with his party to Mexico. The friars, however, would not return with him. Father Juan de Padilla went to Gran Quiviera to convert the Indians there and Father Luis de Escalone went to Cicuye. Father Juan de las Cruz stayed in Tiguex which had been headquarters for Coronado's party. This place is near the present town of Bernalillo.

These three Franciscans who stayed behind in order to spread the faith were the first of the martyrs of the Southwest. At Gran Quiviera Father Juan de Padilla was received with joy and he worked successfully among the Indians for about six months. His zeal prompted him to seek larger vineyards, however, and he started toward the northeast from Gran Quiviera to preach to the other tribes. Hostile Indians met him, however, and shot him with arrows on November 30, 1542, leaving his body in a pit covered with stones. His Mexican companions were captured. According to tradition, Father Padillo's body was later buried under the church floor at Isleta many miles away from where he died. The people at Isleta say that the body of the holy

15. Francis and Franciscans in New Mexico. Santa Fe: El Palacio Press, 1926, p. 18.

priest rises from time to time from its grave.

Father Luis de Escalone, in the meantime, began his work at Cicuye and was loved and esteemed by the Indians. The medicine-men were suspicious of him though, and before he had been there a year they killed him.

The saintly Father Juan de la Cruz was likewise put to death late in 1542 probably by the arrows of hostile bands of roving Indians.

Thus were planted the first seeds of the faith in the great Southwest. It was a long time before the Spanish leaders in Mexico renewed their interest in New Spain. With their faded hopes of quick wealth went their interest in exploration, and as yet, no one had thought of colonization. Any trail blazing that was done in the next four decades was done by the friars.

Later Friar Augustin Rodriguez (Ruiz), a lay brother, asked permission to lead a party into New Mexico. The permission was granted but only nineteen Indians, nine soldiers, and two other friars were allowed to go. Leaving Mexico City in 1581, they traveled over the blistering desert toward the pueblo country. Father Francisco Lopez and Father Juan de la Santa Maria were in the party as it made its entrada. One by one these three friars were also martyred as they attempted to convert the pueblo people around the Rio Couchos and the Rio Grande.

After the three friars and nine soldiers in the party reached the land of Tiguex they set out for the territory east of the Pecos River. A soldier of the party named Chamuscado took over the leadership and, in some cases, he and his soldiers stirred up trouble with the Indians along the way.

On September 10, 1581, Father Juan de la Santa Maria decided to take a short cut back to Mexico in order to report the conditions in New Mexico to his superiors. The soldiers tried to dissuade him from his resolve, but he went on alone anyway. Three days later while he was resting near San Pedro, a group of Indians crept up and placed a heavy stone on his head thus suffocating him to death.

In the meantime, Chamuscado and his soldiers became tired of the trek through the desert. They tried to induce the two remaining friars to return to Mexico, but they refused saying that they had come to preach the Gospel until God called them to their reward. The soldiers then abandoned the project and returned to Mexico. Since Friar Augustin was supposed to be the real leader of the party, Chamuscado's men had to explain away their action to the viceroy. Chamuscado, himself, died before the party reached Mexico so his men put the blame for their return on the friars and told many untruths about

them, a thing that happened often wherever soldiers and governors were not in accord with the high ideals of the friars.

Fray Francisco and Fray Augustin stayed in the pueblo country and began to learn the language of the Indians. They were able to impart some of the truths of the Christian religion to them. But it was not long before a band of hostile Indian warriors from the surrounding country swooped down upon the pueblos to make war on them. When Fray Francisco saw them he went out and, as a true Franciscan, tried to make peace with them. They immediately shot him with arrows.

Fray Augustin was then left alone with his five Mexican catechists in the strange pueblo country. He continued working with the Indians but once he became provoked because of the idolatrous ways of the natives, and he spoke out against them in holy anger. He threatened them with God's punishment if they did not change their ways. Soon after that the recalcitrant Indians killed him and his five catechists.

This brought the number of martyrs in New Mexico to six before the beginning of the seventeenth century. Not one of these six friars had worked more than a year in the pueblos before meeting death. The deaths of Fray Francisco Lopez and Fray Augustin Rodriguez in 1582 were the last for nearly half a century, and in the meantime, the Franciscans made great strides in converting the Indians.

First Settlement

As the world looks at events, the Franciscans in New Mexico had been complete failures thus far. None of them had lived long enough to do more than create a good feeling among some of the friendlier Indian tribes. But as heaven looks at events, their labors had borne fruit already. Their martyrdoms probably paved the way, through intercession with God, for the conversion of the thousands of Indians who became Catholics between 1598 and 1608.

The friars had been with the adventurers on all the major explorations beginning with that of Christopher Columbus and continuing with those of Pizarro, Cortez, and Coronado. It is only to be expected that they would be there, zealous as ever, when the first colonists went from Mexico to New Mexico. In 1598 Don Juan de Onate started out to colonize New Mexico. His party consisted of 130 families, eight friars and several lay brothers. They settled in Yunque-yungue about thirty miles north of the present site of Santa Fe.

The New Mexico territory was actually under no bishopric at this time though the bishop of Guadalajara claimed the jurisdiction. The appointment of Franciscans to Onate's colony brought forth an unpleasant dispute among the members of the secular clergy and of other

religious communities in Mexico. Some of them felt that the Franciscans would claim primary rights in the field. The bishop of Guadalajara sided with this view saying that he could exclude the friars from administering the sacraments.² The viceroy, however, felt that it would be unwise to allow other priests to enter the territory, and apparently the bishop was over-ruled in the argument. For the next century the Franciscans had exclusive jurisdiction over the Church in the Southwest. A province was created after the colonization, but no diocese existed during the seventeenth century. The province was given the ecclesiastical status of prelature *nullius* already in 1522. Pope Adrian VI had issued a bull, *Exponi nobis*, which gave the Franciscans in the New World the authority to do whatever they deemed best for the salvation of the savages where there were no bishops. Thus the commissaries or custodians of the Franciscans in New Mexico had great authority invested in them where church affairs were concerned.³

By the time the colony had been established at Yunque-yungue (later called San Gabriel where Chamita now stands), only two of the original friars were with Onate. Others had turned back discouraged by the many delays. A petition was sent back to the viceroy and the commissary-general in Mexico to send more missionaries. In 1598 Father Alonso Martinez, the new superior or commissary for New Mexico, left Mexico with ten other friars. Three of these were Mexican Indians who were *donados*, that is, they were lay brothers dedicated to the order but not in vows. Two others were lay brothers and the rest were priests. With the establishment of the commissary, the real missionary work of the Southwest began. The building of New Mexico's first church was begun in August, 1598 at San Juan Bautista. Many Indians came for the dedication in September (before the church was even completed). Onate and his captains helped the friars by asking the Indians to give their allegiance to God and to the king of Spain. They promised them earthly and eternal happiness in return.

About this time Father Martinez made the assignments for fields of labor for the friars. Each priest was given a certain territory to care for, some of them amounting to as many as fifteen pueblos. Some of the priests had a lay brother or a *donado* to help them. By the beginning of the century, the mission work was going smoothly and we hear of no more martyrdoms until 1630. It was during the period of peace and colonization that the Church made its greatest strides. By 1630 there were thirty-three missions with churches and conventos. From these

²Edgar L. Hewett, *Mission Monuments of New Mexico*. Albuquerque: University of New Mexico Press, 1943, p. 67.

³*Ibid.*

missions the priests cared for thousands of souls in the surrounding pueblos.

When we think of the work and the loneliness which faced these missionaries we cannot help admiring them. They came, for the most part, from civilized Spain where churches were adorned with finery and homes were equipped with the best the seventeenth century could offer. They came into the unsanitary conditions which existed in the mud-constructed pueblos, not knowing the language of the Indians, and having only a profound love of God and souls to get them over the jolts sometimes so revolting to human nature. The story is told of Father Pedro de Ortega who came to work among the Indians at Taos. He was refused a place to live so he slept in the fields. The Indians gave him food, but what food! On at least one occasion they gave him bread of corn meal ground up with the flesh of mice and mixed with urine. To the surprise of the Indians, he ate it with apparent relish and thus won their admiration. This and similar incidents show the undaunted zeal and invincible love of God which the friars possessed.

Not only were there hard work, loneliness, and language difficulties to surmount, but the friars had to overcome a lurking fear, due to the fickleness of the Indians, that each day might be their last. Some had to travel miles and miles to the *vistas* through the hot summers and cold winters to preach and administer the sacraments. But no matter what difficulties they met with, they proved themselves worthy sons of St. Francis who was so zealous for the souls of the heathens.

Slowly the churches went up in Jemez, in San Ildelonso, in Santo Domingo, and Pecos, and San Felipe, as well as others. Every priest who went from the headquarters at Santo Domingo took with him supplies to build these churches. Several historians have listed the supplies which each friar was allowed to take with him to his assigned mission. They included such things as forty-five gallons of sacramental wine, eighty-five and a half pounds of prepared candle wax, one alb, one surplice, one embroidered altar cloth, one two-hundred pound bell, two candlesticks, 6,000 assorted nails, chisels, hoes, axes, adzes, and so on. The supplies for the personal use of the friars were equally limited: three pesos' worth of soap, twenty-five pounds of sugar, six common rosaries, one pound of pepper, one razor for every two friars, and so forth. These supplies were brought from Mexico by freight train service which began regularly in 1617. Every three years about thirty cotton-wood carts drawn by oxen would cross the two thousand miles of mountains and deserts through heat and cold to Santo Domingo. It took nearly a year to arrive with the supplies for the missions.

This first half of the seventeenth century was the "golden age" of

church construction in the Southwest and particularly in New Mexico. Of the fifty churches which were built then, sixteen are still used for worship and twenty-five still stand in various stages of ruin and decay. Only one of the eighteen which were built in Arizona is still used—San Xavier del Bac.

The angular adobe structures must have seemed strange to eyes used to the ornate Spanish-Moorish churches of Europe. But they were practical and the building of them probably did more to bring the friars and Indians close together than any other single factor. The friars taught the Indians how to use, not the customary paddled clay and rock, but adobe bricks. The Indian women learned to mix clay with water until it was the right consistency and then add straw to hold it together. The men made wooden molds into which the clay was poured, pressed, and hardened until it became a sixty-pound brick, ten by eighteen by five inches. When the bricks could be removed from the molds, they were placed in rows where the sun could do the final work of making them sturdy building material.

Day after day the friar in charge would direct the work, while women made bricks and men molded and carried them and brought timber from the nearby mountains. Slowly the structure went up until it became a building twenty to forty feet wide and sixty to a hundred feet long. Most of the roofs had the supporting beams projecting regularly from the walls, a characteristic which gives Southwestern architecture its distinctive touch even today. Some of the churches were built in the form of a cross, with side altars in the transepts. None of the pueblo churches had pews or kneeling benches. The Indians knelt or squatted on the floor.

After the structures were completed the women plastered the walls inside and out with mud, and they often whitewashed them. In some pueblos, the artists made designs of pure colors, amalgamating the heathen Indian symbols with those Christian symbols which the friars taught them.

In most of the pueblos a convento or monastery went up at the same time as the church, and in the same vicinity. Here the friars lived together if there were more than one in the place. From here they went out on their long treks to the other pueblos or *vistas* that were in their charge. Once a year, they left their conventos to go to Santo Domingo for a chapter meeting with the commissary and his council.

After the churches were built in the pueblos, the friars found it easier to give instructions and conduct the divine services. Baptisms were more and more frequent and the labors of the priests became more organized. They taught, not only religion, but also the arts. They showed

the Indians how to plant new seeds and conserve the soil. They taught them how to write, play musical instruments, and sing the common of the Mass. Under the guidance of certain friars, the Indians learned to make and use new tools and to employ better methods in preparing food. The faith in the Southwest seemed to flourish during these years, but there was something in the Indians' minds which the friars could not always reach. It was an innate paganism in the whole framework of the Indian character and, in many cases, this has not been conquered even to this day. However, God is the judge of men and only He knows the countless souls the early Franciscans helped to save during this century of progress in the faith.

