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the CORD

A FRANCISCAN SPIRITUAL REVIEW

L. XI, NO. 1, JANUARY, 1961

the CORD

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MONTHLY CONFERENCE

A Commentary on the Psalms:

Father Jerome A. Kelly, O.F.M.

Psalms 45

There is a well-known poem in English, by Lord Byron, some lines of which, because they are a kind of introduction to Psalm 45, I should like to repeat here. The lines tell us that

*The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue waves roll nightly on deep Galilee.*

*Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when*

*autumn hath blown,
That host on the morrow lay withered and strown.*

*For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved—and forever grew still.*

*And the tents were all silent—the banners alone—
The lances unlifted—the trumpet unblown.*

*And the night of the Gentile, uns mote by the sword,
Hath melted like snow in the glance of the Lord.*

The Assyrian in the poem is King Sennacherib. The mysterious devastation of his army—one hundred and eighty-five thousand men dying between sundown and dawn—took place before Jerusalem and was the reason why he abandoned his siege of the holy city and retreated in defeat to Assyria. This is most likely the event, scholars say, commemorated by Psalm 45 and to which direct reference is made at the very heart of the poem in verse six:

*God is in its midst; it shall not be disturbed;
God will help it at the break of dawn.*

from the historical and the prophetic writings of the Old Testament, for example, can we gather the facts that form the frame in which Psalm 45 fits.

The people of Palestine, as we learn from the Books of Kings, broke into two groups after the death of Solomon and the accession to the throne of his son Jeroboam. Only two tribes, those of Judah and Benjamin, remained loyal to Jeroboam; the other ten revolted from the Kingdom of Israel in the northern section of Palestine. Despite a dynasty of incredibly wicked rulers this Northern Kingdom maintained its sovereignty for nearly two centuries until, in the year 721 B. C., it was wiped out by Sargon, king of Assyria. It could then only be a matter of time, as everybody knew, before a like fate would befall the Southern Kingdom, the Kingdom of Judah, because Assyria was bent on dominating the entire east.

Ezekias, the king of Judah, however, was a good man, God-fearing and righteous. He had, since the beginning of his reign, done a great deal—and successfully—to recall the people to the observance of God's Law. Too, he was a competent ruler: he had subdued the neighboring enemies of Jerusalem, improved the city, and strengthened its defense against attack. Such a man would almost logically consider the best defense against Assyrian oppression to be a military alliance with

Babylonia to the east, with the rising power of Egypt to the south, and with nearby Philistia, Moab, and Edom. And King Ezekias worked steadily to put his policy into practice. Though in the main popular, his program was here and there opposed and by nobody more vehemently than it was by the Prophet Isaiah, who denounced it as treason. Why? Because it was a reliance on the strength of men rather than trust in the power of God to save Jerusalem. Time and again he thundered, his message always the same: "God is with us! Strict warning the Lord has given me, I must not fall in with the fashion of Israel . . . Enthroned the Lord of hosts above all else, him you must fear, of him stand in awe. Let the hour of peril consecrate you to him." (Isaiah 8:10-13).

Nobody of importance paid any attention to Isaiah; they were all too busy making alliances and drawing up treaties. Eventually, however, events proved that the reliance of Ezekias on his allies had been a disastrous mistake. King Sennacherib, in 701 B.C., wheeled out of Assyria, swept across the plains, and, one after another, laid waste the cities of Palestine. The alliance fell apart and crumbled; resistance to the invasion collapsed; and Ezekias, deserted and stranded, had to capitulate. While the king of Assyria was besieging the city of Lachis an embassy from Ezekias

brought him this message, "I have been to blame; withdraw thy troops, and I will pay whatever ransom thou dost demand." The demand was as high as the surrender was shameful: "a tribute of three hundred talents of silver, and three hundred of gold." That is, roughly, at least a million dollars. "All the silver that was to be found in the temple or treasury, Ezekias gave him; broke up, too, the temple doors with the golden plates he himself had nailed to them, and gave these to the King of Assyria" (IV Kings 18:14-16).

Sennacherib seems to have intended to take all this ransom and then to sack the city of Jerusalem anyway. This seems to have been his plan because he sent envoys with a message to the King, and one calculated to undermine any attempt of Ezekias to defend the city against him. "Here is a message to you from the great king, the king of Assyria. This is the king's warning, do not be deluded by Ezekias; he is powerless to save you; do not let Ezekias put you off by telling you to trust in the Lord . . . Do not listen to Ezekias when he tells you that the Lord will deliver you. What of other nations? Were their countries delivered, by this god or that, when the king of Assyria threatened them? What gods had Emath and Arphad, what gods had Sepharvaim, Ana, and Ava? Did any power rescue Samaria from my

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attack? Which of all the gods in the world has delivered his country when I threatened it, that you should trust in the Lord's deliverance, when I threaten Jerusalem?" (IV Kings 18:29-30, 32-34)

As he closed upon the Holy City Sennacherib sent new messengers to repeat his insults and his blasphemy. Ezechias, who by this time had nowhere else to turn for help, finally put the whole problem in the hands of God: "Give ear and listen; open thy eyes, O Lord, and see; do not let Sennacherib's words go unheard, these blasphemies he has uttered against the living God . . . Now it is for thee, O Lord, our God, to rescue us from the invader, and show all the kingdoms of the world that there is no other Lord, no other God, save thee" (IV Kings 19:16,19). The answer to his prayer was a message given by God to Isaia who shared it with the King: "This, then, is what the Lord has to tell thee about the king of Assyria; he shall never enter the city, or shoot an arrow into it; no shield-protected host shall storm it, no earth works shall be cast up around it . . . I will keep guard over this city and deliver it, for my honor and for the honor of my servant David" (IV Kings 19:32-34).

Can you imagine what a fierce test that long night must have been to Ezechias as he and his counsellors walked the silent ram-

parts of his beleagured capital? Round about the walls, for as far as the eye can discern, range the tents of the Assyrian, pale in the moonlight, like an early frost upon the vineyards. In the fitful light of campfires, spears gleam—myriads of them—and armor shines, while muffled forms pass back and forth among the shadows, preparing for the morrow's great assault. Sounds of preparation, the neighing of horses, the strident calls of men-at-arms now and then break the silence; less frequently as the night grows old; then not at all as the vast camp settles down to sleep. What heroic faith in God, to look upon that terrifying scene and leave it, as Ezechias did, knowing that somehow "at the break of dawn" all would be well!

Then, at the midnight, in the silence of the sleep-time, when the world was all God's own "an Angel of the Lord went out on his errand, and smote down a hundred and eighty-five thousand men in the Assyrian camp; when morning came and he saw the corpses of the dead, the king broke up camp and was gone" (IV Kings 19:35). And "at the break of dawn" when bewildered Jerusalem gazed down from its towers to see that

*the tents were all silent—the banners alone—
The lances unlifted—the trumpet unblown—*

A COMMENTARY ON THE PSALMS

who in all that happy multitude did not feel his belief forever strengthened that

*The Lord of hosts is with us;
our stronghold is the God of Jacob.*

That exultant cry, you will notice, is the refrain which helps to unify Psalm 45 and, at the same time, divides it into its three stanzas or strophes. One thing about it I want you to notice: our refuge, our fortress, "our stronghold is the God of Jacob." Not the God of Abraham, or of Isaac, or of Moses, David, Solomon, but the "God of Jacob." We can be satisfied that the poet singled out Jacob simply because the Jews regarded him, not Abraham, as the direct founder of their race: his twelve sons were the fathers of the Twelve Tribes, to one of which every Jew belonged. That would be a fitting reason, too, because this poem celebrates the deliverance of Jacob's descendants.

But since poets are seldom so content with the obvious, a reader might wonder whether Jacob has some other claim for inclusion in this poem. Well, just remember the mysterious experience which befell him on that fateful night along the river bank as he waited anxiously to learn what reception he would get, after twenty years of exile, from Esau, the brother whom he had deceptively supplanted as head of the family. A

stranger assaulted him and grappled fiercely with him in the darkness. At last, "finding that he could not get the better of Jacob . . . he said, Let me go, the dawn is up. But Jacob answered, I will not let thee go until thou givest me a blessing. What is thy name, asked the other, and when he heard that it was Jacob, Jacob, he said, is no name for thee; thou shalt be called Israel, one that prevails with God" (Genesis 32:25-27).

Jacob, supported by God through a night of fear and struggle against angelic odds is delivered "at the break of dawn!" What had happened to their father when the race was young happens once again to the children of his children's children: deserted by friends, surrounded by enemies, hopelessly outnumbered, they trust in the Lord and in their time discover as Jacob had in his "at the break of dawn" that "The Lord of hosts is with us!"

By the way, it is certainly no accident—or a most felicitous one!—that in this triumphant song of victory God is hailed as "the Lord of hosts," *Yaveth Tsebaoth*, the Lord of Armies." It is most fitting that he be recognized as "the God of the armies of Israel" (I Kings 17:45) when he has, singlehandedly, given them so great a victory over the Assyrian forces. And in so doing, mind you, he has proved himself Lord of the heavenly hosts: it was not the

soldiery of Israel upon which he depended but upon one of the angels who minister to him in heaven and do his will. The very manner of their delivery, as he has wrought it for his Chosen People, serves to confirm their conviction that "our stronghold is the God of Jacob."

The more carefully you study that refrain, the more clearly you see it to be really a paraphrase of the slogan and the watchword of Isaiah: "God is with us," the Lord of hosts, the God of Jacob, Emmanuel. Some critics are so impressed by this fact that they claim this poem to be the work of Isaiah. In support of their stand they point out the numerous coincidences between this Psalm and the prophecies of Isaiah. There is, for one example, the prophecy recorded in the eighth chapter of Isaiah in which the imagery is strikingly similar to that used in the first two strophes of Psalm 45. In the first of these, waters rage and foam and surge; they shake the earth and engulf mountains. In the second, waters flow gently; streams run off into rivulets to refresh and gladden the city through which they pass. These are precisely the figures, too, which Isaiah used to foretell the invasion of the Assyrians. Here are the words of his prophecy: "The Lord went on to say to me, This people of mine has cut itself off from the gently-flowing waters of Siloe . . . And now the Lord will bring the

waters of Euphrates upon it, in full flood; I mean the king of the Assyrians in all his greatness. This flood will fill up all the channels of the river, overflow all its banks, till it pours over Judah, overwhelming her and reaching up to her very neck. Wings spread out wide, till they cover the whole breadth of thy own land, Emmanuel, the God who is with us" (Isaiah 8:5-8). We can very easily catch the meaning of the prophet's words: "Because the people of Judah have despised divine aid, compared to the waters of Siloe which flow softly, and have melted with fear . . . despite God's promise of deliverance, the Assyrians . . . compared to the turbulent waters of the Euphrates, will overrun the entire land, but the flood will only reach the neck, for Jerusalem, the head, will be saved. However numerous and strong the enemies may be, their plans will not succeed 'for God is with us.'"

And we can very easily catch the echo of these words in the first strophe of Psalm 45:

*God is our refuge and our strength,
an ever-present help in distress.
Therefore we fear not, though the earth be shaken
and mountains plunge into the depths of the sea;
Though its waters rage and foam
and the mountains quake at its surging.
The Lord of hosts is with us;*

our stronghold is the God of Jacob.

the only difference is that what was prophecy in one place is here in the Psalm fact and fulfillment of the prophecy. And this is all the more evident in the second strophe which records the event that fulfilled the prophecy, records it, too, in language borrowed from the prophecy:

*There is a stream whose runlets
gladden the city of God,
the holy dwelling of the Most High.*

*God is in its midst; it shall not be disturbed;
God will help it at the break of dawn.*

*Though nations are in turmoil,
kingdoms totter,
his voice resounds, the earth melts away,
The Lord of hosts is with us;
our stronghold is the God of Jacob.*

Now, if this poem were a commemoration merely of the destruction of Sennacherib's army and the consequent deliverance of Jerusalem, it should end here, right after the second strophe. Instead it runs on into another strophe. Why? Because this deliverance is—as the deliverance of Jacob was before it—a presage and a forecast of things to come. It is, therefore, a tremendous warning which must be taken by all peoples

of every nation throughout the world to the end of time. Hence the poet opens his final and climactic strophe with a challenging call:

*Come! behold the deeds of the Lord,
the astounding things he has wrought on earth:
He has stopped wars to the end of the earth:
the bow he breaks; he splinters the spears; he burns the shield of fire.*

Even as you read these lines something tells you that they are much too strong, much too final, much too comprehensive to be a description only of what happened to the Assyrians before the walls of Jerusalem. The poet's excitement, his enthusiasm has carried him away into hyperbole. That might explain it if he were an ordinary poet writing an ordinary poem. But he is an inspired poet! The vision that he describes is the reign of peace brought about by God for the sake of the New Jerusalem, which is the Church, which he shall deliver from those who encompass and besiege her as in the days gone by he had delivered Jerusalem from Sennacherib and his forces. And here again you find an echo in the Psalm of what you read in Isaiah. For in the very second chapter of his prophecies we find these words written: "In the days that are still to come, the

*exalted among the nations
exalted upon the earth.*

And from the redeemed, victorious multitudes, delivered from evil, happy in the freedom of the everlasting Jerusalem, will rise the blessed, age-old refrain:

*The Lord of hosts is with us;
our stronghold is the God of
Jacob.*

mountain where the Lord dwells will be lifted high above the mountain tops . . . and all nations will flock there together. A multitude of peoples will make their way to it, crying, Come, Let us climb up to the Lord's mountain peak, to the house where the God of Jacob dwells; he shall teach us the right way, we will walk in paths he has chosen. The Lord's commands shall go out from Sion, his word from Jerusalem, and he will sit in judgment on the nations, giving his award to a multitude of peoples. They will melt down their swords into plough-shares, their spears into pruning-hooks, nation levying war against nation and training itself for battle no longer" (Isaiah 2:2-5).

God, unchanged and unchanging, infinitely the same, speaks then—in a voice more powerful and awful than the action whereby he rebuked the blasphemous Sennacherib before Jerusalem—to all mankind in those final days of mankind:

Desist! and confess that I am God,

To read the Psalm as if it stood isolated from the other books of the Bible is to miss almost all of its meaning, historical and prophetic. And what is more saddening, it is to miss almost all the consolation it has to offer us. We wrestle in darkness as Jacob did. We are ringed around with evil as Jerusalem was. We need reminding—perhaps more than we are willing to realize—we need assuring that:

*The Lord of hosts is with us;
our stronghold is the God of
Jacob.*

MATINS—FEAST OF THE EPIPHANY

V. Keep Thou the seal, Lord, for lips
Imperiled by capriciousness of ways.

R. Come quickly, Lord, do Thou eclipse
False suns which invite our praise.

To God the Father glory be,
And to His sole begotten Son,
And Holy Spirit, blessed Three,
While endless ages run. Amen.

Invitatory:

For every mortal man a special star does shine
Come let us adore.

For every mortal man a special star does shine
Come let us adore.

Come, let us search the skies
With diligence. One single star
Man's wisdom still defies,
That led the Wisemen from afar.

For every mortal man a special star does shine
Come let us adore.

For God is great and God is love
He rules the nation mightily;
But he has set one star above
To lead each man to Calvary.

Come let us adore

Alpha Virginis, white star in splendor bright,
Has known the touch of His creative hand.

Come let us adore the God of might,
As destined, let His will be our command.

For He our God, Who fashioned us from clay,
Must beg from us each moment of the day.

For every mortal man a special star does shine.
Come let us adore.

Appointment of some given light years hence,
Spoke the Creator to each stellar ray.

Stars wait in eons of suspense
Lest eyes be blind when they obey.

Come let us adore.

But He Who made the stars and man
Has power to give us back our sight.

Oh Star which shone o'er Bethlehem
Lead us to the Light.

For every mortal man a special star does shine.
Come let us adore.

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.

Come let us adore.

For every mortal man a special star does shine.
Come let us adore.

Sister Mary Emma Foley, O.S.F.

Our Lady of Guadalupe

Father Simeon Capizzi, O.F.M.

We often hear of the appearances of Our Blessed Mother to Bernadette at Lourdes and to the three little children at Fatima, but we seldom give a thought to her appearance to an Aztec Indian in Mexico, shortly after this continent was discovered. She appeared to him on the 9th, 10th, and 12th of December of the year 1531.

The Indian was named Juan Diego, a name given to him when he was baptized by the Franciscan Fathers at Tlatelolco. The Franciscans had come to Mexico with the Spanish soldiers. The soldiers had come in search of gold; the Friars had come in search of souls. In the short time that the Friars were there, they had taught the Indians the truths of the faith, and many were converted and had been baptized. Among these were: Juan Diego, his wife, Maria Lucia, and his uncle Juan Bernardino.

Juan's wife had died some time before 1531 and he had been living alone in a little house in the village of Tlaxpetlac. His uncle, an old man, lived but a short distance from the home of Juan Diego. Juan would visit his uncle and spend some time with him, taking care of his needs.

On Sunday, they would travel some three miles to attend Holy Mass in the church of the Franciscan Fathers at Tlatelolco, and after Mass, they would listen to the instructions given them concerning the faith. Juan Diego attended Mass on other days as well. He had learned the value of the Holy Sacrifice and was happy that he could worship God in this way. So it was that on a Saturday morning, December 9, 1531, he left his home just before dawn to attend Mass at Tlatelolco. As was his custom, he was about to take a little shortcut across a hill called Tepeyacac. The dawn was breaking as he reached the bottom of the hill, and suddenly the air was filled with the sweet sound of music. It was like the sound of many and different kinds of birds singing together. It was so beautiful that he was enraptured by it. He thought he was having a dream because the heavenly sweetness was too good to be true. He raised his eyes towards the top of the hill from whence the sound was coming, and he saw there a bright and shining white cloud. Within the cloud, there was a burst of colors with rays of dazzling light. Soon, the singing stopped, and he heard a woman's voice coming from the cloud.

"Juan! Juan Diego, come closer!"

He ran to the top of the hill, and there he saw, within the cloud, a very beautiful Lady. The radiance of Her garments, made the stones under Her feet shine like precious jewels; The leaves on the nearby plants shone like clusters of brilliant emeralds; and the ground was like a carpet fashioned of many bright colors. The Lady began to speak to him.

"My son, Juan Diego, where are you going?" In answer, he said he was on his way to hear Holy Mass in Tlatelolco and to listen to the instructions of the good Fathers. The Lady was pleased to hear this and smiled.

Again She spoke. "Know this, my well-beloved son, that I am the Ever-Virgin Mary, Mother of the true God. It is my wish that you build me a temple on this place. Here, I will be a loving Mother to you and your fellow men. I will show My kindness and loving compassion to your people. I will listen to their prayers and requests and will protect and comfort them. To do this, you must go to Mexico City, to the palace of the Bishop. You are to tell the Bishop that I have sent you and that I want him to build a temple to me here in this place. You will tell him about all that you have seen and heard.

"I will be grateful to you for this and I will raise you up and make you known because of it. Go in peace, my son, and I will repay you for the labor and care you give this matter. Use all your strength to carry out my wish."

Little did Juan realize how much strength and courage would be required for the task. On his knees, and with his head close to the ground, he answered, "I go, most noble Lady, as your humble slave to carry out your order."

Forgetting that he was on his way to Mass at Tlatelolco, he turned and headed for Mexico City. He lost little time in getting to the palace of the Bishop, and when he got there it was still early morning. He knocked at the door, and asked the servant who answered, to bring him to the Bishop. This surprised the servant. Who was this poor, untidy Indian who wanted to disturb the Bishop so early in the morning? The servant told Juan to go away and not to bother the Bishop; but Juan Diego had promised to do the Lady's bidding, and he was determined to see the Bishop. He was ignored by other servants as well, but after waiting for a long time, impressed by his patience, they finally brought him to the Bishop.

The Bishop, Friar Juan de Zumarraga, was a Franciscan, who had been named the first Bishop of Mexico. He was a kindly and humble person and received Juan with charity. Juan fell to his knees

before the Bishop and related to him all he had seen and heard and all that the beautiful Lady had told him. With loving kindness, the Bishop listened but he could not believe all that Juan told him. "Go now," he said, "but come back in a few days and I will listen to more of what you have to say."

Juan Diego left the palace with sorrow in his heart. He could see that the Bishop had not believed him and he realized that he had failed to carry out the mission given to him by the Lady. He headed back towards his home in Tlaxtecal, and as he came to the hill of Tepeyacac, he saw the Lady waiting for him.

Immediately, from his heart burst forth the sad tale, as he told Her of his failure. He was overwhelmed with his littleness, and he begged Her to send someone more noble and worthy of respect, whom the Bishop would more readily receive and believe. He had failed Her, and he knew he was incapable of the task She had given him. He asked for Her forgiveness.

The Blessed Lady listened with loving compassion to all Juan had to say, but She would not grant him what he asked. She had chosen him to carry out Her wishes, and he was the instrument through which they were to be accomplished. She made it known that it was Her desire that he should do this for Her. She ordered him to return again on the morrow to the Bishop and to tell him that it was the Virgin Mary, the Mother of the true God, who was requesting that a temple be built on Tepeyacac hill in Her honor.

Juan Diego forgot the trouble he had had that morning, and he was resolved to again take the matter to the Bishop. He was determined that this time he would not fail the Blessed Mother of God.

The next day, Sunday, December 10th, Juan went to church to attend Holy Mass and after Mass, the class on Christian Doctrine, which was required of the Indian converts. [The Franciscan Fathers kept an eye on them to make sure they were practicing their faith]. He got away from the group as soon as he could and made his way to the palace of the Bishop. When he got there, he asked to see the Bishop, and again he was treated roughly by the servants. They were indignant that he should bother the Bishop, who had so many important things to do. They suspected that he was a little crazy, so they made him wait for a long time. Juan's patience finally got the best of them and they finally brought him to the Bishop.

In the presence of the Bishop, Juan fell to his knees and with his eyes filled with tears, told the Bishop how he had seen the Mother of God for a second time, in the same place, waiting for the reply to the message She had given him to deliver. Once again, he made known

the request of the Blessed Virgin and declared She Who had sent him was the Mother of Jesus Christ, the Virgin Mary.

This time the Bishop felt that there might be something to what the Indian had to say and he listened with attention. He questioned Juan at length and weighed the answers. Yet, he could not believe all that Juan said. It was asking too much to undertake such a task on the word of this lowly Indian. "Ask the Lady," he told Juan, "To give me a sign by which I may know that the Mother of God has sent you, and that it is Her will that a temple should be built".

This request from the Bishop did not disturb Juan for he believed that the Lady would give such a sign. "What sign do you want me to ask for?" was Juan's reply.

"Let the Lady choose whatever sign seems good to Her," answered the Bishop.

When Juan left the palace, the Bishop had him followed. The servants, who were sent to do this, were able to keep up with him for a long way, but when they reached a little bridge at the base of Tepeyacac hill, they lost him. Though they tried to pick up his trail again, they finally gave up in disgust and returned to the palace. To make up for their failure to stay with the Indian, they did all they could to throw discredit on him.

Juan, however, again saw the Virgin, and he told Her all that had happened, especially that the Bishop had asked for a sign. She, in turn, commended him for all he had done and told him to return on the next day when She would give him a sign which he could take to the Bishop. He promised that he would return as She requested and then took his leave to go home.

On his way home, Juan stopped at the home of his uncle, Juan Bernardino, and found the uncle very seriously ill. On the next day, Juan, rather than going to see the Blessed Lady, spent most of the day trying to get a native medicine man to see his uncle. When he finally found one, the medicine man was not able to help, and Juan Bernardino became worse. It looked as though he was about to die; he asked Juan to go to the good Fathers at Tlatelolco so that one of them might come to hear his confession and to anoint him.

At daybreak of the next day, Tuesday, December 12th, Juan set out to get the priest as his uncle had requested. On the way, he had to pass Tepeyacac hill, and no sooner had he reached the foot of the hill, than he remembered the forgotten promise. Fearing that She would reproach him for this, he thought to avoid Her by going around the hill rather than over it. He had not gone very far, when the Lady, in a shining cloud, appeared to him directly across his path.

"Where are you going, my son?" She asked him. "What road is this you are taking?" Juan was filled with shame that he had tried to avoid Her and that he had failed in his promise to Her. How could She forgive him for this? He fell to his knees before Her and told Her the many thoughts going through his mind. He related all that had happened since the last time he saw Her and that he was now on his way to get one of the priests from Tlatelolco to come and give the last rites to his dying uncle. He told Her he did not mean to be excused from the promise he had made Her. He would take care of that as soon as he had looked after the needs of his uncle.

The Blessed Virgin Mary looked with kindness upon him. She knew the many thoughts and troubles that beset him and as a loving Mother, she dispelled them.

"Listen, my son. Do not let these things worry you. I, who am your Mother, will help you. You are under my protection and you need nothing else. Be not concerned for your uncle's illness, for he will not die, but even now, at this very moment, he is already well."

With the faith of a child, Juan accepted these words. She had spoken to him, and he replied to Her. "Then send me, My Lady, to see the Bishop, and give me the sign that I am to take to him. I will carry out the promise which I made to you."

"Go then, my son," Mary said to him, "to the top of the hill where you saw me before and gather the roses that you will find growing there. Place them in your cloak and bring them to me. Then, I will tell you what you are to do and say."

Juan raced to the top of the hill. He was not amazed to see the flowers growing, though he had seen none there before. Immediately, he began to pick the beautiful Castilian roses. Laying out his *tlima*, or cloak, he filled it with the fresh and fragrant flowers. Down the hill he came and placed the bundle at the feet of the Lady, who had waited there at the foot of the hill. She gathered the flowers in Her hands and arranged them again in the *tlima*. Having finished, she returned the *tlima* with the roses to Juan and said to him:

"Here is the sign you are to take to the Bishop. Tell him that by this sign he will know that he is to do what I have asked. I know that you will not fail in this, but show the sign to no one on the way, and open your cloak only in the presence of the Bishop. Again tell him of my request. This will convince him that he is to build the temple in my honor."

Again, Juan Diego was on his way to the palace of the Bishop with the sign the Lady had given him. Because of the discredit given him by the servants, he was not well-received. They tried to ignore him.

the request of the Blessed Virgin and declared She Who had sent him was the Mother of Jesus Christ, the Virgin Mary.

This time the Bishop felt that there might be something to what the Indian had to say and he listened with attention. He questioned Juan at length and weighed the answers. Yet, he could not believe all that Juan said. It was asking too much to undertake such a task on the word of this lowly Indian. "Ask the Lady," he told Juan, "To give me a sign by which I may know that the Mother of God has sent you, and that it is Her will that a temple should be built".

This request from the Bishop did not disturb Juan for he believed that the Lady would give such a sign. "What sign do you want me to ask for?" was Juan's reply.

"Let the Lady choose whatever sign seems good to Her," answered the Bishop.

When Juan left the palace, the Bishop had him followed. The servants, who were sent to do this, were able to keep up with him for a long way, but when they reached a little bridge at the base of Tepeyacac hill, they lost him. Though they tried to pick up his trail again, they finally gave up in disgust and returned to the palace. To make up for their failure to stay with the Indian, they did all they could to throw discredit on him.

Juan, however, again saw the Virgin, and he told Her all that had happened, especially that the Bishop had asked for a sign. She, in turn, commended him for all he had done and told him to return on the next day when She would give him a sign which he could take to the Bishop. He promised that he would return as She requested and then took his leave to go home.

On his way home, Juan stopped at the home of his uncle, Juan Bernardino, and found the uncle very seriously ill. On the next day, Juan, rather than going to see the Blessed Lady, spent most of the day trying to get a native medicine man to see his uncle. When he finally found one, the medicine man was not able to help, and Juan Bernardino became worse. It looked as though he was about to die; he asked Juan to go to the good Fathers at Tlatelolco so that one of them might come to hear his confession and to anoint him.

At daybreak of the next day, Tuesday, December 12th, Juan set out to get the priest as his uncle had requested. On the way, he had to pass Tepeyacac hill, and no sooner had he reached the foot of the hill, than he remembered the forgotten promise. Fearing that She would reproach him for this, he thought to avoid Her by going around the hill rather than over it. He had not gone very far, when the Lady, in a shining cloud, appeared to him directly across his path.

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Again, Juan Diego was on his way to the palace of the Bishop with the sign the Lady had given him. Because of the discredit given him by the servants, he was not well-received. They tried to ignore him.

However, their curiosity got the best of them, and they could not ignore the *tíma* he was carrying and the fragrance of the flowers that came from it. They tried to see what was in the cloak and even used force to pull it from his grasp. They got a glimpse of the roses and soon brought him before the Bishop.

Juan related all that had happened since he had left the palace. He made known that the Lady had given the sign which the Bishop had requested and opened up the *tíma*, letting the roses fall to the floor. To Juan's surprise, the Bishop fell on his knees before the *tíma*. His attention was not on the roses but upon the *tíma* itself. He was begging forgiveness for his unbelief and promising to carry out the Lady's wishes.

Turning his eyes to the *tíma*, Juan saw thereon a painting of the Lady just as She had appeared to him on Tepeyacac hill. This was the sign She had given. Moved by the sign, the Bishop undertook the task requested of him.

This was not the only miracle which the Lady worked for Juan found his uncle in good health when he returned to him. Indeed, through the centuries She has continued to work miracles there. Millions of the Indians have been converted to the True Faith and Mexico became the first Christian nation of the American continent.

The miraculous image of Our Lady can be seen to-day in the temple that was built in Her honor. She is loved and honored by these, Her chosen people. She is their Mother and they are her children.

She is the Patroness of the entire American Continent under the title of Our Lady of Guadalupe.

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Thoughts of Another Tertiary

Brother McDonnell's article in the December *CORD* was so thought-provoking that I venture to give a second thought, from the distaff side of the Tertiaries.

Personally, I am very happy with the monthly Third Order meetings. I profit by the Director's talk; I enjoy the opportunity for a lay person to join in the recited Crown and responses and the hymns of Benediction; and I feel blessed when the monstrance is signed with the Cross over us.

I agree with Brother McDonnell that the Mass is the sublime sacrificial act, but I have for some time found an individual way to incorporate it into my monthly Tertiary meeting. In my town,—and I am sure in many towns and cities of our fortunate country,—there are Evening Masses.

It has become my custom to make of the third Sundays, a Three Hours' commemoration. Third Order begins at 3 P.M. in my balliwick. After recitation of the Crown, the Director's homily, and Benediction, by four o'clock, I am in my parish church with an hour in silent nave for meditation and Stations of the Cross. At five o'clock, begins the parish Mass, at which I may receive Holy Communion.

Sometimes I meditate on how St. Leonard of Port Maurice, O.F.M. erected the Fourteen Stations in the Forum at Rome, attended by thousands. Sometimes I just 'meditate.' Anyway, my Three Hours end in thanksgiving for reception of the Eucharist.

Three Hours, once a month, is not much. But it is something. One Sunday afternoon, in a busy life, that I try to save for God, to let Him speak to me. The editor knows my name; it is not important to others, so let me sign with the name I took at profession in the Third Order.

Clare

A Man and His Prayer

Titus Cranny, S.A.

Some fifty-three years ago in November, 1907 a clergyman at Graymoor, Garrison, N. Y. launched a small crusade, by letter, for Christian Unity. He asked for prayers for this great cause, for eight days, during January 18-25. He urged all to pray for a specific kind of Unity: the oneness of all men in the Catholic Church. He called his movement a Unity Octave, for it was an experiment. He was an unusual man, destined by God for a special work in the Church. But at this time he was a Protestant.

So began the Chair of Unity Octave by Fr. Paul James Francis, S.A., founder of the Society of the Atonement. Within eighteen months Father Paul and his little band of followers were received into the One Fold, testifying to the sincerity of their purpose and to the effectiveness of the Octave. It showed dramatically how Unity would be achieved—by submission to Peter. The group reception on October 30, 1909 was perhaps the most fascinating and challenging event in the life of the Graymoor founder.

It was genius, or inspiration, or perhaps both which led Father Paul to begin his Unity Octave. He was virtually alone at the time, his only companion a brother. The Atonement Sisters, under Mother Lurana, S.A., were in the valley below, but they too were few in number. Father Paul's plea for prayer was almost a cry in the wilderness in those early days, but the voice grew stronger with the years. Today it is a mighty volume reaching out to all the world.

Though the feast of the Chair of St. Peter at Rome is no longer observed on January 18, the purpose of the Octave is the same: to pray for the reunion of Christendom, the conversion of unbelievers, and the return of lapsed Catholics. The task is gigantic, but not impossible; the difficulties are many, but not insurmountable. The goal is certain: "There shall be one fold and one shepherd." The prayer comes from Christ Himself: "thy kingdom come, thy will be done on earth as it is in heaven . . . that they all may be one, that the world may believe that thou hast sent Me."

Over the past five decades the Chair of Unity Octave has assumed worldwide proportions. The voice and pen of Father Paul reach out more widely than ever, through the communities he founded and the works which he began. The Popes have approved and blessed the Octave, so that the prayer crusade which began so humbly at Graymoor

has now become an official devotion of the Church. Last year Pope John gave it a special endorsement urging that it be promoted "everywhere throughout the world as widely as possible, especially in view of the forthcoming General Council, during which it is hoped that our separated brethren will be copiously illuminated and strengthened by the Divine Comforter."

The Holy Father speaks with the voice of the Good Shepherd seeking the "other sheep" all over the world. He is calling a General Council which will be, in part, devoted to the cause of Unity. This meeting, perhaps the most colorful in the history of the Church, will be, in the words of Pope John "a wonderful manifestation of truth, unity, and charity; a manifestation, indeed, which it is our hope that those who behold it, but are separated from this Apostolic See, will receive as a gentle invitation to seek and find that Unity for which Jesus Christ prayed so ardently to His heavenly Father." Elsewhere he expressed the hope that the "bonds of union of the faithful with the Chair of Peter would contribute towards the early return of those outside the fold to full participation in the true worship of God."

Today as never before the world is interested in Unity. Orthodox prelates voice their warm regard for Pope John. Protestant leaders decry the scandal of a divided Christendom. Catholics are alerted to their vocation of prayer and action to win souls to the One Fold. The ecumenical movement, a modern phenomenon, has won the blessing of the Holy Office, that "under the inspiring grace of God, due chiefly to the common prayers of the faithful, a desire has awakened and is growing daily in the hearts of men who are separated from the Catholic Church, that a reunion be accomplished by all who believe in Christ the Lord."

Non-Catholics too pray for reunion during the Chair of Unity Octave. Their idea of unity and their intentions are vastly different from ours, but they pray and God is not deaf to any sincere prayer. Indeed the interest of our separated brethren should be "to the children of the true Church a source of holy joy in the Lord as well as an inducement to lend their assistance to all, who are sincerely seeking the truth, by entreating light and strength from God in fervent prayer." (Holy Office)

Centuries ago Prosper of Aquitaine (5th c.) expressed the universality of the Church's prayer for Unity, a spirit that should characterize our own petitions: "The Church pleads before God everywhere, not only for the saints and those regenerated in Christ, but also for all infidels and all enemies of the Cross of Christ, for all worshippers of idols, for all who persecute Christ in His members, for the Jewish people whose blindness does not see the light of the gospel, for heretics and

schismatics who are alien to the unity of faith and charity."

The Church makes the same extensive appeal today. She prays for all who are separated from her, whatever be the reason for the cleavage and however wide the gulf. She turns to Our Lady as the Mother of the Good Shepherd, the special patroness of Christian Unity, whose love and prayers bring men to their true spiritual home. The Church voices the thoughts of her Master and King in His longing to save the world. Her prayer is the prayer of Christ: "that all may be one . . . that they may be perfected in unity."