This summertime of growth in the vineyard of souls, though not without turmoil and heartache, was, no doubt, an answer to the prayers of St. Francis, who always longed to preach to the heathens himself. Paul Horgan, on the authority of original documents and other historians such as Twitchell, relates a story which shows the interest of our holy founder in the kingdom of New Spain.⁴

Strange Happenings

At least two strange occurrences took place in New Mexico that did not seem so strange until they were connected with supernatural events that had been occurring in Spain. It seems that every year for several years a band of Jumanos Indians appeared in the Isleta mission. They were plains Indians from about four hundred miles east of the capital of the province of New Mexico. Every summer when they came they made the same request. They asked the friars at Isleta to come to their tribe and teach them the Christian religion and baptize their people. The friars wondered how these Indians even knew about the Christian religion for they were sure no missionary had ever penetrated into their region. However, because of the small number of priests and the great amount of work connected with the care of Isleta and the surrounding pueblos, they always had to refuse the requests of the Jumanos in spite of their admirable perseverance.

At another time Father Cristobal Quirós was baptizing a large number of Indians in the church at San Felipe pueblo. The Indians who should have been in church hesitated, crowding around the door. Fray Cristobal urged them to enter but they desisted. Suddenly the Indians in the last row of the church felt themselves being pushed into the church and they, in turn, pushed those ahead of them until all of

⁴*Great River, the Rio Grande*, Vol. I. New York: Rinehart and Company, 1954, pp. 231-37. See also: H. H. Bancroft, *History of Arizona and New Mexico*, p. 163 and Ralph Emerson Twitchell, *Leading Facts of New Mexican History*, Vol. I, 341.

them were inside the church where they belonged. They looked behind them and could see nobody. Apparently no one had pushed them but they were definitely pushed.

These two occurrences were later explained, according to the story. In July of 1629, a supply train arrived from Mexico bringing a reinforcement of thirty friars from Spain. Since they had come by way of Mexico, they brought with them letters from both countries. One letter was most interesting. It was from the new archbishop in Mexico, Don Francisco Manzo y Zuniga. It asked the friars of New Mexico to investigate a certain supernatural matter. There was a saintly Mother Superior of the Discalced Nuns of the order of St. Francis at Agreda near Castile, Spain, who was said to have been miraculously transported again and again to the New World to preach to the Indians. Her name was Mother Maria de Jesus. The Bishop of Viseo, Spain, having heard of these occurrences, asked the Archbishop of Mexico to investigate. Now, when the friars of New Mexico began to compare notes, their latent curiosity was immediately aroused. How had the Jumanos Indians known about the Christian religion so they could make that annual trip to Isleta? Who had pushed those San Felipe Indians into the church the day Fray Cristobal was baptizing?

As it happened, a group of Jumanos Indians was in Isleta with the usual request at the very time the letter arrived. The friars called them in and, though their means of communication was not the best, they managed to ask the Indians why they came summer after summer for baptism. There was on the wall of the convento where they were being questioned a portrait of a nun, Mother Luisa de Carrion. The Indians of the delegation pointed to it and said that a woman dressed very much like the one in the picture but much younger had told them many times that they should come. They described her as very beautiful and dressed in robes of gray, black, and white with a blue cloak.

Immediately two priests were sent east to the Jumanos country. The Indians met them with shouts of joy and found a procession headed by one of their braves carrying a large wooden cross. The two friars had to go back to headquarters soon for more help, so great was the harvest of souls among the Jumanos. They found that the Indians saw Mother Maria often, even several times a day. She spoke to them in their own tongue and told them of Christ. The friars, however, did not see the saintly nun, but they were granted the power to heal at least two hundred of the sick with their blessings.

Upon hearing the news of the findings at the Jumanos' country, Father Superior, the commissary, resolved to make the trip to Spain himself and report the strange happening. He visited Mother Maria de

Jesus and wrote a letter on May 15, 1631, telling the Bishop of Madrid that the description given by the Jumanos Indians at Isleta did fit the description of the Franciscan nun as he saw her. Her descriptions of the country and the people across the ocean were accurate and she was able to tell of the incident that had occurred at San Felipe.

"Fray Cristobal was baptizing," she said, "and the people would not go into the church, but they hung about the door. I pushed them in and they laughed when they could not see who did it."

It seemed perfectly clear to the Father Commissary that God had granted the nun the extraordinary grace of tongues and of bilocation. She was transported not only to the New World, but also to the Orient and to other heathen kingdoms.

When Fray Alonso asked her how she was transported to these far-away places she told him that St. Francis, himself, and St. Michael took her. Thus did St. Francis himself show his interest in the pagan people.

Fray Alonso asked Mother Maria one final question and the answer she gave was one that was drawn from the depths of the heart of an unpleasant problem that existed in New Mexico. He asked her if the Franciscans were proceeding in the right way in the Southwest. She answered that their labors were most pleasing to God but that the friars and governors must learn to live in peace and harmony and that the Spaniards and Indians must live together in the charity of God.

This was marvelous insight, for there was real trouble in New Mexico. But that is another chapter.



ST. FRANCIS WOULD KNOW ANSWERS

St. Francis would know answers were he here, to all the questions—thermonuclear.

No mere Wellesian phantasy is it—this mass destruction with atomic bombs brought on by man's disgust.

Despite a Nike installation or a Dew Line safeguard, a surprise attack or eruption in the air would mean annihilation of a million men within an hour.

A pall of fear invades the human mind—the ominous result wrought by distorting values in the world. We cannot be at rest until we live in love like the Assisian saint.

When we are in the depths of nearing death, we learn this verity at nadir peak, as Francis, on the mount of stigmata.

To send a metal particle beyond the orbit of the earth to fracture stars or try to man the moon, will quell no fear or jealousy regarding who will gain. In mystery of space, with T.N.T.'s man will not win from God a fearlessness, unless he bargains brotherhood at rates as canted in "sister" moon or "brother" sun

St. Francis would know answers were he here and tame the "wolf of Gubbio"—our fear.

Crosses Over Nagasaki: XI

Father Gerard Huber, O.F.M.

On February 1, the tired group reached Hakata. There the prisoners were handed over to Terazawa Hansaburo, the brother of the governor of Nagasaki and his vice-gent. The governor himself, Terazawa Hirotaka, who was a Christian, was then with the Japanese troops in Korea. The officers and soldiers from Kyoto were relieved of their charge, and some of them set out immediately for home, while others went on to Nagasaki to witness the last act of this strange drama.

In the prison of Hakata Father Peter Baptist wrote a farewell letter to the friars in Manila:

"My dear confreres:

"I have received the great grace of being allowed to give my life for God on the cross in Nagasaki. In an outline I shall now report everything to you. In order to minister to the Christians who remain behind, I have commanded Father Jerome to conceal himself. If he is discovered, he will be lost, too. Brother John Pobre, together with some Spaniards from the *San Felipe*, is in Osaka, waiting for the final decision of the Taikosama Hideyoshi. The Spaniards demand the return of their confiscated national flag and their weapons, but Hideyoshi refuses. His behavior is indeed astonishing. But if God wills that the lives of these people are to be saved, we will be grateful. Only one of them, the cleric Frater Philip, was seized when he went to Kyoto, and has been added to our group. The lobes of our left ears have been severed, and with our blood-stained faces we are now being herded about from place to place. The purpose of the exhibition is to show the Japanese people that Hideyoshi has sentenced us to death for violating his prohibition against the preaching of Christianity. The sentence has been written on a large board which is carried in front of us. But we are not guilty of any deliberate sin, and if we have to suffer for having preached the word of God, it is our joy and glory. If we compare all our sufferings with the sufferings of Christ, then our pains seem slight and really a matter for rejoicing.

"Father Jerome will stay in Osaka. If it is possible, send someone from Manila to Osaka, under any pretext whatsoever, so that he may have a companion to support him. I must warn you, however, that Hideyoshi has addressed a letter to the daimyo Terazawa of Nagasaki commanding him to kill at once any missionary coming from the Philippines. Therefore, if you can find someone who is willing to abandon himself and his plans totally to God, send him to Japan; but see that he wears Japanese dress, otherwise he cannot stay in the

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country. He must be warned against any carelessness in this matter.

"I still have to mention with gratitude that the daimyo Terazawa has permitted us to receive Holy Communion before our execution, so we can die with a quiet heart. Our crucifixion is scheduled for the coming Friday. It was on a Friday also that our ears were mutilated. Dear confreres, in this world we shall not meet again. Love one another; do not neglect the work of spreading the faith."

On the morning of February 2, the prisoners left Hakata. They were only about eighty miles from Nagasaki, and therefore about three or four days from death. No one showed any sign of fear or hesitancy. On the contrary, the nearer death came, the more they desired it and looked forward to it. They even seemed to have forgotten the weariness of the long journey and made the last stage with eager haste. Hansaburo, the vice-gent of Nagasaki, noticed this and asked Father Peter Baptist how it happened that his strength and vigor suddenly increased so much, for the closer a man comes to death, the slower should be his pace. Father Peter answered with a smile: "You must understand that we are sacrificing our lives for God, and that the closer we come to death the closer we come to the possession of God Who will be our everlasting joy and delight. Therefore, as we draw nearer to Nagasaki, the greater becomes our eagerness and courage. Still—there is one petition I would like to make—and it is not difficult to fulfill. I ask you to allow us to go to confession and receive Holy Communion once more before our execution, and that the execution take place on Friday." Hansaburo nodded in agreement and said: "There is no particular difficulty in granting what you ask. I have understanding for these things. Do not worry." Father Peter and the other prisoners were sincerely grateful and thanked him for his kindness.

The next stop was in Karatsu in the province of Hizen. From there Father Peter Baptist wrote to the superior of the Society of Jesus in Nagasaki asking for a confessor.

"With reverence I give my greetings to the superior of the Society of Jesus. Since the governor has permitted us to receive the sacraments of penance and the Holy Eucharist before our martyrdom, we beg you to send us a priest to take care of us."

At the same time Paul Miki wrote to Father Gomez of the Society of Jesus: "Before we meet in Nagasaki the fulfillment of our only desire on earth, we wish to go to confession and to receive Holy Communion once more. Since not all the Franciscan priests have as yet mastered the Japanese language, we would be glad if Father Francis Palez would come to us."

Both letters reached their destination quickly by courier. At once Father Gomez took council with his conferees to discuss how the martyrs could be helped in the best and quickest way. Then two priests, Father Francis Paez and Father John Rodriguez, were selected for the task. They set out immediately and on February 4, just at noon, reached Omura, about twenty miles north of Nagasaki. Since the martyrs had not yet arrived in the city, they hurried on and met them in the village of Sonogi. But Terazawa Hansaburo had already gone on ahead to Nagasaki, and the officials who were left in charge of the prisoners knew nothing about the promise to them and forced the priests to return to Nagasaki. They were not even allowed to speak to the prisoners.

About an hour before this occurred, Hansaburo had taken the twelve-year-old Louis aside and told him in a kindly and friendly way that if he would renounce Christianity he could save his life. "If you give up this foreign religion and follow me," he said to the boy, "I shall make you a famous knight." He showed the lad his two swords and began to describe the life of a knight in glowing colors. But Louis shook his head indignantly and exclaimed: "I follow only Father Peter Baptist, and I do not wish to follow anyone else. I have promised not to deny my faith and not to offend God. The joys and honors of this life are only foam on the water, morning dew on the grasses. But the joys of heaven are everlasting. If indeed you want to save my life, then save Christianity in Japan." All who heard this answer were surprised at the prudence and firm will of the boy. And while Hansaburo was still standing there lost in thought, Louis left him and stepped back into the line of prisoners. Thereupon Hansaburo called the officers and said to them: "For very urgent reasons I have to hurry ahead to Nagasaki. Guard the prisoners well; start on your way soon and don't lose any time!" Accompanied by a soldier, he then hurried on by a shorter route to Nagasaki. But the cause of his sudden departure was evident. He had promised Father Peter Baptist an opportunity to receive the Sacraments. He also knew of the letters sent to the Jesuits, for he himself had allowed them to be taken to Nagasaki by courier. He could therefore presume that priests from Nagasaki were already on their way. Since on the one hand he was angry and humiliated over Louis' curt refusal of his offer to save him, and on the other hand he was fearful of Hideyoshi's unpredictable passions and suspicions, he decided to escape the situation by avoiding a meeting with the priests from Nagasaki and leaving no explanation for their coming. In this way he he could both avenge his wounded pride and avoid any possible difficulty with Hideyoshi. Thus the priests from Nagasaki had to return without even being permitted to see the prisoners.

From Tokitsu, a small fishing village, to Nagasaki, the prisoners travelled on small flat boats. This was done not out of compassion for them, but simply to avoid any gathering of Christians, who were quite numerous in the district of Nagasaki. The prisoners had their hands tied to their backs and ropes were laid around their necks. At night they arrived near Nagasaki, but they were not permitted to land. They had to spend the entire night in the open boats, still bound, and exposed to the wind and waves and the icy cold. They were hopeful, however, that Hansaburo would fulfill his promise and give them an opportunity to receive the sacraments. Instead, on the morning of February 5, feast of the virgin martyr St. Agatha, an official appeared and announced that preparations for the crucifixion had already been completed and that the prisoners were to be led to the place of execution immediately. They were taken ashore and driven in all haste for the last few miles of their death march. This last stage was particularly agonizing for them. Because of their chains they had not been able to lie down in their boats, and the night on the ocean, exposed to wind, cold, and dampness, had numbed and stiffened their limbs to the point where they could barely move. With sore and weakened feet they waded through the cold muck of the roads, while their weakened bodies shivered violently beneath their thin wet garments. Father Peter Baptist was placed on the back of a pack-horse, for he had become so weak that he fell to his knees with almost every step. Two soldiers had to support him to keep him from falling off the horse. But again and again he looked back to his companions in suffering and encouraged them as well as he could. They kept praying together in low and weary voices until they reached Urakami, a suburb of Nagasaki. There Father Francis Paez met them. He greeted them with tears of compassion when he saw their miserable condition, and told them that he had just negotiated with Hansaburo and had reminded him of his promise. But the cautious vice-gent would comply with his promise only in part, agreeing to allow confession to the three Brothers of the Society of Jesus but not to the others. Father Paez was still talking with the prisoners when a courier from the vice-gent appeared and delivered the command to have the prisoners led to the Hospital of St. Lazarus and to have them rest there outside. Father Paez went with the three Brothers, Paul Miki, John Suwano, and James Kizamon, into the hospital to hear their confessions, while Father Peter Baptist and his fellow-sufferers sat outside in the cold wet grass. Then came another courier who brought word that Hansaburo, yielding to the opportunity of Father Rodriguez, allowed confession to the other prisoners also. Almost simultaneously with the courier Father Rod-

riaguez arrived. All the condemned were allowed to go into the hospital of the poor to receive, for the last time on earth, forgiveness, consolation, and strength in the sacrament of penance. When all had gone to confession, Father Martin spoke to his companions: "The death that awaits us," he began, "is similar to the blessed death of our Lord Jesus Christ. What have we done to merit this unspeakable honor? It is a pity that we are not allowed to receive the Bread of Heaven, yet perhaps this has been denied us because we are not yet quite worthy. We have confessed all our sins and in this world there remains no other wish for us but to die soon. Following the example of our Lord Jesus Christ, we will endure everything with patience, no matter how painful our torture may be. We will show no sign of cowardice. Let us ask for the help of God and the intercession of our holy Mother Mary. Let us pray, also to our holy Father Francis and to our Guardian Angels. Let us not think with a proud heart that we are going to enter heaven because by our death on the cross our sins will be blotted out; no—rather let us consider our death on the cross as expiation for our countless sins." When Father Martin had finished speaking, the soldiers lined up the prisoners for the rest of the journey. At that moment some Portuguese from Nagasaki came hurrying up. They brought an abundant supply of excellent food, and asked the officials to be allowed to distribute it all to the prisoners. The request was granted, but since the prisoners could not consume everything, the guards, too, were well taken care of. Thus strengthened in body and soul, the prisoners continued their march to the place of execution. The nearer they approached to the scene of the coming combat, the more frequent grew their prayers.

Meanwhile, Father Jerome had made his way to Nagasaki to witness the martyrdom of his confreres. But he could not go about freely in the city. His confreres in Nagasaki had been arrested and placed on board a Portuguese ship which was to take them home to Manila.

"I kept myself hidden with zealous Christians," wrote Father Jerome, "and from there I wrote to the provincial of the Jesuits and asked him to send me everything necessary for the secret celebration of Holy Mass. He answered that it would be hardly possible for me to keep myself concealed for any length of time. And in fact, a few days later I received an official order to the effect that my admittance to Portuguese houses, where I had hoped to be able to celebrate the sacred mysteries, was prohibited. I asked permission to at least meet the Portuguese ambassador who, I knew, had just arrived from Manila. But I was not allowed to go to Hirado where the ambassador had landed. Then guards were placed in front of my wretched dwelling-place so that flight was impossible."

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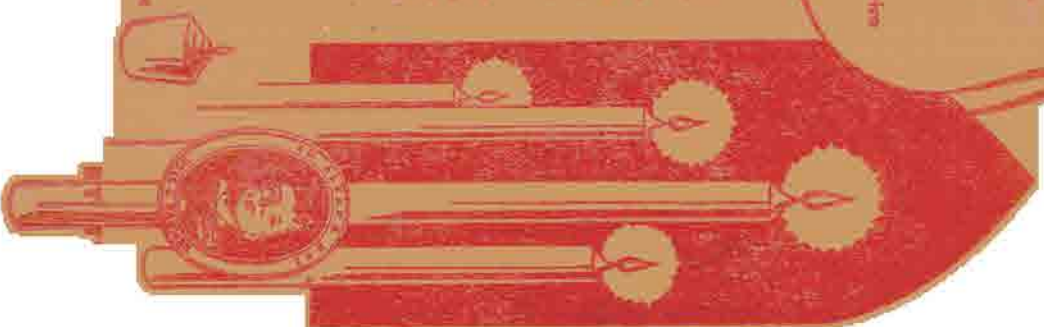
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the CORD

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Father Jerome A. Kelly, O.F.M.

Psalm 44

Poets, as you may have noted, are inclined to boast, as Horace did, that their poems really constitute a "monument more lasting than bronze." This enduring quality of a great poem confers a kind of immortality upon the persons it commemorates because, as Shakespeare says of one of his sonnets:

*So long as men can breathe or eyes can see,
So long lives this, and this gives life to thee.*

And though a poet may be forgotten and his name fall into dark oblivion, his poems may still live on and so give life to the characters depicted in it.

In the Psalter we find Psalm 44 to be a striking illustration of this truth. *Who* wrote this richly imaginative poem we no longer know, but *why* it was written is clear from the words with which it closes:

*I will make your name memorable
through all generations;
therefore shall nations praise
you forever and ever.*
What prompted the composition of the poem, too, is set down at the very outset:
My heart overflows with a goodly theme.
And so enraptured is the poet by

this theme that the verses flow as freely as the words of a secret too good to keep:

*As I sing my ode to the king,
my tongue is nimble as the pen
of a skillful scribe.*

Here, again, we have a poem framed, as it were, by the verses with which it commences and concludes. But the artistry is more sophisticated than in Psalm 8, in which a simple refrain did the trick. Here, the opening verse of Psalm 44 ecstatically proclaims the poet's purpose of singing an ode to the king; the final two verses praise the king and promise him everlasting fame through the song of the poet. And between these lie the two central strophes of the ode—twin jewels in a single setting—verses three to ten commemorating the king himself, verses eleven to sixteen, his queen.

What charms the careful reader, in the second strophe, is the skillful speed with which the poet describes the king. Indeed his "tongue is nimble;" each verse like the stroke of "the pen of a skillful scribe," easily made, rapidly, adding precise detail to the emerging picture. The king is handsome, eloquent—
*Fairer in beauty are you than the
sons of men;*

*grace is poured out upon your lips;
thus God has blessed you forever;*

*he is brave and manly—
Gird your sword upon your thigh,
O mighty one!*

*In your splendor and your majesty ride on triumphant
In the cause of truth and for the sake of justice;
and may your right hand show
your wondrous deeds;
victorious in battle—*

*Your arrows are sharp; peoples are subject to you;
the king's enemies lose heart;
supereminently blessed by the God he resembles—
God he resembles—
Your throne, O God, stands forever and ever;
a tempered rod is your royal scepter.*

*You love justice and hate wickedness;
therefore, God, your God, has anointed you
with the oil of gladness above your fellow kings.*

At this point, just as the poem becomes outrightly dramatic, the poet reveals his king to be the central figure in a procession moving through this poem.

The king is a bridegroom going forth to meet his bride and to accompany her home. We stand close beside him in the next two verses, at their meeting; we take in the luxury and the magnificence of this scene which he dominates:

*With myrrh and aloes and cassia
your robes are fragrant.*

We hear the gaiety and the bright expectancy of it all break into melody:

*From ivory palaces string music
brings you joy.*

The splendid pageantry unfolds:

The daughters of kings come to meet you.

Then the unrivaled beauty of the bride:

*The queen takes her place at your
right hand in gold of Ophir.*

Only one detail is missing! Presuming that the ages would be as familiar as he with the names of this king and queen he glorifies, the poet fails to identify them. And so we are forced to conjecture.

Most scholars favor the view that Psalm 44 commemorates the marriage of King Solomon with the daughter of the King of Egypt (III Kings 3:1). Certainly such an alliance—with its far-reaching political and diplomatic implications — was important enough to merit the pomp and ceremony depicted in the poem. Such splendor and pageantry, too, seem to reflect court life in the reign of Solomon, which, from all we know of it, was breath-taking in its opulence. The kingdom of God's Chosen People was then at the zenith of its power and "Solomon was magnified above all the kings of the earth for riches and glory" (II Paralipomenon 9:22). So that Solomon practically appropriates the role of the bride-

groom in this nuptial ode and the daughter of Pharaoh, his bride, becomes its heroine.

It is to her that the poet devotes the third strophe of the poem. Perhaps I should have pointed out that some of the charm of the second strophe comes from the delicate balance, in the poet's tone, of familiarity and deference. Admiration, the pride of a friend, deep feeling pulse through the verses, but these emotions never break through the restraint and reserve proper to a subject; they are blended always with the reverence that a king deserves. This same deft performance is repeated in the third strophe.

You might almost imagine it to be an old man, the father of a family himself, who speaks in greeting to the young, beautiful stranger:

*Hear, O daughter, and see; turn
your ear.*

Then from the deepest wells of experience he pours advice: to be loved, love, unselfishly, without measure, with a single heart—

*Forget your people and your
father's house.*

*So shall the king desire your
beauty;*

*for he is your lord, and you must
worship him.*

You might almost think the words whispered, so abruptly does the tone change as the poet, in the next verse, calls attention to the throne that has come out to welcome the bride:

*And the city of Tyre is here with
gifts.*

That could be expected, of course, because Hiram, King of Tyre, was Solomon's close friend and ally. And with the Tyrians mingle the great ones of Israel:

*The rich among the people seek
your favor.*

Beginning with the fourteenth verse, there is a shift in the attention of the poet: he talks no longer to the queen but about her. And thus, quite subtly, he reveals the movement back over the route it had travelled and the arrival of the procession at the palace of the king.