Such was the inspiration for the Octave begun by Fr. Paul in his little friary atop the Mount of Atonement in the winter of 1907. Whether he foresaw the spread of the Octave as it is today, we do not know. What is more important is that he experienced the urgency of Christ's love for souls and set about to do something. We may not initiate a program, but we can pray. This we should do Jan. 18-25 and in accordance with the wish of the Holy Father make this the object of our prayers and works every day. "That all may be one."

You Have Wounded My Heart

The Life of St. Charles of Sezze, Franciscan Lay Brother

Raphael Brown, Tertiary

CHAPTER XI—(Continued)

As doorkeeper of the important friary of Palestrina, located just on the outskirts of the town, Charles had many opportunities to practice more than ordinary charity. For when the tertiary brothers belonging to his Order arrived, tired and dirty after a long journey on foot, he washed their muddy feet in warm water with the same kindness and care as for visiting priests. Actually he felt a holy envy for their lowest rank of all in the Order, and loved them especially because of it.

Very often he distributed soup or vegetables to poor persons. When doing so, he would have them kneel in a group and recite an Our Father and Hail Mary, and then, though not a priest (like St. Salvator of Horta), he would give them a blessing by making the Sign of the Cross over them. Moreover, when queuing for supplies in the town, he discovered many paupers living in need, and he would bring them help.

YOU HAVE WOUNDED MY HEART

In December 1639, due to a building project, most of the friars moved out of the house temporarily. As the same gifts of food kept coming in, Charles distributed them still more generously to the poor, until some of his companions complained and the Guardian reproved him.

The Saint also suspended most of his queuing tours around the town, since fewer provisions were needed. Again the Guardian, on the complaint of other friars, gave him a severe scolding in the refectory, ordered him to take the discipline as penance, and then sent him off with a companion on a begging tour of nearby villages. But Providence somehow granted them only very small provisions. Charles frankly told his companion that he believed the reason was their temporary reduction in numbers.

Later, however, he had to carry more supplies than he could bear without the special help of a Saint. Although he had a hernia and wore a truss, he went on another long queuing tour for oil as far as Sezze, his home town. He was given a large cask of good oil, but it was so heavy that, though he could lift it, he could not walk with it. So he knelt down and prayed to St. Salvator of Horta for a cure of his hernia, promising to leave the truss in the first friary where he would find an image of the Saint. Then he took off his truss, picked up the cask of oil, and set out on the fifteen-mile hike back to Palestrina. His hernia had disappeared.

CHAPTER XII

THE FURY OF A SAINT

In the spring of 1640 Brother Charles was sent to the small friary of Piglio, about five miles east of Palestrina. But he stayed there only two months, for in May he was assigned to the large Franciscan house of studies at Carpineto, a small town in a deep valley only a few miles north of Sezze. Yet in that short time he learned another valuable lesson.

Before he left Piglio, when it was announced that he was to serve as sacristan in Carpineto, some friars jumped to the conclusion that he was quite incapable of being an efficient sacristan, and they took it upon themselves to advise him to write to the Superior and ask for another position. But the Saint wisely took the stand that he did not have sufficient cause to do so and that when one does not know how to do a job, one simply obeys—and learns. He saw very clearly that their advice, though it may have been well meant, actually tended to make him deviate from what he liked to call "the straight line of holy obedience, which a religious should not leave for any human consideration." In this little incident he found a significant lesson and

explanation of the lack of spiritual progress in some religious who are self-seeking. "It is due to this," he wrote, "that in many of them, although they may spend long years in the spiritual life, no special progress can be seen, as they act according to human prudence, leaving behind what is best—to let oneself be carried along by God, the true and sure way . . . When we begin to leave that straight line, later we will need a special grace from God to go back to it, as we will never be satisfied—something will always be lacking for our pleasure. And we will never attain to any degree of perfection, because there can be no true perfection where there is any self will. So we must be extremely careful and take courage when some things which we are ordered to do seem to be like high mountains. And we must turn to the Lord with confidence, for He can make them into pleasant plains filled with spiritual joy."

Charles was destined to spend six fruitful and happy years at Carpineto. The large seigniorial friary in which he resided was situated on a steep hillside, surrounded by a thick forest of shady beechtrees. As he well knew, just over the crest of the lofty ridge to the south lay his hometown Sezze. In Carpineto itself another holy man was born in 1810—Pope Leo XIII, who beatified our Saint in 1882.

Soon after his arrival, Brother Charles set about learning his new duties as sacristan with the kind help of several fathers who, he noted gratefully, "made things that seemed difficult to me appear easy, which is the essence of true charity."

Once again he had as spiritual director a Father Vicar who believed in being as strict as possible with young friars. The Saint wrote that "consequently the poor religious lived under extreme tension . . . The penances and mortifications he gave to the young clerics and lay brothers never ceased."

During Charles' first months in the community this harsh Vicar was in charge, as the Guardian was detained in Naples. He soon concentrated much of his repressive policy on the Saint, or as the latter put it, "Our Lord wished to test my small patience under the discipline of that Father."

An illness of one of the clerics provided the occasion for a prolonged and tragic misunderstanding. Charles in the charity of his warm heart generously gave the sick boy special care and nursing, just as St. Francis urged his sons to do. But somehow the Father Vicar, who had been treating the cleric very severely, conceived the false idea that the student and Charles were rebelling against him and that they

As a result, almost every morning in the refectory the Father Vicar had actually written a letter to the Provincial complaining against him

gave Brother Charles a tongue-lashing and imposed on him all sorts of unusual penances. The humble Saint would have us believe that he found such hostile treatment very difficult to endure "since I had never applied myself to the true mortification of the interior man with special exercises." And he frankly admitted that he even felt strongly impelled to take vengeance, especially when some sharp words hurt him to the quick.

Charles found it trying that the harsh Father Vicar was no less severe in the confessional. The Saint's only refuge was to think of the sufferings of Christ and to pray to the Blessed Mother. Sometimes he would relieve his pent-up feelings by going into the garden and singing her "Magnificat."

Meanwhile he had the sympathy of all the other friars, who were also suffering more or less under the Father Vicar and praying that the Guardian would soon return from Naples. They often tried to show Charles their sympathy and encourage him to be patient. Some of the priests even advised him to write a formal request to the Provincial to be assigned elsewhere. Brother Charles thanked them for their kindness, but resolved to follow the rule which his good old father had drilled into him at home: just obey orders without trying to avoid them.

Often when he was being humiliated in public by the irascible Father Vicar, the Saint experienced such supernatural joy that he had a hard time preventing it from showing in his features, which would only have convinced the Superior that Charles was laughing at him.

Although each morning before going into the refectory the Saint steeled himself with the memory of Christ's Passion, one day the Father Vicar gave him an unusually scorching rebuke, and Charles felt his old passionate nature boiling up within him. Lying prostrate on the floor of the refectory, he grew so furious under the hail of stinging words that he was strongly tempted to get up and lay violent hands on his persecutor! "I would easily have done so," he wrote, "if Almighty God had not prevented me and helped me with His grace, restraining that diabolic fury of mine. Quickly recollecting myself, I invoked the Name of Jesus and made the Sign of the Cross—and that temptation ceased."

But when the Father Vicar saw Charles cross himself, he became still more indignant, exclaiming that he was not a demon to be banished by the Sign of the Cross, and he gave the Brother another tongue-lashing. When he was through, the Saint rose to his feet, went over to his persecutor, and kissed his feet. That act of sincere humility

only made the Father still angrier.

This painful trial lasted three long months. When the Father Guardian finally returned, he convinced the Vicar that Charles had never written a letter complaining against him. Henceforth the Vicar changed his attitude and treated the Saint more gently. Later they became good friends, and the repentant Father Vicar would often speak about this period when, as he frankly admitted, he had persecuted Charles unjustly. He commented that God had perhaps allowed this to happen in order that both might grow in virtue by forgiving each other and then treating each other, as they did now, with sincere charity.

The Guardian was a gentle and kind superior. After his first interview with Brother Charles, he confirmed his appointment as sacristan, formally adding to it the merit of holy obedience. And as the holy brother had now been in the Order for five years, he was dispensed from the custom of accusing himself of external faults in the refectory every morning.

The Saint was also given a new confessor and spiritual director who was so gentle and helpful that Brother Charles felt as if he was being resurrected from death to life. The priest restrained his "beginners' indiscreet thirst to kill himself with mortifications." Instead he would let his fervent penitent practice silence on the vigils of major feast days. But to Charles' sorrow, it was not long before the father was assigned to another friary.

The Saint was rather surprised at the ease with which he learned to become an efficient sacristan. He attributed his success partly to the kindness of a cleric who taught him his duties but above all to the practice of confidence in God and the graces accompanying obedience. In such cases, he wrote, "God takes special care of us and helps us to succeed in everything . . . To follow in the footsteps of the Lord, in our superiors, is a sweet and peace-bringing yoke that strengthens and consoles the soul."

Like his Seraphic Father St. Francis and many other Saints, Brother Charles longed to die for Christ as a martyr. The first time that he experienced this heroic supernatural desire was when, as a youth in Sezze, he prayed before a picture of twenty-three Franciscans of the First and Third Order who were crucified in Japan in 1597 and were beatified in 1627, when Charles was fourteen.

At the end of his novitiate he met a priest who was to leave for the missions in Ethiopia and wanted Charles to go with him. The Saint eagerly sought the permission of his superiors, but it was refused on the grounds that missionaries had to wear beards and he was still too young to grow one.

Over a year later at Ponticelli the same frustrating handicap prevented him from enlisting for service in Albania.

During this year in Palestrina he made arrangements with two priests and another brother to volunteer together for the missions in the Portuguese Indies. But now at Carpinetto in September, 1640, when he was hoping to be sent abroad soon—presumably he was now able to grow a beard—Charles caught a fever, yet went out on a two-day questing journey to a small town seven miles away. When he had accomplished his mission and dragged himself home, he was so ill that the doctor ordered him to be conveyed on horseback to the Order's large infirmary at San Francesco a Ripa in Rome. The painful journey took two days, and during the intervening night the sick Brother felt he was near death and made a general confession.

In Rome, despite all the care of a doctor and kind brother infirmarians, his condition only grew worse. Moreover he underwent a severe spiritual crisis. In his weakened state, with death apparently approaching, he felt overwhelmed with the impression that he had never done any good in his short life and even that he had not yet really lived as a religious should. Consequently he was assailed with fears as to what would be his fate if he should die. He therefore prayed fervently that God should forgive him and have mercy on his soul and grant him some more time to do penance for his sins, and he promised to perform great things for the Lord if that grace were granted to him.

During this trial one of the infirmarians suggested that he make another confession. Charles willingly agreed and was overjoyed to see his good friend, the saintly former Novice Master and Guardian at Ponticelli, Fra Angelo Maria di Roma, come to hear it. In this confession the Brother mentioned his plan to leave for the missions, stating that he had brought with him the necessary documents. However, the wise old priest informed him that his plan was not in accordance with the will of God and asked him to hand over the papers and let him burn them. With keen disappointment and holy abandon, the Saint consented.

After this painful sacrifice he found peace of soul again. He prayed often to St. Salvador of Horta. One day that Saint appeared to Brother Charles, who described him as "taller than average, of venerable appearance, wearing a rough and somewhat patched habit, looking joyful and happy, surrounded by light."

Soon after this consoling vision, Charles' health began to improve. And from this experience, he wrote, "I knew clearly that the will of God was not that I die as a martyr, but that I embrace the martyrdom of holy obedience."

Crosses Over Nagasaki: XI

Father Gerard Huber, O.F.M.

(Continued)

Friday on Tateyama

In the afternoon of February 5, the weary group of martyrs arrived at the place of execution. This was the flat top of a small hill called Tateyama, near the sea-shore. No trees grew on this hill, but tall bamboo grass covered it from top to bottom. Looking from the top to the west, the vast expanse of ocean spread out as far as the eye could see, and the foam-capped waves rolled in monotonous rhythm toward the desolate shore. Looking south, the city of Nagasaki could be seen lying at the foot of the hill. The view was colorful, with crowded streets and stately ships anchored in the busy harbor. Looking to the east, there were wide valleys between glimmering silver-green squares of rice-paddies, with farm houses set like little figures on a chess-board. Far off the high blue mountains stood outlined against the horizon. All in all, it was a place certainly not designed by nature to be the scene of torture and death; nor actually had it ever been put to such use. The Portuguese living in Nagasaki are said to have asked that this hill be chosen for the death of their fellow-Christians, so that the innocent blood of the martyrs might not mingle with the blood of criminals rotting in the ground of the century old place of execution in the city.

Twenty-six crosses, five feet apart, were erected on top of the hill. For a whole day the officials had to search Nagasaki for carpenters willing to make the crosses. All refused. They were unwilling to involve themselves in the death of men whose innocence everyone believed in. At last five pagan carpenters, lured by the promise of rich rewards, agreed to make the crosses. But from that time on they were ostracised throughout the city. No one would employ them, and not long after the execution of the martyrs they are said to have died of leprosy.

At the top of each cross was affixed a sign bearing the name and rank of the one for whom the cross was destined. In the center of the place of execution a large board had been erected on which Hideyoshi's decree of condemnation was inscribed. Many soldiers armed with spikes closed off the place from all sides. Hansaburo sat on the official stool, surrounded by lawyers, courtiers, and samurai. With the exception of the two Jesuits, Fathers Rodriguez and Paez, no one was permitted to pass through the guard. Even Bishop Martinez was held back by the soldiers and had to remain at a distance, standing among the onlookers.

A huge crowd, including pagans as well as Christians from the city and surrounding areas, encompassed the hill. All desired to take final leave of the martyrs and to witness their last struggle. On the road leading from the city to the hill the press was tremendous. Here the people could get close to the martyrs when they made their way up the hill, and they hoped to be able to exchange a parting word with them. But when the starved and exhausted prisoners staggered up the road, all kept silent and gazed on them with reverent awe. The martyrs themselves seemed to have no eye for their surroundings. They gazed straight ahead and prayed softly. Only when passing the Bishop at the entrance to the place of execution did they show any sign of recognition. In front of the Bishop they bowed and received his blessing with grateful smiles; but they could not speak to him for they were driven on by the soldiers who struck them with rods. In the center of the place of execution they were herded together beneath the board on which their death sentence was written. After their names had been called, they were led in front of the crosses and told to search for their own. Reverently each martyr greeted his cross with a bow and an ardent kiss. The crowd, meanwhile, had come close to the armed guard, but they remained silent and orderly. But when Father Martin suddenly raised his arms toward the sky and intoned the *Te Deum*, the whole crowd of Christians spontaneously joined him in the hymn of praise. Like a sacred oath, like a roaring storm, the mighty chant of thirty thousand voices rose from the hill-side and re-echoed through the empty streets of the city. Hansaburo rose hastily from his seat at this tremendous demonstration of loyalty to the Christian faith. It was not sympathy, however, but fear of an outbreak among the people that made him leap to his feet. To forestall possible violence, he commanded the executioners to begin at once.

The catchpoles lifted the crosses out of their holes and laid them on the ground. Then they seized the martyrs and threw them roughly upon their crosses, binding their arms and legs with ropes. When they seized Father Peter Baptist, he pleaded to be nailed to the cross as Christ had been nailed. This was not done, but to distinguish him from the other martyrs, he was bound to the cross with thin chains which cut deeply into his flesh.

When all the martyrs were securely fastened, the crosses were raised and set firmly into the ground. The eyes of the martyrs gazed down upon the city of Nagasaki. Father Carletti, an eye-witness, left a description of the crucifixion:

"I saw them on my arrival in Nagasaki," he wrote. "Their bodies were hanging on crosses on the top of a hill which is about a bow-shot's

distance from the city. The crosses were similar to that on which our Redeemer died, with a few differences. At about the middle of the vertical beam was set a piece of wood which the condemned straddled to support their bodies. There was also a small board on which their feet rested and to which the ankles were bound. The condemned were not nailed to their crosses but iron hooks were set into the beams near the wrists and ankles, and to these the arms and legs were bound."

The day had already declined. The pale, red-gold sun hung in wintry splendor slightly above the sea, and the sky was beginning to darken. Suddenly a command was given and the catchpoles, armed with lances, stepped forward and placed themselves two by two in front of the martyrs, crossing their lances before the breast of each victim. Thus they stood motionless, awaiting the next command. The martyrs raised their eyes toward the darkening sky and prayed. The people fell upon their knees, while the silence of death hung over the hill. Suddenly a sharp command was given. The catchpoles struck their lances together three times in rhythm, took one step aside, and with a firm thrust pierced the bodies from left and right. The lances entered beneath the ribs and came out between the collarbone and neck. The bodies writhed convulsively for a moment, then the heads fell upon the breasts, and the struggle was over. It was five o'clock in the afternoon.

A short account of the last moments of the martyrs has been preserved.

1. Father Peter Baptist. While he was praying and gazing toward the sky in ecstasy, the lances pierced his breast. He still called upon the names of Jesus and Mary and died last of all. His cross was the eleventh from the right.

2. Father Martin of the Ascension. His cross stood at the left of Father Peter Baptist. He chanted the *Benedictus*, and when the lances pierced his body he called out with a loud voice: "Lord, into thy hands I commend my spirit!" The point of one of the lances broke off and remained in his breast. One of the catchpoles climbed the cross, tore out the broken lance and thrust another into the same wound.

3. Father Francis Blanco. When the lances were crossed before his breast, a happy smile illumined his face and remained even after his death. His cross was the fifteenth from the right.

4. Frater Philip de las Casas. When he found his cross at the place of execution, he knelt in front of it and cried out: "Through the infinite love and mercy of God I receive this grace today." Tears of holy joy streamed down his cheeks when he joined the *Te Deum*. The catchpoles bound his arms and neck to the cross, but, either through carelessness or deliberate malice, did not bind his feet. Thus he suffered

great shortness of breath. Only with difficulty could he utter the names of Jesus and Mary. The officials observed his torment and called the catchpoles' attention to it. They thrust three lances through his body, one from the right, one from the left, and the other through the center of his breast. His cross stood at the right of Father Peter Baptist.

5. Brother Michael of Saint Francis. He died during the *Benedictus* which he chanted with Father Martin. His cross was the sixteenth.

6. Brother Gonzales Garcia. When the lances were crossed before his breast, he admonished the catchpoles to do penance and to accept the teachings of Christ. Then he cried out with a loud voice: "Lord, have mercy on us. Since we are all sinners from the beginning, we accept this torment with patience." His cross was the fourteenth.

Peter Martinez, Bishop of Japan

Transl. by Sr. M. Frances, S.M.I.C.

Sr. M. Hildemar, S.M.I.C.

(To be continued)

Ninth Annual Meeting of Franciscan Sisters

Father Irenaeus Herscher, O.F.M.

The Ninth Annual Meeting of the Franciscan Sisters Educational Conference was held at Our Lady of the Angels Motherhouse at Wheaton, Illinois, during the Thanksgiving holidays. Several hundred Sister delegations from the Middle West and Eastern states assembled to hear and discuss "Franciscan Idealism and Family Living."

The two-day conference was opened with a High Mass celebrated by Very Reverend Pius J. Barth, O.F.M., Ph.D., President of the Franciscan Educational Conference, under whose auspices the convention was held.

Father Pius, in his sermon, struck the keynote of the conference when he spoke about the "Franciscan Virtues." Among these he enumerated the following: reverence for the individual, moderation, loyalty, and joy.

Father Pius brought to the conference the special blessing of His Holiness, Pope John XXIII, with whom he had a private audience ten days ago. The Holy Father stressed the importance of the family, not only in our own country, but also he pointed out that it would be the family that would carry on the Faith in countries where the

Church is silenced. His Holiness also lauded the American parochial school system.

Reverend Mother M. Fidelis, O.S.F., Provincial Superiress of the American Province of the Franciscan Sisters, Daughters of the Sacred Heart of Jesus and Mary, welcomed the delegates to Our Lady of the Angels Motherhouse, Wheaton, Illinois, at the first session. Father Pius presided and introduced the first speaker, the Reverend Colman Majchrzak, O.F.M. Ph.D., who spoke on "The Philosophy of the Family in the Teaching of St. Bonaventure." He divided his talk into three parts: the first dealt with the philosophy of social relationships; the second, with specifically the conjugal and marital relationships as they are in themselves, in the husband, wife, and child; and the third, with a summary of the mutual rights and obligations arising from these various relationships.

Sister Helen Marie, O.S.F., St. Francis College, Joliet, Illinois, led the discussion which followed.

The next two speakers outlined courses on "Education for Family Living." Sister M. Euthelia, O.S.F., St. Francis College, Joliet, Illinois, presented a method of teaching the subject on the college level. Sister Mary Jeanne, O.S.F., St. Francis Academy, Joliet, Illinois, outlined a course for family living as taught on the high school level.

"Health Care in the Family" was presented by Sister M. Josella, O.S.F., Bishop Luers High School, Fort Wayne, Indiana, and Sister M. Jullitta, O.S.F., St. Alexis Hospital, Cleveland, Ohio, spoke on "Health Care for the Family."

Sister M. Jeanne, O.S.F., St. Michael's Hospital, Milwaukee, Wisconsin, presented a paper on "The Family Clinic, A Practical Application of Franciscanism." She showed how St. Michael's Hospital Clinic has offered preventive and corrective moral, medical, and social services to individuals and families. A discussion on the subject of the family clinic was led by Mother M. Fidelis, O.S.F., of the Motherhouse at Wheaton, Illinois.

The very Reverend Damian Zimmerman, O.F.M., Conv., S.T.L., of Assumption Seminary, Chaska, Minnesota, presented a paper on "Franciscan Moderation and Family Life." He pointed out that St. Francis' humility can teach the Christian family its proper relation to God and neighbor.

In a paper prepared for delivery at the afternoon session, the Reverend Carol Tageson, O.F.M., Ph.D., President of Old Mission College, San Luis Ray, California, outlined "Psychological Techniques for Communication in the Family."

"The Family and Its Aging Members," was discussed at an evening

session. Sister M. Brigh, O.S.F., Administrator of St. Mary's Hospital, Rochester, Minnesota, pointed out that "as Franciscans we have a special mandate from our Seraphic Father to care for the aged."

Following the presentation of Sister M. Brigh's paper, Sister M. Eymard, O.S.F., member of the Governor's Commission on the Aging, Rochester, Minnesota, discussed how the aged can remain family centered. She described three services which are available to the aged of her area. "The ideal living arrangement for an older person is in his own home, where he remains a contributing member of the family and of the community. Many older persons continue to live independently and to care for themselves through the services of a Home Care Program."

A sectional meeting of Franciscan librarians was also held during the conference. Sister M. Joseph, O.S.F., Holy Family College, Manitowoc, Wisconsin, presided. Sister M. Rosamond, O.S.F., of the same college, discussed St. Francis' program in its implications for the Christian family. She showed how three basic ideals, penance, poverty, and peace, may be considered as a "blueprint for living the life of the Gospels in a modern world." The following were elected officers for the Sister Librarians group: Sister M. Cecillanne, O.S.F., of Immaculata College, was elected Vice Chairman of the section, and Sister Jeannette, O.S.F., of Stevens Point, Wisconsin, was chosen Secretary-Treasurer.

The second day of the Conference opened with a High Mass offered by Very Reverend Junper Cummings, O.F.M., Conv., S.T.D., Vice President of the Conference. In his sermon he urged the delegates to promote active participation in the liturgy as a family exercise. "The family that sings together," he said, "clings together."

Sister M. Adolphine, C.S.S.R., of Chicago, Illinois, spoke about "Obedience, Authority, and Modern Family Councils, in the Home." She mentioned that parents today are concerned about so many things in so many ways that they practically neglect the two basic principles of family living—living in the presence of God, and doing all for love of God.

"Home-School Relationships and Franciscan Ideals" were explained by Sister M. Jeanne D'Arc, O.S.F., of St. Agnes School, Milwaukee, Wisconsin. Her paper was discussed by Sister M. Jeanine, O.S.F., of St. Francis Convent, Milwaukee, Wisconsin, who submitted for consideration the ideal pattern of relation between home and school. She urged the teacher to present the true image of the follower of St. Francis, to diffuse the Franciscan Spirit, to foster Christian social values, and to encourage the realization of vocation.

Sister M. Francis Clare, S.S.M., of St. Mary's Hospital, St. Louis,

Missouri, spoke on "Expectant Parents Classes." She outlined the program and the content of the classes provided at St. Mary's Hospital. "Home-Hospital Relationships and Franciscan Ideals" was presented by Sister M. Timothy Marie, O.S.F., Director, Department of Hospitals, of Joliet, Illinois. "In a world where atheistic materialism is finding ever greater expression in the unrestrained search for pleasure, unselfishness and in injustice toward one's neighbor . . . the Franciscan religious must be the leaven in the world to restore all things in Christ." Brother Isidore, O.S.F., of St. Francis College, Brooklyn, New York, spoke on the "Modern Problems in the Home." He discussed the difficulties faced by modern youth, and suggested a revaluation of our curricula and teaching methods in order to bring them more in conformity with the functions which our young men and women will have to fulfill in the modern world. In a paper prepared for presentation, Brother Donald Sullivan, O.S.F., also of St. Francis College, Brooklyn, New York, spoke about "The Home and Vocations."

The Reverend Gabriel Brinkmann, O.F.M., Ph.D., of Quincy College, Quincy, Illinois, described "The Role of Parents as Educators in the Home." He pointed out that it is during the first six years of the child's life that the basis for subsequent learning is laid. "Successful parents," he said, "do not have to be smart, but they do have to be loving."

At the final session, Sister M. Karen, O.S.F., Ph.D., of Marian College, Indianapolis, Indiana, presented a paper on "The Franciscan Community as a Family." The discussion of her paper was led by Sister M. Pierre, O.S.F., Ph.D., also of Marian College.

During the convention a number of interesting displays were exhibited. One of these included a prize-winning collection of Franciscan stamps, arranged by the Friars from Our Lady of Carey Seminary, Carey, Ohio. Also on display were many interesting Franciscan publications.

The two-day conference came to a close with Solemn Benediction, which was preceded by concluding remarks from His Excellency, the Most Reverend Martin D. McNamara, D.D., Bishop of the Diocese of Joliet.

Among the resolutions adopted by the Conference was one urging all Sisters to portray in their lives the virtues of reverence, loyalty, moderation, and joy. It was also resolved that St. Joseph of Cupertino be proposed as patron of students about to take examinations. The Conference also went on record urging all Franciscan Sisters to unite with our Holy Father in praying for the unity of Christendom, and to practice the Franciscan virtues as a means to bring about this happy result.

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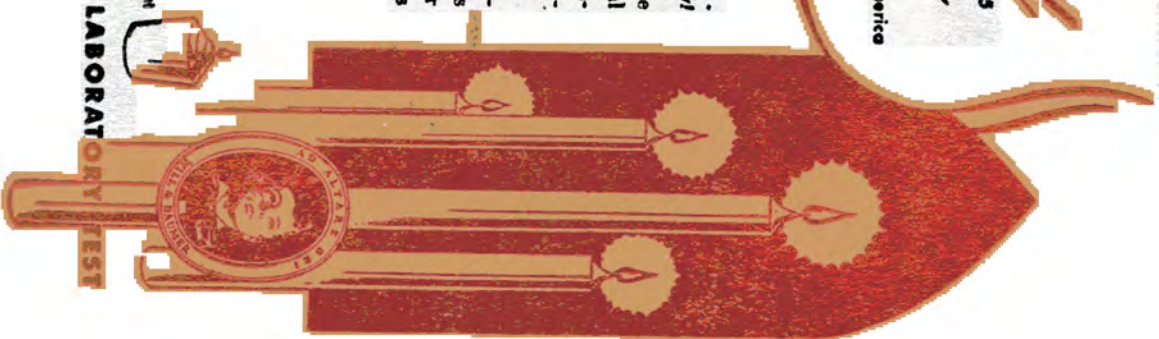
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A FRANCISCAN SPIRITUAL REVIEW

the
CORD

L. XI

2, FEBRUARY,

A Commentary on the Psalms:

Father Jerome A. Kelly, O.F.M.

Psalms 86

The late Monsignor Ronald Knox, who was universally recognized as a dedicated student of Holy Scripture, once remarked that he considered Psalm 86 to be "the most difficult of all the psalms." Yet, as you read through it, you are usually not struck by any special difficulties in it. The Psalm runs along smoothly enough and clearly, even though it is a bit succinct in statement and sudden in conclusion. Obviously the poem praises Sion—an alternate name for old Jerusalem, the city of David—and is easily divisible into its components: two strophes of three verses each and a single verse strophe that is the final part of the poem. What connects and moves them along in a kind of crescendo-like movement is the mood of the poet, such intense, profound affection for the Holy City that it carries him to the level of dramatic encomium.

Full appreciation of the first strophe, it is true, presumes a minimal acquaintance with the geography and history of Palestine. The country is bisected by a complicated series of hills and minor mountains running north and south. Half way between Mount Carmel on the edges of the Plain

of Esdraelon to the north and the gentle slopes that run southward from Hebron to the desert, on one of the more prominent ridges of this vast range stands the ancient city of Jerusalem, all but impregnable, on Mount Sion.

Whatever distinction this citadel enjoyed before the coming of the Chosen People into Palestine is overshadowed by the pre-eminence to which it was lifted by David's conquest. It became then "the city of God, his holy mountain, the fairest of heights, the city of the great King" (Psalm 47:2-3). So that to any devout Israelite the physical prominence of Sion was a perfect symbol of its spiritual pre-eminence as the chosen dwelling place of the Almighty. Or, as one of them phrases it:

*His foundation upon the holy mountain
the Lord loves:
The gates of Sion,
more than any dwelling of Jacob.*

The poetic figure used by the poet in alluding to the Holy City—"the gates of Sion"—is superbly justified by the fact that in those days of almost continual war a city survived at all only if its gates were stout and strong enough to keep out those who would destroy it.

of the Jews in his time, leads some scholars to maintain that the Psalm must have been written later, actually after Babylon had conquered and supplanted Assyria. This means that the poet would be writing when the Babylonian siege of Jerusalem was imminent and the ensuing captivity inevitable.

These were the darkest days yet in the history of the Holy City. Powerless to avert the catastrophe, the people waited numbly until the city was laid waste finally by the armies of Babylon in the year 587 B. C. and they themselves were herded into exile. For years before the event prophets had warned of its coming, but they had foretold, too, that God would ultimately call his people back to Zion. The prophets in exile also encouraged their fellow-captives with the same inspired assurance.

All of them—Isaiah, Jeremiah, Ezekiel, Daniel, Amos, Micah, Zacharias—foresaw and foretold the triumph of Jerusalem that was yet to come.

What complicated matters for those who heard prophecies, however, was that there were to be two triumphant moments in Zion's future: the return of the exiles to rebuild Jerusalem as their national capital and the conversion of all men to Jerusalem as the spiritual capital and Kingdom of God. Further complications resulted from the habit of the prophets of speaking about both events without distinguishing precisely between

them. Details of one vision keep flowing into and fusing with details of the other; they blend and mingle, so making it impossible practically to say with surety all the time what is to be referred to the national restoration and what to the establishment of the Messianic Kingdom. You will recall, I suppose, that Christ spoke in the very same manner about the destruction of Jerusalem. The visions are not kept on separate planes; they commingle and interpenetrate. You can see, therefore, to come back to the prophecies, what rich chances they offered for misunderstanding and misinterpretation.

And whatever the reason—the ambiguity of prophetic utterance, the innate worldliness of the human heart, the discouraging circumstances of their national existence—the Jewish people increasingly misunderstood and misinterpreted these divine promises. More and more as the years passed, they tended to think of the restoration of Jerusalem and the triumph of Israel in terms of worldly power and political domination. Their notion of the Prince, the Anointed Ruler, the Messiah, became more vague and shifting. They pictured him sometimes as super-human; sometimes they envisioned his reign as something purely national, at other times they dreamed of it as universal and transcendent. So things went on as the ages passed and, because

national aspirations are harder, often, than religious idealism, the Messianic hopes of Israel became increasingly more political. This explains why nearly all "of Christ's contemporaries were waiting for a national king of the line of David, who should deliver Israel, exterminate his oppressors, and inaugurate in Jerusalem an era of justice, peace, and unalloyed happiness." And this explains why Saint John could so poignantly report of Jesus Christ that "He came to what was his own, and they who were his own gave him no welcome" (John 1:11).

Part of the pain that Christ had to bear must have come, certainly, from the failure of his hearers to believe that he was in all truth the Messiah, the Anointed One, and that his mission was the establishment of a kingdom, one in which "those who believe in his name" are given "power of becoming sons of God . . . born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13). These truths are the Gospel, the Good News. And Christ preached them to the very end and at the end died for them.

"Art thou the Christ, the Son of the blessed God?" asked Caiaphas, the supreme religious authority in Israel. "I am. And you will see the Son of Man sitting at the right hand of God's power, and coming with the clouds of heaven" (Mark 14:62). "Art thou the king of the Jews?" asked the supreme political

ruler in Jerusalem. "My kingdom is not of this world . . . Pilate therefore said to him, Thou art then a king? Jesus answered, Thou sayest it; I am a king" (John 18:33, 36-37). Despite that end, after it, even in the final minutes before his Ascension, the Apostles themselves can still ask Christ expectantly, "Lord, dost thou mean to restore the dominion to Israel here and now?" (Acts 1:6). And this after they had witnessed the founding of Christ's Church upon the rock of Peter, to whom he had given "the keys of the kingdom of heaven" (Matthew 16:18-20)! After they themselves had been commissioned by Christ to "Go out all over the world and preach the gospel to the whole of creation." (Mark 16:15)!

Then Pentecost came and "they were all filled with the Holy Spirit" (Acts 2:4). Their minds were enlightened; their hearts inflamed. And each of them came to understand the secret proclaimed by the aged Simeon when he held in his arms the infant Christ: "O Lord . . . my eyes have seen thy salvation, which thou has prepared before the face of all peoples: a light of revelation to the Gentiles and a glory to thy people Israel" (Luke 2:29-32). The old dividing line was wiped away between Jew and Gentile. The aloofness of Israel, the isolation, the segregation, the separation were things of the past. And what began to crumble and collapse under the

impetus of the Spirit of Love on Pentecost was swept out and thrown away forever at the Council of Jerusalem. Peter, the Vicar of Christ, stands before the full assembly of apostles and presbyters and declares that "God, who can read men's hearts, has assured" the Gentiles "of his favor by giving the Spirit to them as to us. He would not make any difference between us and them; he had removed all the uncleanness from their heart when he gave them faith" (Acts 15:8-9). James, the bishop of Jerusalem, rises in his turn to say that God's looking with favor upon the Gentiles "is in agreement with the words of the prophet, where it is written. Afterwards I will come back, and build up again David's tabernacle that has fallen; I will build up its ruins, and raise it afresh; so that all the rest of mankind may find the Lord, all those Gentiles among whom my name is named, says the Lord." And, adds James, "God has known from all eternity what he does today" (Acts 15:15-18).

once were, the Gentiles . . . out-laws from the commonwealth of Israel, strangers to every covenant, with no promise to hope for . . . But now you are in Christ Jesus; now, through the blood of Christ, you have been brought close, you who were once so far away . . . You are no longer exiles, then, or aliens; the saints are your fellow citizens, you belong to God's household" (Ephesians 2:11, 17-19). "The scene of your approach now is mount Sion . . . the heavenly Jerusalem, city of the living God . . ." (Hebrews 12::22). ". . . our mother . . . a city of freedom" (Galatians 4:26).

Listen to Paul—which is to listen to the Holy Spirit who inspired him—and you catch the meaning which many a Jew must have missed in reading or reciting Psalm 86:

*Glorious things are said of you,
O city of God!*

*I tell of Egypt and Babylon
among those that know the
Lord;*

Of Philistia, Tyre, Ethiopia;

"This man was born there."

And of Sion they shall say

*"One and all were born in her;
And he who has established her
is the Most High Lord."*

*They shall note, when the peoples
are enrolled*

"This man was born there."