*All glorious is the king's daughter,
as she enters;
her raiment is threaded with
spun gold.*

*In embroidered apparel she is
borne in to the king.*

Entranced, the poet watches the shining retinue move behind her into the inner halls of the palace where the marriage rites will take place:

*Behind her the virgins of her
train are brought to you.*

*They are borne in with gladness
and joy;*

they enter the palace of the king.

The procession over, the ode closes, in the fourth strophe, in a fittingly graceful way. The verses voice the poet's wish for the happy future of the king and his dynasty—

*The place of your fathers your
sons shall have;*

you shall make them princes through all the land,—
and they announce the achievement of the poet through the ode that he has conquered—

I will make your name memorable through all generations; therefore shall nations praise you forever and ever.

How well this nameless poet has kept his promise is clear from this: that far-off and otherwise forgotten marriage stills lives in our reading of his poem.

And that brings up a question! How is it that we are still reading this poem? Grant that it is a noble example of the epithalamion or nuptial ode—graphic in imagery, dramatic and intense in feeling, majestic in execution; grant it all the artistry it surely has, you still do not explain its inclusion in the hymnal of the sons of Core among the masks—psalms with musical setting of especially delicate and artistic character—used in the Temple service, as this poem was, sung to a familiar tune called “The Lilies,” as we learn from the title prefixed to the Psalm. Why should the Jewish people have treasured this poem among their holiest writings, sung it as a hymn in their sacred liturgy if it merely commemorated a wedding even of King Solomon? And, at that, of one only among many of his marriages. And he, too, although their greatest king, one who in old age fell away so that “the Lord was angry with

Solomon, because his mind was turned away from the Lord, the God of Israel, who had appeared to him twice . . . but he kept not the things which the Lord commanded him” (III Kings 11:9 ff.).

It was always mere to the Jews than a lovely reminder of a marriage of a great king in days gone by. According to an abiding tradition among the Chosen People, Psalm 44 is Messianic and so eminently worthy of inclusion in the liturgical worship of the Temple. They were no doubt guided in their understanding of this poem by the very Spirit of God who is its author. The very Spirit who inspired the composer of his poem to write it exactly as he did, enlightened the readers of it, we may suppose, so to comprehend its significance that they realized that everything spoken here of Solomon was in reality prefiguration of one “greater than Solomon” (Matthew 12:24). This Psalm sings the praises, not merely of Solomon or any other earthly monarch, under whom actually the temporal power of the kingdom passed away, but of that Son of David in Whom would be fulfilled God’s promise:

*Once, by my holiness, have I sworn;
I will not be false to David.
His posterity shall continue forever,
and his throne shall be like the sun before me;
Like the moon, which remains*

*forever—
A faithful witness in the sky.*

(Psalm 88:36-38).

The king of Psalm 44, then is the Messiah, the Anointed One, whose “name is called Wonderful Counselor, Mighty God, Father Forever, Prince of Peace . . . He shall sit upon the throne of David and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and forever” (Isaiah: 9:7, 6). Such was the interpretation given to this Psalm by the people of the Old Testament, one taken over and so completely shared by the people of the New Testament that Saint John Chrysostom could exclaim that on this one point Jew and Gentile were in perfect agreement. And if the Jew had inspired guidance, so did the Gentile. It is verses from this very Psalm that Saint Paul falls back on for his defence in the Epistle to the Hebrews of the preeminence of Jesus Christ, the Son of God:

*Your throne, O God, stands forever and ever;
a tempered rod is your royal scepter.
You love justice and hate wickedness;
therefore, God, your God, has anointed you
with the oil of gladness above your fellow kings.*

(Hebrews 1:8-9).

To read Psalm 44 carefully and attentively as a description of

of Christ can be a rewarding experience. Would we ever stop to imagine, otherwise, how impressive, how divinely handsome he must have seemed to those who saw him face to face? He was pointed out to John and Andrew; they looked at him, followed, and were friends for life—and ever after. A few words were spoken and Nathaniel joined him. Matthew passed up a career and followed him at the sound of his voice and the words he spoke. How gracious then must have been his voice; how compelling and encouraging his words. His dignity of bearing, his abiding awareness of divinity, his serene statement of it, how evident these must have been that day in Nazareth, for example, when He “went into the synagogue there, as his custom was, on the sabbath day, and stood up to read. The book given to him was the book of the prophet Isaiah; so he opened it, and found the place where the words ran: The Spirit of the Lord is upon me; he has anointed me, and sent me out to preach the gospel to the poor, to restore the brokenhearted; to bid the prisoners go free, and the blind receive their sight; to set the oppressed at liberty, to proclaim a year when men may find acceptance with the Lord. Then he shut the book, and gave it back to the attendant, and sat down. All those who were in the synagogue fixed their eyes on him, and thus he began speaking to

them. This scripture which I have read in your hearing is today fulfilled. All bore testimony to him, and were astonished at the gracious words which came from his mouth" (Luke 4:16-22).

Christ, while among men, so almost exclusively manifested patience, meekness, gentleness, and mercy, that one could easily overlook other traits he possessed if one were not reminded of them by a reading of Psalm 44. The picture of Christ is not complete unless we envision him as a warrior, brave and mighty in combat, victorious, a conquering king bringing punishment and retribution to his enemies. If we shrink from applying to Christ all that this Psalm suggests, on the grounds, perhaps, that its imagery is drawn from a more barbarous age than our own, it might help us to right our thinking by recalling how like the Psalm are the words of the Beloved Disciple in the Apocalypse. "In my vision heaven opened, and I saw a white horse appear. Its rider bore for his title, the Faithful, the True; he judges and goes to battle in the cause of right. His eyes were like flaming fire, and on his brow were many royal diadems; the name written there is one that only he knows. He went clad in a garment dyed with blood, and the name by which he is called is the Word of God; the armies of heaven followed him, mounted on white horses, and clad in linen white

and clean. From his mouth came a two-edged sword, ready to smite the nations; he will herd them like sheep with a crook of iron. He treads out for them the wine-press, whose wine is the avenging anger of almighty God. And this title is written on his cloak, over his thigh, the King of kings, and the Lord of lords" (Apocalypse 19:11-16).

It was not, however, the fear-some might and pre-eminence of Solomon, any more than it was his beauty, merely, that captivated the imagination of the poet. Not Solomon the man or Solomon the king, so much as Solomon the bridegroom inspired his ode. Even here, that unnamed writer, under the guidance of the Holy Ghost, soars beyond the ceremonies of the moment to utter a forecast that will be fulfilled in Christ. Centuries later Saint John the Baptist, in speaking of the Savior, will refer to him specifically as a bridegroom. The Precursor's understandably jealous disciples had reported that the people were deserting him to follow Jesus. "You yourselves are my witnesses," John said, "that I told you, I am not the Christ; I have been sent to go before him. The bride is for the bridegroom; but the bridegroom's friend, who stands by and listens to him, rejoices at hearing the bridegroom's voice; and this joy is mine now in full measure" (John 3:28-29). And the title given him, Christ took. To these same

disciples making a problem of fasting he said: "Can you expect the men of the bridegroom's company to go mourning, while the bridegroom is still with them? No, the days will come when the bridegroom is taken away from them; then they will fast" (Matt. 9:15).

If Christ is the bridegroom, who, then, is the bride? The answer is there, in the words of John: the people who believe in Christ; the people who join him; the Church—*she* is the bride. Her members chosen from all peoples, drawn away from their father's house, hearts intent on worshipping the king, the Church always remembers the words of Saint Paul, "I have betrothed you to Christ, so that now no other but he should claim you, his bride without spot" (II Corinthians 11:2). The sacred nuptials have commenced already, but their completion will come only at the end of time, on that stupendous occasion foreseen and foretold by Saint John: "I heard, as it seemed, the noise of a great multitude, like the noise of water in flood, or the noise of deep thunder, as they cried out, Alleluia, the Lord our God, the Almighty, has claimed his kingdom; let us rejoice and triumph and give him the praise; the time has come for the wedding feast of

the Lamb. His bride has clothed herself in readiness for it; hers it is to wear linen of shining white; the merits of the saints are her linen . . . And I, John, saw in my vision that holy city which is the new Jerusalem, being sent down by God from heaven, all clothed in readiness, like a bride who has adorned herself to meet her husband" (Apocalypse 19:6-8; 21:2).

That nameless poet of long ago had a "goodly theme," to be sure, when, inspired by the Holy Ghost, he sang his "ode to the king" and so made "memorable through all generations" the nuptials of the "King of Kings," Jesus Christ, who "showed love to the Church when he gave himself up on her behalf . . . He would summon her into his own presence, the Church in all her beauty, no stain, no wrinkle, no such disfigurement; . . . holy . . . spotless" (Ephesians 5:25-27). And in as much as we are members of the Church we are challenged and encouraged by Psalm 44 to lead lives that shall add to her beauty for "the wedding of the Lamb." And in as much as the Church in that joyful day of her triumph is perfectly symbolized now by her most holy and spotless daughter, the Virgin Mary, this Psalm fittingly finds a place in her Office.

Francis, Franciscans And Christmas

Father Stephen F. Brown, O.F.M.

The Franciscan vision of life begins with Christmas. It is a vision of life that is a vision of love, a vision of love that derives its light from the Birth of Divine Love. Before the *fulness of time* came men had challenged God: *Wherein hast thou loved us?* (Malach. 1, 2). With the Birth of Christ they could no longer question. They had their answer: *God so loved the world that He gave His only begotten Son* (Jn. 3, 16). Could He give more? Man awoke to realize that God's love knew no limits. He discovered that Love and God are identical, that *God is Love* (1 Jn. 4, 16) and that His every act is an act of love. This was the lesson of Bethlehem. In the stillness of that night man beheld God's masterwork, His greatest creation, His most perfect act of love. *The Firstborn of every creature* (Col. 1, 15) was born of a Virgin and man received God's eternal answer to his challenging question: *Wherein hast thou loved us?*

The Birth of Christ tears back the curtain of doubt covering God's love. Here stands the supreme proof that God loves man, and O, to what a degree! The picture of life becomes clearer; all the world comes into focus. Our eyes have found a new light, the light of God's love. Our vision discovers divine love all about us. *God is love* and all His creation is His love-letter to us. With this realization in our hearts how could we fail to respond?

The great fire of Divine Love that brightened Bethlehem was a consuming fire. We can watch its flames sweep through Syria, Samaria and Galatia, leap from Corinth to Ephesus, to Rome. The world has a new glow. Eyes have a new vision, the vision of love. Hearts are ready to burst as they cry in ecstasy: *Behold what manner of love the Father has bestowed on us* (1 Jn. 3, 4).

Twelve hundred years later the ardor had waned, the vision had dimmed, the world had lost its meaning. Men had forgotten that creation was a love-letter. No longer did they stop to read. They ceased to look at creation because they had ceased to look at Christ. As Celano tells us: *Jesus was forgotten in the hearts of many* (*Vita Prima*, XXX, 86). Men had forgotten the astounding miracle of God's infinite love which produced the manger of Bethlehem. It had slipped their distracted minds that God had become *Emmanuel* — *God with us*.

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FRANCIS, FRANCISCANS AND CHRISTMAS

In one heart, however, love was still aflame. This heart belonged to Francis. And how it pained that heart when he saw that *Love* was not loved! Challenging the forgetfulness of men, Francis on that memorable Christmas night re-enacted before the eyes of his fellow Umbrians the drama of Bethlehem in so simple and unsophisticated a manner that the most unlettered peasant could not fail to comprehend its meaning. With the crib Francis taught the world once again that God had become *Emmanuel* — that He had come amongst us clothed in the garment of our flesh, that He was born of a Virgin and laid as a tiny Babe in the cold manger of that dark cave of Bethlehem. And for what purpose? — that He might draw us to Himself by this example of unparalleled love. If God would so humble Himself as to hide His Divinity under the cloak of humanity, if the Creator of heaven and earth would take on the weakness of a child, if the Lord of the celestial palaces would deign to suffer the cold and discomfort of a gloomy stable, O how great must be His love for us!