*And all shall sing, in their festive
dance:*

"My home is within thee."

Certainly, then, it is fitting that

Psalm 86 follow Psalm 45 in the Office because it elaborates on ideas suggested in the third and climactic strophe of the latter poem. Perhaps *elaborates* is not the word to describe the relationship which exists between the two Psalms. In talking about Psalm 86 one commentator says "it is terse, abrupt, enigmatic, like a prophetic oracle; in its breadth of view and fullness of Messianic hope it vies with the grandest of prophetic utterances." He goes on to say that "the Psalm is a predication of the incorporation of all nations into the Church of Christ, and the establishment of the new and universal nationality of the kingdom of God." It is this working out of the theme of the kingdom of God that makes it a kind of complement to the ideas expressed in Psalm 45.

When you have carefully read and analyzed this Psalm, therefore, you have good evidence in support of the opinion of Monsignor Knox that it is a difficult one. You have ground for wondering, too, if it may not be just as dangerous a Psalm as it is difficult. Suppose you imagine a Jew of the time of Christ, let us say, sincere, religious, devout, and picture the circumstances in which he would have sung this Psalm. Judea reduced in size and importance to a mere shadow of her former self; the people of Israel hemmed in by enemies along every border; Jerusalem, the Holy City, stripped of

power and glory; her princes tributaries, her people subjects, her lords the Gentiles, her ruler Rome! That Jew would be followed by his descendants and they would sing the Psalm in even darker days. They would be followed in turn by their descendants and always as the time passed, dimmer grew the likelihood of any restoration of the old glory, the old prestige of the "city of God, his holy mountain, the fairest of heights, the city of the great King" (Psalm 47:2-3). How logical, how easy it must have been to chant this Psalm as only a beautiful expression of a dream never to be fulfilled, a thrillingly worded tribute to a lost cause? How right it must have seemed to them to feel that Psalm 86, however lovely, however dramatic, however exciting, was, after all, only a poem, without any relevance to the daily lives that they were leading.

That is what I meant by saying that the Psalm might be as dangerous as it is difficult. Or, to put it more precisely, the Psalm is dangerous *because* it is difficult. And possibly just as dangerous for us who chant it now as it was for the men and women who chanted it through the ages past. Just as capable of becoming only a poem, pretty, familiar, curious, but without any relevance to the lives that we are leading right now in the "city of the living God" (Hebrews 12:22).

A FRANCISCAN Commentary on the Allocution To Sisters By Pope John XXIII

I

THE ALLOCUTION

TO NUNS

On The Imitation of Christ

An address of Pope John XXIII to an audience of Nuns representing the various Religious Houses of Rome

January 29, 1960

After the days of the Synod, devoted entirely to the diocesan clergy in accordance with Canon Law, and after Our joyful meeting with the promising young candidates for the priesthood, it was only natural that We should desire to have a fatherly talk with you, also, beloved daughters in Jesus Christ. You are the fragrant garden, the precious hidden jewels, the providential store of supernatural energy in this wonderful Rome of ours, which has always flourished with saintly, virginal souls who gave themselves entirely to God. You are rendering generous, self-effacing assistance to priests in their work, first of all by means of your prayers, and then through your various kinds of external activity, approved by the Church.

For this reason, We take pleasure in addressing Our exhortations to you, in order that you may always walk in a manner worthy of the vocation to which you were called. Our words are the outward expression of the tender solicitude with which the Church follows you, watching you with the happy, yet careful, eyes of a mother looking at her most beloved children.

A life of prayer and sacrifice

Indeed, the Holy Church of God rejoices in and is adorned by the noble crown of virgins who are dedicated to a life of prayer and sacrifice, and to the practice of fourteen works of mercy. You are aware of the fact that today,

as in the past, many chosen souls are requesting that they be allowed to form holy and approved societies. Those who are eager to be entrusted with new tasks that conform to the requirements of our times are always benevolently received, and, after a lengthy examination and proof of the experience required for work that is so important and so full of responsibility, the Church receives and welcomes as its own such wonderful institutes, whose variety recalls to mind the varied hues and the beauty of flowers.

This admirable blossoming of virgins, who are placing at the disposal of the hierarchy the particular gifts with which God endowed women, is truly worthy of consideration, respect, and honor before the whole world. We never cease from repeating this. It is in this light that we must consider your congress, which very aptly fits into the manifestations accompanying the Roman Synod. We wish to extend a very special and fatherly greeting to those beloved daughters of Ours who live their cloistered life in religious houses in Rome and all over the world. The first place in God's service is, in fact, that of cloistered Sisters, since it involves incessant prayer, complete detachment from everybody and everything, and atonement for the sins of the world.

The Imitation of Christ

Our benevolent thoughts and Our blessing go, first of all, to the cloistered Sisters, whom We feel to be present here with you, in the comforting certainty of the Communion of Saints. Then, speaking to you Sisters who represent the compact body of religious women in direct contact with souls, We would like to recall a passage from *The Imitation of Christ*,

A FRANCISCAN COMMENTARY ON ALLOCUTION TO SISTERS

with which you are surely familiar, and apply it to your life and the practice of the apostolate to which you are dedicated. At the close of Chapter 48 of Book III, which invites us to love heavenly things and to devote our hearts to them forever. We find these words: "Beatus ille homo, qui propter te, Domine, omnibus creaturis licentiam abundi tribuit . . . " Please listen to the sweet invitation of this heavenly teaching: "A soul is blessed, O Lord, if it takes leave from all creatures for Thy sake and fights nature, and crushes carnal desires in the fervor of its spirit, so as to be able to offer you a prayer with untroubled conscience, and to be worthy of joining the angelic choir, having dismissed worldly things outwardly and in its own heart."

Four points

From this magnificent passage we would like to draw four points, which represent four invisible ornaments of your religious habit, namely: detachment from all creatures; strength of character; incessant prayer; a heavenly life.

I. DETACHMENT

The Imitation of Christ mentions, in the first place, "complete detachment from all creatures," using a vivid, arresting phrase: "beatus ille homo qui . . . omnibus creaturis licentiam abundi tribuit." Blessed is he who—to use a modern idiom—"dismisses" all creatures, and takes his final leave from them. This is the first feature of religious life: a willing and joyful farewell to the things of the world, in order to belong to the Lord in perfect purity of heart.

A common element

Each one of you comes from different surroundings: from cities and from rural communities; from our beloved and generous villages, at times in surprising numbers; from all social classes; almost always at a youthful age, but sometimes in later years; and, some of you, after rendering valuable services in other fields of the apostolate, in the ranks of militant Catholicism.

In all these many-hued elements We

detect, however, an unmistakable note, which, among all their variety, constitutes the unity of consecrated souls; and, to be precise, that note is virginity. We would like to take this opportunity to impress not only upon you, but especially upon the whole world, the supreme privilege and glory of virginity.

Virginity

Virginity is the virtue which opens up your heart to the truest, greatest, and most encompassing love on earth: the service of Christ and of souls. You sought neither an earthly love, nor a home of your own, nor the fulfillment of strictly individual tasks: all of these things, although permissible and right, could not satisfy the aspirations of your hearts. You have chosen a heavenly Spouse and the vast fields of the Church.

From these general premises originates the particular vocation of every religious community, which devotes itself to the service of God and of its fellow men as a part of that enormous tapestry, as it were, which decorates the house of God, and on which are depicted—We like to repeat this often—the fourteen works of mercy.

The works of mercy

Your virginity is holy, understanding, and generous: it turns toward the sick, the aged, the poor, the orphaned, and toward widows, adolescents, and children; it walks, like a luminous and benevolent angel, through hospital and institution wards; it stoops patiently and lovingly to comfort school children and to relieve the loneliness of those who are suffering; it dries tears which are hidden from the eyes of the world, and it brings smiles and gratitude. Yours is a saintly virginity, which finds the surest way to man's heart, to enlighten the uneducated, to counsel the doubtful, to instruct the ignorant, to admonish the sinner, to console the suffering, to recall the wandering, and to arouse enthusiastic apostolic and missionary cooperation.

While We are rendering Our homage to this flower of supernatural beauty, which

the charity of Christ cultivates in the garden of the Church, allow Us to say that virginity cannot be maintained in its pristine vigor and enchantment if a solid moral, ascetic, and even psychological formation is lacking.

And this brings Us to Our second thought.

II. STRENGTH OF CHARACTER

Strength of Character. The text of *The Imitation of Christ*, as We mentioned above, defines this, too, with the same power of expression: "naturae vim facere," to do violence to nature. We are speaking of a fortitude that is, above all, interior and made to serve knowledge of one's own nature for the purpose of turning its riches and gifts toward the total service of God and of souls, and of detecting one's weaknesses in order to compensate for them with the long and patient practice of virtue, nourished by trust in God and abandonment to His will. *Preserver of humility*

This fortitude preserves humility because it is aware of its limitations and inadequacies. It creates meekness of heart and is conducive to obedience, the safe school for strong-willed souls. It can bend, in order to serve better: it can master itself in order to win souls to God by meekness; it can conquer itself, so that the strength of Christ may dwell in us.

Fortitude also serves to insure a perfect balance of intellect, will, and sensibility, and creates the ideal of the "valiant woman," whom Scripture, in accents of amazed admiration, offers as a rare treasure.

Melancholy

In this connection, allow Us to confide to you an experience gleaned in the course of a long life. It can happen, at times, that a lack of self-control results in outbursts of melancholy, discontent, and pessimism, which cause embarrassment, perhaps even scandal, in the listener. Bitter words, expressions of disillusionment, even complaints, are all out of

place, coming from a woman who has devoted herself not to a human institution, however exalted, such as the family or society, but to God.

When one understands the value and scope of virginity, of active and generous service to souls, of self-sacrifice which does not seek the approval of man but only the regard of God—oh, only then will this melancholy be unable to take root in a heart consecrated to God! Even when tempted to give it expression, the pious soul will see it vanish like mist dissolved by the morning sun.

A truly great and valiant soul never becomes a prey to melancholy, even in the hour of its greatest tribulation. And another mark of perfect virginity and unshakable fortitude is a happy spirit in words and in work, with absolute detachment from any claims of the personal I, in order to serve God and souls, "quasi apud argumentosa," as a busy bee, as the Church sings in honor of Saint Cecilia.

III. INCESSANT PRAYER

The perfection of these virtues cannot be acquired in a matter of weeks. They must be entreated from God, with great determination and confidence. That is why to Our previous exhortations We now wish to add that of *unceasing prayer*. Listen to the delicacy of Thomas a Kempis' expression: "Serenata conscientia puram offerre orationem." "To offer a pure prayer with a serene conscience." Prayer is born of a serene conscience: a conscience, that is, which is not elated by success and is not crushed by sufferings of body and soul; it divides its time according to the exact requirements of obedience, and expresses itself through a sincere love toward all, in the purest charity, inspired by the canticle of St. Paul in the First Epistle to the Corinthians: that is, it is patient and kind, does not envy, is not pretentious, is not puffed up, is not ambitious, is not self-seeking, is not provoked, thinks no evil, does not rejoice over wickedness, but rejoices with the truth; bears

(tactfully) with all things, believes all things, hopes all things, endures all things.

True Prayer

Prayer is born of this serene conscience and peace of mind: true prayer, which means listening to God, conversing with Him, being silent in Him, and asking for that which is pleasing to Him. This is a prayer of worship and thanks, rather than of petition. God knows our needs! How beautiful are these words of the Cure of Ars, John Vianney, on the prayer of a virginal soul! "God regards a pure soul with love," he says, "and grants her whatever she asks for. How could He resist a soul which lives only for Him, and in Him? She seeks Him, and God shows Himself to her; she calls Him, and God answers her. She is one with Him. With Him, she is like a child with its Mother."

We would like, therefore, to exhort you with fatherly insistence to meditate on this aspect of prayer, because you cannot teach others to pray—which is often your task, in lending your aid to parents and priests—if you do not learn it first yourselves.

Also on this point, please be watchful and most delicate of conscience: do not disperse your fervor amongst a variety of devotions, while there is still such a great need for learning perfectly not only to recite, but also to practice the Lord's Prayer.

IV. A HEAVENLY LIFE

Last, but not least, a *heavenly life*. *The Imitation of Christ* outlines the essence of your vocation: "to be worthy of joining the angelic choirs, having dismissed worldly things outwardly and in one's heart."

The Tabernacle

And here we are again, back to our starting point: virginal life, heavenly life. In this way you who are Sisters of the active life can be in perfect communion with your counterparts in the cloistered and contemplative orders: "oportet semper orare," according to Jesus' teaching. The cloistered Sisters have their

place near the Tabernacle: likewise, the Tabernacle is your starting point for moving in the direction of apostolic action.

A spiritual habit

Unceasing prayer makes your life worthy of the angelic choirs: it gives the final touch to your perfection, as expressed in inner orderliness and in external gracefulness and simplicity. St. Paul, in imparting to his disciple Timothy the wisest norms for selecting deacons, says explicitly: "Mulieres similiter pudicas, non detrahentes, sobrias, fideles in omnibus." "Let the women be honorable, not slanderers, but reserved, faithful in all things."

Let this be your interior habit adorned by a reserved manner, economy of words, the habit of meditation, and faithfulness in the fulfillment of daily duties.

The Cross

Beloved Daughters! In closing Our fatherly talk with you, in this admirable church, We would like to bring back to your minds the thought of that Cross, which stands out in splendor in the center of the great fresco of the dome, which was brought to life by the imagination and art of the pious Jesuit, Brother Pozzo. While depicting the glory of St. Ignatius, he also celebrated, with profound intuition, the triumph of the Cross, from which the deeds of the Saints derive their origin and significance.

This Cross stands out in all its majesty, reminding every one of us that it is not enough to wear it on our breast, or have it before our eyes, but, rather, that its image must be engraved on our minds and hearts.

Let the Cross be like a seal on your virginity, the source of your strength, the inspiration of your prayers, and the secret of your peace, in anticipation of the joys of Heaven, of which your life on earth is a symbol and an imitation. Your love for the Cross will cause the offer you made to God of your whole self and of all the things dearest to you, to send forth a sweet and agree-

able odor into the Church of God.

A blessing

Together with this wish of supernatural fruitfulness, which we extend to each one of you, near or far, we also give you assurance of our daily prayers for you, with which we ask God to lead you on His hidden paths of sanctification and glory. As a pledge of continued divine assistance, please re-

ceive our special, consoling Apostolic Blessing for each of you, for your fellow Sisters in faraway institutions, especially for those who are devoting themselves to missionary activities, for all those who have been tried by suffering, and also for your beloved families, and for the parishes in which you were prepared for your encounter with your heavenly Spouse.

II

A FRANCISCAN COMMENTARY

Father Honorius A. Santoriello, O.F.M.

(1) It is not surprising to note that in the above address to religious sisters, Our Holy Father is thoroughly Franciscan in his approach. To begin with, he is an ardent follower and lover of the ideals of the Poverello of Assisi, especially in his simplicity. And even though he is approaching his eightieth year and completing his second year as the Spiritual Leader and Father of the Universal Church, his ardent love for things Franciscan has not diminished but rather increased. His true Franciscan Spirit is further evidenced in his Paternal relationship to all, which has drawn not only loving Catholics closer to him but also all races and creeds throughout the world. It is natural then that his Franciscan Spirituality will manifest itself in his words and talks but especially is it noticeable in this beautiful and magnificent Allocution to religious sisters, in which he exhorts them to the Imitation of Christ. And since a great majority of religious sisters follow the Third Order Rule of our Holy Father Saint Francis, it will be well for us to study this talk from the viewpoint of the Franciscan Sister!

(2) To begin with, the very theme of Our Holy Father's address is Franciscan because it is Christ-centric. He sees Christ as the First Predestined of all creatures in the mind of God and he recognizes that Christ holds an absolute primacy over all creatures. By taking this theme, Our Holy Father further recognizes that the final end of all creatures is dependent upon Christ's primary predestination and that the mediation of Christ is an essential and necessary

aspect of the plan of the created universe.² Thus he is moved to open his allocution to the sisters with the words, "We . . . desire to have a fatherly talk with you also, beloved daughters in Jesus Christ." Franciscan Spirituality sees everything in this light and so understands the detailed determinations which govern the universe.

(3) The very basis of this allocution is taken from a passage in *The Imitation of Christ, Book III, Chapter 48*, which reads as follows:

"A soul is blessed, O Lord, if it takes leave from all creatures for thy sake and fights nature, and crushes carnal desires in the fervor of its spirit, so as to be able to offer you a prayer with untroubled conscience, and to be worthy of joining the angelic choirs, having dismissed worldly things outwardly and in its own heart."

Though this text is not taken explicitly from a Franciscan source, still it is Franciscan in content. Even more so, Our Holy Father's expansion and commentary upon it reflects the Franciscan Spirit. If one were to rephrase the above passage according to the Franciscan ideal, one would use the very words of St. Francis to do so:

"Almighty, eternal, just and merciful God have us poor wretches for your sake do what we know you want and have us always want whatever is pleasing to you; so that cleansed interiorly and interiorly enlightened and aglow with the fire of the Holy Ghost, we may be able to follow the footsteps of your Son, Our Lord Jesus Christ. Aided by your soul-saving grace, may we be able to get to you, Who in perfect Trinity and simple unity live and reign and triumph as God Almighty world without end. Amen."³

From these words of St. Francis, one can draw the same four main points as does Our Holy Father, Pope John XXIII, from the magnificent passage in the *Imitation of Christ*, namely, detachment from all creatures, strength of character, incessant prayer and a heavenly life. These four points also represent the four inviolable ornaments of the Franciscan habit.

I. DETACHMENT

Our Holy Father cites this detachment from creatures as the first feature of religious life. He states this more explicitly by defining

²Franciscan Spirituality by Valentine Breton, O.F.M., Franciscan Herald Press, trans. page 27.

³Words of St. Francis, James Meyer, O.F.M., page 150.

it as "a willing and joyful farewell to the things of the world, in order to belong to the Lord in perfect purity of heart." The practice of this perfect detachment in a dedicated religious, he goes on to say, is effected through a realization of her life of virginity. For it is her virginity that makes a sister, "holy, understanding and generous," and it is through this great virtue that her heart is opened up "to the truest, greatest and most encompassing love on earth; the service of God and souls." In other words her life of virginity will help her to gain and keep a true perspective in loving God and His creatures. She will be perpetually detached because she will see God's creation in its true light. She will love God with her whole heart, mind, soul and strength and she will love her neighbor by putting into practice the Spiritual and Corporal Works of Mercy.

Again this is truly Franciscan. St. Francis' detachment from creatures consisted in seeing them in their true light. But it was through the virtue of virginity that he was able to do so. Brother Leo, his confessor, never detected in him even a shadow in this regard. One day the unstained innocence of the saint was revealed to Brother Leo in a vision. He beheld a lofty mountain, on the peak of which Francis walked alone. At his surprised query what this vision signified, a voice answered: "The mountain is virginity, on whose height Francis, truly the most chaste servant of God, constantly abides."⁴ It was St. Bonaventure in his biography of St. Francis who made the observation that it was through St. Francis' purity that he attained to a true and perfect detachment from creatures:

"Since the man of God had attained to such a degree of purity that his flesh was subject to his spirit and his spirit to God in a wonderful harmony and agreement, it came to pass by Divine disposition that all creatures were thus in marvelous subjection to his will and command, who was himself the faithful servant of the Creator."⁵

It was also from this basis that St. Francis was able to practice the highest detachment through his sublime poverty.

II. STRENGTH OF CHARACTER

In putting into practice this second point in the imitation of Christ for sisters, Our Holy Father urges them to practice the virtues, especially the virtues of Fortitude and Humility. The virtue of

⁴Ideals of St. Francis, Faldet, p. 208.

⁵Vita, C. 5, no. 9.

Fortitude, he emphatically states, "preserves humility because it is aware of its limitations and inadequacies. It creates meekness of heart and is conducive to obedience, the safe school for strong-willed souls. It can bend in order to serve better; it can master itself in order to win souls to God by meekness; it can conquer itself, so that the strength of Christ may dwell in us." From this humble service of God and souls, he further states, should come a "happy spirit" both in words and work, or a spirit of joy instead of the spirit of melancholy.

Again here is basic Franciscan Spirituality . . . a constant practice of humility, strengthened by Fortitude and expressed in Franciscan Joy! This is the strength of character for the Franciscan sister. There is no doubt in the mind of any Franciscan sister, that St. Francis practiced a deep humility in imitation of Christ. It was this deep humility in St. Francis that gave an unquestionable sincerity to his words and also led others to follow his ideals implicitly without reservations. Thomas of Celano remarks;

"Because he was the humblest of all he was considerate of all men; he accommodated himself to the ways of all. Among the saints he was the greatest saint, among the sinners he was as one of them."⁶

This humility he enjoined upon his followers. Even though this directive to practice humility is contained in his present rule to the friars, the Franciscan sister can well put these same words into daily practice:

"But I advise, warn and exhort my brothers in the Lord Jesus Christ, that when they go about in the world, they do not become involved in disputes and worldly contentions, nor judge others, but let them be meek, peaceable and reserved, gentle and humble," speaking courteously to everybody as is proper."

(Rule Chapter III)

And encouraging his followers to preserve this humility with fortitude and perseverance, St. Francis writes in his *Testament*:

"As the Lord has given it to me to speak and write the rule and these words simply and purely, thus simply and purely are you to understand them and with holy practice to observe them to the last."
(Testament)

From this deep humility and fortitude and all the other Franciscan virtues they foster and preserve, such as, wisdom, poverty, charity, simplicity and obedience, comes a strength of character for the Franciscan sister which Our Holy Father encourages.

⁶Vita Prima, n. 38.

Though not a virtue in the proper sense of the word, "but the fragrant aroma of all these virtues, the everlasting Spring-cham of Franciscan life, the bright golden atmosphere of the entire Franciscan movement" is the joy of the Poverello and his disciples. For this reason, melancholy, as Our Holy Father mentions, and all the disasters and evils in its wake, must not creep into the life of a sister, especially a sister who is striving to follow the ideals of St. Francis. For this is always the characteristic mark of the Franciscan Sister, that she is joyful in the service of God.

III. INCESSANT PRAYER

Again Our Holy Father adds a third practice to the imitation of Christ for the religious sister when he admonishes her to offer a "pure prayer with a serene conscience." Such a prayer born of this serene conscience is more a prayer of worship and thanks than of petition. To insure such a pure prayer from a serene conscience, Our Holy Father urges the necessity of not only learning perfectly and reciting perfectly but also putting into practice perfectly the Lord's Prayer.

Again, here is the Franciscan ideal in prayer. The pure and serene conscience of Francis led him constantly to a prayer of adoration, praise and thanksgiving, as was evidenced in his prayerful life. A beautiful story is related in the *Fioretti* when all through the night we are told he repeated with intensity over and over again, "My God! My God!" To help his followers practice this simplicity in prayer from a serene conscience, St. Francis often encouraged the recitation of the Pater Noster in simple obedience to the wish of Christ. The Franciscan Sister then should pray simply in adoration and thanksgiving as did St. Francis. She has the example in the beautiful paraphrase of the Pater Noster which St. Francis often recited. As a matter of fact we are told that this paraphrase, together with accompanying Praises and an oration were said by St. Francis at every hour of the day and night and before he recited the Little Office of the Blessed Virgin Mary. So beautiful are these prayers that we must print them in full here:

THE PRAISES OF GOD IN THE OUR FATHER

"Our Father most holy: our Creator, our Redeemer and Saviour, our Comforter.

"Who art in Heaven: in the angels and the Saints, giving them light to know you, since you O Lord are light; setting them afire to love you since you, O Lord, are love; abiding in them and filling them for their bliss, since you, O Lord, are the sovereign good, the eternal good, from which everything good has its being and without which there is nothing good.

"Hallowed be your name: may we grow in our knowledge of you, that we may appreciate the width of your favors and the length of your promises to us as well as the utter height of your majesty and the depth of your judgements. (Eph. 3,18).

"Your kingdom come: so that you may rule in us through grace and have us get to your kingdom, where the sight of you is clear, love of you is perfect, association with you is full of bliss, and enjoyment of you is eternal.

"You will be done on earth as it is in Heaven: so that we may love you with all our heart by always keeping you in mind; with all our soul by always longing for you; with all our mind by directing all our intentions to you and seeking your glory in everything; and with all strength by exerting all the forces and faculties of soul and body in your loving service and in nothing else. So may we love our neighbors as ourselves, by getting them all so far as we can to love you, by being as glad at the good fortune of others as at our own, while feeling for their misfortune, and giving no offense to anybody. (2 Cor. 6, 3)

"Give us this day—so that we will remember, understand and respect the love he bore for us and all he said and did and endured for us—our daily bread—your beloved Son, Lord Jesus Christ.

"And forgive us our debts: in your unutterable mercy, in virtue of the suffering of your beloved Son, Our Lord Jesus Christ, and at the merits and intercession of the blessed Virgin Mary and all your elect.

"As we forgive our debtors: and what we do not fully forgive, do you, O Lord, make us forgive fully, so that for your sake we may truly love our enemies and devotedly intercede with you for them, giving nobody evil in return for evil and trying to be helpful toward everybody in your name.

"And lead us not into temptation: neither hidden nor apparent, neither sudden nor persistent.

"But deliver us from evil: past, present and future. Amen."

Glory be to the Father and the Son and the Holy Ghost as it was in the beginning is now and ever shall be world without end. Amen.

"Holy, Holy, Holy, the Lord God Almighty, who is, and who was, and who is to come (Apoc. 4, 8). Let us praise and exalt him above all things forever (Dan. 3, 57).

"You are worthy, O Lord our God, to receive praise, and glory and honor and blessing (Apoc. 4, 11). Let us praise and exalt him above all things forever.

"Worthy is the lamb who was slain, to receive power and Godhead and Wisdom and strength and honor and glory and blessing (Apoc. 5, 12). Let us praise and exalt him above all things forever.

"Let us bless the Father and the Son with the Holy Ghost. Let us praise and exalt him above all things forever.

"Bless the Lord all ye works of the Lord (Dan. 3, 57). Let us praise and exalt him above all things forever.

"Speak your praise to God, all his servants and all you who fear the Lord, little and great (Apoc. 19, 5). Let us praise and exalt him above all things forever.

"May the heavens and the earth praise Him in his glory—and every

creature in heaven and on earth and under the earth together with the sea and everything in it (Apoc. 5, 13). Let us praise and exalt him above all things forever.

"Glory be to the Father and to the Son and to the Holy Ghost. Let us praise and exalt him above all things forever.

"As it was in the beginning, is now, and ever shall be world without end. Amen. Let us praise and exalt him above all things forever.

"Prayer: Almighty, most holy, most high and sovereign God, the sovereign good, everything that is good, wholly good, who alone are good: to you let us render all praise, all glory, all thanks, all honor, all blessing, and to you let us refer always whatever is good. Amen."⁷

IV. HEAVENLY LIFE

Finally, Our Holy Father points to this practice of living the Heavenly life as the essence of the religious sister's vocation in anticipation of the real joys of heaven. The two means he lists in living this heavenly life are (1) *the tabernacle*, "the starting point for moving in the direction of Apostolic action", and (2) *the Cross*, "the seal of virginity, the source of strength, the inspiration of prayers and the secret of peace in anticipation of the joys of Heaven, of which life on earth is a symbol and an imitation." In other words to love Christ in His Eucharistic presence and to imitate Him in His Sacred Passion is to live the Heavenly Life.

These two devotions more than any other predominate in Franciscan Spirituality. For when St. Francis speaks of the Saviour, "he has, above all, the Eucharist in mind. His knightly service, his imitation, and his love of Christ were so fervent, so real and living for the very reason that they did not refer to the Saviour distant in time and place, but to the immediate Person of Christ in the Holy Eucharist. Grib and cross, both he found here present. Here his Divine Master lived and breathed. The altar and tabernacle was for him the hearth of his Faith, of his Hope and his Love, the goal of his thoughts and actions. In the Eucharist, and through the Eucharist, Christ became to him a living reality. The Eucharist was the focus of his entire religious life. We are told that no saint before him fostered the devotion to the Eucharist as he did. It was the Devotion, not one of devotions, of the Seraphic Saint! Even unbelieving historians find it remarkable that the Eucharistic cult played such an important role in his religious ideals, and that this cult was to a certain extent the soul of his piety."⁸

And, again, St. Francis' devotion to Christ Crucified was

unparalleled. Early one morning on the feast of the Holy Cross in 1224, he prayed to Christ:

"O my Lord Jesus Christ, I pray thee to grant me two graces before I die; the first, that in my lifetime I may feel in my soul and in my body, so far as is possible, all the pain and grief which thou, O sweet Lord, didst feel in thy most bitter passion; the second, that I may feel in my heart, as far as is possible, that excessive love by which thou, the Son of God wert impelled willingly to sustain so great sufferings for sinners."⁹

The more he prayed for this two-fold grace the stronger his love grew, till at last the Crucified Saviour in the form of a Seraph descended upon him, and blood-red were the marks of the nails in his hands and feet and the gaping wound in his side. And from that day on he was a living image of the crucified, a crucified man! So too is the Franciscan sister a Crucified soul through her vows of Poverty, Chastity and Obedience.

And so it was that Saint Francis would never let his followers forget this two-fold devotion to Christ, to enable them to live the Heavenly life, by insisting that they repeat those beautiful words before the Divine presence:

"We adore the most Holy Lord Jesus Christ, here and in all thy Churches which are in the whole world and we bless thee because by Thy Holy Cross thou hast redeemed the world."

CONCLUSION

In this commentary, we have tried to distill the Franciscan Ideals contained in the Allocution of Our Holy Father Pope John XXIII for the Franciscan Sister. As you can see we have only touched upon some of the points of the rich Franciscan Spirituality contained therein. The main work is left to the fervent Franciscan Sister to meditate upon these directives of Our Holy Father and put them into practice!

⁹*Ibid.*, page 35.

SOURCES:

- Felder, Hilarin, O.F.M., Cap., *The Ideals of St. Francis of Assisi*, Benzinger Bros., 1925.
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Franciscan Spirit In Nursing

Sister M. Chaminate, O.S.F.

And the king shall say to those on the right hand: Come, you who have received a blessing from my Father, and receive the reward which was prepared for you from all eternity.

For I was hungry and you gave me food

Thirsty and you gave me drink

A stranger and you brought me home

Naked and you clothed me

Sick and you cared for me

A prisoner and you visited me.

These words are familiar to all of us. We have heard them repeated in our hospital chapels, in retreat conferences, in the nurses' graduation exercises. For these words epitomize better than any other, the elements of nursing service we render to the Mystical Body of Christ as we care for His suffering members.

Good mental health practices preserve or help to recapture mental health just as the the practice of virtue aids in the preservation and growth of sanctifying grace in the soul. As we grow in self knowledge we should grow in humility; and as humility grows, so does the ability to tolerate ourselves and others. As we grow in knowledge of God, we begin to see how silly we really are, come to depend on Him more because we realize that we must depend on ourselves less. The healthy and holy person knows that God loves her *as she is, here and now*, not as she might have been or could someday be. She is not concerned about inferiority because she recognizes Christ dwelling within her; she is not insecure because she is firmly founded in Him. With psychological obstacles removed, grace is able to pour into her soul. Her mental attitude will help her to become what she is by grace—a child of God.

I sometimes feel that we do not know what manner of men we are, as the poet says. We look continuously to others for information and leadership and fail to develop our own. The Franciscan order has a glorious tradition in the field of nursing, which in its total definition, means caring for the minds and souls as well as the bodies of the sick and poor. Nine out of ten histories of nursing make mention of the early contributions of our holy father St. Francis in this field and many of the writers give the details of his influence in nursing the sick of his time, and the lepers in particular.

Austin, in her *History of Nursing Source Book*, quotes from Thomas of Celano regarding St. Francis: "Great was his compassion for the sick and great his care for their needs. He entered into the feelings of the sick, and gave them words of sympathy when he could not give them words of help." Saint Francis *entered into the feelings of the sick*. Is this not *Empathy*, understanding in its highest form?

At least one other glory of the order must be mentioned: Saint Elizabeth of Hungary, queen, saint, tertiary and nurse in every sense of the words. Theodore of Thuringen, her biographer, writes of St. Elizabeth: "She busied herself with works of charity and mercy, and those whom poverty, sickness or infirmity had oppressed more than others and were thereby more deserving of care, she placed in her hospital and most humbly ministered to their wants with her own hands." These are our predecessors; our ancestors in the line of Francis who have gone before us as heralds of the great king, messengers in His service, wishing all a mental *Pax* and spiritual *Bonum*.

At the turn of the century, the psychoanalytic school of Freud had its birth. Freud was so to affect the study of the nature and treatment of man that an entirely new vocabulary as well as a new philosophy was to come into use in both psychology and religion. But at the turn of this same century, there was left to the Hospital Sisters of Saint Francis a manuscript which has gained historical significance in the community's nursing history.

There actually are within the pages of this 60-year old document, many spiritual and mental health principles. What we need to do in order to appreciate them is to strip them of old-time form and get to the content—to the spiritual message. To those who are not familiar with the text I should give the title as it is in full: *The Nursing Sister: A Manual for the Candidates and Novices of Hospital Communities*. Prepared by St. John's Hospital Training School, Springfield, Illinois, 1899. The book was edited by Father Director L. Hinsen and according to tradition, written by him and one or two of the Sisters. It was a familiar manual in the time in our early nursing days in this country. There is a certain tenderness about the phrases despite wording and trends which are now of the past.

The opening statement of the book notes the qualifications of the nursing Sister: She should have a good religious and secular education; strength of mind and body, a cheerful disposition and equanimity of mind. Besides the spiritual and mental health qualities, there is a series of directions regarding the Sister nurse's personal hygiene. Here, again, though the methods seem antique, the authors show an awareness

of the importance of sanitation and good health habits for the Sister. In regard to the initial greeting of the patient the book states: The first service skilfully rendered will make you acquainted with the patient and often confirm or destroy his confidence in you.

One of the more amusing queries in the book might have real meaning for us yet today. The question is posed: Where should the Sister do her thinking? And the prompt answer: The Sister should do her thinking in her head. While entertaining, this point might serve as one for self examination for some of us. Admittedly there are advantages of self expression, yet how much more might often be gained by the Sister and those in contact with her, if she once developed the habit of "doing her thinking in her head," turning the thoughts over within herself, reflecting on possible outcomes, and praying for prudence in her actions. And the more convinced we are of the certainty of our own opinion, the more reason there may be for a critical examination for "rushing in where angels fear to tread." The respect of the authors for sensitiveness of the mind and the soul of the sick is demonstrated in suggestions that: the Sister should not force the patient to make a decision, that she should not contradict him, that she should not speak to him from a distance, and that she should listen attentively when he speaks to her. These are notions embodied in the most recent trends toward psychological and total patient care. One of the most pointed examples of application of ethics is cited on p. 11 where it is asked: What should the Sister never speak of on her return from nursing? The answer: Tales out of school . . . A more complete application is made in answer which follows. It states in regard to the Sister: "She is bound to hold sacred the confidences which she may have received from a patient and never betray any family secrets and her good reputation must follow her in this respect wherever she goes."

In regard to informing the patient or the family about impending death the authors of the *Nursing Sister* suggest that she use "the greatest possible gentleness". Death, says the following answer, "is a relief for many a weary wanderer on earth and in this situation the Sister must show all the courage of a Christian soul, and the tact of a wise nurse at the time of the death of the patient."

Much of the remainder of the book is devoted to the care of the patient's environs and to medical and surgical procedures. I would like to make the last quote from an area entitled "Low Spirited Patients". This basic psychiatric care is essentially the same now as then:

What should the Sister do with a low spirited patient?

If she can conscientiously encourage a patient, she should do so.

How should she best do this?

Keep him cheerful and free from anxiety.