These were the thoughts Francis endeavored to awaken in the hearts of those who gathered round the crib of Greccio. But if anyone stops reading the story of Greccio at the description of the crib he has read only half the story; he has learned only half the lesson Francis intended. Indeed, he hasn't learned the lesson at all. To capture the lesson of Francis we must listen to Celano as he continues: *The Sacrifice of the Mass is celebrated over the manger* (*Vita Prima*, XXX, 85). There is the lesson in ten words. Francis was not only looking back to the moment in the past when God became *Emmanuel*. He was looking at the present when God is still *Emmanuel*. Francis looked at the crib constructed before his eyes and saw the image of Christ his Brother. He looked at the altar and saw his Brother really present. He realized that his Brother Christ is still *Emmanuel* — *God with us*.

By connecting the crib and the Mass Francis wanted to share with the people of Umbria the great insight God had given him. He wanted to make them realize that Christ was still with them everyday in the Sacrifice of the Mass. He wanted them to discover that God still loved them, that it was the same flame of divine love that stirred God to become man and urged Him to remain with men on the altar.

When Francis constructed the crib he was not carrying out a mere sentimental fancy. Sentimental fancies pass. The outlook of Francis did not. He lived it his whole life. He realized the great love of God for him. He realized that it was out of love that God became man and out of love that He stayed amongst men. Francis realized this in his heart of hearts and his life became a ceaseless response to the voice of divine love.

The response of Francis to the love of God came in the form of imitation. He would imitate Christ, the *Light* of God's love. He would *walk unerringly in the footsteps of Christ with all care and zeal, with all the affection of his soul and all the fervor of his heart* (*Vita Prima*, XXX, 84). To him the way to God was no longer a vague plan, but a *Person* to be imitated. The truth of God was no longer an abstract formula, but a *Living Example*. The life of God was no longer a reality totally foreign, but a *Life* he himself must share. Christ was his *Way*, his *Truth*, his *Life*. Francis' vision, which began with the Birth of Christ, did not stop with the celebration of the Birth of Christ. It penetrated his whole life and changed it radically. For Francis every day was Christmas because every day Christ was still on our altar. He was still *Emmanuel* — *God with us*. This was the realization that kept alive in the mind and heart of Francis the great love of God for him. The Franciscan vision of life begins with the Birth of Christ in Bethlehem; the Franciscan vision of life continues with the "Birth" of Christ on our altar.

As children of Francis this vision is our inheritance. It is a vision of love enkindled in us by the same realization that possessed Francis, awareness that all the world is bathed in the love of God. This vision itself is a loving gift of God, a spark of divine love in us, a spark that demands constant feeding, a flame that needs continual contact with its Source to remain alive.

Celebrating the Feast of Christmas we return to Greccio with Francis. Look at the scene with the eye of Francis and learn the lesson of divine love. Look at the dramatization of the crib and recall the Birth of Divine Love. Realize that it was for love of us that *God Himself* became man, that *God Himself* took on human flesh, that *God Himself* became *Emmanuel*. But don't stop at the crib. The lesson of God's love doesn't end there. Follow the eyes of Francis to the altar, to the Sacrifice of the Mass. Share the vision of Francis, the true vision of Christmas — realize that every day at the *Christ-Mass* Christ out of love for us is still *Emmanuel* — *God with us*.

Some Reflections On The Problem of Meaning

Father Alfred A. Carey, O.F.M.

In one of Ernest Hemingway's short stories a certain character recites a blasphemous parody of "The Lord's Prayer." "Our nada (nothing)," he says, "who are in nada, nada be thy name, thy kingdom nada thy will be nada in nada as it is in nada. Give us this nada our daily nada and nada us our nada as we nada our nadas and nada us not into nada but deliver us from nada; pues nada." To Hemingway these words represent a judgment on mankind and on life. For him man is doomed, life is meaningless and all one can do is walk with a certain amount of "dignity" into the destruction and annihilation which is the ultimate fate of all being.

Hemingway is not alone in his judgment of man and man's destiny. A similar philosophy may be found in dozens of writers who flourish in the middle of the twentieth century. One watches with despair, for example, a Thomas Wolfe thrashing around the Eastern seaboard and Europe, searching, searching, searching, forever lonely and unsure. One remembers with sorrow the death of a Hart Crane or a tortured Dylan Thomas, prophets without a creed in which they could find solace, pursued by furies which they could not subdue.

The tragedy of these men, and so many others, it seems to this writer, is that they have grasped a vital truth and the very grasping has destroyed them. For it is true, unquestionably and undeniably true, that there is literally *nothing* in the world which has meaning, nothing which deserves the total allegiance of man, nothing which in the light of eternity should be powerful enough to hold his faith and win his uncommitted support. Neither philosophies, nor nations, nor men have been able to stand the tides of history and stagnation. And as people like Hemingway look at national governments and political systems they remember the Versailles and the Yalta; as they look at philosophies they remember the ineffectiveness of the philosopher in answering the final and ultimate questions, and his not infrequent personal refusal to live up to his own principles; and as they look at the religious of the world they see, or think they see, sanctimoniousness and and superficiality and what they believe is a fearful emphasis put on



the material and the social at the expense of the spiritual. Thus they come to their conclusion that there is nothing of meaning in the world, that ultimately all systems which have tried to give man's place in the universe a purpose and a goal are futile and doomed. And so they crawl into a narrow world of their own and resolve to live their lives in any way they see fit: Hemingway in chasing bulls in Spain or tigers in Africa; Wolfe in a wild bacchanalian orgy of life; Thomas with a bottle as his constant companion. And one day they die, so many of them tragically, empty, futilely, their magnificent talents poured out senselessly and without profit; or they live on, becoming parodies of themselves, losing contact in turn with the new world as in their youth they had accused their elders of having lost contact with their own.

What is the point of all this? Simply that these men have grasped a great truth. They have penetrated one of the great secrets of life and have plumbed, in some cases much more profoundly than we might be led to expect from their lives, the essence of existence. For it is true, this insight of their's; political systems, philosophies of man, and all religions, save one, are, in the ultimate final analysis, meaningless. And the world itself, with its tremendous challenges, its promise and its wonder, its beauty and its sorrow, the world itself, too, is, in the profoundest sense, meaningless. Ultimately, finally, it too offers nothing to man; it can assuage his body and intrigue his intellect, but if his soul is restless and will not be satisfied with half-truths and partial answers then the world will destroy him with its seductive temptations and its ultimate emptiness. "My kingdom is not of this world." The words are clear and without compromise, and they must be accepted with the starkness with which they were expressed.

Of course there is a danger in all this, a fearsome and terrible danger, one that Fr. William Lynch, for instance, in his recent book *Christ and Apollo*, has treated at length, the danger that in grasping the undeniable truth that the world is meaningless and empty, we shall ourselves fall into a modern Manichaeism, shall fail to understand the true nature of material things and their relevance, that we shall turn on the world and despise it, not for the right, but for the wrong reasons. For while it is true that these troubled and searching writers of the twentieth century have grasped an important and eternal truth about the nothingness of the world and its pleasures, that they have seen one side of the coin, it is equally true that they have missed the thesis to their antithesis: namely, that God looked on his work and saw that it was good, that the world which fell was redeemed,

and that the material, the sensible, the flesh and blood of man have been touched forever by something outside themselves, that in a small Jewish village south of Jerusalem nineteen hundred years ago, time and eternity, the world of the flesh and the world of the spirit met, and nothing, literally nothing has ever been the same since.

It is here then that the relevance of Francis and his example must be made clear. For Francis' whole life was permeated with the concept of nothingness. The great scene before the Bishop of Assisi is familiar to all of us. Stripped naked, possessing nothing, literally nothing he went forth to face the world; and for the rest of his life he owned nothing, received nothing, wanted nothing. And yet, in that sublime paradox which all of us in the religious life are familiar with to some extent or other, having embraced nothingness he was given all. And the world, which he had approached in his youth as it is approached by millions upon millions, as a source of pleasure and enjoyment, the world became, in the course of time, for him a source of wonder and enchantment, it became an almost living image of its Creator. Trees and rocks, mountains and seas, birds and animals, and, above all, man became invested with a new meaning which gave them an existential importance far beyond what they possessed in themselves.

Nothingness, too, is the basis of our own Franciscan lives. For we as individuals and as an Order possess nothing. We have looked upon the things of the world and have turned our backs; we have seen that truly there is nothing there; we have left home and family and possessions, the things which are considered by so many essential to happiness, and in return, like Francis, we have received, not nothing, but everything. Remember the year of our first simple profession, when we had finished our novitiate. That year above all, not only as individuals, but as a group, we had nothing; no possessions except the barest necessities, no acts of the will except the minimum ones which enabled us to make a good novitiate. And yet on that day when the year was over, the happiness and joy which filled the gardens or the hall where we met our friends and families, were something which bubbled and danced and filled everybody there with laughter and love, so real they seemed, so full of meaning. Having emptied ourselves we were full, having given all we had received all.

This, then, is the tragedy of so many writers and artists today. They have grasped an essential truth about the world, its meaninglessness and its nothingness, and yet, lacking the Faith, lacking the key which opens the door of meaning they wallow in a slough of despair; they reach out for every pleasure of sense and body as Wolfe, or move with a stoic, almost animalistic dignity like Hemingway, living life on

a level never far from total despair, grasping their stupid and sometimes frightening substitutes for the truth, bewitching and seducing others, who lacking their talent, have the same basic insight into the world. There is no room here, of course, for self-righteousness on our part. Faith, after all, is, in the last analysis, a gift. Whether or not these men have rejected graces is not for us to judge. One thing we do know, we have received graces. We have been given the insight not only to see the meaninglessness of the world as it is in itself, but its profound meaningfulness in the light of Christ's touching it with His Divinity.

In that instant when the power of the Holy Spirit overshadowed Our Blessed Mother at creation, in one dazzling instant, was altered, never to be the same. The world, which was good and had fallen, became something Adam never dreamed of. The Word became Flesh, the Spirit clothed itself with Humanity, the Light shone in the darkness. And so for us, as Catholics and Franciscans, the world is a place of joy and beauty and wonder. It is full of an infinite meaning and a value which is beyond measure. For it has been touched with the flesh of God himself and bathed in His blood. "For God so loved the world, that he gave His only-begotten Son, that those who believe in Him may not perish, but may have life everlasting." If God himself loved the world, can we do less?

Our problem today is how to convey this Franciscan sense of joy in the world without either seeming to become part of the world or actually compromising our religious standards. For convey it we must, since the writers whom we have mentioned are only a small portion of those genuinely perplexed men and women of the twentieth century who seek desperately some solution for what seems to them the hopeless confusion of man caught in a frightening complex of passion and desire on one side and emptiness and despair on the other. The ones who eventually find a home in the Church are all too few and in some cases it would seem that even these have not caught the essential joy which should be a part of their lives as Catholics.

It is, of course, true that there exists a terrible amount of sordidness and sin, of envy and lust and brutality and greed and hatred in the world today; it is true too that the forces of the barbarian are straining at the leash and Western Civilization with all it stands for seems up for grabs. It is quite possible, though the imagination shudders at the horror of it that Russia and China may indeed one day succeed in their plan for world conquest. One does not, one cannot, turn to the world of 1960 with any sense of satisfaction, with any feeling that it has a safe future. But that is not the point and never was. The world of today and the values it has

built up may indeed perish in fact, as they have perished in the minds of so many. The Turkish powder which ripped the Acropolis, the German bombs which gutted Coventry Cathedral, the American atomic device which destroyed Hiroshima, were only the puny forerunners to the terrible weapons we have in our power today. If these weapons are unloosed centuries of philosophy and art and painting and music and literature will come crashing down in the ruins of New York and Paris and London and Rome and Moscow, and the world which will arise out of the ruins will surely be in many, if not all, ways far different from that of today. And yet what will it all mean? Augustine faced the problem fifteen hundred years ago and he did not shrink from it. It will be a terrible thing to see the Sistine chapel go up in flames and Notre Dame of Paris a heap of rubble. But the world as Augustine knew it, and as we know it, has meaning only *sub specie aeternitatis*, only as a reflection of its Creator and only in so far as it is directed toward that Creator. If only it were possible for us as Franciscans, as followers of Francis and Christ, to get this message across to the thousands and millions of men and women who fail to understand it: we who are in the world and not of the world; we who have truly embraced nothingness in the only real and significant application of the word.

For the writers, then, whom I have mentioned and the millions like them, we can only have charity, only an infinite desire to win them for Christ. And for ourselves we can only rededicate our lives to a fuller and more perfect following of Francis, to clothing ourselves in the nakedness in which he left his earthly father's home and in the nakedness in which he entered the home of his heavenly Father that October day in 1226. In doing this, in wanting nothing, in desiring nothing, in refusing nothing in the service of Christ, we will, at the very minimum, set the example, we will at the very least be able to show those who are still searching so desperately that their basic instinct is right, that the world in the sense in which they approach it is, and must be forever, meaningless and empty, but that seen in the light of Christ's incarnation and redemption, and in the further light of His bodily presence for all time in the presence of the Blessed Eucharist, it is full of a meaning and profundity which can scarcely be imagined by any man.

An Open Letter — To The Directors of Third Orders

Reverend Fathers:

I beg of you, in reading this letter, not to be overly aware of the deficiencies of its author. I am only too painfully aware of them myself — but they are, in fact, not the issue at hand. Rather, I write to you from a sense of conviction, which, I hope, may not be taken for sheer and unknowledgeable presumption. At least you will come to know what one particular layman is thinking on one particular subject, and though I should not presume that this is in any way a representative view, it must logically be taken in good faith as the kind of insight which spiritual directors, in their hearts care most to know. Further, as Pope Pius XII said in an address to the International Catholic Press Congress: “. . . I should like to add a word about public opinion within the fold of the Church — about things that can be left open to discussion, of course. Only people who know little or nothing about the Catholic Church will be surprised to hear this. For she too is a living body, and there would be something missing from her life if there were no public opinion within her, a defect for which pastors as well as the faithful would be responsible . . .” (*Observatore Romano*, 1950). It is, therefore, in such a spirit that I now write to you.

When I was professed into the Third Order, I was naturally impressed by, and enamored of, the Franciscan ideal — or as one perhaps should more properly say — of the Franciscan *life* in so far as it could be lived in the world. It seemed to me, and I'm sure to my lay brothers in profession, that the paramount experience was that of an authentic identity with the faith and good works of the Franciscan Order. The monthly meetings became familiar to me — the Franciscan Rosary, the prayers, litany, sermon, and adoration of the Host — but as time went on I began to feel that the “service,” in substance, was not much different from, say, the ordinary parish novena, etc. It is difficult to say these things, because they no doubt imply a degree of piety which I do not actually possess; but, Reverend Fathers, may I remind you that I do not write out of a need to solve a personal problem. To go on, then, it seemed to me that a gradual lessening of that original encounter — the *Franciscan identity* — began to take place, and this despite the wonderfully open and free comradeship of the Friars themselves. Now why should this be so? That is the disturbing question I have asked myself.

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The answer may be found, I have come to believe, in what George Tavad, A. A. calls the “emphasis of piety” in relation to our present attitudes on the Eucharist. Frankly, let us admit that the Third Order “service” is all but completely removed from the central liturgical Act, by which of course is meant the Mass and not the adoration of the Blessed Sacrament. “In the Middle Ages,” writes George Tavad, “the penitential aspects of the sacrament were stressed along with the concept of Redemption by atonement and merit, both emphatically penitential. The Fathers’ cultus had focused on the Church’s collective thanksgiving; the medieval piety centered on penance and more individualistic forms of expression. The Holy Eucharist became a sacrament to be ‘seen’ oftener than received. The ‘desire to see the host’ helped to spread the practice of elevating both host and the chalice at consecration, and to popularize the nascent processions of the Blessed Sacrament. Seeing may be done in a crowd. Unlike singing or praying the Mass together, however, it is not a corporate activity.” (*Jubilee*, 1960).

In the excellent article referred to, “The Eucharist,” Father Tavad goes on to distinguish the “two sorts of eucharistic piety today.” Students of the subject will recall that after the congealing effect of Jansenism in France, with its debilitating influence which had indeed spread throughout the continent, the wisdom of Holy Mother Church returned — or more accurately, progressed — toward the liberalizing practice of frequent communion. But in our time, unfortunately, this holy and actually organic practice has withdrawn into “a more or less thorough unconcern for the corporate liturgical implications of the sacrament.” In other words, a pious individualism has, in considerable and disturbing degree, quite displaced our participation in “the total liturgical drama, of which communion constitutes the last act . . .” So it is entirely reasonable to suggest that only in a restorative piety — that is, in the total liturgical action — can we at length become identified with the ultimate mystery of sacrifice. Such a piety, Father Tavad says, must view “other aspects of eucharistic piety, such as adoration of the Blessed Sacrament, in relation to this.”

Writing as a layman, Reverend Directors, I should feel uncomfortable in attempting to abrogate the niceties of distinction in an area where I have no training. So allow me to proceed, however naively, and come to the point as I see it. It seems to me that the ceremony of the Third Order meeting is concerned chiefly with a secondary emphasis of piety. Even its high point, the adoration of the Blessed Sacrament, is a beautiful (though peripheral) mirror of the true sacrifice. There is no doubt that the “co-existence” of the two pieties (the *private*

versus the communal) fulfill the special requirements of diverse temperaments within the Church. "Yet one cannot by-pass," as Father Tavad says, "the question of their relative value. While he condemned neither, the late Pope himself noted the priority of the altar over the tabernacle, of the Mass over private adoration: 'It is only during the celebration of holy Mass that Christ offers himself in the sacrifice of the altar — not after, nor outside of, Mass.'" Consequently, is it not reasonable, Reverend Fathers, to ask ourselves whether the fullest possibilities of spiritual development are now being realized within the Third Order? An *avant-garde* of lay spirituality in the world is most desperately needed today, but may we not ask whether an atomistic piety, however sound in name and program, can become the means of achieving that need?

Before going on to the conclusions of this letter, which you no doubt have already anticipated, I should like to mention an interesting paradox that is pertinent to the problem before us. But again I must lean upon Father Tavad. In his essay in *Jubilee*, Father Tavad reveals that Protestant piety has moved in a direction away from "the individualism of worship." It has become, in fact, a kind of "organic piety" which itself evokes "an experience of intense fellowship" — in Christian participation, I would add. Of course the church alone has preserved the integrity of the eucharistic action which now has become all but obliterated in Protestant worship, but we have ourselves relinquished something of the vitality involved in organic piety. Father Tavad succinctly points the paradox: "In the Church, piety was far behind the liturgy; among the reformers, the liturgy was far behind piety."

Let us now, Reverend Fathers, apply this paradox to the present situation in the Third Order. I do not think that any tertiary can deny the experience of "intense fellowship" that he feels in the ceremonies of a Third Order meeting. But the question to ask, and I submit it with whatever humility I may possess, is why we should stop at this half-way house of Father Tavad's paradox. That is to say, the Third Order meeting is an admirable return to organic piety, but is it a return to the authentic action of the liturgy? I think it is not. The solution, of course, would be to re-direct this organic piety into the mainstream of the ultimate liturgical reality. In other words, the Third Order meeting should become a meeting, and only that, after the celebration of, and active participation in, the eucharistic action of Holy Mass. It seems to me, Reverend Fathers, that nothing could be more important to the advancement of lay spirituality than that. Nothing more important, since it would help recover the organic piety largely alien to Catholic

worship today — and who knows what ecumenical effects this might have in returning Protestant piety closer to the liturgical center.

I spoke earlier, Reverend Fathers, of the tertiary's experience of authentic identity with Franciscan life. But that identity is fruitful only, it would seem, in Saint Francis himself as living in the imitation of Christ. But let us candidly admit that the Third Order meeting, as it now stands, is not overwhelmingly important to lay spirituality. The point, then, for the tertiary, is to make Franciscan piety liturgical piety. If we do that, we "will also be putting forward," as Father Tavad says, "the most cogent argument for Catholicism that can be devised: their oneness around the Lord. 'By this shall men know that you are my disciples: if you have love one for another' (John, 13:35)." The love in question, *agape*, is the mutual love expressed in the Last Supper and in every subsequent Eucharist." And it naturally follows that this is the source from which lay Franciscan piety must flow.

Finally, Reverend Fathers, I should like to conclude this letter in the context of charity in which it was written. I consider it strength, rather than a weakness, to draw upon sources of authority that express so well the substance of what I wish, myself, to say. Thus do I relate what I have said here to a passage in Father Karl Rahner's *Free Speech in the Church*: "If the laity could only make their views known (and they would, when asked), it would undoubtedly be very useful . . . And why shouldn't the clergy make this a way of finding out the kind of questions the laity regard as particularly urgent and want to hear discussed from the pulpit? Are there any Church organizations, or at any rate societies with some sort of Catholic basis, that dare, or even think, to pass on their worries and wishes and their queries about the part the Church is playing in public life by way of suggestions to the powers-that-be in the Church? One hopes that there are, but does this kind of thing happen often?" (Sheed and Ward, 1959). One hopes, too, Reverend Fathers, that the almost humorous effect of "*does this kind of thing happen often?*" may not deflect, for more than an amusing moment, your serious consideration of these remarks.

Thomas P. McDonnell

You Have Wounded My Heart

The Life of St. Charles of Sezze, Franciscan Lay Brother

Raphael Brown, Tertiary

CHAPTER XI

ECSTASIES AND DEMONS

Brother Charles' spiritual director in Palestrina was the Vicar, Padre Eugenio, who guided him along the safe and sure road of the common life, without venturing into extraordinary austerities. He also insisted that Charles above all avoid conversations with lay persons, so as to preserve both humility and recollection.

It was during this period in Palestrina that the Saint, who was then just over twenty-five years old, began to experience mystical ecstasies for the first time. He had now undergone over three years of intensive passive purifications since he entered the Order, and God was about to lead him from the purgative into the illuminative way of the mystical life.

Just what is an ecstasy? St. Charles himself wrote the following definition: "It is nothing else than a supernatural uplifting in God and a spiritual exultation or inebriation of spirit that arises from the soul's being utterly intoxicated with the love of God through the Holy Spirit, without the least contribution from our own imagination or fantasy."

His ecstasies took the form of trance-like states in which his external senses, particularly those of sight and hearing, were temporarily suspended, while the entire attention of his soul was concentrated on God. He found that they were usually the result of one of three specific causes: either hearing someone speak movingly of God, or simply meditating on some mystery of the life of Christ, or finally the direct influence of God attracting Charles' soul and binding it in the sweet bonds of love like a "prisoner in chains." To explain this supernatural process he also used a striking comparison, saying that it was just like a shepherd calling together his sheep, who run joyfully to him when they hear him call.

With the ever increasing experience of these mystical states, Charles was able to distinguish two successive degrees in his ecstasies. In the first, the divine influence was felt more sensibly; in others it had a more direct effect on the senses and even the body. For instance, at times he could only describe it as perceiving ineffable "odors, not of

roses, but of divine grace." Whereas in the second or more advanced stage, his soul received a powerful infusion of supernatural light which filled the intellect and inflamed him with a burning love for God, while enabling him to know God far better than ever before.