What should a Sister do on her part?

She should never look gloomy or anxious herself, or give up hope where there is life.

A healthy and holy concept: never to give up hope where there is life. This is the behavior of a person with good mental health; and the spirit of a nursing Sister imbued with religious virtue based on *Theological Faith and Hope*.

These, then, are a part of our seraphic tradition. Further study of this tradition may help us to become more imbued with that spirit to which we have dedicated our lives. We need the fire of the Franciscan theory to enlighten and warn us as we investigate the Freudian one. In this way, psychology and religion will never be opposed.

In our psychological and spiritual life we try to imitate Christ as Francis did. We get our interpretation of the manner of this life in the rule and constitutions, in references such as *The Nursing Sister*, and in sacred scripture. From this we learn that a Sister who is healthy and holy shows to others the constancy which Christ showed His disciples. The face she shows her patients is not a different one than that which she shows her fellow-Sister. The peace of mind she shows in the presence of seculars is not lost when dealing with an elder or younger member of the community with more or less education or experience. The efficiency she demonstrates in the presence of the doctor is maintained when teaching and learning with her fellow nurses and Sisters.

For this reason I would like to return now to the words with which we began this study into sources of spiritual and mental health concepts, and use some free interpretation. You know, Our dear Lord did not say: Whatever you do to the *patient*, you do to me. I feel that we have placed this limitation on His words ourselves and I would like to make a broader meaning for the nursing Sister. Perhaps, in that homily Christ meant this: Come, receive the reward which has been prepared for you from all eternity for—

I was Christ, hungry within your fellow nurse; hungry to share the knowledge and experience which you alone could give and gave me.

I was Christ, thirsty, in your employees, thirsty for an example of what living Water can do in my mind and heart and you gave Me drink.

I was Christ, the stranger, and when I visited your hospital and

your ward you showed me hospitality and hearing me, you made me feel at home.

I was Christ, naked, in your unlearned, and unskilled auxiliary help, and you clothed me with morality and refinement.

I was Christ, sick in your fellow nurse, unable to carry my portion of the work load, and you excused and understood me.

I was Christ, imprisoned, in your hospital administrator, hampered on each side with policies and standards, and you visited me with your willing spirit of cooperation.

This, it seems is the beginning of the vision of faith. The faith from which charity springs. The faith which kept Francis united to his King and Lord, and Christ united to His Father. May we be imitators of them, as most dear children, so full of Christ's love that our every act radiates our mental and spiritual *Pax Et Bonum*!

WINTER SUNSET

Daily ever changing
Testament
to Your grandeur,
to Your glory:
Flames floating
across gray skies
smoulder westward,
draw the eye
through dark limbs
(futile screen)
raise a tired heart—
this ache to soar—
alone in blue
shadows,
dry enough
to catch fire
from chaste
golden snow.

Fred La Lone

Our Brother's Keeper

Sister Cor Mari

Community life acts on the religious much as the flow and ebb of the waves grind the pebbles on the shore against each other. The longer the pebble remains on the shore the smoother it becomes, and usually the same is true of religious. But sometimes we feel tempted to hasten the smoothing process by applying the rasp of our tongue on the sharp corners. "Am I not my brother's keeper?" we think. A failure to think through this problem can cause needless sorrow to others and regretful memories for ourselves. Those who apply the mind of Christ to the problem of living with others' faults will find the peace of Christ in their hearts and in their religious houses.

Let us examine what our duties, our responsibilities are towards our neighbor when he exhibits faults. To do this, we shall look first at ourselves, to familiar ground.

Glance in the Mirror

We see that we have received, as religious, special training in the spiritual life, special graces, and special safeguards. Sins of malice are rare. We at least have good will, a modicum of love of God as well as fear of His punishments, and so the malicious sin is a rarity in our life—one we don't like, and get rid of quickly. Must we not predicate that same good will to all other members of the religious life? Have they not received the same instructions, the same graces, the same safeguards? Sins of weakness are, however, a different matter. Who is weak, and we are not weak? Oversight, exhaustion, tenseness, personality quirks, home training and backgrounds, misunderstanding, lack of foresight, all are subjective factors that reduce the malice of our sins in God's sight. Yet, we must allow for the same human frailties in our fellow religious.

Motes and Beams

You recall the words of Christ about first removing the beam from one's own eye before attempting to remove the mote from your brother's eye. Did He not mean that in condemning another's sin, we ourselves commit a graver fault? A sin of malice is greater than a sin of weakness. Conscious uncharitableness is a sin of malice. How much human, as well as Divine, wisdom is in the words of Our Lord, "Judge not and you shall not be judged."

To Be or Not to Be

You will say, "I know this. We are to hate the sin but love the

sinner.' That is what I am doing when I try to make her change, when I point out her faults. I want what is best for her. Isn't that true charity?"

Although every religious is called to follow Christ, this does not mean that God intends every religious to achieve perfection in this life. The Church has declared anathema the claim that man can achieve sinlessness. "The just man falls seven (that is, uncountable) times a day." While the call for *striving* is identical for all religious, the realization, in God's plan, is *not* identical for all. All are called to a perfection of charity, not of perfect sinlessness, or perfect humanity. To be responsible for our brother's faults, then, is not in the plan of God. But we are members of the Mystical Body of Christ. One member is expected to help another, the stronger aiding the weaker. Doesn't this imply a certain responsibility?

Yes, within limits. We are responsible, as Members of Christ, first for our own actions. We receive merit or blame in so far as our actions help or hurt others. We are responsible for the building up of the Body of Christ by our own good example. That is the limit of our responsibility, unless God appoints us a superior. As superior, we have a *limited* responsibility towards our subjects.

God is patient, long-suffering, and merciful to His weak friends. It would be foolish for us to become angry or impatient at another's faults, then, *Even When These Faults Are Detected Against Us*; for ultimately, it is not a human being that is offended, but God!

What Then?

Now, if we are not to judge our fellow religious, and may neither become angry or impatient, but must bear all things patiently and silently, how will these rough edges become smoothed? If no one tells them what is wrong, how will they ever change?

If each religious made the honest effort to refrain from judging others, at all times and in all circumstances; if each religious eschewed anger and impatience when confronted with the failings of others; if each religious maintained a charitable silence, never speaking of the faults of others, then each religious would be very close to perfection of love. This is the first result.

God is a very able businessman. His business is saving souls. He can be trusted to know how to deal with the souls which, after all, are His creation. He will correct, rebuke, enlighten, and strengthen His children during prayer, reception of the Sacraments, and in their daily living. He does not intend to delegate these tasks to ordinary religious. To a certain extent, He gives these prerogatives to superiors and confessors. Occasionally He will use us as His instruments (but only

when we have learned to listen to His Voice, not the clamors of our desires). Have no doubts, God will see that each of His children receives the direction she needs without our intrusion or advice. This is the second result.

To follow the above directives is difficult. One must turn the pruning knife inward, so that the fruit of joy and peace in true love may abound, first in our own heart, then in the hearts of all those with whom we live. Only then will the weak and fainthearted find the strength to follow good example. This is leading others to Christ. This is being "your brother's keeper"!

You Have Wounded My Heart

The Life of St. Charles of Sezze, Franciscan Lay Brother

Raphael Brown, Tertiary

(Continued)

CHAPTER XIII TEMPTATIONS

When Brother Charles was well again, he returned to his duties at Carpento—only to encounter "after the little cross of illness, another one which was more terrifying and horrible, the very ugly cross" of sensual temptations. In view of the delicacy of the subject, we will let the Saint narrate this episode in his own words.

"Our Lord allowed the spirit of fornication to assail me in new ways, setting before my mind the appearance of a woman with whom a few years earlier I had often dealt while questing, as she was a good servant of the Lord. I can truthfully say that in all that time when I dealt with her, I never looked at her face. For when I had to speak to women, I was careful to keep guard over my feelings, and I would raise my thoughts to God and declare to Him that I rejected any evil that the enemy might set before me, reciting this verse of the psalm: 'Protect, O Lord, my soul from all evil.' For this purpose, when I had to go out, I would say with David the Prophet: 'Turn away my eyes, lest they see vanity; through Thy way give me life.'

"This martyrdom—the Devil representing to me the image of that woman—lasted for five years. And the image was even more distinct than if I were seeing her with my own eyes. During the hours

when I wanted to rest, all hell whirled around me, and the fire of lust was so enkindled that it could not be extinguished, though I poured onto it the water of holy thoughts, by imagining that I was placing myself within the Lord's holy Wounds and staying in the presence of God and of my guardian angel. I remained as though bound and enslaved by the senses without being able to defend myself. Only the acts of my will remained free. I tried to keep it united to Almighty God and remote from the sensual urgings of the flesh. I would invoke the Names of Jesus and Mary with my voice and my heart, declaring that I wanted to die a thousand times and suffer any sort of martyrdom than to do anything that would be against God's law.

"O Lord, forgive me if by this I trouble the chaste ears of Your servants who will read this and who have clean and pure hearts, not stained like mine. But in this too I have wished to give pleasure to Your Divine Majesty and relief to those who are afflicted by this sort of martyrdom.

"It seemed to me that this cursed demon was given to me by God as a punishment, and that He had given it all power over my being, except in my will. For once these onslaughts had passed, I remained deeply afflicted and hesitant, fearing that I had offended God.

"Besides turning to God for help, I also tried to do my part by penances, though with the permission of my spiritual father. I bound around my body a rough cilice made of animal skins, but I was later obliged to give it up, for when I wore it for a long time, it overheated. I made a kind of jersey of fairly large chains, and I wore it for eight or ten years. I took the discipline every night after Matins, and I rarely went to take rest. I slept on planks, and drank water. I ate only a few times.

"I undertook as a special devotion to keep all the seven lents that our Father St. Francis used to keep.

"These and other penances were of little profit, because to think that we can drive temptations away by force is vanity and madness, for this can only be done with the favor of divine grace. Later when the time came when our Lord wished to liberate me, He made that infernal image vanish from my mind as if it had never existed.

"But the tempter did not cease assailing me with other similar imaginings and more horrible thoughts, because the trunk of that poisonous tree kept ever growing in my flesh, multiplying branches of various kinds of temptations which would have terrified even a giant in the spiritual life and an experienced hermit.

"Blessed be the Lord who used this means to humble my pride and keep my head lowered all the years I have lived as a religious.

When people have run after me and snipped off pieces of my habit or cloak and called me a saint, I have said to myself: 'If those people knew me as Jesus Christ knows me, who sees and knows my weaknesses, they would throw stones at me and drive me away!'

"The deceiver, to penetrate within the fortress of my soul and set it all in confusion, used a somewhat subtle stratagem. One night he launched a terrific attack against me with the lascivious image I have mentioned. And because it was quite out of the ordinary, I was left more afflicted than ever, wondering whether I might have in some way yielded consent. With this fear in my mind I went into the church for Matins with the other friars, and began to pray in the chapel of our Father St. Francis. While I was praying, I saw appear before me in a cloud the image of the Saviour, vested from the waist up as He is usually depicted. His face was troubled and threatening. He showed very great scorn and made disapproving gestures, as though He had been greatly offended by me. He did not speak, but expressed His meaning by His appearance. He soon vanished, while within me arose a deep gloom and dark depression.

"And because, due to the scruples and doubts that lingered in me after the period of temptation, I considered myself guilty, I did not think it was the enemy of God but Jesus Christ Himself who, as a result of some fault that I thought I had committed, had shown Himself so angry with me.

"The trouble that I felt was indescribable, while all spiritual help was lacking and the temptation was increasing. I turned to my Father Confessor, telling him about my sufferings from the temptation and trouble I felt, but without revealing to him the vision of the evil spirit.

"Our Lord also permitted me to derive scant consolation from the Father Confessor, though he was very learned, but rather grounds for making my cross still greater. For he argued with me, using scholastic theories and philosophical points, and did not excuse me from mortal sin, without my knowing how to reply—I was so confused. I withdrew to my cell and began to weep inconsolably over my misfortune.

"I believe that the infernal enemy's power increased on seeing that I had committed such a great fault as to have faith in his false apparition and not to have disclosed it to the Father Confessor. He set about redoubling his blows and strove to wound me with the temptation to despair, trying to make me believe that I was damned and that nothing could alter my fate. No matter what I did, I heard what seemed like a human voice saying to me: 'There is no need to strive so hard, because you are damned!'

"Those words re-echoed in my soul and filled it with melancholy in which the evil remained buried like in hell. At times I felt such inner suffering that I was provoked to anger and impatience. I could not bear being told the least little word. And finding myself so ruled by these imperfections, in some circumstances I asked the friars to be careful not to irritate me or ask me to do anything, but to do it themselves and to pray to the Lord for me!

"As far as I could, I tried to appear cheerful, but I could not conceal what was in my heart so perfectly that it did not appear on the surface. This was a surprise to some friars who perhaps believed that persons who serve God do not suffer any great afflictions in their souls and that they are always filled with joy and peace and consciously united to God. The great cross which they bear is not evident. But such things do not happen to average persons who travel along the common way.

"Even though I kept hearing myself being told that I was damned. I did not on that account stop doing my duties in the friary with devotion. Even if I were damned, I considered it a great favor to labor for the love of God in His vineyard before I died. Many times I turned to Him and said: "O my Lord, if an angel should come here, sent to me by You, and read me the sentence of my damnation, I would still wish to love and serve You. So grant me the favor of being able to do so!"

"In these prayers I occasionally experienced some relief of soul, but it was not much, for my melancholy arose again and was as before, giving birth to other temptations, like blasphemy against God and the saints, unfaithfulness, and others.

"When Almighty God wished that the deception be disclosed, and that I should feel some alleviation, He allowed Father Arcangelo di Varallo, my former confessor, to return to Carpinto. In confession I told him all that had happened since he left, beginning with the extraordinary temptations against purity, then the vision of the Saviour, and what it did to my soul and the inner suffering I was enduring. He understood quickly and calmed my fears with effective reasons.

"First he spoke about impure temptations, telling me that I should not grieve so much over them, that they did not come only to me but also to great servants of God and saints of the Church like St. Jerome and St. Catherine of Siena, and that they cannot be extracted by the force of penance from the bones in which they are implanted. From signs that I had, I should have been able to realize that the apparition was not a good one but an evil one, because good ones, though they may cause fear, cause still more compunction, in order

that the fallen sinner may arise again and not despair, as Almighty God does not want him to perish forever, but to live. "Therefore be very careful in the future," he told me, "not to fall again into similar errors. To these and other temptations that you have told me about, pay as much attention as an elephant pays to a fly!"

"He gave me his blessing and left me greatly consoled."

Summing up the terrible experience he had endured, Charles wrote: "To have a cruel and merciless tyrant over us, who against our will, after having martyred us, leaves us all shattered and doubtful of God's friendship, is in a certain sense a trial similar to that of the damned who are deprived of the vision of God!"

During this period of great trial Brother Charles devised an original practice of mortification which he declares was "inspired by God" and stimulated his love for Christ in His Passion. He called this practice "the exercise of the cross." For it he made a large cross with two plain pieces of wood, and every day, after a preliminary prayer, he would take off his cord, tie it around his neck, and taking the cross onto his shoulder he would go around the room, bent under its weight, while meditating on the sufferings of Christ along the Sorrowful Way of the Cross.

In this period too he received some remarkable graces in prayer. In ecstasies his soul seemed to become more and more alert and acquire a gradually greater cognition of God. At times when alone in chapel after the midnight office he felt inspired to compose and sing hymns or even to preach fervent sermons to the empty choir stalls. Occasionally he was also aware that God's magnetic attraction had levitated his body several feet above the floor. As a result of several spells of sickness and severe headaches, he realized that he must moderate his extreme penances in order to be able to serve God effectively in both the contemplative and the active life. Therefore, as he admitted, he "slowed down their rigor somewhat and began to lead a more discreet life."

It is a paradoxical fact that just at this time, in the year 1642, he was assigned to a strict *ritiro* friary or house of recollection in Castel Gandolfo where a small number of ascetical friars were leading a life of extreme austerity. Amid almost constant silence, they spent long hours in prayer, took frequent disciplines to the blood, and fasted practically all the time. Moreover they limited their sleep to only a few hours and wore painful instruments of penance on their bodies and nothing at all on their feet, even in winter.

It is therefore exceedingly interesting to observe the reaction of our Saint toward this radically penitential way of life. He had of course heard of it, and he confessed that he was "rather curious about

it." However, he frankly stated that he was not at all eager to go there, for the following sound reasons: first, "those kinds of novelties never pleased" him; and besides an excellent observance of the Franciscan life already reigned throughout his Reformed Province; and finally he was very happy in Carpintero. As a matter of fact, he wrote that "in the friary where I was, we lived in such peace that it seemed like a paradise on earth."

Of course the Saint obediently went to live in the *ritiro* with the would-be saints. Perhaps his superiors hoped that his spirit of true sanctity and charity would be a good example to the fanatics. At any rate, he soon had many opportunities to practice charity towards them, for a few months after he arrived, they managed to undermine their health to a point where most fell ill, and Brother Charles had to nurse and take care of them. By October the house had to be closed, at least temporarily, and he was sent back to his "paradise on earth" at Carpintero.

(To be continued)

CONQUEST

St. Francis
just twisted and knotted,
Once — twice — thrice.
A pull deliberate, firm,
and with this small
White Cord of Love
tied all the World
to Him.

Sister M. Illuminata, O.S.F.



Wherever it shines before the tabernacle . . . in tiny mission chapel or vast cathedral . . . the Sanctuary Light is a universal sign of the real presence of the Eucharistic Christ . . . a symbol that speaks in every language, saying: "Come, let us kneel before the Lord that made us."

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the CORD

A FRANCISCAN SPIRITUAL REVIEW

VOL. XI, NO. 3, MARCH, 1961

A Commentary on the Psalms:

Father Jerome A. Kelly, O.F.M.

Psalms 95 and 97

A comment quite validly made regarding the Psalms and Canticles used in the Office—one which grows to complaint if our knowledge of these prayers remains superficial or our use of them perfunctory—is that they have a certain sameness about them, a certain repetitiousness. Similar words and identical phrases reappear with such frequency—so do similar images, ideas, and themes—that these inspired hymns appear forever to be echoing the same thoughts and expressions. To illustrate what I mean, let me remind you how easy it is to detect reminiscences of the Psalms and other writings of the Old Testament in the *Magnificat*, that spontaneous fountain of praise which welled from the depths of Mary's soul in reply to the salutation of Elizabeth.

What is true of this familiar hymn applies equally to other Psalms and Canticles whose authors we can not, very frequently, so accurately identify: they faithfully repeat and reproduce the thoughts and sentiments which pervade Holy Scripture. And the reason for this—apart from any consideration of their all having been inspired by the same, one

Holy Scripture that when they came to compose their own works they naturally echoed its thoughts and expressions. And that is why we find so many resemblances among their works.

As exemplifying such resemblances, I intend to consider together Psalm 95 and Psalm 97, which are remarkably alike in structure, imagery, and theme. Both Psalms open with a wide exhortation to *Sing to the Lord a new song . . .* Both, in closing, bring all creatures *Before the Lord, for he comes; for he comes to rule the earth. He shall rule the world with justice and the peoples with his constancy.*

says Psalm 95, with equity, says Psalm 97.

Within this common framework each Psalm develops the same pattern: the exhortation to praise God is first justified by a proclamation of his worthiness to be praised, and then an invitation is given to animate and to inanimate creatures to join in praising him. Of the two, however, Psalm 95 expands more richly, generously, and suggestively. In the first strophe, verses 1 to 3 of the Psalm, the exhortation is repeated and

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clarified by precise directions:
*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.*

Then comes a whole new strophe, verses 4 and 6, to justify praising God:

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.

With that statement, you will notice, the poet strikes the keynote of his argument: the God of Israel, unlike the "gods of the nations," is no man-made idol; the God of Israel is himself the maker, the creator of all things. He it is who rules the universe in kingly splendor, enthroned in his holy temple:

Splendor and majesty go before him;

praise and grandeur are in his sanctuary.

If you look now for a moment at Psalm 97, you find that the poet does not therein elaborate on his exhortation to "sing to the Lord a new song." He proceeds immediately to develop his first strophe, verses 1 to 3, by listing the reasons for praising God:

*For he has done wondrous deeds;
 His right hand has won victory for*

*him,
 his holy arm.*

Do you notice, incidentally, how these statements seem to apply more sharply than do those of Psalm 95 to a particular manifestation of God's sovereignty? You get the impression that the "deeds and the "victory" are recent occurrences whereby

The Lord has made his salvation known:

in the sight of the nations he has revealed his justice.

You can not help feeling that the poet is talking about very definite and specific acts of God whereby, once more,

He has remembered his kindness and his faithfulness toward the house of Israel.

All the ends of the earth have seen the salvation by our God.

This impression that the poet's grounds for glorifying God are concrete, particular divine actions rather than the divine attributes themselves is strengthened I think, by the discovery that the tone of the next verses 4, 5, and 6—a new strophe, by the way—is more eager and lyrical than logical and descriptive.

Sing joyfully to the Lord, all you lands;

break into song; sing praise.

Sing praise to the Lord with the harp,

with the harp and melodious song.

With trumpets and the sound of

*the horn
 sing joyfully before the King,
 the Lord.*

Finally, you find the same tone, imaginatively heightened, in the last strophe of the Psalm, wherein the poet, having assembled mankind in universal choir, invites inanimate creation to swell the chorus:

*Let the sea and what fills it resound,
 the world and those who dwell in it;*

*Let the rivers clap their hands,
 the mountains shout with them for joy*

Before the Lord.

Then comes the vision-like close in which is depicted the coming of the victorious king and just judge.

That the examination of Psalm

97 has thus side-tracked our consideration of Psalm 95 does not, of course, imply that this latter Psalm is inferior to its companion piece. I think, really, that it can be shown to be a much richer poem. There is a connection, as we have seen, between its first strophe, urging all "lands," "nations," and "peoples" to glorify God, and its second one, establishing God's right to this praise as the maker and ruler of all things.

There is a comparable connection between the third strophe and the fourth strophe. The first of these is directed to all rational creatures, the second, to the ir-

rational creatures. Each of them has its own organization.

The third strophe, verses 7 to 10, opens with a brief restatement of the themes of the two preceding strophes:

*Give to the Lord, you families of nations,
 give to the Lord glory and praise;
 give to the Lord the glory due his name!*

Then is precisely outlined the way in which this injunction is to be fulfilled:

*Bring gifts, and enter his courts;
 worship the Lord in holy attire*

These external observances, however, will fall far short of their objective unless they are matched and inspired by inner dispositions on the part of the worshippers:

*Tremble before him, all the earth;
 say among the nations: The Lord is king.*

And to close, the strophe reiterates the fundamental proposition of the poem:

*He has made the world firm, not to be moved;
 he governs the people with equity.*

Reference to the "world firm, not to be moved" is the bridge to the final strophe, one in which the great components of the world are rapidly sketched in:

*Let the heavens be glad and the earth rejoice;
 let the sea and what fills it*

resound.

From these depths of imagery the rising line of the land—

Let the plains be joyful and all that is in them!

Then shall all the trees of the forest exult

before the Lord —
up to the closing lines in which appears the king of the universe:

*... for he comes;
for he comes to rule the earth.
He shall rule the world with justice
and the peoples with his constancy.*

Let me point out something else along the same lines: the resemblance in theme, especially, which these two poems bear to each other, they share with certain other Psalms in the Fourth Book of the Psalter. In fact, it would seem mainly because of their likeness to one another that Psalms 95, 96, 97, 98, and 99 are clustered together in one part of the Psalter. When you examine these Psalms, you discover, further, that they form a kind of complement to Psalm 94. We know that Psalm 94, from Matins, where it is used daily as the Invitatory Psalm for the entire Office, and so are familiar with it:

Come, let us sing joyfully to the Lord;

let us acclaim the Rock of our salvation.

Let us greet him with thanksgiving;

let us joyfully sing psalms to

him.

*For the Lord is a great God,
and a great king above all gods;*

In his hands are the depths of the earth,

and the tops of the mountains are his.

*His is the sea, for he has made it,
and the dry land, which his hands have formed.*

Now to find the kind of song, the kind of psalm mentioned in the Invitatory, all that you have to do is to pick one of these five that follow it immediately in the Psalter. How adequate they are is evident as soon as you consider the theme of each one of them: Psalm 95 celebrates the glories of the Lord, King of the Universe; Psalm 96, the Divine King, Just Judge of the World; Psalm 97, the Lord, Victorious King and Just Judge; Psalm 98, the Lord, the Holy King; and Psalm 99 echoes the call of Psalm 94 to praise God and to give him thanks. Any one of them is very much like the *Te Deum* at Matins or the *Gloria in the Mass*.

Such a comparison is not so far-fetched as it might seem at first glance. There are grounds for surmising that the group was intended for liturgical use in the Temple. From the First Book of Paralipomenon, Chapter 16, we learn that "when the Ark had been brought into the city, they set it up in the midst of the Tabernacle which David had spread out for

it . . . Then he arranged that the Levites should serve by courses before the Lord's Ark, by courses, too, they should bear record of his great deeds, and honor the Lord God of Israel with hymns of praise . . . It was then that David gave Asaph and his brethren their first lesson in offering thanks to God" (I Paralipomenon 16: 1-7). What comes next is that "first lesson" and it consists of Psalm 104, Psalm 95, and Psalm 105, not in quite the same words that we have now, but sufficiently exact to leave no question of their identity. What our modern version shows very clearly is that the Psalms were liable to be re-edited and modified in the course of time and when circumstances warranted.

If we wonder what circumstances may have induced another writer to expand Psalm 95, we have a suggestion in the title prefixed to it by the composers of the Septuagint Version: "A canticle for David himself, when the house was built after the captivity." Acknowledgement is made here, you see, of David's original authorship; and reference is made to the occasion for the expansion and re-editing of the Psalm: the laying of the foundations or the dedication of the Temple at Jerusalem after the return from the Babylonian Captivity (I Esdras 3:11; 6: 16-18). From a similar source, the title prefixed to it in the Septuagint, we gather that Psalm

97, too, was composed by David; there is no indication, however, that it underwent any change or alteration. So, as far as this Psalm is concerned, we shall never be able to say what "wondrous deeds" or what "victory" inspired its composition. Nor does it matter, really, because the necessary thing to know about any Psalm is not why it was written so much as what it says. And, I might add, to whom it is said.

I think that I should remind you here that any poem is basically a statement directed to somebody. This direction to somebody let us call the poem's *address*. It may be to one's self, as in soliloquy; so that Hamlet, for example, directs all his statements to himself when he debates "To be or not to be." But, too, the address of a poem may be to another person or to several others known and loved with varying degrees of insight and affection. Such poems range from Mrs. Browning's "How do I love thee?" to Bryant's "Thanatopsis." Sometimes, even, the address of a poem may be to nobody in particular and everybody in general, so that the poem becomes a kind of open statement to the world of listeners in any and all ages. Such a poem is Dante's "Divine Comedy" or Eliot's "Four Quartets."

Now the address of a poem affects the meaning of the poem in several ways. It influences what

will be said and what will be left unsaid—one can utter things in a soliloquy that would not be said to others, or say something to a friend that would not be mentioned to a general audience. It determines the diction, imagery, and rhythms used—one does not talk to a loved one as to a group of casual associates at a luncheon. Address induces mood and atmosphere—one tends to formalify more in public statements than in homey conversations. These aspects of a poem are, in part, functions of its address and if we miss *that*, we miss *them*.

The reason I mention the matter is that, because Psalms are poems, we may miss much of their meaning unless we treat them as statements directed to somebody, unless, that is, we discover their address. When we identify Psalm 86, to pick an example, as a soliloquy, we sense more surely the intensity of the poet's rapture. Psalm 18, too, commences as a soliloquy but the feeling breaks ultimately into prayer towards God. We must catch that shift in address to appreciate the poem. In Psalm 8, from the outset, the poet's attention is fixed: his words wing through and over creation to come to God. You find enemies spoken to and threatened in Psalm 119 and friends blessed in Psalm 120; sermons are delivered to those who will listen in Psalms 126 and 127; and in Psalms 44 and 109 events

are dramatically described for all ages to witness. Every one of the Psalms has its own address which must be discovered if we are to appreciate its poetry.

But the Parker, let me remind you again, is not merely an anthology of poetry; it is a collection of prayers as well. Poems are to be read; prayers are to be said. A poem is always a situation which we are watching; it involves somebody to whom we listen as he speaks out his mind and feelings, his words all coalescing into a poem which, sometimes and only incidentally, may be addressed to us. A prayer on the other hand, is really a situation in which we are intimately involved and implicated, speaking out our minds and feelings, our words addressed to God, in adoration, petition, thanksgiving, or reparation. Sometimes the words we use are another's as is the case when we pray the Psalms. And in this case recitation of them take on some resemblance to the poet's creation of them. So to pray them well, we must become conscious of the address of these Psalms.

If, to illustrate, we use a Psalm that is a soliloquy, we are talking to ourselves; the words must drop deep down into our souls, root there, and flourish in rich sentiments and solid convictions. Or it may be that we are using a Psalm that is a didactic one; we are preaching and the words had

better be in accord with what we think and believe so that "out of the abundance of the heart the mouth speaks" (Matthew 12:34). If the Psalm is a prayer, then its words have to be the expression of our faith and hope and love; they have to be the things on which our minds and hearts are raised to God. If we chant Psalm 94, to chose a specific one; if we sing *Come, let us sing joyfully to the Lord...*

Come, let us bow down in worship; let us kneel before the Lord who made us;

if we raise our voices to say in Psalm 95:

Give to the Lord, you families of nations,

give to the Lord glory and praise;

give to the Lord the glory due his name;

if in Psalm 97 we exhort the "world and those who dwell in it" to

Sing to the Lord a new song,

for he has done wondrous deeds;

His right hand has won victory for him,

his holy arm;

if we pray these Psalms, we shall not really be praying them unless

our invitation comes from minds and hearts so truly subject to the King of the Universe that there is nothing in our daily lives which might make us fear his coming as our Just Judge.

That, I suppose, is the challenge of Psalm 95 and Psalm 97; to live so that their words do not shame us as we say them. If we rise to that challenge, every time we sing these Psalms we make ourselves more worthy to join the heavenly choir that Saint John saw before the Lamb; more worthy to sing, as he heard it, the "new song they sang: Thou, Lord... was slain in sacrifice; out of every tribe, every language, every people, every nation thou has ransomed us with thy blood and given us to God. Thou hast made us a royal race of priests, to serve God; we shall reign as kings over the earth.... And every creature in heaven and on earth, and under the earth, and on the sea, and all that is in it... crying out together, Blessing and honor and glory and power, through endless ages, to him who sits upon the throne, and to the Lamb... Amen (Apocalypse 5: 9-14).

More About The 'Open Letter'

I WAS THERE

I heard the whip above Him crack,
And saw the crosses upon His back,
And on the ground His bloody track,
I saw—for I was there.

I heard the hammer sound on nail,
And saw His limbs writhe in travail,
Beheld His Mother's sweet face pale,
I saw—for I was there.

I heard the insults flying on high,
"Forgive them, Father," His reply,
His Mercy to my heart did cry,
I heard—for I was there.

I opened wide my heart to grace,
"Within Thy Heart grant me a place,
He took me to His sweet embrace.
I know—for I am there."

I rest in Him—my cry He heard,
To me, His Dismas, spoke a Word,
And Paradise on me conferred,
I know—for I was there.

Sister Teresa Clare, O.S.F.

Editor's note: In the December issue of *The Cord* we published Mr. Thomas P. McDonnell's *An Open Letter To The Directors Of Third Order*. Under the title *Thoughts Of Another Tertiary* we printed a short reply to the LETTER in our January issue. In this issue our readers will find a very interesting letter written by Father Mark Hegener, O.F.M., editor of *Franciscan Herald and Forum* and Commissary Provincial of the Sacred Heart Tertiary Province, also Mr. McDonnell's reply to Father Hegener. We are very grateful to Father Hegener for letting us publish his letter which was written as private in tone and character.

December 3, 1960

Mr. Thomas P. McDonnell
The Cord
St. Bonaventure, New York
Dear Mr. McDonnell:

I just finished reading your article in *The Cord* entitled "An Open Letter to the Directors of the Third Order," and I want to commend you for taking the time and thought to direct this letter to Third Order directors everywhere in the U. S. through the medium of a magazine article.

There is no doubt about it that you are harking back to the ancient day when the Third Order Meeting was connected directly with the celebration of Holy Mass. Chapter 6 of Rule of the Third Order approved by Pope Nicholas IV in 1289 (we still invoke his name in our profession ceremony) deals with the monthly meeting in this way:

All the brothers and sisters of every city and place are to foregather every month at the time the ministers see fit, in a church which the ministers will make known and there assist at Divine services.
"Divine services" here evidently means Holy Mass. And from studies of the early history of the order it is evident that the tertiarists made "a day of it" when they had a monthly meeting. First there was Holy Mass, followed by a conference and regular church meeting followed then by the chapter or business meeting of the fraternity.

And the new constitution of the Third Order, approved by the Sacred Congregation of Religious in August, 1957 brings our attention again to this point when, in Article 27, it speaks of the profession and how it should be carried out:

The rite of profession, as laid down in the Ceremonial, shall be carried out with great solemnity. It shall take place

in conjunction with the Sacrifice of the Mass, where this can be conveniently done.

"Conveniently done." That is the crux of the matter. I also happen to be a director of the Third Order as well as editor of *Franciscan Herald and Forum* and lately appointed Commissary Provincial of the Sacred Heart Tertiary Province (Chicago - St. Louis). In an effort to implement that prescription of the Constitution I recently had the profession in my own fraternity in conjunction with Holy Mass — though it was an evening Mass and on a Saturday evening. No other time seemed feasible in a city fraternity where the membership in my fraternity come from more than 100 parishes scattered over the South side of Chicago. A metropolitan fraternity really finds it difficult though I would imagine that a fraternity whose membership comes largely from a single parish should not have much difficulty. I have suggested this also to the directors of our province and I have no doubt that some of them will endeavor to use this method of an evening Mass to have the profession of members in that manner.

But, no matter. I sincerely agree with you that the ideal would be to have the Third Order meetings in conjunction with the Holy Sacrifice, though at the same time, I must differ from you in saying that by not so doing we are giving our tertiaries the wrong kind of liturgical upbringing and thereby lessening the effectiveness of the Third Order meeting.

Tertiaries, properly instructed, know full well that the Mass is the center of our lives and liturgical worship. Their rule obliges them to attend Holy Mass daily when possible. This does not merely mean if they can conveniently do so, but it means that there is an urgency about it, that an effort on their part must be made. And, in instructing tertiaries on this point, directors do point out that attending Holy Mass means the full participation in the liturgy, which also means receiving Holy Communion.

Besides, I must point out, that the Third Order meeting as such, carried out according to the Ritual of the Order, is a liturgical function and that each meeting of the Third Order can contain some elements of liturgical functions as contained in that Ritual.

"Liturgical functions," points out Pope Pius XII, in one of his last documents on "Sacred Music and Sacred Liturgy," are therefore those sacred rites which have been instituted by Jesus Christ or the Church and are performed by legitimately appointed persons according to liturgical books approved by the Holy See, in order to give due worship to God, the Saints, and the Blessed (cf. can. 1256). Other sacred acts

performed inside, or outside the church, even if performed by a priest or in his presence, are called "pious exercises."

Benediction with the Blessed Sacrament is a true liturgical function, and though it is not the Holy Sacrifice, it should not thereby be neglected. Our Divine Savior is present in the Blessed Sacrament and we owe him honor and devotion in that presence. You would not say that we should not make visits to the Blessed Sacrament just because the Holy Mass is not in progress, would you?

I am not able at this time to discuss all the ramifications of your 'open letter,' but I want to congratulate you once more and I am sure that it will be a new stimulus to directors everywhere and an incentive to re-examining our meetings with the hope that the ideal may be achieved in spite of many difficulties.

Fraternally yours in St. Francis,
Fr. Mark Hegener, O.F.M.

A REPLY TO FATHER HEGENER

When I wrote "An Open Letter to the Directors of Third Orders," I was quite aware that my position (tenable or untenable, as the case may be) could be fairly shaken by a few well-directed shots from chapter, verse, and canon. But I wrote this particular letter, as Father Hegener in his generosity realizes, from a desire to open up a certain area of discussion, and to do this, if possible, in an atmosphere of general though vital concern. That is to say, I felt that the "problem," if we can admit that there is one, should be approached from an almost intuitive intelligence of need rather than from a legalistic review of real or imagined inhibitions. This is certainly not to ignore the historical continuity of the Third Order itself: on the contrary, it is to become re-involved and possibly to find some higher degree of commitment to that historic and spiritual reality which is the Third Order of St. Francis. And one means beyond that, of course, the historic and spiritual reality of St. Francis himself. (However necessary a meticulous government of things may have to be, I do not think that we can look upon St. Francis as an Organization Man). It is to the primacy of this milieu, then, in the considered need to revitalize the role of the lay tertiary, that the Open Letter is still directed.

There are, however, several points in Father Hegener's letter which I should like specifically to answer. Although we are certainly agreed on the efficacy of the Mass as the desirable central Act in the corporate life of the Third Order, what remains would seem to be of a chiefly (on my part) picaresque and semantic nature.

First, I nowhere stated or meant to imply, that tertiaries were being given "the wrong kind of liturgical upbringing and thereby lessening the effectiveness of the Third Order meeting." It was clearly stated, on the contrary, to be a matter of the *emphasis of piety*, and the lessening involved had to do with a passing sense of continued encounter with Franciscan identity. But I took pains, on this account, to say that the Open Letter should not be interpreted in terms of a personal dilemma. It is unfortunate to have to repeat this, because I had hoped above all not to make such seeming presumption an issue. Not lack of effectiveness, then, but a proposition for the hope of fulfillment.

Secondly, it would seem that I was something less than perfectly clear in the use of the word "liturgical." But I think that a careful reading of the Open Letter will reveal it to have been used almost exclusively in relevance to the central liturgical Act of the Holy Sacrifice. Consequently, no implication was present which could possibly be taken as abrogating the ritual of the Third Order as a true liturgical function, to say nothing of Benediction with the Blessed Sacrament. For if I had implied otherwise, it would have been something less than foolish — it would have been stupid and against both the authority of the Church and the rationality of accepted definition.

Finally, then, to quote Father Hegener, "You would not say that we should not make visits to the Blessed Sacrament just because the Holy Mass is not in progress, would *yōh*?" Of course not. But I am equally sure that we might also mutually agree that to do so, however commendable, is an act of individual piety — and the Third Order is nothing if not corporate. I never spoke of what the tertiary should or should not do in the extension of his Franciscan piety. I spoke rather of intensifying the corporate nature of the Third Order meeting. So instead of emphasizing a commendable (though atomistic) piety, why, it might be pertinent to ask, shouldn't the Third Order itself become a spearhead in the liturgical movement — the very existence of which certainly implies that something is wanting in our present attitudes toward the Mass? The Third Order, in other words, should not look upon itself as a self-contained entity in the sense that the diffusion of its tertiaries in the world should terminate in themselves. The age of soliloquy and "saving the saved," if not over, should not be over-emphasized. Let us enter into dialogue, both in the Mass and in the subsequent secular dialogue which would follow it. In this sense only do I humbly admonish the revitalization of St. Francis in the world.

—Thomas P. McDonnell

You Have Wounded My Heart

The Life of St. Charles of Sezze, Franciscan Lay Brother

Raphael Brown, Tertiary

CHAPTER XIV

Miracles And First Writings

While nursing the sick friars at Castel Gandolfo, Brother Charles may well have thought of an incident in the life of a thirteenth century Franciscan which he mentioned in one of his books. A lay brother named Accursio, who was infirmarian in Florence, once had a marvelous vision of the Blessed Mother and St. Anthony of Padua in the infirmary chapel. But while he was enjoying it, he heard one of the patients calling him, and he charitably left the Mother of God to tend the needs of the sick friar. When he returned to the chapel, the Blessed Virgin appeared to him again, and after congratulating him, thanked him for the good deed he had just done.

The time had now come when Brother Charles too was to be called away from his peaceful life of contemplation to an active and even heroic apostolate for the sick, for which his short stay at Castel Gandolfo had been but a prelude. For soon after his return to Carpieto, a serious epidemic broke out there, causing many deaths, and he was assigned to assist one of the Franciscan priests who were called day and night to administer the last sacraments to the dying. On some days up to a dozen persons died after suffering from a flux of blood, with high fever. Almost every family was in mourning, and the whole town was gripped with fear. The parish church bells rang out the news of more deaths so frequently and discouragingly that Charles persuaded the Vicar to suspend the ringing until the epidemic was over. It raged for three long months, from May to August.

The Saint fearlessly visited the poorest of the poor in their hovels, and found many who were dying of hunger and destitution more than of disease. He therefore went begging for eggs and bread from the rich. He also informed his charitable Guardian, who gave him a note for a city official to sign, requesting that all the bread which was regularly given to the friars be turned over to Charles for the poor.

But on visiting that official, Charles found him dying. With a confident prayer, the Saint asked the man "in the name of Jesus" to

sign the note. To the amazement of his family, the dying official raised himself in his bed, sat upright, called for pen and ink, and proceeded to sign his name—then he slumped back in bed and died a few moments later.

In June Brother Charles began to arouse the devotion of the people to good St. Ann, an image of whom was in the Franciscan church. Looking ahead to her feast day on July 26, with his Guardian's permission he organized its celebration with special solemnity in order to liberate the town from the epidemic. Some funds were collected and sent to Rome to buy a large picture of St. Ann. Meanwhile Brother Charles made arrangements with the captain of the local troops to have some soldiers present on the feast day with their drums. He also distributed holy cards with an image of St. Ann and the names of Jesus, Mary, St. Ann, and St. (then only Blessed) Salvador of Horta.

On July 25, the vigil of the feast, a solemn procession formed inside the friary, led by two priests bearing St. Ann's large picture. As it emerged before the church, the soldiers beat their drums, while a group of children waved their holy cards and greeted the Mother of Mary with repeated cries of "Viva Sant' Anna! Viva Sant' Anna!" While the friary's bells rang out, broadcasting to all sick persons in Carpianto their message of prayer and confidence, St. Ann's picture was turned toward the afflicted town and held in that position for a while, as everyone present prostrated themselves on the ground and prayed fervently for the recovery of the sick.

Charles concluded this dramatic narration in his autobiography with these words: "I was told that at that very time a large number of the sick got up from their beds and began to regain their health, and the disease began to disappear, through the intercession of that great saint."

The Father Guardian at Carpianto wished to promote devotion to St. Salvador of Horta, and entrusted the undertaking to Brother Charles, who was already a fervent devotee of the holy Spanish brother, especially since the latter had appeared to him in the infirmary in Rome.

Realizing that this project would require a large picture of St. Salvador, Charles prayed directly to him for that intention, saying to him: "O Blessed Brother Salvador, help us, because I cannot do it. These people are poor, so you must find the means."

A few days later the only son of a local captain fell sick. The

family sent word to the Guardian to have his friars pray for the boy and to send Brother Charles to visit him. Before setting out, Charles went into the chapel and prayed before St. Salvador's image, reminding him: "Now is the time, if you want the picture!"

When Brother Charles came to the captain's house, he asked the father and relatives whether they were devoted to Blessed Salvador. They declared that they were and offered to have a large picture of him made for the friary church if the boy recovered.

"In that case," said Charles confidently, "our Lord will cure him." He placed a relic of St. Salvador in some water, traced a cross in it, and had the boy drink the water. He also gave him three cookies which he had blessed. After the sick boy had drunk and eaten, his fever went down and he was soon well.

Similarly Brother Charles obtained from the Mother of God the cure of a dying old woman who used to give him oil for the lamp before the Madonna's image. His simple plea to Mary was: "O Holy Madonna, if this little old woman dies, there will be no one to give you the oil, so if we want the lamp burning, she must be cured." And she was. She even donated to the friars the candles that had been prematurely bought for her funeral.

When the epidemic was almost over in the town of Carpianto, it took its last victims in the Franciscan friary. Eight or nine fathers and brothers were confined to their beds. And despite all the good care which St. Charles and others gave them, one died.

Charles found great consolation in nursing his brethren with loving kindness. In fact he made a practice of performing some mental service for them each morning as an excellent preparation for receiving Holy Communion. And he wrote that he experienced real joy in doing so, because he knew that "the charity that we do to our neighbors is more pleasing to God than if we should spend the whole morning praying in church."

For a while he even conceived the idea of devoting the rest of his life to serving the sick in an infirmary of the Order, but as he wrote, "our Lord did not consent, perhaps because I was not worthy."

Despite the fact that he was an uneducated brother, St. Charles of Sezze was destined to become one of the greatest spiritual writers in the history of the Franciscan Order. His life up to this point has

YOU HAVE WOUNDED MY HEART

given no indication whatsoever that before he died he would write five major and over a dozen minor works on meditation and contemplation, in addition to numerous letters. It is therefore quite apparent that his utter lack of professional training for that task must lead to the conclusion, confirmed by the expert judgment of leading theologians, that the supernatural wisdom which his voluminous writings manifest could only have been infused into his soul and mind by God.

Let us now see just how this almost illiterate brother came to engage in writing. Oddly enough, the immediate occasion was an informal request by one of the Franciscan seminarians at Carpintero for help in composing a sermon on the Passion of Christ. Brother Charles modestly and truthfully replied that he did not know how to write well. But the insistent seminarian assured him that he would revise the text. Finally, with his Father Confessor's consent, the Saint yielded and wrote down a series of meditations on the Passion along lines which he usually followed when contemplating the sufferings of the Savior. After finishing the series, he also made a shorter summary to use in his meditations.

While writing, he noticed that the Devil tried hard to interfere and disturb him. Nevertheless God gave the Saint such rich material in his ecstasies that when he communicated it to his confessor, the latter insisted that he record it. In fact on one occasion he was given so many profound insights into the Mystery of the Passion that, as he later wrote, if four writers had had the same truths shown to them, each could have written them down in a different way.

But soon complaints were voiced over the unusual case of a humble lay brother writing on spiritual subjects. Yet no one could accuse Charles—either at this time or later—of disobedience or of neglecting his regular duties as sacristan. For he did all his writing at night when the other friars were asleep or during some intervals of leisure in the daytime.

Nevertheless when a Father Visitor came to Carpintero, after being informed about Charles' writing, he told him before the whole community in the refectory to stop writing. The Saint willingly complied.

However, the Guardian also, as Charles put it, "wished to do his duty as superior, for they are obliged to keep the young friars mortified." Therefore he too reproved the Brother before the others, saying that writing was not a suitable occupation for brothers and that the Church, having had many Doctors, had no need of his books.

YOU HAVE WOUNDED MY HEART

The Saint accepted these humiliations with the love of God in his heart, reflecting that they had not occurred without a special permission of Divine Providence. So many were the crosses that he would eventually have to bear due to his writings that the latter remarked of this first trial that it was but a small sample of greater ones to come. He added: "Sometimes our Lord is pleased to communicate His graces to nonentities like myself . . . a poor uneducated man who had expected to do nothing else as a religious but to cook, wash dishes, and sweep out the church—and not to turn out books which, to be successful, would have to pass the critical examination of learned men; and if I were not to commit blunders, I would need the special help of God."

After eleven years of intensive religious life filled with purifying trials and promising progress along the purgative and illuminative ways to spiritual perfection, St. Charles was now, at the age of thirty-three, well prepared for an entirely new period in his life: a residence of twenty-four years in the very center of Christendom, the Eternal City of Rome.

* * *

EUCHARIST

Deep in the cluttered underbrush of days
You are a bright oasis, Lord.

Amid the briars of the way
A white and fragrant Rose!
And where our fears crouch low
Waiting to spring their dark confusion
In our nights of wandering,
You are the Word of Peace, O Christ!
Here Faith's swift glimpse of heaven,
Host, supernal dividend for grief,
Pledge for a life
Beyond our wildest schemes!

What shall we fear of death,
Or pain, or bitterness,
While you abide with us,
Emmanuel?

Sister M. Josephine, F. SS. S.

The Way to Beat Communism

Bruce Ignatowski, O.F.M. Cap., S.T.L.

Atheistic Communism has now been with us over 43 years. What is even worse, the near future does not foretell the quick collapse of Communism, either from within or from without.

Immediately after the rape of Hungary, Bishop Sheen altered one of his predictions. Prior to Russia's invasion and enslavement of that small but heroic country, he had predicted that Communism would be a matter of history, the saddest chapter in the story of mankind, in 50 years! However, the diabolical crushing of a brave people so deeply moved the great bishop, that he said that God could not tolerate much longer a nation and a system that exercised such a marked brutality. He then re-adjusted his prophecy and declared that Communism would be the scourge of God no longer in 15 years!

In other words, in a mere span of 12 years, Communism may bow out of the picture. At first sight this might bring us relief and joy. But upon further examination we must conclude that something must happen to remove Communism. It just won't disappear overnight! Atheistic Communism has grown to be a colossal giant, a force capable of challenging the entire world. Hence, this certain something that must over-power Communism must be not merely as powerful as Communism, but much greater. Just as when a car must be passed on the highway, so the car passing is obliged to go at least 10 miles per hour faster than the vehicle being passed.

Whether this force is to be a material force or a spiritual one is really up to YOU. And there isn't much time left to decide! Notwithstanding, I think the decision has already been made for us! By Our Lady of Fatima. But we must confirm it ourselves.

Our Lady of Fatima said that if her requests were not heard, Russia would spread the errors of Communism throughout the world, the Holy Father would have much to suffer . . . *but in the end* her Immaculate Heart would triumph and an era of peace would be granted to mankind. Therefore, whatever happens to the world in the next few years will not wipe out the human race. At least, Russia will survive. And, of course, a great number of people to effect the conversion of Russia! Certainly, the Angels will not do the catechizing.

There were some who believed that 1960 would bring a catastrophe of major proportions. And that in the form of a full-scale war. Perhaps. Nonetheless it must not be over-looked that God can satisfy His justice in many other ways. Retribution can be meted out through famine, floods, disease, tornadoes and so forth. "There's more than one way to skin a cat."

Our Lady said at Fatima, "My Immaculate Heart will triumph." This means that Russia and Communism will be defeated by spiritual forces. This is fitting. After all, Communism is, above all, an ideology, a creed, denying God and the world to come. It is directed primarily against the Kingdom of God on earth. Consequently, it can only be defeated by spiritual forces, whether allied with the military or not. For the spiritual is the antithesis of Communism. Only enemies battle. And Communism and the Kingdom of God on earth have been at war with each other from the word "go."

Look about the Catholic world today. Where are the saintly leaders in proportionate numbers to lead the attack against Communism? Could it be that we are fighting the war with out-dated weapons? Or, could it be we are not employing the latest tactics on the field of battle? Since Communism is the extreme—we must go to the opposite extreme to crush it. We must meet Communism on its own ground, though with exactly opposite weapons. The military serves only as a deterrent to Communist advance. It is only the correct spiritual weapons that will wipe it out. The spiritual force is the only way these two can meet on the field of battle to fight it out.

What is then this "extreme opposite weapon" to face the extreme of Communism? Since Communism is the ultimate, the greatest threat ever to scourge the world, and is totally occupied with the external, the world of the senses, it can only be conquered and annihilated by the "extreme opposite weapon," namely, *The Interior Life*—the life of the spirit, the life of Faith, the life of love—a life totally absorbed in God.

St. Leo the Great gives the same answer though in different words. He wrote many centuries ago, "*He that is in us, is mightier than he who stands against us.*" The perfect answer! The perfect solution! Precisely stated! He that is in us. In other words, *The Interior Life*, which is a sharing in the life of God..

What is the Interior Life? It is the intimate communication of the soul with God, or, in the soul's stable union with God. The following comparison explains this definition. "The process of the development of the supernatural life is similar to that of the natural life. Thus, just as all the powers and energies of our natural life before maturity are concerned principally with the growth and development of the individual, and then afterwards tend rather to the diffusion of that life, so also, before spiritual manhood is reached, all the supernatural energies are directed principally to the development and perfection of the individual, but afterward they tend more especially to the diffusion of that supernatural life." These words of Father Victorino Osende, O.P., help us understand the reason why St. John of the Cross advises the cultivation of the interior life in preference to exterior works. Not that St. John condemns exterior works, but because it is an error to give preference to their material efficacy and power rather than to the efficacy and influence of the spirit, which is the soul of the Apostolate.

The works of the apostolate are not in opposition to the life of contemplation. St. Francis stresses the importance of work in his Rule. Yet he stresses in that same Rule, "Let them have what is to be above all things desired, the Spirit of the Lord and His Holy operation!" Actually, the principal exercises of the contemplative life, such as prayer, study, meditation, pious practices and so forth, form the basis, the support of the works of the apostolate. In fact, they are its very life!

We must never become absorbed in activity to the detriment of the spirit. Activity must flow from the fountain of prayer. Otherwise it is fruitless. We must never place the cart before the horse. Regrettably, this seems to be a common failing of the Church in America. We have been involved for over 100 years in laying the foundation of the physical structure of the Church. We have done an excellent job. But the time is past to be primarily concerned with that. The time is now ripe for developing the spiritual life of America. Otherwise we have built a shell. A body without spirit, without life. We must no longer be deceived into thinking our perfection lies in activity. We must rather indelibly impress the following words upon our soul: *There is no other perfection than Jesus living in the soul!* This is the *new creature* that St. Paul writes that we are. We are Christ's and our life must be hidden in God!

What of the results of leading an interior life? Will the important and necessary works of the Church go undone? I need cite but one

example for proof. It is more than enough. Take the case of St. Therese, the Little Flower of Jesus. She never left the cloister. Yet she is the Patroness of the Missions, believe it or not. Indeed, she did more good than all the missionaries combined labouring in the foreign mission fields! What a lesson God has given us—a lesson unmistakably clear in its implications. It is, therefore, by prayer that we perform our greatest works; that we obtain the blessings of God upon our activities and obtain the answer to our desires.

A life of prayer presupposes the presence of God and constant recollection in order to direct to God all our thoughts, words and actions, as well as our trials and sacrifices. *These are the unique and all-powerful weapons of the interior life whereby we must destroy Communism!* It is nothing more than carrying out the Mass in our daily lives; it is nothing more than extending our Thanksgiving after the reception of Holy Communion! Herein we have blundered. We leave our piety and devotion in Church when we should carry our God and His truths in our minds and hearts wherever we go, no matter what we do. This is the main reason why Communism has gained such a powerful foothold in the world, so powerful that it believes it is just a matter of a brief span of time before the earth is theirs. We have overlooked that little prayer the priest says just before he reads the Gospel, namely, "The Lord be on my lips and in my heart . . .!"

A valuable and saving lesson can be learned from the Communists. It is never too late. They eat, sleep and drink Marxism. Now, do we eat, sleep, and drink Catholicism? St. Paul writes: whether you eat or drink, do so for the glory of God. This is the crux of the problem. Only an honest answer on our part can correct the situation, can save our world from being over-run by God-haters and God-destroyers! Upon our honest answer must come a firm purpose of amendment and a conviction that we must use the very best weapons in the defence of Christ's Church. This is how we will obtain our victory. Jesus Christ declared, "I am the vine, you are the branches. He who remains in Me, and I in him, he will bear much fruit!" And the greatest fruit we can presently gain is a shattering and complete victory over God's greatest enemy, diabolical Communism.

Crosses Over Nagasaki: XII

Father Gerard Huber, O.F.M.

(Continued)

This is the continuation of a short account of the martyrs which has been preserved.

7. Paul Miki. He called aloud from the cross and addressed the people: "My name is Paul Miki. From early childhood I have believed in the teachings of the Catholic church and have worked for the spread of her doctrine. For this reason I have been arrested and bound to this cross. You who are gathered here today, listen to my last words, I am no foreigner from Luzon, but a Japanese and a lay brother of the Society of Jesus. I have committed no crime whatsoever. Only because I have preached the doctrine of Christ have I been condemned to death. This is my deepest joy and God's immeasurable mercy. My countrymen, do not doubt my words. Why should I lie in the face of death? In truth, there is no other way of salvation for man than the way shown by Christ, the Son of God. I am witness to this. I pray to God for all those who have done evil to us, and I desire with all my heart that they, too, will find mercy from Him. In the first place I implore God's grace for the Kampaku who has sentenced us to death, as well as for all those who have participated in the execution of this sentence. We do not hate them. We wish only that they and all the Japanese people may be converted and learn in the way of God." When the lances were crossed before his breast, he called in a loud voice: "O God, I offer my life as a sacrifice to Thee. I pray Thee, Lord Jesus, and Thy blessed Virgin Mother, and all Thine angels and saints, to come from heaven and strengthen me." His cross was the sixth.

8. James Ichikawa Kizaemon. When the lances pierced his breast he whispered the names of Jesus and Mary. His cross was the fifth. John Suwano. When he was hanging on the cross, he saw his father break through the guard and come hurrying toward him. The officials did not interfere. With tears the father grasped the foot of the boy's cross. John looked down upon him and said: "Father, listen to what I am saying. As you know, human life is a transitory thing. Honor and joy are present in very small measure; the greater part is humiliation, suffering, and sorrow. But life in heaven knows only eternal and serene happiness. Father, I go before you to heaven. Please, take my death on the cross as proof that my words are true. Believe in

CROSSES OVER NAGASAKI: XII

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the teachings of the Catholic church and serve God with zeal and fidelity."

The father, deeply moved that at the moment of death his son thought only of his salvation, raised tear-filled eyes toward the boy and then bowed deeply to the ground. Grief made it difficult for him to speak. "My son," he said clearly, "your words are indeed true. Your deep faith and your testimony on the cross are a great honor for me and for our family. Recommend your mother and me to the grace of God. Endure your sufferings for a few moments longer, then be happy eternally. Your mother and I are also preparing ourselves to receive the crown of martyrdom."

When John heard his father's words, he wept with joy and let fall the rosary he clutched in his fettered hand. While the father picked it up reverently and again embraced his son's cross, the catchpoles did their cruel work. The blood that flowed from the son's pierced body reddened the garments of the grief-stricken father.

10. Louis Ibaraki. When the prisoners reached the place of execution, little Louis could not at first find his cross. He ran excitedly to and fro, fearful that he might have been forgotten. In anguish he approached Hansaburo and said: "Sir, where is my cross? Help me find it that I may embrace it and press it to my heart!" When he was led to his cross and bound to it, he prayed by himself. At the moment when the lances pierced his small breast, he called out twice in a loud, silvery voice: "Paraiso! Paraiso! (Paradise! Paradise!)", and his little hands fluttered as if he were trying to fly. His cross was the ninth.

11. Paul Ibaraki. When the lances pierced his breast, he murmured: "For Thee, O my God!" His cross was the seventh.

12. Anthony. His parents were standing at the place of execution. They were still pagans and urged their child to deny his faith and save his young life. They offered to give him all their possessions if he would renounce his faith. But Anthony replied: "My parents, what you offer me is for this world only. But what our Lord Jesus Christ offers is eternal happiness." He gave them, as a last remembrance, a little dagger that he used to carry with him, and said to them: "When I appear before our Lord in heaven, I will certainly pray for you. Please, have no uneasiness about me. Even now I am receiving the greatest grace that can be given to me. Mourn only for those who do not yet know the truth, and for those who have found the truth but lost it." After this brief talk with his parents he was bound to his cross which stood close to that of Father Peter Baptist. The boy was delighted, and turning to Father Peter he said: "Shimpusama, you promised Louis and Thomas and me that when we were hanging on the cross you would

sing the *Laudate, pueri, Dominum* with us. Please, Shimpusama, intone it now for us." But Father Peter was already in ecstasy and did not answer the boy. Anthony then intoned the psalm himself, and when the other boys heard his fresh, clear voice they joined him. When they were singing the *Gloria Patri* the lances pierced the body of the little Anthony. His cross was the tenth.

13. Leo Karasumaru. His cross was the eighteenth.

14. Michael Ozaki. His cross was the fourth.

15. Thomas Ozaki. When the lances entered his body, he uttered the names of Jesus and Mary and died. His cross was the twentieth.

16. Francis. His cross was the first.

17. Peter Ozaki Sukejiro. His cross was the third.

18. Cosmas Takeya. His cross was the second.

19. Matthias. His cross was the seventeenth.

20. Bonaventure. His cross was the nineteenth.

21. Joachim Sakakibara. His cross was the twenty-first.

22. Francis. His cross was the twenty-second.

23. Thomas Dante. His cross was the twenty-third.

24. John Kizamon. His cross was the twenty-fourth.

25. Gabriel. His cross was the twenty-fifth.

26. Paul Suzuki. His cross was the twenty-sixth.

When the cruel spectacle was ended, the vice-gerent appointed a detachment of guards to protect the bodies and returned to the city. The other Franciscans who had been arrested, Father Augustin Rodriguez, Father Bartholomew Ruiz, and Father Marcello de Ribadeira, witnessed the glorious struggle of their confreres from the ship on which they were imprisoned.

"With hearts full of sorrow," they wrote, "we saw that we would not be permitted to share in the triumph of our confreres, even though we had taken part in the first stage of their combat. We watched their glorious martyrdom from the Portuguese ship on which we were imprisoned. Our only consolation lay in the greeting we shouted to them as they walked along the sea-coast and up the hill to their death."

During the night many men and women broke through the guards and went up to the crosses where they dipped clothes and pieces of paper in the blood of the martyrs. Chanting hymns and praying aloud, they carried the precious relics into the safety of their homes.

The next morning numerous Portuguese who lived in Nagasaki made a pilgrimage to Tateyama to pay homage to the martyrs. They received permission from the guards to dip clothes into the blood of the saints, but the Christians who had been there during the night had wiped away every trace of blood from the crosses, the lances, and from

the ground about the crosses. Only with difficulty could the Portuguese scrape out some dried blood from the fissures in the wood.

The Bishop of Nagasaki also visited Tateyama, going from cross to cross, praying and weeping. He wrote the following letter to the Provincial of the Franciscans in Manila.

"Six of your confreres have died a glorious death. From depths of my heart I congratulate your Reverence and all the people of your Order. The Taikosama published an edict making it a punishable by death to spread Christianity in Japan. For this "crime" and this glorious punishment of death on the cross we must thank God. We can only envy the martyrs their heroic triumph and the wonderful example they have left us. With three lay brothers of the Society of Jesus and seventeen Japan-Christians who proved worthy followers of Christ, they died a beautiful death. These twenty-six men were executed on the feast of Saint Agatha. They have overcome the tyrant and unjust sentence and have, I firmly believe, entered heaven. The fact that they have become the glory of their Order and have given us an example of how heroic our love of God must be. We have seen their sacrifice have as a result been strengthened in our courage, and have prepared ourselves to fight manfully for Christ and to offer ourselves as a sacrifice. Through the precious words which they spoke from the cross before their home-going, they left a deep impression on all the Portuguese who heard them. Some sang hymns and psalms, others asked God's mercy on their enemies, while still others commended their souls to God. On their arrival at the place of execution they hastened with great joy to their crosses, embraced and kissed them. Father Peter Baptist proved by his conduct throughout the ordeal that he was a great servant of God. With iron chains his arms were fastened to the cross. With his fingers he pointed to his palms and said to the executioners: "Brethren, here drive in the nails!"

"I do not wish to recount here complete details of the martyrdom nor do I wish to speak of the *San Felipe* affair nor of the *Hidoyoshi*. To do so would be extremely painful. I can only know of the heroic death of your confreres you will be comforted, your heart will rejoice."

Nagasaki, February 27, 1957

Peter Martinez, Bial

The Holy Mountain of Miracles

Scarcely had the martyrs been sacrificed when God confirmed their holiness by extraordinary signs.

At the moment of death there appeared above the crosses on Tateyama a radiant column of fire, which split into three parts at about 8 o'clock in the evening. One part floated down to Nagasaki and remained for some time above the Jesuit church, then slowly disappeared. The second part remained above the crosses. The third part traveled with great speed over the entire region of Nagasaki, and wherever it went the night became as clear as a sunny day. The foreigners in Nagasaki saw and attested to this strange light. Hansaburo and his companions were terrified by it and they prayed to God for mercy. Many of the people in Nagasaki believed that the world was coming to an end, and pagans joined Christians in public prayer.

For a long time after the execution, strange stars appeared over Tateyama every Friday night. They moved from the hill to Saint Lazarus and from there to a place called The Hermitage of the Mother of God, where they slowly faded out. Usually the stars could be seen for four hours. They were observed and described by not only the Japanese but also by the Portuguese in Nagasaki.

According to Japanese custom, the corpse of an executed criminal remained on the cross until it was decomposed or eaten by the birds. The bodies of the holy martyrs were also left hanging, yet not the slightest trace of decomposition could be seen. Three days after death, fresh blood still flowed from the feet and breast of Father Peter Baptist. The ravens, that usually appeared in great numbers to feed on the bodies of dead criminals, flew around the hill of the martyrs and even perched on the crosses; but never once during the eighty days of exposure did the birds touch the flesh of the saints. By way of contrast, the corpse of a criminal who had been executed at the same time not far from Tateyama was completely eaten away in three days.

Forty days after the execution, Portuguese merchants arrived in Nagasaki and rented a house near Tateyama. They lived there for two months and witnessed all the strange signs that occurred on the mountain.

On the sixtieth day after the execution, the Spaniard, Ponce de Leon, went with the Bishop of Nagasaki to the place of the crucifixion. They stopped before the cross of Father Peter Baptist, and since there was not yet any sign of decay, the Spaniard scratched the heel of Father Peter with a sharp knife. Pale red blood flowed from the wound.

An Italian soldier named John Baptist had come to Japan with some Portuguese merchants just when the martyrs were dying. He caught some of the blood of Father Peter, Father Martin, and Paul Miki, in small bottles. Nine months later they were opened in the presence of the Vicar General of Japan, six Franciscans, one Dominican, and two Jesuits, one of whom was a physician. The blood was found to be completely fluid as if it had just issued from a living body. It showed no trace of decomposition.

A woman from Nagasaki placed her dead child under the cross of Father Peter Baptist. She laid it on the ground soaked with the holy martyr's blood, and smeared the little face with the soil. Suddenly the child came back to life.

Even more striking than this raising from the dead were some of the other miraculous signs. For many days the figure of Father Peter Baptist was seen standing at the altar of the Franciscan church in Nagasaki. It was always between 10 and 11 o'clock in the morning, and he seemed to be celebrating Mass. His faithful altar-boy, Anthony, served him. When they were seen in church the bodies of the two martyrs were not seen on their crosses. Two Portuguese, John Rodriguez and John Baptist de Aguirre, saw the miracle and testified to it under oath. The former related that he had visited Tateyama to render homage to the bodies of the holy martyrs. There he saw that the cross of Father Peter Baptist was standing without the body. Full of surprise, he asked the guards where the corpse of Father Peter had been placed. The guards answered that frequently it disappeared and then after a while it would be hanging on the cross again. Many Japanese from all parts of the country saw this miracle and testified to it. During the papal examination of the miracles involved in the process of beatification, this strange apparition was carefully investigated. Solid evidence was found to the effect that the incident had, indeed, occurred many times.

The mountain on which the first martyrs of Japan shed their blood became the sacred mountain of Japan. Since it overlooked the port of Nagasaki, it was greeted with an honorary salute whenever the ships of Spain and Portugal entered and departed. At the place where the crosses had stood, the Christians of Nagasaki planted rose bushes, which were replaced later by trees. The Portuguese, however, had an immense cross erected on the top of Tateyama which could be seen for many miles at sea. For years it remained the sailors' mark for the harbor of Nagasaki. Every Friday numerous pilgrims from Nagasaki and the surrounding area walked to the holy mountain and climbed it with bare feet. Soil from the holy mountain was often placed on

the forehead of sick persons, and leaves from the trees, which had been planted in the holes of the crosses, were mixed with the food and drink of the sick. Many miraculous healings were reported.

When a terrible typhoon struck Japan in the year 1612, some relics of Father Peter Baptist were brought to the sea-shore. At once the storm subsided. His intercession was generally called upon in all troubles. A small child fell out of a window and was killed. He was restored to life by his parents' prayer to Father Peter. A woman who was dying in child-birth received sudden and miraculous help when she invoked the name of Father Peter. For many years a wonderful light was seen on the mountain, especially on Friday nights. For this reason Friday was dedicated to the holy martyrs.

The words of Tertullian: "The blood of the martyrs is the seed of the church," have always proved true throughout the history of Christianity. The blood of the twenty-six protomartyrs of Japan did not flow in vain. Soon its seed germinated and brought forth rich fruit. Hideyoshi had intended by his bloody deed to destroy Christianity in Japan, but he achieved the opposite result. Everywhere in the country the fire of religious zeal was enkindled. Hideyoshi himself had to confess that he had executed holy men, and that those who lived according to the Christian faith were men of great virtue. He did not dare to continue the persecution.

The Christians embroidered crosses on their clothing and openly professed their faith. A few months after the death of the martyrs the number of Christians had increased by 10,000. When the martyrs died, there were about 7,000 Christians in Nagasaki. By the year 1616 their number had increased to 30,000. In the neighborhood of Nagasaki there were villages that were completely Christian.

The labor of the holy martyrs had not been in vain. As often as the tree was cut by the axe of persecution, again and again new shoots sprang from the root which had been laid in good soil. The root is still vigorous. It flourished with youthful strength in the warm sun of a new Christian springtime, and is growing into a mighty tree, spreading far over the island empire of the orient.

*Transl. by Sr. M. Frances S.M.I.C.
and Sr. M. Hildemar S.M.I.C.*

MY FRIEND, ST. FRANCIS

I like to think of Francis as a friend of mine most dear
A comforter and counselor who seems so very near.
He left us his example, and of course, his holy Rule,
Which for all of us, his followers, is a most useful tool.

I know that I can call on him when the struggle seems so great
Or if I feel confused, he'll surely set me straight.
His holiness can be like a pattern for me, too;
I will follow in his footsteps, and my courage I'll renew.

You, too, have St. Francis as your guide,
Thus inspiration for you he'll provide.
When you, as he, have heard the Master's call,
Answer with all your heart, "My God, my All!"

Elizabeth Metzger, Tertiary

THOUGHT ON A JUBILEE

TWENTY-FIVE YEARS . . . twenty-five years of WHAT?

Of striving and failing
Of resolutions made only to be broken
Of meditations begun but to end

in distraction
in absorption
in SELF

Of Maesees passing by
not becoming my sacrifice—only YOURS.

In these twenty-five years the grains of incense are so few, O Lord
So many beginnings have turned to charred coals.

Can I reverse the next twenty-five years, O Lord?

Only a few charred coals and incense for an eternity.
Help me, O Lord. Amen.

Sister M. Mynette, F.S.P.A.

FRANCISCAN BRIEFS

Father Byron Witzemann, O.F.M.

The Writings of St. Bonaventure
Many have urged and encouraged us to explore and to confidently study the rich legacy that St. Bonaventure has left us in his writings. We quote just a few men. Father Bernadin del Vago of Portogruaro, Minister General from 1869 to 1889, wrote:

We desire supremely that in our Order there be renewed a zealous devotion toward our Seraphic Doctor, St. Bonaventure, so that instructed in his school, we may strive for his knowledge, pursue his discipline, and taste the sweetness of his devotion.