He also noted that these experiences somehow gave his body a renewed vitality and energy, which enabled him to travel long distances on foot with no more than normal fatigue, and sometimes they impelled him to run along roads or through woods. In more than one ecstasy or rapture he felt as though his body had lost all its weight, and in fact he perceived that the attractive power of God's grace had actually raised it several feet above the ground in the mystical phenomenon of levitation.

With the humility and wisdom of the saints, he was keenly aware of the insidious risk of yielding to vain-glory as a result of the ecstasies which God gave him, especially if they occurred in the presence of others. Therefore he always strove to resist an incipient ecstasy when not alone, following the prudent rule that if it was really God's work, the Lord might or might not make it continue, but in case it came from either the Devil or self-delusion, then it could be stopped before any harm was done. As he wrote, "until we have reached the point where we have a certain spiritual stability and sturdiness, we must proceed very cautiously in order not to let ourselves be seized with the idea that we are favored with ecstasies, visions, and revelations, particularly when in public. But if such thoughts pass through our minds, we must ask God for the grace that He dispose our will to love Him perfectly, that He keep us humble, and that He give us patience in supporting slander in persecution, because there can be no self-deception in them, as there may be in ecstasies and visions. For although they may seem good in appearance, nevertheless the Devil sometimes leads souls along this path to the precipice."

During the year and a half which St. Charles spent at Palestrina, he was able to observe two interesting cases in which false ecstasies deceived members of the Third Order of St. Francis.

One of them, an otherwise good man, had visions and made prophecies. He predicted that a woman who had been sick for a long time would be cured if she were taken to a shrine of the Blessed Virgin outside the town and attended a Mass there. But at the elevation of the Mass, which was celebrated by Charles' Father Guardian, the tertiary began to act like a mad man and would have laid hands on the priest if he had not been restrained. Of course the sick woman was not cured, and many persons who had believed in his prediction were deeply disturbed. Later the deluded man came to visit Brother Charles, who

asked him whether he discussed his visions with his regular confessor. On learning that he did not, the Saint told him that he must always do so, for thus it would not be possible for the Devil to deceive him again.

The second case was a direct proof of that statement. God revealed to the Guardian of the friary in Sezze that one of the penitents, a thirty-year-old tertiary woman in Palestrina, was being deceived by the Devil. The priest came there and visited her, accompanied by St. Charles. The woman, who had previously been perfectly obedient, acted so hostilely toward them that it was evident that she was either possessed or at least obsessed by the Devil. The Father asked Charles to pray for her, and on a second visit ordered him under obedience to make the Sign of the Cross over her, which effectively liberated her from the Devil's influence. She then made a good confession to the priest, and for many years lived a holy life and was gifted by God with outstanding graces in prayer.

St. Charles wrote in his autobiography that the attacks which the demons made on him at Palestrina were "Very great and almost indescribable—they did to me things that they had never done before. Very few were the nights when they did not come to belabor me, so that they almost killed me. It seemed to me that that friary was filled with demons, all attacking me."

At times these diabolic persecutions were so fierce that the Saint could only escape them by fleeing to the altar where the Blessed Sacrament was kept.

One of the worst assaults occurred one evening just before compline. Charles was praying in his cell when it began, with the demons rushing at him "like the fiercest lions." Luckily a friar on his way to chapel heard the Saint's outcries and mentioned it to the Guardian—but only after the litany was over. The Superior and some friars found Charles lying in his cell, incapable of uttering a word, looking and feeling as though he would die any minute. The Guardian sent some friars to the chapel to pray for Charles, while he knelt beside him and repeatedly made the Sign of the Cross over his heart, which brought him some relief. Thinking that he might die, Charles then made a fervent confession to his Superior.

Soon afterward the Saint was granted an unforgettable vision of Christ in His Sacred Humanity that infused into his whole being a divine radiance brighter than the sun's. He ran impulsively to embrace his beloved Savior, but that favor was not granted to him. However, this mystical experience filled him with such healing power that, to the surprise of the Guardian, he was perfectly well the next morning and calmly went back to his work in the kitchen.

Another cunning plot of the demon's to induce Charles to take pride in their attacks failed miserably because of steadfast humility. One day the Father Provincial visited the friary and occupied a room directly opposite Charles' cell. That evening the latter heard a voice whisper in his ear: "Tonight when we attack you, scream! The Superior will hear it and think you are a saint!" But Charles forced himself to endure their attacks that night in complete silence, until they realized their defeat and left him in peace.

After six months as cook, Brother Charles was assigned the position of doorkeeper and server in the refectory, though first he had to teach a young friar just out of the novitiate how to cook.

The Saint accepted his new duties in the spirit of humble obedience, but he felt that he was too young to have extended contacts with the outside world, and he also regretted that he could not preserve his usual recollection in such work. However, he was perfectly aware that these regrets were a sign of self will and lack of detachment. In this connection he compared his emotions to those of a child who cries when deprived of something it wants. For he realized clearly that "Our good Lord, who is an intimate friend of the Cross, desires that sacrifice of our dying to ourselves. And as this is a step which is very hard for our nature, he prepares us for it very gradually, not only by graces and acts of virtue, but also by years of time."

(To be continued)

The Franciscans in the Early Southwest

Sister M. Florian Eggleston, O.S.F.

(Continued)

Settlement

Before the beginning of the 1600's, New Mexico had had six Franciscan martyrs. These were all men of brave heart and pure intention who went into the pueblo country to attempt to convert the many Indians they found there. In 1598 Onate led a party of colonists from Mexico to San Gabriel near San Juan where he started a colony which was moved in 1610 to the present site of Santa Fe. This gave the Franciscans who came with them their first real opportunity to organize

their labors in New Mexico and Arizona.

Under the guidance of a Father Commissary who resided at Santo Domingo, the friars went out in all directions to the surrounding pueblos, building churches and monasteries in the larger ones and preaching Christ crucified in all of them. The period from the time of the first colony until the time of the great revolt in 1680 was a period of comparative peace as far as the Indians were concerned. Only six more martyrs are recorded during this time.

More Martyrs

Before going into the causes that led up to the great revolt, we should probably look into the martyrdoms of the six who died between 1630 and 1680. One of them was Fray Francisco Letrado who had been the first resident priest at Zuni. Because his zeal was boundless, he asked permission to extend the field of his labors into Arizona. However, his request to go to the Zopias was not granted and he remained in Zuni where he met his martyrdom. On February 22, 1630, he was ready to celebrate Mass, but the Indians were not in church. When he went out to see what was the cause of their absence, he met some of the Indians. Admonishing them to come into the church for the divine services, he noticed the foreboding look on their faces and knew that there was trouble ahead. He immediately knelt and clasped his crucifix in both hands. While he was thus praying, the Indians shot him with many arrows.

Just previous to this time, Father Francisco had a visitor, Father Martin de Arvide who was being sent by his superiors to the Zopias where the Zuni priest had wished to go. Father Martin must have left Zuni just before the martyrdom of Fray Francisco. At any rate, the frenzied Zunis followed him into the Mogui country and murdered him five days after they had killed his friend.

Fray Pedro de Miranda met his death in 1631. He had been sent to Taos, but because the Indians there were not to be trusted, the Father Commissary sent with him two soldiers as body guards. One cold day the soldiers and the priest were together in the kitchen. Fray Pedro was kneeling in the corner praying when a great tumult arose outside. Several Indians rushed into the kitchen killing the soldiers and the priest.

Jealousy was the reason behind the martyrdom of Fray Francisco Porras. He was a very holy priest who worked among the Hopi people in Arizona. It is said that he always traveled barefooted, even in winter, and as penance did not wear a cloak in the bitterest weather. God worked several miracles through Fray Francisco. One of them was

THE FRANCISCANS IN THE EARLY SOUTHWEST

the restoration of the sight to an Indian boy who had been born blind. Many conversions resulted from this miracle. Even though the people loved and respected Fray Francisco, the medicine man hated him. One day in June of 1633, they gave him poisoned food to eat. The holy priest died repeating the words of Psalm 30: "In thee, oh Lord, have I hoped."

Many people were killed during the raids of the roving tribes of Apaches, Navajoes, and Comanches. Among these were two Franciscan friars. Fray Pedro de Avila y Ayala was stationed in the pueblo of Hawikuh, southwest of Zuni, when the Navajoes attacked the pueblo on October 7, 1672, the Hawikuh made their escape—only Fray Pedro remained behind to protect the church as best he could. When the infuriated Navajoes found him kneeling near the altar with a crucifix and a statue of the Blessed Virgin in his hands, they dragged him out. In front of the church was a large cross. There they threw the friar to the ground and beat his head with a heavy altar bell until he was dead. Then they set fire to the church and threw the image of the Blessed Virgin into the flames. The next day a priest from a neighboring pueblo came and found the body along with three dead lambs, crushed under the heavy stones.

Three years later, in 1675, another Franciscan was killed by the Apaches when they went on one of their many raiding excursions. Wherever these warlike Indians went, they spread destruction. Little is known of Fray Alonso Gil de Avila except that he was murdered by the Apaches at the pueblo of Senecu not far from Socorro.

Trouble Ahead

It is necessary, however, to backtrack a little in order to understand the political situation that existed in New Mexico while these events were taking place. By 1607, Onate had become so unpopular with his colonists that he was forced to resign. There was a question as to whether the colony and, indeed, all of New Spain might not be wholly abandoned by the Spanish. There was no gold. In the eyes of the Spanish, it was a land of total poverty. Only the Franciscans found it a rich land—rich in souls. But even so, those souls were difficult to bring to a total conversion.

In 1608, the Council of the Indies recommended to the viceroy that New Mexico be abandoned entirely, but just as the question was being argued in Mexico City, Father Ximenez arrived from the colony with news that reopened the whole question. He reported that during the summer the number of Indian converts in the pueblos had jumped from four hundred to seven thousand.⁵ The council and even

⁵ Hewett, *op. cit.*, p. 74.

the crown reconsidered the question and decided that the missions should continue with an annual subsidy from the government. Eight new missionaries were sent to the pueblo country along with supplies for the colonists. Father Alonso de Peinado was appointed the new commissary and Don Pedro de Paralta was named governor. The province of New Mexico then became a crown province. The outlook was momentarily bright for the missionaries.

At the time that Fray Alonso Peinado took up his duties as commissary, there were probably only about four friars left in New Mexico. Some who had come with Onate had died natural deaths, some had returned to Mexico, and others cannot be accounted for. With the new commissary, came one of the most outstanding Franciscans of early New Mexico. He was Father Estevan de Peria whose name is encountered over and over again in 18th century New Mexico history.

In 1612, new supplies and new missionaries came to New Mexico and Fray Isidor Ordonez came as commissary in Fray Alonso's place. By this time, colonization was quite general throughout the province. The governor was powerful, and all too often he became a local tyrant. He was political leader of the province and commander-in-chief of the so-called army. But even with all this authority, or perhaps because of it, a new governor was appointed to the province almost as often as a new commissary was appointed, and that was every three years.

An institution inherent in the Spanish colonial system arose at this time and its influence on the work of the friars was felt later. It was a system of *encomienda* whereby leaders were appointed as *comendadores* or "guardians" of the pueblos. For their services, they received revenues from the natives. In a crisis they might be called upon to take command of a small army in order to defend the pueblo. The abuse came in, however, in the payment of these soldiers. The Indians were taxed, and this practice which became unreasonable in some cases, caused much trouble between the friars and the officials. In 1613 a great dispute arose between the governor and Fray Isidro Ordonez. It even went so far as to cause the governor to shoot at (and miss) the commissary, and the commissary to capture the governor and chain him in a cell at the convento at Sandia.