Pope Leo XIII said:

You Friars Minor have a remarkable master of theology, whose volumes you should keep at hand day and night for explaining and defending Catholic doctrine. Even as the Dominicans claim the Angelic Doctor, St. Thomas, as their own, so you Franciscans should defend the Seraphic Doctor, St. Bonaventure, as truly your own finest right.

Religious should be fire for the exercises of the interior life and for gaining virtues . . . Herein it will be most beneficial to read thoroughly and examine carefully the works of the Seraphic Doctor, Bonaventure. For the influence and effect of his works could only be weakened by the neglect and lack of use in past years; yet today in use, their vigor has but increased.

Most of St. Bonaventure's works are available in Latin only. The language barrier has discouraged many from delving into his works. But many of Bonaventure's works have been translated into English. The following is a list of such works and where to find them.

1. *Breviloquium*

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FRANCISCAN BRIEFS

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1928)

—*chapters VII & VIII in The Cord Vol. III, p. 318*

9. *De Regimine Animae*
trans: *The Cord, Vol. I, p. 106.*

10. *De Sex Altit Seraphim*
trans: *The Virtues of a Religious Superior* by Sabenus Mollitor, O.F.M. (St. Louis: Herder, 1920)

11. *Officium de Passione Domini*
adapted for Tre Ore Services (Chicago)

12. *Vitis Mystica*
trans: *Mystical Vine* (London, 1955)
—*Mystical Vine* by Ignatius Brady, O.F.M. (Duns Scotus College)

13. *Quæres Fratres Minores Prædicant et Confessiones Audiunt*
trans: by Arthur Jankowski, (St. Bonaventure College, 1946)

14. *Sermo Super Regulam Fratrum Minorum*
trans: *Sermon on the Rule of the Friars Minor* by Philip Peters, O.F.M. (Duns Scotus College, 1959)

15. *Regula Novitiorum*
trans: *The Cord, Vol. IV, pp. 10, 37, 48, 74.*

16. *Way of Perfection* (based on *Reg. Nou.*) by Anselm Romb, O.F.M., Conv. (Chicago: Franciscan Herald, 1958)

p. 46.

17. *Legenda Major S. Francis*
trans: *Life of St. Francis of Assisi* by Em. Gurney-Salter New York: Dutton, 1951) (also other printings).

18. *Life of St. Francis of Assisi* by Miss Lockhart (Washbourne, 1898)

19. *Various Sermons:*
—II Sermon for Epiphany
The Cord Vols. II, p. 278; III, p. 20.
—On the Annunciation (1st part)
The Cord Vol. IV, p. 19.
—On the Assumption (1st part)
The Cord, Vol. IV, p. 249.
—De Modo Vivendi
The Cord, Vols. I, p. 244; IX, p. 723f

20. *Commentaries on Sacred Scriptures*
There are articles in *The Cord* on St. Bonaventure and Scripture:
—Resurrection and Mary Magdalen (V, p. 125)
—Christ Comes Thru the Doors (V, p. 125)
—Eat the Flesh of Christ (V, p. 149)
—Breaking the Legs on the Cross (V, p. 221)
—The Assumption (V, p. 251)
—Woman in Adultery (V, p. 289)
—Raising of Lazarus (V, p. 347)
—Nativity (V, p. 377)
—Our Father (VI, p. 19)
—Twelve Years Old (VI, p. 23)
—Baptism of Christ (VI, p. 58)
—At the Cross (VI, p. 78)
—Assumption (VI, p. 234)

- trans: *Breviloquium*, foreword by Raphael McCarthy (St. Louis: Herder, 1946)
2. *Itinerarium Mentis in Deum*
trans: —*The Franciscan Vision* by Fr. James (London, 1937)
—*The Mind's Road to God* (New York, 1953)
—*The Itinerary of the Soul to God* by John Sabinash, (University of Pittsburgh, 1943)
—*Itinerarium Mentis in Deum* (St. Bonaventure U., 1956)
3. *De Reductione Artium ad Theologiam*
trans: *De Reductione Artium ad Theologiam* by St. Emma Healy (St. Bonaventure U., 1955)
4. *Collationes de Septem Donis Spiritus Sancti*
trans: *Collationes de Septem Donis Spiritus Sancti* by Marcan Schneider, O.F.M. (St. Bonaventure U., 1950)
—*Gifts of the Holy Ghost* by Malcolm Hogan, O.F.M. (The Cord Vols. VII, pp. 180, 217, 250; VIII: pp. 83, 151, 175 (this was never completed).
5. *De Triplici Via, sive Incendium Amoris*
trans: *The Enkindling of Love, also Called The Triple Way* by William Joffe (Patterson, 1956)
6. *Lignum Vitæ*
trans: part XX of 8th Fruit: *The Cord, Vol., XI, 83*
7. *De Quinqve Festivitatibus Pueri Jesu*
trans: *The Cord, Vol. I, p. 267; II, p. 11.*
8. *De Perfectione Vitæ ad Sorores*
trans: *Holiness of Life* by Laurence Costello and Wilfred, O.F.M. (St. Louis: Herder,

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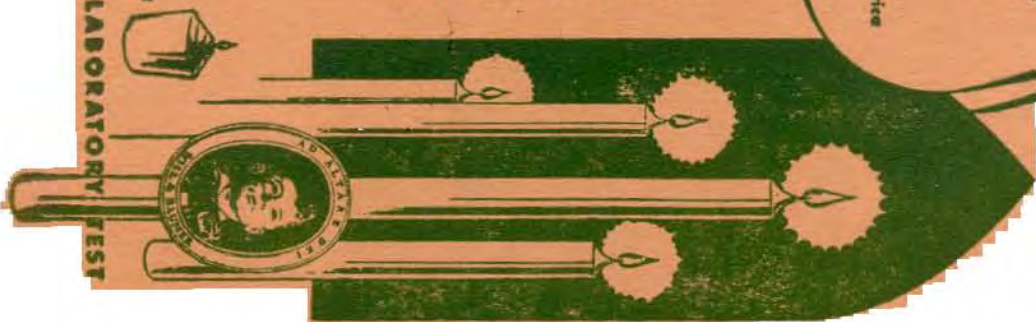
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A Commentary on the Psalms:

Father Jerome A. Kelly, O.F.M.

Psalm 96

One might certainly argue that any conference on so sacred a thing as a Psalm ought to start out with something more impressive than a reference to the weather. But if we are going to talk about Psalm 96, we have to begin by talking about a thunder storm. Not the boisterous kind that rolls up suddenly, rumbles and flashes for a little while, spills some rain, and then capriciously blows away into the distance. No, the imagery in this Psalm, commenting in the second verse, and running through to the fifth, brings abruptly into being a tempest, one that smothers the land in darkness, lashes it with fire and lightning, and convulses it with earthquakes. You can actually trace its progress through the poem:

*Clouds and darkness . . . fire . . .
lightnings illumine
the world . . . the earth . . .
trembles . . .
the mountains melt like wax.*

You will have noticed, I am sure, that to watch this storm, though, we had to lift these details out of context. We had to break the association the poet made between each and all of them and

"the Lord."

*Clouds and darkness are round
about him . . .*

Fire goes before him . . .

*His lightnings illumine the
world . . .*

*The mountains melt like wax be-
fore the Lord . . .*

Furthermore these lines are counterpointed by alternating lines in which the association is more pronounced between God and the aspects of the storm:

*Clouds and darkness are round
about him,*

*justice and judgment are the
foundation of his throne.*

*Fire goes before him
and consumes his foes round
about.*

*His lightnings illumine the world;
the earth sees and trembles.*

*The mountains melt like wax be-
fore the Lord,
before the Lord of all the earth.*

What is observable, certainly, is the poet's seizing upon the storm as a perfect symbol of the awesome majesty, the tremendous power of God. More than that, even, it is the kind of terrifying cataclysm that fittingly accompanies the manifestation to his

creatures of the Lord, God, Creator, and Judge of the Universe. You will notice in the concluding verse of this strophe—which runs, incidentally, through the first six verses to constitute one half of the poem—in the concluding verse of this first strophe is suggested, too, the coming of the Lord as Judge:

The heavens proclaim his justice, and all peoples see his glory.

Thus the strophe carries to climax the theme enunciated in its first verse, wherein God is acclaimed with the solemn salutation Israel used at the accession of its kings (4 Kings 9:13):

The Lord is king; let the earth rejoice; let the many isles be glad.

If we find it curious that the poet salutes God as the Israelites were wont to hail a new king at his accession to the throne, we must remember that the poet is doing so in order to emphasize that God has once more and anew vindicated his reign over Israel. This is an inference from the title to Psalm 96 in the Septuagint Version which calls it a Psalm "of David, when his land was restored." Not too much credence is given by scholars to the statement that David is the author of this Psalm. But they do find solid grounds for supposing that the

Psalm was written—in imitation of David's compositions—when the Jews were permitted by Cyrus to come back to Jerusalem and to rebuild the Temple after the Babylonian Captivity somewhere around the year 538 B. C. That was truly a time "when his land was restored" to David in the person of his descendants.

It is perhaps understandably hard for us at this distance from the events to see the humiliating collapse of the Babylonian Empire and the victorious ascendancy of Cyrus as dynamic manifestations of the "justice and judgment" of God. Or to see in Cyrus the foe of the Lord which "goes before him and consumes his foes round about;" the lightnings of the Lord before which "the earth sees and trembles;" the conqueror who makes "the mountains melt like wax before the Lord." But it was not hard for these ecstatically happy home-comers to do, who were contemporaries of the psalmist. They had no trouble at all in seeing Cyrus as God's anointed, accredited with a divine mission. No trouble at all in seeing how perfectly he fulfilled the prophecy of Isaiah: "Thus says the Lord . . . I am the Lord, the author of all things . . . It is my voice that bids Jerusalem grow populous, and the cities of Juda rise again, while I restore their ruins; . . . my voice that says to Cyrus, I give thee a shepherd's part to play; it is for thee to carry out my whole pur-

pose. And to Jerusalem it says, Thou shalt be built up; and to the Temple, Thou shalt be founded again" (Isaiah 44:24-28). In the upheaval and uprooting of Babylon by Cyrus and in the resulting restoration of Israel, the re-establishment of Jerusalem, the rededication of her Temple, the poet of this Psalm sees one more manifestation of God's omnipotence, of his judgment upon the nations, of his justice to Israel. And the figure that he uses to express all this in his poem is the image of the tempest.

Without detriment to his reputation I think that we can openly admit that the composer of Psalm 96 was not surprisingly original in his choice of imagery. The use of a storm as a symbol of God's manifestation of his power and justice was, you might say, almost a convention among Hebrew poets. The convention may have been started, in fact, by David, supreme among the Hebrew poets. Anyway you find David using it, perhaps most successfully in Psalm 17.

Comparisons are said to be odious but they do have to be made sometimes. And when you compare the first strophe of Psalm 96 with the third strophe of Psalm 17, you are left with no doubt as to which is the better, poetically. And you are left with no doubt, either, of what probably prompted the Septuagint translators to attribute Psalm 96 to David. Psalm 17 is far richer, though in detail,

more graphic, more imaginatively organized, and more realistically a picture of the tumultuous rise of the storm to the earth-shaking height of its fury.

The earth swayed and quaked; the foundations of the mountains trembled

and shook when his wrath flared up.

Smoke rose from his nostrils, and a devouring fire from his mouth

that kindled coals into flame. And he inclined the heavens and came down,

with dark clouds under his feet. He mounted a cherub and flew, borne on the wings of the wind.

And he made darkness the cloak about him;

dark, misty rain-clouds his wrap. From the brightness of his presence coals were kindled to flame.

And the Lord thundered from heaven, the Most High gave forth his voice;

He sent forth his arrows to put them to flight, with frequent lightnings he routed them.

Then the bed of the sea appeared, and the foundations of the world were laid bare,

At the rebuke of the Lord, at the blast of the wind of his wrath.

(Psalm 17:8-16)

We shall, of course, make a mistake if we suppose that these poets selected their imagery simply on the grounds of poetic beauty and relevance. If you take that to be the sole grounds, you miss the

fact that the Psalms illustrate the holy writer's sense of the underlying significance of all natural phenomena. The tree planted near the running water, the sparrow alone on the housetop, the hind panting for the running waters, the palm tree and the cedar of Lebanon, the breakers of the sea, the sheep of the flock, these are not merely pretty or familiar figures, they are true symbols of spiritual things. The poets of the Psalms would more than have agreed with the view that "words are signs of natural facts. Particular natural facts are symbols of particular spiritual facts. Nature is a symbol of spirit . . . This relation between the mind and matter is not fancied by some poet, but stands in the will of God, and so is free to be known by all men." They would have understood perfectly what a modern poet beautifully proclaimed:

The world is charged with the
grandeur of God.
It will flame out, like shining
from shook foil;
It gathers to a greatness, like the
ooze of oil
Crushed . . .

They would have known as he did,

why:

Because the Holy Ghost over the
bent

World broods with warm breast
and with ah! bright wings.

The world is a word through which God is forever speaking to anyone who listens. The poet of Psalm 96 knew that. So did Saint Francis, who insisted that "every creature speaks and says to us: We were made for you, O man." We are his children, therefore, might almost be said to catch the echo of our father's voice every time we sing this Psalm attentively and devoutly.

There is even a more concrete reason—if that is the way to phrase it—why the dreadful turbulence of the storm should be associated in the mind of the poet with God's manifestation of himself. Historically, you will recall, these are the very circumstances which surrounded the coming of Yahweh on Sinai when he made his covenant with Israel and gave Moses the Ten Commandments. "Behold thunders began to be heard, and lightning to flash, and a very thick cloud to cover the mount . . . and

all Mount Sinai was on a smoke: because the Lord was come down upon it in fire; and the smoke arose from it as out of a furnace: and all the mount was terrible" (Exodus 19:16-18). That theophany, that stupendous coming of God, we feel, is somehow behind the poet's description of the storm

in this Psalm. It is a living fact that he can never forget and always recalls whenever he watches the storm clouds roll up and cover the land, while thunder and lightning fill the hearts of men with awe. And if, in reading this Psalm, we are somehow reminded of God's manifestation when the history of the Chosen People begins, are we not also inclined to find in it suggestions of the divine manifestation that will come when all history is about to be ended? How like they are: God's coming in judgment as the psalmist depicts it and as Christ foretold it. "The sun will be darkened and the moon will refuse her light, and the stars will fall from heaven, and the powers of heaven will rock, and then it is that the Son of Man shall be seen in heaven . . ." (Matthew 24:27-30). And the same Spirit of Truth who spoke through them inspired Saint Peter to warn us that "the day of the Lord is coming, and when it comes, it will be upon you like a thief. The heavens will vanish in a whirlwind, the elements will be scorched up and dissolved, earth, and all earth's achievements will burn away. All so transitory; and what men you ought to be; How unworldly in your life, how reverent towards God, as you wait, and wait eagerly, for the day of the Lord to come, for the heavens to shrivel up in fire, and the elements to melt in its heat" (2 Peter 3:10-12).

Actually Saint Peter's words,

"all earth's achievements will burn away," make an easy transition to a consideration of the second strophe of Psalm 96 because in these verses, 7 to 12, are treated the effects of God's coming and the dispositions of those who will greet it worthily.

Perhaps the first thing we must note about this second strophe is that it is one marked by strong contrasts. There is, first of all, an internal contrast to be observed between the first section, verses 7, 8, and 9, and the second section, verses 10, 11, and 12. The former is concerned with God's punishment of the unjust; the latter, with God's reward of the just. Another contrast is observable between verses 7, 8, and 9, and the tone of the entire first strophe. The God of Israel was therein depicted in terms of might and majesty, coming to judge the nations of the world. Now the poet turns his attention to the nations that God will judge and to the deities on which they relied. Nowhere more accurately have these been described than in the following verses from Psalm 113:

*Our God is in heaven;
whatever he wills, he does.
Their idols are silver and gold,
the handiwork of men.
They have mouths but speak not;
they have eyes but see not;
They have ears but hear not;
they have noses but smell not;
They have hands but feel not;
they have feet but walk not;*

they utter no sounds from their throat.
And, concludes the psalmist:
Their makers shall be like them,
everyone that trusts in them.
 (Psalm 113:11-16)

That has been the universal fate of all who worship false gods. It is the fate that has most recently come upon Babylon and doomed her to destruction. And her fall is for the poet simply a new confirmation of an old conviction:

All who worship graven things are put to shame,
who glory in the things of naught;
all gods are prostrate before him.

This is the latest instance of God's "justice and judgment;" the latest proof that "the Lord is king;" the latest comfort to Israel and strength to his faith. So

Sion hears and is glad,
and the cities of Juda rejoice
because of your judgments, O Lord.
Because you, O Lord, are the Most High over all the earth,
exalted far above all gods.

The final section of the poem, verses 10, 11, and 12, contrasts very sharply, as we have noted, with the three verses just ahead of it in this second strophe. There is a quiet kindness, a tenderness

about it altogether different from the stern and majestic tone of verses 7, 8, and 9. This is to be expected, of course, because now we are learning how God rewards those who worship him—and, incidentally we will learn that to worship God is to be one of "those that hate evil."

The Lord loves those that hate evil;
he guards the lives of his faithful ones;
from the hand of the wicked he delivers them.

and as you move on deeper into the poem you discover that there is a calm gladness and a brightness about this section, too, that make it the perfect antithesis of the first strophe with its "clouds and darkness . . . fire . . . lightnings . . . the mountains" melting "like wax before the Lord." The storm is over, its fury passed, fear and terror all forgotten,

Light dawns for the just;
and gladness for the upright of heart.

Here again we impoverish the poem if we fail to realize that the poet is once more falling back on the fundamental fact that "nature is a symbol of spirit . . . This relation between the mind and matter is not fancied by some poet, but stands in the will of God, and so is free to be known by all

men." And this poet may well know about light what Isaiah is going to foresee and fortell in terms of light: "Arise, and be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and mist the people; but the Lord shall arise upon thee and his glory shall be seen upon thee. And the Gentiles shall walk in thy light and the king in the brightness of thy rising" (Isaiah 60:1-3).

This poet knows, we are almost certain, who it is that Simeon will hold in his arms and hail with gladness: "This is the light which shall give revelation to the Gentiles, this is the glory of thy people Israel" (Luke 2:32).

This poet knows—surely he must know—Him who will say with truth and certainty: "I am the light of the world. He who follows me can never walk in darkness; he will possess the light

which is life" (John 8:12).

This poet, knowing all which is in his day yet to come, can close his poem with words of peace and faith and gratitude

Be glad in the Lord, you just and give thanks to his name.

We, reading his poem after the passage of the ages has brought to reality what he could only see, can accept his advice in invitation. We can.

Be glad in the Lord,
and give thanks to his name,

knowing with the strength assurance of our faith "that thing in heaven and on earth under the earth must bend knee before the name of Jesus every tongue must confess Christ, as the Lord, dwelling in the glory of God the Father

CROSS TO CALVARY

How heavy was Your Cross to Calvary,
which pained Your shoulder, made it ragged raw!
A cruel crown of thorns endeared Your brow.
Although blood filled Your tender eyes, You saw
the few weeping women grieving for You.
There stood the poor, also the weak, the lame.
For our great crimes You bore this agony,
that pardon we would gain for sins of shame.
You murmured not when soldiers drove the nails
into Your sensitive flesh. No sharp word
escaped Your lips. You thought of our travails,
and gave to us Your Mother, which we heard.
I go to meet my Christ with our Mary,
and carry with You my crosses to Calvary.

Sister Mary Teresa, O.S.F.



EASTER VIGIL

The forgotten years are shed
Upon the edge of this
First fearful alleluia.
Here is the forecast of glory,
The song tosed tomorrow-ward.

A whirlwind of life-in-death
Throws back the emptiness
Into the chamber of oblivion
As alleluia upon alleluia
Rises, now incantations,
Until the air turns one white sacrament
Of incredible joy.

And here am I who asked to rise with Him.
I shall only dare to kneel
Here on new-gloried time
And cling to mindful of silence
After the storm of song is done.

Sister M. Florian Eggleston, O.S.F.

Outline Of A Theology Of Lay-Brotherhood

Father Bruce Malina, O.F.M.

Undoubtedly there is much about the brother's status that should be considered by priest and brother alike. We often hear and speak about what in our estimation the brothers should do and should be. I have been informed that the religious brothers in the United States find the title "lay brother" practically ambiguous and embarrassing; and in a Washington meeting, these men have decided to employ the title "religious brother." Can we who are not lay brothers blame these men for such action? Is it not true that not only lay people, but also priests and the brothers themselves have but a vague and hazy idea of how they stand in the Church and in the Order?

To clarify the situation in our own minds so as to act the way we think and not think the way we act, let us reflect upon the theological principles which define the lay brother's status. By necessity, unfortunately, the following considerations must be presented in bare outline form, although each point could be made the subject of more thoroughgoing considerations. The situation being what it is, then, we shall briefly consider: (1) Theologically speaking, what is a lay brother in the Church; (2) what is the lay brother's state in the Church; and finally (3) what is the relationship of the lay brother to the Franciscan Order and vice-versa.

I. *The lay brother is a lay person in the Church.*

The Church (ekklesia) is the assembly or congregation of all people called into the Kingdom of God founded by Jesus Christ (ekkletoi). The basis for our being Christians is a call (klesis) from God. The effective means of our being incorporated into the Kingdom, the ratification of our call, has been the sacrament of Baptism.¹ Furthermore, aside from the divine call at Baptism, some of us have been directly called to a further task in the Church. Those of us who have received the sacrament of Sacred Orders have been "given" to the

¹ Cf. Lucien Cerfaux, *The Church in the Theology of St. Paul*. (Herder and Herder, N. Y., 1959) Bk. I, "God's People" pp. 7-144; and in the Protestant tradition, Alan Richardson, *The Biblical Doctrine of Work* (SCM, London, 1958) esp. chaps. "The Proper Work of Christians" and "Vocations" in the New Testament" pp. 33-39. Cf. also the outstanding work of Yves M. J. Congar, O.P., *Lay People in the Church. A Study for a Theology of the Laity*. (Newman, Westminster, Md., 1957); and *idem*, "The Theology of Religious Women," in *Review for Religious*, 19 (Jan. 1960) pp. 15-39.

Church, as St. Paul says: "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ" (Eph. 4:11-13). The call to the priesthood is a call, a commission to take up a direct function relative to the sanctification of the Church. Again St. Paul writes: "For we are fellow workmen for God; you are God's field, God's building" (I Cor. 3:9; cf. II Cor. 6:1; Mk. 16:20). In the context of the letter, St. Paul calls his fellow workers in the ministry "we"; and the Corinthians, to whom he addresses these words, "you", a field, a building upon whom the priests of God work. Thus St. Paul states, in his own way, what the tradition of the Church has declared in more technical language. What the apostle intimates is the distinction in the Church, all those baptized, into the Church teaching and the Church taught, the Church working (a divine work) and the Church worked upon; the Church that builds and the Church that is built. However this distinction does not mean that the "we", the clergy, are active and the "you" the faithful are passive. The Church is made of living stones. The Church taught, lay people in the Church, have a priestly, prophetic and kingly function in the Church in keeping with the nature of their vocation.² Chiefly this function is one of being a bridge between two "co-extensive" realities, the Church and the world,³ a task of cooperating with God in the work of perfecting reality with a view to Christ's second coming.⁴

Consideration of these facets of the layman's vocation in the Church lies beyond the scope of our present discussion. All that I wish to state here is that from the point of view of divine vocations in the Church in the strict sense, the clerical order and the lay order are *functions* and not *states*. The priesthood as such is not a state but an office, and in itself it is not directly involved in the perfection of the individual.⁵ And the same can be said of the lay person called to the Church. The layman is also called to fulfill a function in the Church's task of sanctification; but his work of building up the Kingdom of God is rather indirect and under the direction of the clergy.

² Cf. Congar, *op. cit.*, chaps. 1-3 of part 2, pp. 112-280.

³ Cf. Charles Taylor, "Clericalism," in *Cross Currents* 10 (1960) p. 127ff.

⁴ Cf. Congar, *op. cit.*, p. 399 ff.

⁵ This is clearly the teaching of St. Thomas Aquinas, 4 *Sent.* 24, 1, 1, 2 ad 4; *ibid.*, 3, 2, 2, obj. 2; and on this question *Summa Theologiae*, IIa-IIae, qq. 186-189; cf. also A. M. Henry, O.P., edit. *Christ in His Sacraments*, Volume Six—*Theology Library* (Fides, Chicago, 1958) Chap. 6, "Holy Orders" pp. 306-345.

Consequently, as Pope Pius XII has said, "on earth the structure of the Kingdom of God consists of a double element," namely the clergy and the laity.⁶ And in his *Provida mater*, the same Pontiff declares that the two classes, of cleric and layman exist by divine right and are necessary to the Church in so far as she is a society constituted and structured hierarchically; they pertain to the essential structure of the Kingdom of God on earth.⁷

Therefore, considering the nature of the Church as the assembly of those called by God for the work of sanctifying the Church, there are strictly speaking, only two vocations in the Church: that of the clergy and that of the laity. The New Testament does not refer to "vocation" in the modern sense of a secular profession or avocation or in the sense of religious life. In the New Testament, vocation (klesis) means God's call to repentance and faith and to a life of fellowship in the Church (through Baptism) as well as God's call to a life of more or less direct and total service in the Church (through Sacred Orders). The Bible knows no instance of man's being called to an earthly profession or trade by God. St. Paul, for example, is called by God to be an apostle; he is not "called" to be a tent-maker. Those whom God calls, in the New Testament sense of the word, are summoned to "work" either directly or indirectly on the building up of God's Kingdom.

Now on the basis of these truths, we can safely say that, according to the Scriptures and the teaching of the Church, there are only two elementary orders in the Church, that of the clergy and that of the laity. Since lay brothers, no matter what religious Order they belong to, are not clerics, they are basically lay people in the Church.

II. *The lay brother is a lay person in the religious state in the Church.* Previously we have considered the Church from the point of view of its being built up, the Church in the continual process of being constructed, of sanctifying. Yet the Church is not only in the process of being built; for, from another point of view, it is built, it is the Mystical Body of Christ, it is holy and spotless. The Church is both the means of grace or sanctification and the reality of grace or sanctity. For a St. Paul tells us, "Christ loved the Church and gave himself up for her that he might sanctify her, having cleansed her by the washing of the water with the word, that the Church might be presented before him in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish" (Eph. 5:25-27). Now in line with this notion of the Church as built, as holy, we can discern in it three states of life through which people are notified, in the course of history, of the fact that the Church is holy. These three states are the religious state

⁶ Pius XII, "Annus sacer," AAS 43 (1951) p. 27.

⁷ *Idem*, "Provida Mater," AAS 39 (1947) p. 116.

the married state and the unmarried, non-religious state. All these three states are theologically and practically compatible with the lay and clergy function. For example, a priest may be a religious, a married man or a single man; and a lay person in the Church may be either a religious, a married man or a single man. The lay woman in the Church is excluded from the priestly function, but any of the three states are open to her. All the three states are more or less directly concerned with the sanctification of the individual Christian. Furthermore, as means of sanctification, there is an order of excellence among the three since, absolutely speaking, the religious and celibate states are better and more holy than the married state (C. of Trent, DB 981).

Today we hear much about vocations to the religious state, vocations to the married state, vocations to be doctor, lawyer, etc. However from the truths we have considered above, we have seen that there are, strictly speaking, only two vocations in the Church, that of cleric and that of layman. The use of the idea of vocation relative to the religious state is a conventional, *analogical* and equivocal application⁸ since the choice of a state in life depends more on individual preference and calculation and conscious choice than does the vocation to a function in the Church. In other words, vocation to the Church as layman or cleric, theologically speaking, depends more on divine election; vocation to a state in life depends more on human selection (although some sort of divine actual grace is involved). In the history of the Church, the monks of old applied the idea of vocation to the religious state, while it was Luther and Calvin who gave the word "vocation" its broad and all embracing meaning.⁹

Now applying these ideas to the lay brother's status, again we can safely state that lay brothers are lay people in the Church who have chosen the religious state, a higher state of perfection, as a means for their personal perfection. They have a vocation in the broad sense in the same way as priests who enter religious Orders have a second vocation in the broad sense.

III. *The Franciscan Order and the lay brother.*

St. Francis was a young layman when he decided (with God's help) to put his hand to the plow and not look back so as not to make crooked¹⁰ This analogical and equivocal application of the word "vocation" to the Christian, priestly and religious state is much like the analogical and equivocal application of the word "sin" to the traditional trio: original sin, venial sin, and mortal sin. In each case the word "sin" means something quite different in reality. Richardson, *op. cit.*, p. 38: "The Reformers, Luther and Calvin, first began to use the expression *Beruf* and *Vocation* of men's everyday tasks and stations. It is important to note that they did this as a protest against the medieval use of 'vocatio exclusively as the call to the monastic life. They wished to destroy the 'double standard' and to show that God could be glorified in the workaday world."

work of his service to God in following Christ. This young layman soon attracted eleven other laymen (Peter Cathani was not a cleric or canon or priest).¹⁰ The thing that attracted these lay people was St. Francis' attitudes displayed in his word and deed. The first twelve treated one another as brothers, called one another "brother." This was psychologically feasible since Francis, the founder of the group, was younger than the majority of the mature laymen who joined him, and it would seem funny, to say the least, for them to address him as "father." Furthermore, this group of laymen were wont to view God alone as their father in an immediate and real sense, and found no need of calling one of their number by that title, since all were laymen. This attitude still continues in the Order's history and present. Historians still speak of Brother Bonaventure and Brother Bernardine of Siena and the Minister General still signs his letters "Brother Augustine Sepinski." Though this nomenclature has deeper implications in Franciscan Spirituality,¹¹ all I would like to point out is, that in the religious state that the Franciscan Order is, we have lay people, and priests joining together for a common goal, Christian perfection,¹² and calling themselves lay brothers and clerical brothers respectively. That our culture does not lend to this practice is a fact that results in our calling each other "brother," "father," and "frater." For this is not due to the history or tradition of the Order. (Cf. the General Constitutions which attempt to put us in line with contemporary situations: (CC. GG. of 1953, Eng. trans. p. 3, 6; also Art. 537).

The attitude of Francis and the first friars that they are brothers in religion¹³ in spite of their function in the Church is just one of the

¹⁰ Cf. Englebert Grau, O.F.M., "Die ersten Bruder des hl. Franziskus," in *Franziskanische Studien* 40 (1958) pp. 137-138.

¹¹ By "Franciscan Spirituality" I mean the sum total of attitudes of St. Francis of Assisi as displayed in his words and deeds. Today Franciscan Spirituality is supposed to be found actively and practically in the living Franciscan Tradition, cf. note 23.

¹² Practically speaking, Christian perfection means many things to many people. All I would like to point out here is that the Christian perfection which the Franciscans strive to garner is that outlined in Franciscan Spirituality in the previous note.

¹³ "To stimulate reflection on this matter, I permit myself to cite here the two following texts which are hateful and terrible, but important: 'Monks are people who bunch together without knowing each other, live together without loving each other, and die without regretting each other.' (Voltaire, *L'homme aux quarante ans*, VIII. *Oeuvres complètes*, xxxiv, Paris, 1829, 60). 'The love of God serves them as an excuse to love no one; they do not even love one another. Has anyone ever observed real friendship among the devout? But the note they detach themselves from men, the more they demand of men; and one could say that they do not raise themselves to God except to exercise his authority on the earth.' (J. J. Rousseau, *Nouvelle Héloïse*, 6th Part, Letter 8)" cited from *Congr. art. Cit.*, footnote 22, p. 26.

manifestations of how much the Poverello's point of view bespeaks his layman's mentality. It is a fact that Francis would have nothing of monasticism. He stubbornly rejected the proposal of the Pope, Bishops and priests within his Order to make his ideal over in monastic fashion. As a result, the new-type religious life and religious attitudes he brought into the Church by divine guidance differ much from the clerical and originally lay monastic orders of the past. As I have mentioned, the first friars were adult, mature men. They were not psychologically conditioned by any sort of conventual, monastic life as were, for example, St. Thomas or St. Bonaventure. Hence it was no wonder that they astonished their contemporaries and differed so much from the monks of their day.

Among the influences of their lay religious attitudes (we would call it their lay spirituality) on the Order — and most of these continue to exist despite conventionalization — we might mention: great successes and concern for inward communion with God in everyday circumstances without great stress or all-embracing interest in external forms (like Divine Office); disregard for meticulous scholarly religious knowledge; community life fashioned out of loving mutual service, without privileges and with the fewest possible precautionary measures; striving to maintain the right attitudes, the right spirit, by means of self-decision not based upon dispositions posed by others; the widest choice of realms for work and movement for personal individuality and activity; freedom in the religious formation of the individual's personality and life of penance (change of heart); large-scale freedom in contact with lay people; and cheerfulness as a permanent basic frame of mind.¹⁴ These laymen become religious, with these attitudes of theirs, won over the literati and the clergy of their day. Most of the early friars never became clerics. The tonsure they received upon obtaining oral approbation of their Rule from Pope Innocent III was a normal haircut and not a clerical tonsure.¹⁵ However, Francis did become a deacon, most probably in 1216, eight years after founding the Order; yet he did not adopt the life of a clergyman of his day. He continued to act and think as a layman turned religious. Hence of the three states known in the Church, it is historically certain to say that Francis patterned his life quite in line with the mature views of the single layman's state and filtered these through the prism of the Gospel, thereby forming a new religious state. Consequently lay people, both religious and non-religious, should have found much in St. Francis to illumine their attempt at

following Christ in the course of centuries. If they did not and still do not, this may be due to another factor.

For it seems to me that the position of the lay brother in the Order runs parallel to the position of the layman in the Church in the respective histories of both institutions. If clericalism in the Church is the emphasis on the hierarchical, clerical structure of the Church which causes to be hid from view its life as the community of faithful (priests and laymen), then the result is that we "see in the laity a simple accident, an appendix of the Church, at most necessary for its well being."¹⁶ Similarly, if clericalism in the Order is the emphasis on the hierarchical, clerical structure of the Order,¹⁷ which causes to be hid from view its life as the fraternal community of priests and laymen who choose to acquire the attitudes of St. Francis in order to apply them in their life and churchly function, then the result is that we see in the lay brother a simple accident to the Order, an appendix of the Order, at most necessary to keep house while the priest-friars are about their apostolic business. The result of such a clericalistic attitude is that the friars who are at one in their religious ideal, but profoundly different in their vocation in the Church, stress the difference and overlook the uniformity. They view each other as "they" and "we." In this way the lay brothers tend to be looked upon as a "mass" and not as a people, i.e. as amorphous, passive and anonymous in the Order.

The effects of exaggerated clericalism are quite similar both in the Order and in the Church. Both lay brother and layman, having no role to fulfill in common with each other or with the clergy, being rather *les administrés* of the system, tend to fragment, each one dealing with the "Church" i.e. the clergy, or the "Order" i.e. superiors and their priests, about his own private problems, sins or vocation. Sunday Mass often becomes a place where lay people, both religious and non-religious, assemble paradoxically enough for private devotion.

Within the past several years, churchmen from the Pope down to the editors of our Catholic papers, have pointed out the anomalies of clericalism in a positive way. This they have done by renewed (and often new) consideration of the lay state in the Church. Now if the fluctuations of the lay brother's condition oscillate in harmony with the fluctuations of the lay state in the Church, then the present effort

¹⁶ Cf. Taylor, *art. cit.*, p. 127.

¹⁷ Note that the first friars, all laymen, won over the literati and the clerici of their day. As thousands streamed into the Order, the clerici soon took over rule. In 1239, under Haymo of Faversham, the laymen were partly removed from leading offices and partly hindered from entering the Order (Chapter of 1239). From then on, with the advent of conventionalization, the ruling clerici exerted the same influence over the Order as did their contemporary pastors and bishops (and Pope) over the Church. Cf. Casutt, *art. cit.*, p. 6 ff.

¹⁴ Laurentius Casutt, O.F.M. Cap., "Die Sobne des hl. Franziskus," in *Renaissance-Gespräche und Mitteilungen*, (March, 1954), pp. 5-6.

¹⁵ *Idem*, *Die Älteste Franziskanische Lebensform*, (Styria, Graz, 1955) p. 50 ff.

of the Church relative to the lay state will find eventual repercussion in the ranks of religious lay people. Therefore I, for one, would recommend that the lay brothers study, take interest in and think about what the Popes have been saying about the lay people in the Church. For any lay function at all is theoretically open to the religious lay person provided it is in conformity with his state in the Church.

Now to cite a few examples of what this might mean in practice. The Pope urges lay people to gain deeper knowledge of their faith by reading and studying the Bible, Papal directives and sound and solid Catholic literature. I believe that this also applies to religious laymen in the Franciscan Order, even though the Rule says that those without learning should be content and not strive for erudition.¹⁸ For the Rule lays greater stress on total obedience to the voice of the Holy Father,¹⁹ and cannot preclude development and progress in culture and civilization.²⁰ Since what the religious life basically demands is that the individual religious, priest or layman, strive to be more consistently, more integrally Christian and to embrace more suitable means toward this end,²¹ the religious layman ought to heed and attempt to follow the thought of the Church in line with his end or state and not fall prey to self-justifying archaism.

Again, the Pope sees the need for and existence of public opinion in the Church.²² If this is so for the Church, it holds a fortiori for the Order which must develop and progress in history in line with its

¹⁸ Regula bullata, cap. 10.

¹⁹ Regula bullata, cap. 1 and 12.

²⁰ The Rule is for individual persons, not individual persons for the Rule. Any application of the Rule must take development and progress into account, as for example, the fact that most all who enter the Order today will be able to read and write, that a high-school education is mandatory by law in most states, and therefore the modern high-school educated person will have far different needs and interests than the illiterate of Francis' day. Add to this the general cultural attitudes in the U. S. (molded by capitalism and present-day world situation etc.) and it should be clear that any mere literal application of the Rule would be courting frustration, especially in view of the fact that relatively few really understand the literal meaning of the Rule (i.e. what it states and means to state).

²¹ This is all that St. Francis had in mind when he took up his new form of life, that he (and later those who joined him) strive to be a better Christian in the vocation in which he was called: cf. Regula bullata, cap. 1 and 12, and the conclusion of the Testament, "ut melius catholice observemus . . ." This idea is lost in the interpretative translation to be found in the English edition of the 1953 CC. GG. And theologically speaking, this is the purpose of the religious state in the Church, cf. Congar, *art. cit.*, p. 20.

²² Pius XII, "Address to the International Catholic Press Congress," Feb. 18, 1950; quoted by Karl Rahner, S.J., *Free Speech in the Church*. (Sheed and Ward, N. Y., 1959) p. 14. The first essay in this little book is an elaboration upon the observations of Pope Pius XII relative to public opinion in the Church.

traditions (and not traditionalisms²³). Pius XII invites lay people to mold this public opinion within the Church *provided* they have a knowledge of Christianity comparable to the knowledge they have of other important spheres of their life, like making a living, politics and the world situation. Lay brothers, in parallel fashion, should also attempt to mould public opinion within the Order *provided* they do not base their positive and/or negative criticism upon inferiority complexes or mere feeling, but upon the principles of sound theology of their function and state (as outlined above) and a comparable knowledge of the attitudes of St. Francis and the traditions of the Order based upon these attitudes and outlined in the history of the Order and the present day status of religious as intimated by the Popes of modern times.

In the light of our previous considerations, what all this means is important to have a clear idea of the distinction between tradition and traditionalism. Here are a few differences:

1. Tradition is not merely handed down, not merely inherited. Tradition is something active, like the Roman relay races from which the word has its origin. Tradition in the Order as in the Church) is the actual, progressive, living truths and attitudes expressed originally by St. Francis and held by his followers today. Tradition is not creative; it represents and manifests for our experience the continued creation of the Franciscan ideal, Franciscanism in the process of being made.

Traditionalism follows passively the ways we have received from parents and those around us; what we are used to because we are used to it, e.g. the Rule contains traditions; the Constitutions, by their very nature, contain much traditionalism.

2. Tradition involves a historic sense which must be acquired with great labor. It is an apprehension not only of the pastness of the past, but of its presence. It gives a sense of our own place in time, a sense of the endless-time actuality of all living and worthwhile attitudes from the primitive to the present.

Traditionalism has no vital connection with remote past; it does not integrate us in a culture; it merely helps us huddle together with the element in society that is transient and insignificant.

3. Tradition is a real, life-giving, living stream that stays alive and endless and constantly renews itself against the death and inertia of convention. Tastes change, attitudes change, tradition remains constant, e.g. St. Francis' attitudes (tradition) and the attitudes of later Franciscans (not tradition for the Order).

Traditionalism is the repetition of what was dead in the last generation. It is the vain effort to perpetuate what is transient and dead in our own generation and is mere conformity with a familiar type, e.g. The Scholastic conceptualistic approach to life which is generally repugnant to men of today (this is Father Charles Bulle's idea).

4. Tradition is a deep, living consciousness of the past, the present and their connection.

Traditionalism is shut in upon itself and unconscious of whatever is not its own.

5. Tradition is always new and original.

Traditionalism is dead, opposed to originality, life and spontaneity.

These ideas come from T. S. Eliot's *Essays* and a lecture by Gustave Weigel, S.J., on Traditions and Traditionalism, given at St. Procopius College, Liste, Ill., October 9, 1960).

is this. It is not enough and not fair of an individual lay brother to say simply that his confrere priests have privileges which he does not have either individually or as a class. Are these privileges really privileges, or something demanded by a priest's function in the Church, since religious priests are, as we have seen, men with a priestly function in the Church who have chosen religious life. Or again, some lay brothers might say that their guardian constantly accuses them of being "gold-bricks," time wasters and unfaithful to their obligations, while he never tells a priest that, or he is afraid to tell a priest that. Yet could it be that their confrere priests take their obligations for granted, and no guardian has to tell them to prepare their sermon, or prepare for class, or write an article for publication, or keep up with news and read the latest books, etc., all needed and called for by their priestly function in the Church; while their confrere lay brothers think that they have no general obligations (as the priest has in the Church) and therefore it is up to the guardian to tell them every so often what he wants them to do. To say the least, the religious lay person certainly should show as much dedication to the chores of life as does the non-religious layman, making due provision for their respective states in life. It should be obvious that a layman who is often late for work, who does not meet his boss's approval in the excellence of his work, or who is not ready now and then to sacrifice his time for the good of the company, will not keep a job long. And without a job he could not support himself or his family.

Beside his natural obligation to work, the lay person also has a supernatural obligation to worship. If to be a Franciscan means, as St. Francis often intimates,²⁴ to be a better Christian, then should not the Franciscan layman be even more dedicated to his work and worship than is the lay person in the Church but not in the religious state? The lay brother in religion, just as the priest in religion, has general obligations to cover his everyday activity. To relax in these obligations would lead to sad results in the Order as would a priest's relaxing in his obligations, lead to sad results in the Church. It is not a matter of finger-pointing at "them" who are unlike "us." It is a matter of realizing the nature of religious life as a state, and the nature of being a layman or priest in the Church as a function.

Undoubtedly much of the sub-conscious and conscious enmity and criticism that exists at present and has existed from the early days of the Franciscan Order between cleric friars and lay friars would disappear if there were a middle group, for example, of lay brothers specially educated to fulfill tasks like teaching in high schools, even

²⁴ Cf. note 21, above.

in colleges (philosophy), acting as sub-synodes, running non-priestly phases of parishes much like other lay people not in religion. Unfortunately too many unwarrantedly believe that to be an educated religious means to be a religious priest (and this causes no small embarrassment to the Christian Brothers).²⁵ Yet such misunderstandings should be cleared up and recognized for what they are by reflection, hard thinking and study in the light of the principles of the theology of the laity in the Church.

In summary, then, our considerations of the lay brother's status in the Church and in the Order has led to the following conclusions:

1. The lay brother is a lay person in the Church.
2. The lay brother is a lay person who has chosen the religious state in the Church, the Franciscan religious state.
3. The Franciscan religious state demands of those who adhere to it, that they continually strive to be better Christians, that the laymen in their number strive to meet the demands that the Church of the mid-twentieth century demands of lay people nowadays; and finally that the Franciscan religious state is traditionally and historically most suitable to this demand since most of the basic religious attitudes of St. Francis are those of a mature lay person in the Church.

And in the light of the truths we have considered in the course of this conference, I would ask you to examine your conscience on the following points:

1. Do I base my criticism of my confrere priests or lay brothers on solid reasons, or on my own feeling and whim?
2. Do I strive to understand the Church's teaching on lay people in the religious state, or do I contrive my own opinions, pass them off as true and attempt to direct myself and others according to them?
3. What can I do to further the understanding of the lay brother's status, to encourage young people to embrace this state in the Church for their own perfection and the building up of the Kingdom of God?
4. If I am or have been or will be in a position of authority, do I or have I or will I attempt to deepen my understanding of the religious lay state and educate those whom I direct in the proper principles of the Church?
5. Do I attempt to understand the historic bases of Franciscan Spirituality along with its lay foundation and adopt it in my perspective in everyday life either as cleric or layman in religion, or do I continue to fabricate my own ideal of Franciscan religious life and thereby thwart the building up of that which God does not cease building?

²⁵ I received this observation from reading a paper by Bro. Celestine Luke, F.S.C., S.T.D., entitled "The Theology of a Brother's Vocation," to be published soon in the proceedings of the First Annual Conference of the Franciscan Brothers Educational Institute, St. Francis College, Brooklyn, N. Y., May 29, 1960.

"I Am Joseph, Your Brother..."

Pope John XXIII. Franciscan Tertiary, speaks to his fellow Franciscans

Father Honorius A. Santoriello, O.F.M.

One need not meet Our Holy Father, Pope John XXIII to know that he is thoroughly Franciscan in ideals and in spirit. Just a glance at his written words and a study of his actions convey the spirit of St. Francis. His Encyclicals, directives, messages and allocutions are permeated with Franciscan idealism and his actions, especially his mercy and love for the poor, the thwarted and oppressed, betray him as a follower of the Poverello of Assisi. On the occasion of the 750th anniversary of the Franciscan Rule, April 16, 1959, in the great basilica of Saint John Lateran, by his own admission, he declared to his "fellow" Franciscans and to all the world his love for Francis when he said:

"Beloved sons, let us add a special heartfelt word to all those present belonging to the peaceful army of the Third Order of Saint Francis—"I am Joseph, your brother." We tenderly love to tell you so. We have been so from our youth of 14 years. On the first of March, 1896, we were enrolled by Canon Luigi Isacchi, our spiritual father and director of the seminary in Bergamo. We like to thank the Lord for this grace which happily coincided with the act whereby we began the ecclesiastical life. We received the tonsure that same year and month. Oh, the serene and innocent joy of that coincidence; third order Franciscan, and cleric on the way to the priesthood. Thus we drew gently from the same source of simplicity that which must accompany us to the holy altar and what we must afterwards give to others throughout life.

For the rest, since infancy our eyes were familiar with the convent of the Friars Minor at Baccanello, in the rolling plains of Lombardy where we were born and grew up; it was the first complete religious "unit" we knew: a church, modest friary, a campanile, and round about humble friars who spread through the fields and modest homes an air of simplicity totally ingenuous, so readily reminiscent of Saint Francis and his sons. May we be permitted to say that, after our long journey through the life of the world, and having encountered so many noted accomplishments of learned, illustrious and holy men who have brought honor to the Franciscan Order and to the Church of Christ in the name of the Seraphic Saint of Assisi, nothing is so sweet and delightful to our soul as to return to Baccanello, to that innocence, that meekness, to that holy poverty of the Christian life matured in priestly services of the Church and of souls.

And it was amidst these memories that this humble Franciscan Tertiary-become-Pope in the footsteps of Innocent III, of

I AM JOSEPH, YOUR BROTHER

Nicholas IV, and down to Leo XIII, far from discarding the simple way he came to know in youth, but rather savoring it now more than ever—it was amidst these memories, we repeat, that last Sunday in St. Peter's we tasted the unspeakable joy of raising to the altar a new saint of the Church, St. Charles of Sezze, humble lay brother of the Friars Minor, whose grace, purity, simplicity and inspiration developed a brilliant crown of heavenly gifts and superhuman glory here below for our encouragement, example and protection."

After making known his place in the Franciscan Family and proclaiming his love for it, he proceeds to set forth the reasons for the need of the Franciscan ideal in the modern world. He also gives a directive to Franciscans on how they personally might supply this need. In an earlier document, dated April 4, 1959, commemorating the 750th anniversary of the Holy Rule, he writes:

"Because of the amazing technical progress which is being made in the modern world it is easy for men, puffed up by foolish pride, and thinking themselves sufficient unto themselves, to fall into atheism, or to cease to observe the law of God. Thus deprived of the spiritual sun, they are in danger of falling into an icy winter of the soul. What could ward off this great and ever-threatening danger to souls, and offer some hope of a brighter future, better than a return to earth of St. Francis, through the ministry and good works of his followers? Oh, that he would come back to this world, where his memory is still so cherished, and raise his voice to recall sinners to penance and charity; to persuade them to turn their minds to higher and better things, which they shall surely find.

That this can be done is our sincere conviction, and it is surely in accordance with the Will of God. But to bring it about you must do your best, you must strive more and more, to remain always faithful to the Apostolic See, as your rule prescribes, and as you have been in the past; to observe with all zeal your rule and your respective Constitutions; to preach the word of God with all your traditional fervor—at the same time taking care, when necessary, to adapt it suitably to the needs of the present day. Apart from preaching, your whole life should be itself a sermon: everything in your behavior should be a living example of solid faith, of modesty, continence, and sincerity."

But Our Holy Father doesn't stop here by just making an eloquent plea to Franciscans for a more perfect observance of their rule and life that they might bring the Franciscan Message to the modern world! He goes further. He proceeds to explain clearly and to sum up succinctly the Franciscan way of life as crystallized in the Holy Rule. Again in his allocution at the Lateran he states:

"The great, immense, variegated Franciscan Family is like some wondrous ship which plows the ocean. It possesses three firm anchors, which protect it in its sailings. These make fast the

extensive, solid conquests in every weather and under every threat of the heavens, earth and sea. The substance of Franciscanism lies in this faculty of defense and conquest. Three words tell all and sum up the great rule which Pope Innocent approved: "poverty, obedience, charity." The two assiduous, devout writers—Thomas of Celano and St. Bonaventure—in writing of Saint Francis and the beginning of his work, had offered to the world a most perfect handbook of a holy religious life, and a truly masterful plan for attaining, through the collective force of all the sons of St. Francis, the most cheering results in the effort toward religious and social renewal."

He begins then to extol the three great virtues of Poverty, Obedience and Charity, as the distinctive ornaments of Franciscan glory and the great means "toward religious and social renewal." Yet he is careful to inject his Fatherly concern for his Franciscan children when he cautions them about the dangerous pitfalls. Of Poverty, he says:

"O Holy Poverty, what wealth as a counsel, as a vow. The same can be said of poverty of fact and poverty of spirit. The four great Franciscan Families, the Friars Minor, simply so-called, the Friars Conventual, the Friars Capuchin, The Third Order Regular, have produced much good and timely writing on the idea, form, and exercise of poverty. But more interesting than doctrinal exposition is the living illustration of the advantages and the serene joy of Poverty. It is a perfect realization of what the author of the *Imitation of Christ* says, 'Give up all, and you will find all.'"

But he is also careful to add to these words of praise some words of caution:

"It can happen, it is true, that in the exercise of this fundamental virtue of Franciscanism, riches may abound by virtue of poverty itself, even material riches; and there may seep into the soul by reason of, 'paupertas in divitiis abundavit' a sense of owing everything, even in the physical world, which indiscretion can become dangerous, even to the point of engendering confusion in the realm of ideas and in daily practice."

There is, then, need of discretion and moderation. . . . He continues to explain the benefits of Obedience and submission to the Holy Church as an important virtue in the shaping of the Franciscan character:

"Of great significance in the holy rule approved by Pope Innocent, besides poverty, is obedience: to the bishop, and particularly to the Bishop of Rome. 'Submissive and subject always at the feet of the Holy Roman Church,' according to the expression of Saint Francis. The history of the Church, examined without animosity, provides the most detailed documentation of how much of the success of the life of the religious orders depends upon obedience, pure and simple, to the Holy Church. And how much disadvantage and desolation there is to weep and lament as a result of following alone or

collectively, the road of insubordination and indiscipline. But here again he is quick to warn of the dangers of pride and ambition which are great stumbling blocks to "obedience, simple and pure":

"We saw in our younger days an ancient picture on the wall of a splendid church built in the 14th Century. It depicted the so-called tree of Saint Bonaventure. Some friars were climbing steadily the strong branches. Others, fired with ambition and impetuosity, were falling miserably."

Often secret ambition and pride end in disaster. As says the author of the *Imitation of Christ*: "So often we ask what a man has done. We are less concerned about knowing whether he has gone about his efforts in the spirit of obedience. We ask whether he be rich, strong, handsome, clever, a good writer, a good singer, or a good workman. We do not inquire whether he has the spirit of obedience, of poverty; whether he be gentle, devout, interior. Nature often fails. The spirit of obedience sings always of victory." (III, 31)"

And finally, he comments on the last of the three great virtues in the observance of the Franciscan Rule or the living of the Franciscan life, and that virtue is Charity. It is interesting to note that Our Holy Father equates Charity with "the spirit of Catholicity and the Apostolate." He does so with great reason since he fully understands that Franciscan Charity, Franciscan love of God and neighbor, is fulfilled not merely in word but in action. And so he continues:

"What shall be said of the third and fundamental characteristic of every good brother of Saint Francis: the spirit of Catholicity and the Apostolate which Saint Francis presented to his contemporaries and left as a most precious heritage to his sons, as a precept of the rule which, 'the Lord Pope Innocent, a glorious man, learned, eloquent, zealous after the things of justice,' on mature reflection approved and blessed?"

St. Bonaventure in his 'Legenda Major et Legenda Minor,' dedicates moving passages to the story of the preparation of this rule of a large scale missionary apostolate, which meant to map out a plan for winning innumerable souls, and which would be developed in the course of another seven centuries for the diffusion of the knowledge and the triumph of the name, of the love and of the kingdom, totally spiritual, of Jesus crucified, Savior of the world."

But he is also quick to give a gentle admonition:

"The rich literature, both past and current, which collates the glorious deeds, often stained with blood, of the Franciscan Missionaries ought not simply provide laurels for the heirs of such a glorious past to rest on. Rather it should provide encouragement, especially at this time, to strive for even greater accomplishments."

In these comments of Our Holy Father on things Franciscan, we have the unique privilege of learning and knowing that with him we

have not only the Visible Head of the Church and the Vicar of Christ on earth but also in him we have a living expounder of the Franciscan Way of Life!

"Beloved brothers in St. Francis, to us, to you, and to all we repeat the great admonition which comes down to us; this is a great Rule we commemorate: this is the way which leads to life, to blessing and to glory. Alleluja, Alleluja!"

SOURCES:

Docum nte given to Ministers General by Pope John XXII. April 4, 1959. *Allocutio of Pope John to Franciscans at Lateran, April 16, 1959*: Translations contained in *Franciscan Herald and Forum*, July, 1959; *Paterna Allocutio Summi Pontificis, Acta Ordinis Fratrum Minorum, Ad Claras Aquas, Florentiae, An. LXXVIII, Fasc. IV, Julii-Augusti, 1959*, pp. 182-190.

AN OLD EASTER HYMN

Our Risen Lord, the world acclaims,
The tomb He has forsaken.
His might divine He now proclaims,
From death all power's taken.
No rock, nor seal, nor binding chain
Can Christ imprison now;
Even unbelief rebels in vain,
Before Him all must bow.

Behold, O Christians, now the Lord
Hell's tyranny has broken.
He once was pierced by sorrow's sword,
His wounds are victory's token.
He has confirmed His words and deeds,
By rising glorified.
Before the Father He now pleads,
For all for whom He died.

Enthroned at the Father's right,
He rules as King supernal;
And strengthens us with His own might,
To win rewards eternal.
No threat of death shall henceforth take
From us our faith again;
Our love and fealty none can shake —
Our goal we must attain!

From the German, by Marion A. Habig, O.F.M.

Franciscan Extremists

Sister Mary Anthony Brown, O.S.F.

A cleavage of opinion among men applies equally to Saints as to sinners and this fact is also evident in regard to the interpretation of things Franciscan and non-Franciscan. Following the death of the founder of Franciscanism, a vigilant minority, hoping to keep intact Francis' aims, drew more and more apart from those brothers holding the common doctrines of the Order at large, until the extremists held positions which eventually brought censure not only on themselves but upon the Order in general.

The history of those adopting radical views in regard to the interpretation of certain doctrines falls quite naturally into two periods; the first, from the earliest discord to the Generalate of St. Bonaventure, and the latter, from that time up to the cessation of the strife by John XXII.

During his lifetime St. Francis vigorously refused to accept any established means of support, any private dispensations, and any but the poorest, most solitary hermitages. In this initial period the poor man of Assisi and his followers enjoyed a harmony of interest but upon his death divergent opinions developed. Some brothers wanted to exchange cold caves for comfortable convents and begged-sustenance for beneficent bequests. On the other hand, there were those who sought to retain the spirit of St. Francis in these matters, while still others even endeavored to exceed the Poverello. It must be kept in mind that those who manifested singular traits were always a minority. But, despite the fact that the reformers never attained a majority, the recording of their divergence, persecution and, in some instances, reconciliation forms an interesting facet in medieval history in general and in Franciscan history in particular.

When the Franciscan family was in its infancy, the early zealots, such as Brothers Leo, Angelo, Masseo, Bernard, Rufinus and Egidius, were protesters against lax excesses rather than an organized group manifesting a concerted, violent effort to effect the policy of the entire body. The aspects of their activities have been passed on to us in an abridged fashion due to the enactment of the Chapter of Narbonne convoked on May 23, 1260¹ to collate and to compile in a

¹*Archivum Franciscanum Historicum*, Periodica publicatio trimestris cura PP. Collegii D. Bonaventurae. Ad Claras Aquas prope Florentiam (Quaracchi, presso Firenze), VII, 477; P. F. Ferdinandus Delorme, O.F.M., "*Diffinitiones Capituli Generalis O.F.M. Narbonensis* (1260)", AFH, III, 491-504 and XVIII, 511-24.

single volume all previous accounts relative to St. Francis. The decree for the suppression of earlier works and the acceptance of the Bonaventurian product was repeated at the Chapter of Paris held in 1266.² Despite the curtailment in regard to the early documents, we do have sufficient information to realize that the first period was mild when compared with the following division which was characterized by schism and rebellion in divergent groups in such scattered areas as Provence, Ancona, Umbria, Tuscany, Naples and Sicily.

One of the most numerous, but perhaps the least well-known groups of Franciscan zealots was to be found in France. Here in the region known as Provence, it was not novel to find rebellious political and religious groups, for in this locale in the thirteenth century occurred the savage conflict with the Albigensians which took so many lives and which destructively laid waste acres of once fruitful plains. Also, it was here that heretics of several varieties sought refuge in the domain of Raymond of Toulouse during his sovereignty and thereafter when the same lands were taken over by Louis of France.

In addition to the adoption of radical political and religious positions, the people were ever wont to seek the new and the unusual in intellectual pursuits be they in connection with scholasticism or humanism. It was likewise in this geographic region that the troubadours found a ready hearing. So, to follow political, religious or intellectual discourses, the people gathered in humble dwellings as well as in massive castles, in fruitful fields as well as in peaceful monasteries. Hence, it is readily understood why extremists of every sort, including Franciscan Spirituals, were at home in shops and vineyards and why they did not confine themselves to small gatherings in isolated hermitages as was the case in other countries. Already a fairly numerous group of lay members called the Beghines had a sort of community of interests, and these ardent lay people united themselves to the Franciscan Spirituals in Provence.

The General Chapter held at Lyons commencing on July 13, 1247³ elected John Burdalli of Parma (1209-1289) as Minister General and this event was considered propitious by the Spirituals in Provence because the new General was one who sought to enforce a life of poverty and strictness. However, his enactments did not receive the full commendation of these strict French brothers because the General held that a life of strict observance and poverty is still possible to those who pursue intellectual endeavors which were frowned upon by the Spirituals. History tells us that the Order flourished under the

direction of John of Parma up until the time when he was obliged to take on the additional duties of Apostolic Legate to Greece (September 1248), but because this office necessitated his absence from Italy, there arose a relaxation of discipline. In addition, John of Parma was accused of being a follower of Joachim of Flora. This personage was a Cistercian Abbot who wrote and preached the "Eternal Gospel". His extravagant teachings which developed from a forced interpretation of *Apocalypse* XIV, 6: "And I saw another angel flying through the midst of heaven, having the eternal gospel, to preach unto them that sit upon the earth, and over nation and tribe and tongue and people," were to involve many even to the cost of their lives. From this passage Joachim drew the message that there were three ages corresponding to the three Persons of the Blessed Trinity: The first was the rule of the Father through fear and might and was represented by the Old Testament; the next was the age of the Son; and the third period, yet to come, was the one of the Holy Ghost characterized by an all-pervading love. From these basic points there developed, as time passed, all manner of original interpretations that partook of prophetism, mysticism and asceticism. All of these notions were to be found in varying degrees among the Spirituals of Provence.

A further impetus was given to the French extremists when at the General Chapter held at Assisi in 1304, Gonsalvus of Vallara, the Provincial of Castile, was named General. Among his early pieces of legislation was the confirmation of his predecessors' enactments calling for a strict observance of the rule and for the forbidding of fixed sources of income. Those convents possessing vineyards were admonished to sell or to destroy them if they were used for the purpose of gaining revenue.

One of the most complete and factual accounts of the zealots of Provence is to be found in the writings of Angelo of Clareno, who was himself a Spiritual belonging to another land. He writes at length about strict brothers in Provence, except during the years 1317-1318, when he himself was called to Avignon for examination by John XXII in regard to his own extreme positions. From this writer we gain insight into the character and activities of Peter John Olivi whom the French Spirituals considered to be their leader, or in most instances their "saint". Born in Serignan in the Diocese of Beziers, France around 1249, Olivi entered the Franciscans at approximately twelve years of age. After studies at the University of Paris, he returned to his native land where he became renowned as an exemplary religious and a brilliant theologian. He was held in such repute that when Nicholas III was composing the Decretal *Exiit* (1279), the opinion of Olivi was

²Archiv für Literatur und Kirchengeschichte des Mittelalters, Denifle and Eubel, VI, 38.

³Annales Minorum, Lucas Wadding, editio secunda, III, 171; ALKG, VI, 30.

sought regarding Franciscan poverty. Such was his influence that he was regarded as the representative of the Spiritualist movement in Provence. Up to this time the zealous movement had been more or less nebulous, but about this time, it was commencing to take on a more specific and a better defined proportion. Olivi's notions of poverty tended to be extremely rigid for it was his belief that the followers of St. Francis were permitted only those temporal goods which were absolutely necessary. These and other beliefs of his were spread throughout the Order by means of his writings. His literary output was extremely copious and among his writings many passages were regarded by some as doubtful and finally at the Chapter of 1282 held at Strasbourg, he was accused of heresy.⁴ In 1283 in order to settle the controversy, the General, Bonagratia went to France. He ordered that all of Olivi's writings be collected and submitted to him.

The Franciscan theologian readily acquiesced for censure was not new to him. In 1278, a tract of his on the Blessed Virgin Mary had been declared suspect and it was burned at the order of Jerome of Ascoli who was General at that time. Later this General admitted that the stringent order had been motivated by a desire to test the humility of Olivi and not because the work itself was heretical. So at the request of Bonagratia he submitted all of his works, which by this time were of vast proportions. From Wadding we gather that this order of the General was instigated by the members of the Community who favored a life less rigorous than that advocated by Peter John Olivi.⁵ Bonagratia summoned a commission of seven under the guidance of Richard Middleton to examine the suspected works. The commission selected thirty-four propositions as doubtful but included only twenty-two in the letter which was sent to Olivi. Olivi humbly concurred with the commission's findings, signed the letter which became known as the *septem sigillorum litterae* and sent it to his conferees.⁶ At Avignon, before his General and the Doctors of Theology from Paris, he sought and obtained pardon for any doctrines which he may have written about or preached upon which were not strictly orthodox. The question of his writings was taken up in the course of several Chapters of the Order and finally there came the day when he received approval from the Chapter of Montpellier held in 1287.

Matthew of Aquasparta, the General, sent Olivi as a teacher to Florence and later an obedience from another General. Raymond Gaufredi, placed him in Montpellier as lector.⁷ Although Olivi enjoyed

⁴ALKG, III, 416; AM, V, 108.

⁵AM, V, 390.

⁶ALKG, III, 433.

⁷Analecta Franciscana, Quaracchi 1885-1928, III, 419.

success both as a teacher and writer his followers in Provence were persecuted afresh. In 1270, at the command of Nicholas IV, Raymond Gaufredi was forced to investigate the activities of the Spirituals of Provence, who refused to accept the material comforts which came with the increasing prosperity of the group, but who steadfastly clung to their lofty ideals of self-sacrifice and utter rejection of things material and their use. The examination of the affair was handled by Bertrand of Cigoterio who undertook his assignment with acute fervor and who delivered his findings to the Chapter held at Paris in 1292.⁸

Before this assemblage, Olivi defended his followers and publicly proclaimed that the followers of St. Francis in general were only obligated to observe the type of poverty that had been advocated by Nicholas III. Those friars whom Bertrand of Cigoterio found culpable were brought before the Chapter for reprimand.

Throughout his life Olivi had always been particularly careful to give full reverence to the Pope, and he severely censured the Spirituals of Italy who were negligent in this matter. Just prior to his death he renewed his pledge of obedience to the Pope, and made a public act of Faith.⁹

For many years after his death this friar, whom the Spirituals of France held to be a "saint" and to whom they attributed miracles, was the subject of discord and in 1308 the unrest caused by his followers was sufficient to cause his grave to be destroyed.¹⁰ Eventually the Spirituals departed so radically from the Community that, as a disciplinary measure and not because of false doctrine, the General Chapter of Lyons held in 1299 ordered Olivi's works burned. Since even this act did not fully suppress the recalcitrant mendicants, a more forceful act was issued wherein there was placed a ban on Olivi's works and this remained in effect until the time when Sixtus V examined them and lifted the ban because he found nothing against orthodox doctrine.

The Spirituals of Provence enjoyed periods of persecution and times of peace after the death of Olivi. In the year 1309, the court physician to Charles II of Sicily, Arnold of Villanova, succeeded in having the King espouse the cause of the minority group and the ruler went so far as to direct the Minister General to effect the cessation of persecution of the French Spirituals. The King intimated that if his request was not honored he would appeal to the Pope.

Support was likewise given them by the burghers of Narbonne and finally their cause was sufficiently strong to prompt Clement V

⁸AF, III, 376.

⁹AM, V, 378-9.

¹⁰AM, V, 380.

to appoint a commission to investigate their grievances and to attempt to discover any abuses needful of correction. To guarantee the Spirituals protection from those opposing them within the Order while the investigation and the judgment of the case was in process, the decree *Dudum ad Apostolatus* was issued on April 14, 1310.

The Spirituals were determined that their cause be triumphant and their rebellious spirit was diametrically opposed to the spirit of conciliation and peace of John of Parma and Peter John Olivi. The spokesman for the Community was Alexander of Alexandria while Raymond Gauridi and Ubertino de Casale, representing the Spirituals, accused the Order of various abuses. Ubertino drew up twenty-five charges against the Community in connection with the Rule of St. Francis and the *Exiit qui seminat* of Nicholas III. A rather weak reply was returned by the Minister Gonsalvus, Bonagrata of Bergamo and Alexander of Alexandria. Long and contentious was the debate between the two factions which finally ended in a debate between Raymond Gauridi and Bonagrata of Bergamo.

The Spirituals' grievances concerned what they considered laxities in the Community, but the Community interests skilfully diverted attention from these issues to eight propositions that they found unsatisfactory in the writings of Olivi. We may here recall that previously the contested articles had numbered thirty-four and twenty-two! After the breach had lasted almost three years, Clement V in 1312 issued the bull *Exiit de Paradiso* which in turn was made a canon of the Council of Vienne which was then in session.¹¹

This turn of events was indeed encouraging to the Spirituals because it was directed against the very luxuries and abuses opposed by them. Because the canons of Clement V were not published until the reign of John XXII, they may well have undergone considerable revision in the interim. At any rate, Angelo of Clareno together with other Spirituals considered that the decretal permitted them to live apart from the Community. However, it is most unlikely that Clement V ever considered schism within the Order, and although some zealous brothers mentioned and even threatened schism no such drastic event took place.

The harmony was short lived, however, for the Spirituals persisted in their singular views which caused a rupture between them and the Community. Hoping to promote peace, Alexander of Alexandria who was now the General, permitted the Spirituals to occupy the convents at Beziers, Narbonne, and Carcassonne, and he further stated that the superiors would always be *personae gratiae*.

¹¹ALKG, III, 15.

The death of Clement V and Alexander of Alexandria left the Papacy and the highest position in the Franciscan Order vacant for about two years. During the interregnum the Spirituals feverishly sought to strengthen their position, and about one hundred and twenty of them from Provence and Narbonne met to dissolve connections with the Order and to promote the erection of independent foundations. The aid of prominent laymen from Beziers actively promoted their cause. Finally, by force they drove those brothers who opposed their views from their convents, framed their own constitutions, elected their own Guardians and other officials. They even went so far as to reject the form of the habit then in vogue and adopted their own version which was considerably shorter and less full.¹²

However, the Spirituals of Provence and elsewhere were checked in their radical activities when in 1316 John XXII was elected Pope and Michael of Cesena became the Minister General. Both were men of determination and the General's plans to restore uniformity among the brothers of the Order were approved by the Pope who appointed Bertrand of Tours, the provincial of Aquitaine, to effect peace and harmony among the friars, especially those of Beziers and Narbonne. The orders of Bertrand were disobeyed and when he reported this to the Pope, the rebellious men were summoned under pain of excommunication to come to Avignon. Sixty-four appeared in that city, but avoiding the hospitality of the members of the Order, they spent the night before the Pope's residence. On the morrow, their spokesman was given a scrutiny regarding the number of habits in his possession, and the others seeing how his examination was proceeding knew that they could expect little sympathy regarding their actions. Some were given to the inquisition of Provence for examination and twenty-five were eventually sent before the inquisition at Marseilles. Of them, four were recalcitrant, were turned over to the secular judges and were burned at the stake in Marseilles on May 7, 1318, as being dangerous to the common welfare.

This event marked the initiation of fierce persecution, and burnings of the stubborn dissenters took place in Beziers, Narbonne, Lunel, Montreal and Carcassonne where over a hundred died at the stake. Other efforts to stamp out the Spirituals included the opening of the graves of Spirituals long since dead and the scattering of their bones; some were imprisoned for life; some were indicted with corporal punishment; some were given severe penances.

Equally determined to struggle for what they held as right, the Spirituals flourished by bringing forth all manner of extreme interpretations.¹²AM, VI, 223.

tations of the works of Joachim of Flora. John XXII was regarded as the Anti-christ; Olivi was revered as the Enoch of the Age of the Holy Ghost over whom the resurrected St. Francis was to reign; the martyred Spirituals were held in deep veneration; the guide and norm of their conduct they drew from a thoroughly inaccurate version of Olivi's *Transitus Sancti Patris*.