Paul Horgan calls the governor and the father commissary "the two majesties"⁶ and well they might be so called for the latter was fighting, often in an all-too-human way, for the kingdom of God and the former was carrying his mundane interests into selfish and ruthless channels. In 1619, the friars protested, and with good reason, against Governor Enlate, because he had urged the Indians to revert to the

⁶Horgan, *op. cit.*, p. 238.

old pagan dances that the Franciscans had worked so hard to eradicate from their practices. But the appeal to the king for relief of such abuses brought further disaster to the work of the missionaries. The crown ruled that no Indians be given in *encomienda* until after baptism. Then some Indians reasoned thus: if the system of *encomienda* is so abominable, then why become Catholics at all? It was difficult enough to convert an Indian without this materialistic drawback.

Such ignoble deeds of many of the governors during this time laid the groundwork for the revolt which was to follow. It greatly hindered the work of the friars and, in many cases, discredited the clergy and the Church in the eyes of the natives.

The Heart of the Matter

It is not difficult to state the external causes of the Pueblo Indian Revolt of 1680. Facts point to the event as an ultimate recalcitrance against the unChristian treatment meted out by the Spanish officials of the province. However, there is something much deeper than that behind the whole idea of revolt and, in many cases, this still exists today in a less violent form. This is hard to analyze and synthesize. It can be stated in questions which have been asked over and over again by missionaries in the Southwest: what is it in the framework of the pueblo Indian's mentality which keeps him from total conversion? And was this intangible something partly the cause of the revolt? Had the Franciscans really done much good with all their efforts at church-building, preaching, and baptizing? God alone can answer this last question, of course, but humanly speaking it seems, even today, that total conversions are few and far between among the pueblo Indians. The Sisters of my community have taught and labored in the Zuni pueblo for about half a century and it seems that practical application of the catechism teaching is nil. Sunday Masses are practically unattended, and yet no Zuni Indian would miss the pagan shallako dances. Little children come to school and startle their teachers by insisting that there are seven gods instead of one.

Therefore, in approaching the great revolt of 1680, it is necessary to go deeper than mere facts. There is a basic difference in assumption, first principles, and philosophy which keeps the Indian from accepting the white man's view of the world.

The primitive mind—and specialists in comparative religion do call the pueblo mind a primitive mind—accepts an ethical relationship of man with God in which no system of apologetics is required. He also feels that there is one eternal background of the phenomena of existence which is a force universally operative. But wherever a people accepts

such a system as a whole, this presupposes a communal mind. The primitive man's is a non-rationalizing culture. Each man thinks as tradition dictates and no man has a singular view of the world. His approach to the questions of life is an emotional, rather than an intellectual, approach. Witnesses, for example, the dances of the Indian, the art he produces, his legends, and his very language which is purely conceptual containing no abstractions.

It is this adherence to traditions which made work difficult for the seventeenth century friars. They fought pagan beliefs and, in some cases, tried to baptize those beliefs by changing them into Christian concepts. But the Indians did not take wholly to the ideas of the outsiders.

We might say, then, that the problems of these missionaries were two-fold. First, they tried to do the best they could to instruct the pagan mind, and the thought that God is the all-knowing judge probably gave them courage to fight their battles against discouragements. Secondly, the friars had constant difficulties with the Spanish officials, as has been pointed out. In other countries, the missionaries have usually found it possible to follow the flag and devote themselves wholly to the task of conversions. In the Province of New Mexico, few of the friars found it possible to keep their hands out of politics because the political issues at stake hindered their work directly. Hence, the "two majesties" Paul Horgan refers to. It is a tragic history and it is written in Franciscan blood, for no less than thirty-three friars lost their lives in the revolt.

Events That Led to Revolt

The long years of labor which the friars had put forth in the missions seemed by 1675 to be bearing nothing but bitter fruit. The contempt shown for the friars by the officials turned the Indians against them and their message. Paganism was once again rampant and it seemed almost as if Christ crucified had never been preached at all in the pueblo tongues. Several concrete events and a general prevailing atmosphere led up to this situation.

In 1660 a new governor came to the province. He was Diego Dionysio de Penalosa Bricena y Bertugo, commonly called Penalosa. He showed himself more diabolical in abusing his rights than any other governor who preceded him. He demanded that trumpeters come from the convent of each pueblo every week to play for him while he rose or ate. Some deep-seated hatred prompted him to threaten to hang every clergyman and to claim that he had orders from the Duke of Albuquerque in Spain to do so.

When a priest at Taos was murdered, Penalosa appointed the murderer as governor of the pueblo. He also forbade any Indian to aid the new priest who was sent there in rebuilding the church and set the penalty at death for anyone who attempted to do so. The new priest was thus forced to leave the pueblo since Penalosa thwarted his work from the outset.

Things became so bad that the friars protested to the crown about the situation. Their protests, however, were always twisted and reinterpreted by the laymen. But when the laymen protested against the friars, their words were full of untruths. They accused the religious of encouraging revolt, robbing the Indians, beating them, and violating their women. They said that the friars allowed pagan practices among the Indians so long as the Indians would work for them and plant their fields.

The climax of the situation came when the commissary, Fray Alonso de Posada, found it necessary to excommunicate the governor for his violation of the right of sanctuary. Penalosa said that he recognized no judge who could excommunicate him. He then proceeded to arrest the father commissary and put him into prison. This act was doubly shocking because Fray Alonso was not only the commissary, but he also held the office of Commissioner of the Inquisition in New Mexico. The clergyman sent an appeal to the Holy Office in Mexico, and Penalosa found it expedient to resign his post as governor. A confession was extracted from him by the Commission in Mexico City, and as penance he had to pay a fine of five-hundred pesos. He was also forced to walk through the streets of Mexico City in a penitent's robe bareheaded and barefooted carrying a green candle, and then he was banished from the New World. No amount of penance, however, could repair the harm his acts had done to the work of the friars in New Mexico.

Other Problems

Besides the battles of conscience against accusation, there were other very real problems in the province, problems of a wholly impersonal nature. The warlike Apaches were a continual threat to the pueblo dwellers. And then there was the smallpox epidemic of 1641 in which thousands of Indians died. Then there was often famine when the crops failed and the people had to eat field mice and soup made of saddle leather. These three factors took so many lives that the natives could not carry out the revolts they had planned several times. Meanwhile, Spanish oppression of the Indians continued. There

was a great deal of sorcery going on in the *kiwas* of the various pueblos. The pueblo people were more than annoyed by Apache attacks as well as by the Spanish, so the medicine men kept in constant contact, they said, with the devils in order to overcome their evils. The Spanish officials had often punished such sorcery, but now they essayed an all-out attempt to correct the evil. Governor Trevino was able to capture forty-five medicine men in 1675. Three or four of them were hanged and the rest were beaten. Among the medicine men was one from San Juan pueblo named Popay. After their release Popay returned to San Juan but was driven out by the pueblo governor, Francisco Xavier. He then went to Taos still smarting from the indignities of his punishment. There he laid elaborate plans for a general revolt. The time had come when the Indians would no longer bear the burden of paying heavy tribute to the Spanish and of seeing them live contrary to their teachings.

Popay took pains to keep his plans a secret and even murdered his own son-in-law whom he suspected of planning to become an informer. He and a few officials met secretly in the *kiva* and laid plans to elicit the support of all the pueblo people, set a certain time for the revolt, and then swoop down upon the Spaniards seizing their arms and killing all. Popay claimed that three infernal spirits had communicated with him in the *estufa* and had given him directions as to how to go about the revolt. The spirits, he said, sent forth flames from every extremity of their bodies (they took the form of Indians). Their names were Caidit, Tiliin, and Tlesime.

Popay then traveled in all directions and talked with the tribes of all the pueblos painting pictures of the wrongs they were enduring. All the pueblo people endorsed the plans except the *Pros*.

After the plans had been made and Popay was reasonably sure of secrecy, he sent out a rope made of palmilla leaves to each tribe. Knots indicating the number of days before the uprising were tied in the rope. The date assigned was probably the 13th of August, 1680. Many leaders from other tribes joined in the plans wholeheartedly because they, too, felt the smart of the Spanish yoke. They hoped to rid themselves entirely of the invaders.

In spite of the strict secrecy, the plot leaked out and Governor Otermín heard of it from three diverse sources on the same day, August 9. He took immediate measures which allowed the revolutionaries to know that he was aware of their plot. Consequently, Popay and his men struck earlier. On the 10th day of August, they swooped down on Santa Fe. The defense efforts of the Spanish were not the best and

THE FRANCISCANS IN THE EARLY SOUTHWEST

the number slain was over four hundred. The attack on Santa Fe was repeated in every village. The Indians raided the conventos in each pueblo and killed the friars with violence.

Even the Christian Indians revolted. In a letter to the father visitor, Fray Antonio de Sierra wrote on September 4, 1680, "The Indians who have done the greatest harm are those who have been most favored by the religious and who are most intelligent."⁷

They plundered and sacked the villages. In the churches, they mutilated the statues and stole the sacred vestments and vessels. They descended upon the Spanish with bows and arrows and lances killing every Spanish male they could, and—even babies at the breast.

Journals and letters recorded the main events with understandable discrepancies. In a "declaration of one of the rebellious Christian Indians who was captured on the road," we read:

He declared that the resentment which all the Indians have in their hearts has been so strong, from the time this kingdom was discovered, because the religious and the Spaniards took away their idols and forbade their sorceries and idolatries; that they have inherited successively from their old men the things pertaining to their ancient customs; and that he has heard this resentment spoken of since he was of an age to understand.⁸

Such statements make it quite obvious that conversions were not true ones.

The circumstances of the deaths of most of the friars is unknown, but Pedro Hedalgo records⁹ the death of Fray Juan Pío of the Tesuque pueblo. The friar was coming to the pueblo at dawn on August 10, to celebrate Mass for the Indians. He and his witness found the village completely deserted. He looked around the pueblo and its surrounding area until he found some of the Indians wearing war paint and carrying bows and arrows, lances and shields. Fray Juan went up to them saying, "What is this, my children; are you mad? Do not be disturbed. I will help you and die a thousand deaths for you."

But the Indians responded only with war cries. They assailed the witness and captured him; then pursued the fleeing friar with their arrows. The priest was seen to go into a ravine and he was never seen again.

Other missionaries were killed in their churches, in their conventos, or in the fields as they tried to contact other friars to determine some action for the expected revolt of August 13.

⁷Charles Wilson Hackett and Charmion Clair Shelby, *Revolt of the Pueblo Indians of New Mexico*. Albuquerque: 1942. Vol. I, 59.

⁸*Ibid.*, 61.

⁹Hackett and Shelby, *op. cit.*, I, 6-7.

The siege lasted nine days but the Spanish of Santa Fe lost so many men that they found it necessary to flee south to El Paso with what was left of their number.

Aftermath

Six years before the revolt a saintly Franciscan, Fray Jose Trujillo, who was reputed to have the gifts of healing and of prophecy, wrote to his superior. In the letter he told of a little girl who had been cured of a ten-year illness by the Blessed Virgin. This little girl, he said, had told him that the entire land would be destroyed because of the lack of respect to priests. Father Theodosius Meyer¹⁰ states that this same prophecy had been made by others. And how sad the circumstances are that made the prophecy come true. All the work that had looked so promising in 1598 was apparently ruined in 1680.

New Mexico and Arizona have fifty-one glorious Franciscan martyrs in all to boast of. Few people, however, realize the heartbreaking toils these brave men went through. The founders of the California missions are comparatively well-known and widely praised, but who has heard of Cristobal Figueroa or Juan Minguez or Domingo de Saraoz? There is a Cross of the Martyrs on a hill overlooking Santa Fe from the north, but few who see it know the cost in tears as well as blood that it commemorates. If "the blood of martyrs is the seed of faith" then we can still hope for further conversions among the Indians of the Southwest.

¹⁰Op. cit., p. 32.

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