Finally, three bulls *Gloriosam Ecclesiam*, *Quorumdam* and *Sancta Romana* made it clear to the faithful that these rebellious and disobedient religious were to be regarded as heretical. In their zeal for over-strict Franciscan observance these brothers became more and more extreme and instead of being the facet of the Church destined to last until the end of the world, as they held, they became fewer and fewer in number until, as happens with most such undertakings, their very singularity and unusual measures led to their natural decline and finally to their extinction.

BOOK REVIEW

THE WOUNDED HEART. *Saint Charles of Sezze, Franciscan Brother.* By Raphael Brown. Chicago: Franciscan Herald Press, 1960. Pp. xxii-180. \$3.50.

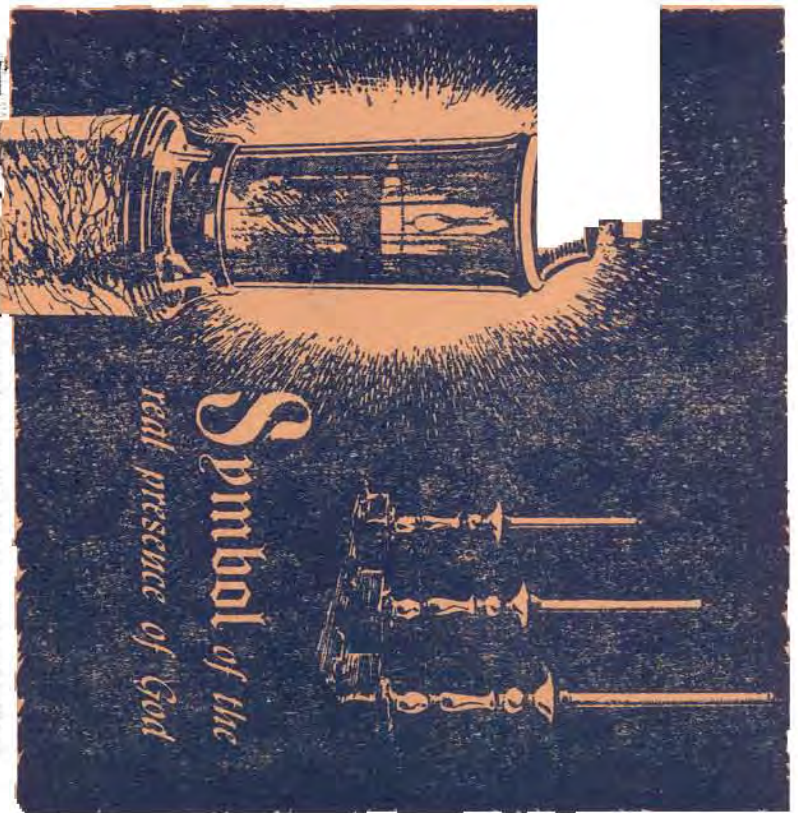
The late Father Agostino Gemelli once wrote a delightful essay on Saint Bernardine of Siena under the title "The Perfect Franciscan." The same title might equally be used for a similar study of Saint Charles of Sezze, the perfect Franciscan. Each Saint in his own way followed his Sésaphic Father and faithfully reflected his spirit. Charles, perhaps, would be styled the living model of Franciscan obedience, a true-life example of the power of that virtue. In him, as well, we find the perfect flowering of the spirit of holy prayer and devotedness, that secret technique of a real Franciscan life. But as one reads the full-length biography so carefully and lovingly written by the Tertiary Raphael Brown, he is struck more than once by the familiar ring of the Saint's own words, an echo (probably unwittingly) of the very words Saint Francis used, especially in his Admonitions (which this humble lay-brother Saint so lived to the letter in the spirit of the Seraphic Patriarch.)

An English translation of the Saint's

Autobiography is in the making—at least, of those sections already published in Italian. But it would be rather advisable for one who wished to know Saint Charles to begin with the account which Mr. Brown has drawn from first-hand sources, the autobiography, the spiritual writings of this man "taught of God," and numerous studies made by Franciscan scholars in the last three decades. The result is no sugar-coated Saint, for we see the peasant boy from Sezze as he himself saw him, with his strong temperament and temper, his temptations, his great struggle to overcome self, together with the many graces God gave this humble man that He might confound the wise.

"Absolute love of silence, detachment and humility, values which the world despises, but which alone count for anything before God," these are the lessons (says Pope John XXIII) which Charles has for our day, lessons aptly illustrated in this biography. Few will be given the extraordinary graces of prayer that Charles received, but all can imitate his truly Franciscan virtues, which are vividly portrayed in this volume.

IGNATIUS BRADY, O.F.M.



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MONTHLY CONFERENCE

A Commentary on the Psalms:

Father Jerome A. Kelly, O.F.M.

Psalm 92

The first Psalm used at Lauds in the Little Office is Psalm 92. Even a casual reading of it leaves you with the impression that it is somewhat of a puzzle. In the Hebrew these five verses of three lines each practically fall into what we can call three strophes, the first two verses forming one, the third and fourth another, and the fifth the final one. The Psalm in English shows traces of this division. But in both languages the connection between these three parts is so little evident that readers may wonder what is the subject of the poem.

In the Septuagint and the Vulgate this Psalm has prefixed to it a title, which in the Douay version is translated thus: "Praise in the way of a canticle for David himself, on the day before the Sabbath, when the earth was founded." While the attribution of the Psalm to David is questionable, there is evidence that the Psalm was actually used in the Temple liturgy on Friday, "the day before the Sabbath." The reason seems to have been that on that day the work of creation was completed and God "rested on the seventh day, with his whole task accomplished" (Genesis 32:2). Psalm

92 was considered a commemoration of this beginning of God's reign over the earth and all its abundance.

An examination of the Psalm reveals grounds for this opinion. In the first quasi-strophe, verses 1 and 2, God is greeted and described:

The Lord is king, in splendor robed;

robed is the Lord and girt about with strength.

Not so much the fact of being king but the act of becoming king, of assuming sovereignty is stressed by the original words, which literally mean, therefore, that "the Lord has become king." The greeting is appropriately the cry of acclaim used by the Israelites at the coronation of a new king (4 Kings 9:13). The Lord is fittingly clothed for the coronation: creation itself, in all its new-made magnificence, is the royal robe which proclaims his might and majesty. It is in fact his omnipotence that has brought all things into being:

And he has made the world firm, not to be moved.

The poet next addresses the Lord directly and acknowledges the stability of his reign: *Your throne stands firm from of old.*

Although the poem has become more personal, the scene is still that of creation, but of creation, now, as the throne of the Lord, firm and unshakable. A sharp contrast between this throne and the Lord who is seated upon it is suggested by the next words spoken by the poet:

From everlasting you are, O Lord.
God may have created the world and established his sovereignty over it in time; he himself is timeless. The truth so subtly stated here is the one told openly in Psalm 89:

*Before the mountains were begotten
and the earth and the world
brought forth,
from everlasting to everlasting
you are God.*

(Psalm 89:2)

The abruptness of the transition from the first to the second section of the Psalm, verse 3 and 4, serves to heighten the contrast between them. The first is concerned with the firm, solid, and immovable things of creation; the second, with tumultuous floods, roaring waters, and the ever-restless breakers of the sea. But it would seem that more than a desire for poetic contrast dictated this imagery. After having created light on the first day and separated it from darkness, God proceeded, on the second day, to create the firmament of heaven. At the same time he separated the waters that covered the earth from those above the

firmament which were to fall upon the earth in the form of rain. It was on the third day that God gathered the waters under the heaven into their places and made the dry land to appear as the site for vegetation and the home for men and beasts. Keeping this chronology in mind, we are able to grasp the poet's intention in verse three. He seems to be depicting the scene at the beginning of the third day when the waters seethed and churned above the yet hidden earth:

*The floods lift up, O Lord,
the floods lift up their voice;
the floods lift up their tumult.*

The poet is struck by the stupendous energy of this vast, turgid sea which rolls back and forth over the face of creation. The repetition of his words echoes the ceaseless rise and fall of the gigantic waves, the thunderous crescendo with which the ever-restless breakers swell and subside. Against such raging force who could prevail? Then, from the throne on high, he hears the voice of Omnipotence: "Let the waters below the vault collect in one place to make dry land appear. And so it was done" (Genesis 1:9). The sight of the solid earth, ringed round by the obedient waters, inspires him to praise the Lord to whom they are subject:

*More powerful than the roar of
many waters,
more powerful than the breakers
of the sea—*

powerful on high is the Lord.
The point of the contrast between the two verses is that God has, as it were, vindicated his sovereignty by dominating the waters' chaotic might and rendering them obedient to his authority. Incidentally, what is here said mainly by suggestion is more strikingly phrased in another hymn of creation, Psalm 103:

*You fixed the earth upon its
foundation,
not to be moved forever;
With the ocean as with a garment,
you covered it;
above the mountains the waters
stood.*

*At your rebuke they fled,
at the sound of your thunder
they took to flight;
As the mountains rose, they went
down the valleys
to the place you had fixed for
them.*

*You set a limit they may not pass,
nor shall they cover the earth
again.*

(Psalm 103:5-9)

The poet closes his poem with a single verse in which he averts to another and complementary aspect of God's sovereignty. The dominion which he exercises over inanimate creation is matched by his dominion over the lives of men. What must be said, then, of the regulations which he makes for the running of their lives?

*Your decrees are worthy of trust
indeed.*

The line is very much like the

eighth verse of Psalm 18—another Psalm in which are juxtaposed the physical and the moral orders. And, as a matter of fact, if we read the following verses of that Psalm, we can grasp more fully what may have been in this poet's mind:
*The law of the Lord is perfect,
refreshing the soul;
The decree of the Lord is trust-
worthy,*

*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.*

Such decrees make holy those that observe them; they can issue, therefore, only from one who is pre-eminently holy. But holiness is not to characterize the Lord alone, it attaches to his dwelling place in the heavens above, his holy temple there (Psalm 104:4). It is on this note that the poet ends his song:

*Holiness befits your house,
O Lord, for length of days.*

It would seem, then, that this Psalm is simply a hymn in praise of the eternal power and holiness of the King of the world. What makes some commentators question this interpretation is that the "house" mentioned in verse 5 may be the sanctuary in Jerusalem. In which case the subject of the poem

would be the manifestation of God's sovereignty in the fall of Babylon, in the return of the exiles, and in the dedication of the new house of God which took place in 515 B. C. There are grounds for accepting this interpretation in the fact that in the Septuagint title mentioned earlier the latter part is more accurately translated "when the earth had been filled with inhabitants." This would be a reference, these commentators say, to the repopulation of the land of Judea by the Jewish people, beginning with those to whom Cyrus gave permission to go back to their homeland.

This interpretation demands that verses 3 and 4 be read as metaphorical statements. The raging waters symbolize the neighboring empires that have persecuted Israel. This is, to be sure, a familiar literary device found, for example, in Isaiah who likens an Assyrian invasion to a flood that inundates the land. And in Jeremiah who compares the forces of Egypt to a river's rising and flooding the land. And in Psalm 45, as we have seen, the same figure is used. But however loud, strong, and tumultuous these floods may be, however powerful the devastating forces of Egypt, Assyria, and Babylonia, *More powerful than the roar of many waters, more powerful than the breakers of the sea—powerful on high is the Lord.*

Nations may rear up like "the breakers of the sea" and hurl themselves against Israel, but they shall be shattered and their force dissipated by the Lord through whose omnipotence all "enemies shall perish, all evildoers will be scattered" (Psalm 91:10).

The manifestation of God's power has already been described in the first two verses of the poem. In a certain sense the Jewish people could consider their return to Jerusalem and their rebuilding of the Temple as a re-assertion—almost, in fact, a re-assumption—by God of his sovereignty over them. Surely they had had reason to wonder whether he had abandoned them when they had witnessed the defeat of King Sedecias and the destruction of Jerusalem, when they themselves had been led away in captivity to Babylon. During the weary years of their exile they had waited patiently for the time foretold by Isaiah: "The day comes when my own people my own name will recognize, nor doubt that I, who promised to be with them, am with them now" (Isaiah 52:6). When that day finally came, it fulfilled his description of it: "Welcome, welcome on the mountain heights the messenger that cries, All is well! Good news brings he, deliverance cries he, telling Sion, Thy God has claimed his throne! A shout goes up from the watchmen; they are crying out all at once, all at once echoing their praise; their

own eyes shall witness it, when the Lord brings Sion deliverance. Rejoice, echo all at once with rejoicing, ruined homes of Jerusalem; comfort from the Lord for the Lord's people, Jerusalem redeemed! The Lord bares his holy arm for all the nations to see it; to the remotest corners of earth, he, our God, makes known his saving power. Return, return; no more of Babylon; touch nothing defiled as you come out from the heart of her, keep yourselves unsullied, you that have the vessels of the Lord's worship in your charge. No need for confusion at the time of your doing; this shall be no hasty flight, with the Lord himself to march before you, the God of Israel to rally you" (Isaiah 52:7-12). This is the event that the poet is commemorating when he cries out:

*The Lord is king, in splendor robed;
robed is the Lord and girt about with strength.*

To understand the rest of the verse and the one that follows, it helps to remember that the psalmists sometimes liken the prevalence of wickedness to a cataclysm in the physical order. Thus in Psalm 81 it is said about unjust judges that

*They know not, neither do they understand,
they go about in darkness;
all the foundations of the earth are shaken.*

Psalm 81:5

Speaking, in Psalm 10, about such evil times David asks:

*When the pillars are overthrown,
what can the just man do?*

(Psalm 10:3)

In Psalm 74 is recorded God's promise to right such conditions:

*When I seize the appointed time,
I will judge with equity.*

*Though the earth and all who dwell in it quake,
I have set firm its pillars.*

(Psalm 74:3-4)

This, says the author of Psalm 92, is precisely what the Lord has done: he has destroyed the wickedness of Babylon and restored Israel:

*And he has made the world firm,
not to be moved.*

God thus vindicates his sovereignty at a particular time in history, but he and his sovereignty are both eternal:

*Your throne stands firm from of old;
from everlasting you are, O Lord.*

The concluding strophe contains the poet's comment on his subject. This latest proof of God's faithfulness is grounds for confidence in his words:

Your decrees are worthy of trust indeed.

The new Temple is a challenge to Israel to be forever worthy of it:

*Holiness befits your house,
O Lord, for length of days.*

In addition to these two interpretations there is a third, popular

among Jewish commentators and many of the Fathers, which sees the Psalm as a description of Messianic times. The Psalm opens with words identical with those at the beginning of Psalm 96 and Psalm 98, the former of which, incidentally, appears in the Little Office as the eighth Psalm at Matins. These two Psalms belong to a group—Psalms 94 to 99—all of which have a similar theme: the praise of Yahweh as King and Judge of the Universe. Written at the time of Israel's restoration they celebrate the victory of Yahweh over his enemies and the establishment of his Temple on Mount Zion. These events, however, are taken as typical of the final victory of Yahweh over all his enemies and the ultimate establishment of his rule over all mankind. In this sense they look ahead to and speak of the great "Day of Yahweh" which will inaugurate the reign of the Messias.

Psalm 92, because of its proximity in the Psalter to these Psalms and its resemblance to them, can be so interpreted. The first strophe, in this interpretation, would be a depiction of the enthronement of the Messias which Daniel described: "Then I saw in my dream, how one came riding on the clouds of heaven, that was yet a son of man; came to where the judge sat, crowned with age, and was ushered into his presence. With that, power was given him, and glory, and sovereignty; obey him all must,

men of every race and tribe and tongue; such a reign as his lasts forever, such power as his the ages cannot diminish" (Daniel 7:13-14).

With the coming of the Messias "now indeed man's haughty looks must fall to earth, human pride must be abated; no room for any greatness but the Lord's, when that day comes. With the dawn of it all human pomp and state must be overshadowed, all human magnificence grow dim" (Isaiah 2:11-12). This would be the state of affairs presented metaphorically in the second strophe. The tumultuous seas symbolize the enemies of God whom the Messias will humble and destroy. These are the enemies whose defiance is described in Psalm 2:

*The kings of the earth rise up,
and the princes conspire together
against the Lord and against his
anointed:*

*Let us break their fetters
and cast their bonds from us!"*
(Psalm 2:2-3)

These are the enemies to whom God speaks in his anger:

*"I myself have set up my king
on Zion, my holy mountain."*
(Psalm 2:6)

These are the evildoers to whom the Messianic King addresses his words in vindication of his sovereignty:

*I will proclaim the decree of the
Lord:*

*The Lord said to me, "You are
my son;*

this day I have begotten you.

*Ask of me and I will give you
the nations for an inheritance
and the ends of the earth for
your possession.*

*You shall rule them with an iron
rod;*

*you shall shatter them like an
earthen dish."*

(Psalm 2:7-9)

These final verses describe the episode suggested by the third strophe of Psalm 92. But it is no longer the earthly Jerusalem and its man-made Temple that the poet has in mind. No, it is the new Jerusalem that Saint John tells us about, "God's tabernacle pitched among men." And the Beloved Disciple goes on to let us have the details of his vision: "I saw no temple in it; its temple is the Lord God Almighty, its temple is the Lamb. Nor had the city any need of sun or moon to shew in it; the glory of God shone there, and the Lamb gave it light. The nations will live and move in its

The Good Shepherd

Father Regis Marshall, O.F.M.

It is quite disheartening to hear a selfish father ignore a son's sincere questioning by saying, "Aw, go on and get lost. Don't bother me. Can't you see that I'm busy"?

Two years ago while riding in a subway in New York City I witnessed an incident in which a very kind lady was thoroughly humiliated. The car in which she was seated was very crowded. Standing

radiance; the kings of the earth will bring it their tribute of praise and honor" (Apocalypse 21:22-24).

These are three only of the many interpretations of Psalm 92. Does it matter, really, if there is so much uncertainty about its subject? Well, if the question is one of the artistic merit, the ambiguity makes it a less perfect poem than other Psalms to which it bears some resemblance and with which it might be compared. Psalm 103, Psalm 18, and Psalm 45, for example, would seem to be more artistically constructed, more successfully organized. But if the question concerns the message which the Holy Spirit would have us receive, there is no doubt but that it succeeds. For underlying these interpretations—and all the others—is one fundamental truth: "The reign of the Lord will endure forever and ever" (Exodus 15:18). That is the meaning of the Psalm that nobody can miss.

next to the lady was a blind man holding on to an overhead strap. In a courteous gesture the lady arose and offered her place to the blind man. In return for this gracious act the blind man retorted, "Lady, why don't you mind your own business and leave me alone?"

Father Louis Merton, the Trappist, has entitled one of his books, "No Man Is An Island". It is unnatural to sentence oneself to solitary confinement. The Blessed Trinity tells us that even God is not completely alone, for in Him there is the company of Three Divine Persons. This is the same God who tells us from the very beginning of the world that it is not good for man to be alone. A turtle type of existence is only for turtles.

The history of the Old Testament is a kind of a travelogue in which God's people are at one time becoming lost, at another, sort of telling God to mind His own business, a people so alone and lonesome, stray sheep desperately in need of a shepherd.

The Gospel for the Second Sunday after Easter is the story of that Shepherd, the Good Shepherd. It is some of the most consoling news in the whole Scripture. From the beginning of Christianity the figure of Christ as the Good Shepherd has been ever so popular. Even the Protestants honor it as a favorite. Do we not hear them pray so often in the familiar words, "The Lord is my Shepherd. He maketh me to lie down in green pastures"? To soften the sting of death and to remove some of its fear, a funeral director customarily exhibits in his parlor a portrait of the Good Shepherd. Elsewhere in the Scripture we are given to see the profound compassion of Christ, as he sits on the rugged hillside weeping over the bustling and nervous city of Jerusalem, His tender love wells to the surface when He beckons the innocent children to come to Him. His limitless mercy cannot be overlooked as He heals the forgotten sick and forgives the forsaken sinner. But it is in the Good Shepherd that we see all of these, love, mercy, and compassion neatly, blended, like the many colored coat of another shepherd, Joseph the son of Jacob. If the lost were to be reclaimed, the lonely to be rescued, and God was to mind our business, can you think of a more loveable way than that of the Good Shepherd?

In general it is true to say that a good teacher was once a good pupil. A good admiral surely knows what it means to be a top-notch sailor. An exemplary mother was at one time a good and faithful daughter. So also in Christ we have a Good Shepherd because he certainly was once Himself a good sheep. He was not an ordinary sheep. Rather He was one prized above all other when John the Baptist pointed Him out to the crowd, saying, "Behold the Lamb of God. Behold Him Who takes away the sins of the world".

Sheep are by nature timid, shy, and quite defenseless. They are very meek. In Jesus we have the meek Lamb of God. Of all the virtues, Christ made meekness the very first virtue that we should try to imitate. "Learn of Me for I am meek and humble of heart." He incorporated meekness into the Eight Beatitudes.

A shepherd never drives his sheep but leads them. They willingly follow their master. In Christ we have the humble Lamb of God. He could have said to us, "Aw, go on and get lost". But no, instead He came to do the Will of His Father to save that which was lost. He was the Lamb that consorted with the poor, the sinner, the stray raggedy sheep. In His humility He did not hesitate to stoop and lift these unfortunates to His shoulders.

A sheep that is about to be slain remains quiet. In Christ we have the silent Lamb of God. He was the silent God that came so silently on that first silent night. For thirty years He was the silent sheep grazing in the pasture of prayer. He was led out of the pasture only to be led to the slaughter as a lamb where He opened not His mouth except to pray a prayer of forgiveness.

Meekness, humility, and silence. The worldling would look upon these as virtues practised only by the timorous. For Christ they were enticing virtues, virtues that attract and do not repel, chocolate-covered virtues. With these he drew the sinner and hard-hearted. With these He accomplished the courageous, took away the sins of the world. "I lay down My life for My sheep."

At every Holy Mass I and priests, shepherds, have the privilege of pointing out the Lamb of God as did John the Baptist. Just before I let the Lamb out to pasture in the fertile meadows of your souls I hold Him aloft and say, "Behold the Lamb of God. Behold Him Who takes away the sins of the world". Behold the lamb so meek, so approachable Who does not drive but leads. How beautiful to see little girls walk in procession following the Eucharist, following the Lamb wherever He goes as did St. Agnes. Behold the humble Lamb Who does not think it too undignified to rest between the shaking and feeble hands of a priest, not in all His transfigured glory but under the woolly, white, humble garb of bread. Behold the silent Lamb Who is silently ushered out of the silent tabernacle without even a prayer. In His Presence the sanctuary lamp burns silently as a beacon and lighthouse guiding the lost, the lonesome.

In the Mass we have a sheep who never strays. "I am with you all days." In the Mass we have a sheep Who is easily led. "What wouldst Thou have me do?" In the Mass we have a sheep, the Lamb of God,

Who is almost timid, shy, and defenseless giving us reason why He could say that "I know mine and mine know Me."

We are all obliged to practise a two-fold love, the love of God and the love of neighbor. To love God above all is to be a good sheep. To love our neighbor is to be a good shepherd. We love God when in our meekness we too are approachable to the promptings of the Holy Spirit. We love God when we let meekness bring out the angelic in us. It is meekness that fills our souls with tranquillity and leaves the judgment of others to God. Meekness is not weakness. Chesterton said, if you think it is, try to practise it and see. We love God as good sheep when we are not driven, but, in our humility, even devise ways of pleasing God, giving that little extra in an undivided love. We are good sheep loving God when in our silence we pray like Samuel, "Speak, Lord, Thy servant listens."

We love our neighbor when like good shepherds we are not afraid to hazard the cliffs and gorges of this life, the ravenous wolves of this world in behalf of a stray soul. "Greater love than this no man has." This is the love of a Cardinal Merry del Val that prays that others may be more holy than me provided that I am as holy as I can be. This is that pastoral love that penetrates the crust of petty jealousies and the many layers of a lime-coated envy. This is a love that abhors selfish cliques and sees, even in the lowliest, saintly possibilities. This is the love that unearths the buried values even in the most despised. Yes, this is the love of the shepherd which proposes the holy argument that if Christ the Lamb of God, takes away the sins of the world, who are we not to forgive our neighbor. This is a redemptive love that earnestly desires that all may be one flock and one shepherd. This is a Christ-like love, a Marian love, a love that simply loves for the love of God.

The ruddy David was a good shepherd. He was also a sheep that wandered and was lost. In his immortal psalms David never ceased to pray in repentance, "I have gone astray like a sheep. Seek thy servant for I have not forgotten thy commandments".

"Seek thy servant." What a beautiful prayer to the Good Shepherd! Make me a good sheep. Teach me meekness, humility, the love of silence. "Seek thy servant." This was the prayer of Cardinal Newman when he entitled one of his poems, 'Lead Kindly, Gentle Light.' This was the prayer of St. Philip Neri, "Watch Philip, Lord, else he will betray you." This is the prayer we utter to our Lady, "Remember, O Most Gracious Virgin Mary." Let this be our restless prayer, so that, like St. Augustine, we will not rest until we rest on the shoulders of our Divine Master, the Good Shepherd.

REJOICE, O QUEEN (Regina Coeli, Jubila)

Rejoice, O Queen and Mother dear,
And wipe away thy ev'ry tear,
Alleluja!

The Crucified, whom thou didst mourn,
Arose this happy Easter morn,
Alleluja!

No more shall sorrow pierce thy heart;
May we in thy great joy have part,
Alleluja!

Our Saviour conquered death and sin;
With Him the vict'ry we shall win,
Alleluja!

Look down on us with Mother love,
Then we shall reach the realms above,
Alleluja!

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

SPRING

In spring the air is stirred with robin song;
the ground is decked with tints that bring smelling scents,
when budding blossoms bloom on roadsides all along
in spring.

The frisky robin and the thrush exult in trees
and brambles half the day. The busy buzzing bee
makes golden honey from anemonies
in spring.

God has entrusted nature with the key
to unlock the fascinating fountain of beauty,
to turn the world into unique pageantry
in spring.

"And As You Go, Preach The Message"

Father Alton Wintz, O.F.M.

** Matthew 10: 19

If you ever felt inspired to formulate a list of principles and ideals bearing on your calling—both as Christian and Franciscan—to be a preacher of the Gospel, perhaps you would come up with something like the following study.

Our present investigation, making no pretense of completeness, has a twofold purpose. First, it seeks to show what place formal schooling or training should play in the preacher's development. And secondly, it aims at offering a sampling of the basic qualities and attitudes the preacher should make his own. We will draw our sketch, first, from an early Christian tradition according to the thought of St. Augustine and, secondly, from early Franciscan ideals according to the mind and practise of St. Francis and his followers. Our choice of St. Augustine is significant since, historically speaking, Franciscan preachers have generally favored the psychological approach of the classical Ciceronian Augustinian tradition, rather than the rigorously logical approach of the Aristotelean line.

THE CHRISTIAN PREACHER

The Role of Formal Training

Our Mission is certain: "Go into the whole world and preach the gospel to every creature."¹ But the question, "How?" forces us to stop and consider. To what degree may we lean on human devices and efforts in pursuing this sacred task of preaching? If we recall the "dabitur vobis in illa hora" admonition of our Lord² or St. Paul's proclamation:³ "My speech and my preaching were not in persuasive words of wisdom, but in the demonstration of the spirit and of power, that your faith might rest, not on the wisdom of men, but on the power of God," we might begin to wonder about the place of formal training. At first glance, we may be tempted to scrap our studies of oratory and rhetoric and rely only on the inspiration of the Holy Spirit.

We know, however, that this is not God's intention or will. Of course, we must rely on Divine assistance and inspiration, but in the meantime

¹ Mark 16: 15

² Matthew 10: 19

³ I Cor. 1: 4-6

the preacher does not throw his brains and other gifts of divine donation upon the shelf of human indolence. Nor does the preacher disdain the contributions that mankind has made to the art of human persuasion.

St. Augustine draws this out clearly. He has always been the champion of those who bring even pagan goods into the service of Christ. In fact, in his *Christian Instruction*, from which many of our ideas will be taken, Augustine refers to the profane writings of Cicero and Quintilian quite frequently. This work of Augustine can be considered one of the first manuals for preachers, as Augustine's purpose in it is to describe "the kind of man he should be who strives to labor in sound teaching . . ."⁴

Our attention will be mainly concentrated on the fourth and final book of *Christian Instruction*, which is concerned with the preacher's presentation or delivery of Divine Truth. The first three books present various rules for the correct appreciation and interpretation of Sacred Scripture, which is a preparatory measure for sound teaching. He insists on the validity of approaching Sacred Scripture through the help of human instruction, that is, in contrast to the expectation of some charismatic gift. He reproves who:

boast about the grace of God, and pride themselves upon the fact that they appreciate and are able to interpret Sacred Scripture without rules such as I have undertaken to propose . . .⁵

Augustine insists on the necessity of being taught principles, principles of correct speaking included, through human instructions. He reminds us that we have learned our own language in childhood from others and our possible knowledge of Hebrew and Greek from others:

Now then, are we to admonish all our brethren not to train their children in these subjects, since in a single instant the Apostles, filled with grace by the coming of the Holy Ghost, spoke in the tongues of all peoples; or are we to admonish anyone who has not enjoyed such privileges to think that he is not a Christian or to doubt that he has received the Holy Ghost?⁶

Again, Augustine argues.

Anyone who says that men do not have to be given rules about what or how they should teach, if it is the Holy Ghost that forms teachers, can maintain that we do not have to pray, either, because Our Lord says: Your Father knows what you need, before you ask him.⁷

It would be foolish for a soldier to pray for victory and then go to

⁴ St. Augustine *Christian Instruction* iv 31. 64.

⁵ *ibid.*, Prologue 4.

⁶ *ibid.*, Prologue 5.

⁷ *ibid.*, iv 16. 33.

battle unequipped. If one recalls Our Divine Saviour's condemnation of the buried talent, the tree that bore no fruit, and the covered lamp, and His admonition that we be wise as serpents, and as innocent as doves, one draws the conclusion that he is expected to perfect all his native endowments. He should not sit indolently on his shield and wait for God to win his battles without his collaboration. Every preacher no doubt would wait for the day he could give effective sermons without preparation. He would like to be given the gift of eloquence outright through a private pentecost. Such a miraculous intervention would be much easier than the usual hard training with perspiration that many saints as well as Cicero and Demosthenes had to undergo.

Augustine proposes another very cogent argument in support of pursuing the art of oratory and rhetoric. He insists that if evil men use this art as a tool for spreading falsehood, surely the defenders of truth may not neglect it:

Should the former proclaim their falsehoods briefly, explicitly, and plausibly, while the latter tell the truth in such a way that it is tedious to listen to, difficult to understand, and, finally disagreeable to believe? . . . Should the former, influencing and urging the minds of their listeners to error by their eloquence, terrify, sadden, gladden, and passionately encourage them, while the latter, indifferent and cold in behalf of truth, sleep on?⁸

We can extend this same argument to our modern age by pointing to the advertisements that we see on Television commercials which use every trick of the trade to persuade us to buy some insignificant trinket, while many ministers of the Divine word stumble and stutter phrases which make the very word of God unpalatable. Dictators use the art of rhetoric to further their evil, and advertisers employ it to sell even worthless wares. Surely then, God's salesmen ought to capitalize on it in speaking the word of God by speaking it well!

Augustine even encourages those of lesser ability to use the sermons of those who can construct a more effective sermon. He assures us that this is not theft—truth is the property of the Holy Ghost.⁹ Furthermore, Augustine advises those who can, not to be hesitant in mastering the rules of oratory:

The skillful use of language rich in vocabulary and rhetorical ornament is guided by the rules and principles of eloquence and oratory. Those who can learn quickly should master those rules apart from these writings of mine, at a proper and fitting age.¹⁰

Caution regarding eloquence.—This attention to the rules of

⁸ *ibid.*, iv 2. 3.

⁹ *ibid.*, iv 29. 62.

¹⁰ *ibid.*, iv 3. 4.

importance of intelligent style variation: "He will be eloquent then, oratory can be overdone. For one thing eloquence does not depend on the conscious imitation of the rules of eloquence. In fact, one ought not be reflecting on the rules of oratory while speaking but on what he is saying.¹¹ And " . . . Since the infant learns to talk only by learning the expressions of those who can talk, why can not they become eloquent without being taught the rules of eloquence, but simply by reading and listening to the eloquence of orators and imitating them as much as possible?"¹² Moreover, "Eloquence grows upon those who read and listen eagerly and intelligently to the eloquent more easily than upon those who strive merely to imitate the rules for eloquence."¹³

It is better to have wisdom without eloquence than eloquence without wisdom.¹⁴ Eloquence must serve wisdom, and one should prefer "to please by his subjects rather than by his words, and not believe that a thing is better expressed unless it is expressed more truthfully."¹⁵ Of course, the ideal for Augustine is to have both wisdom and eloquence. Wisdom should not be subordinated to eloquence, but neither should "eloquence separate itself from wisdom."¹⁶

Augustine points out that St. Paul, the prophets, and Sacred Scripture as a whole contain a "noble flow of eloquence." The sacred writers, he says, "neither condemn eloquence nor make a display of it."¹⁷ Should this not be the desire of every preacher: wisdom served by eloquence?

By the word eloquence we do not mean any pompous or showy style of speech but rather the most effective way of persuading the audience. Any eloquence which gives the listener indigestion is certainly neither effective nor eloquent. Eloquence is nothing other than the most effective expression of wisdom. Oratory should be understood in a like sense and thus is something to be sought. "Many extravagances are indulged in, in the name of oratory, but true oratory, as the art of persuasion, can never be out of place in the pulpit."¹⁸

Attitudes and Directives for the Christian Preacher

The word of God as found in Sacred Scripture is the basic and chief source or starting point for the Christian preacher, for "a man speaks more or less wisely in proportion as he has made more or less progress

¹¹ *ibid.*

¹² *ibid.*, iv 3. 5.

¹³ *ibid.*, iv 3. 4.

¹⁴ *ibid.*, iv 5. 7.

¹⁵ *ibid.*, iv 28. 61

¹⁶ *ibid.*, iv 7. 21

¹⁷ *ibid.*, iv 6. 10

¹⁸ Beecher, P. A.; "Homiletics," *The Catholic Encyclopedia*, Vol. VII (1913) p. 447.

in the Holy Scriptures." This does not mean a memorization of words but "thorough understanding and careful searching into their meanings." However, the combination of the two, memorization and understanding, is the ideal.¹⁹

Teaching, pleasing, and persuading.—Drawing upon Cicero, Augustine divides the criteria for an effective and eloquent preacher into three headings, saying that "an eloquent man should speak in such a way that he 'teaches, pleases, and persuades.' . . . To teach is a necessity, to please is satisfaction, and to persuade is a triumph."²⁰ Augustine spends a noteworthy number of pages on these three phases of the speaking process, so we will briefly consider each of these elements. Augustine remarks that teaching depends on *what* we say; pleasing and persuading on *how* we say it.²¹

For the *teacher*, clarity is the first thing to be sought. He should seek primarily to make the obscure clear, the closed to be opened. This is his first task, and it takes precedence over pleasing and persuading.²²

However, even though teaching and its characteristic component of clarity is of prior importance, yet it must be *pleasing* if the listener's attention is to be captured at all. One can be saying the most vital things in the world clearly and simply without the audience being awake. Thus, "since eating and learning have similarity to each other, even the very food without which we cannot live must be seasoned to satisfy the tastes of the majority."²³ The word, pleasing, does not have the meaning of flattering the audience or of refraining from telling truths that contradict their likings, but pleasing in the sense of attracting and keeping their attention alert.

Persuasion, however, is the crowning phase of the speaking process. "But unless he persuades, he does not reach the goal of his eloquence."²⁴ Therefore, "just as the listener must be pleased in order that he may be kept listening, so he must be persuaded in order that he be influenced to act."²⁵ And "Therefore, the Christian orator, when he is urging something that must be put into practise, must not only teach in order to instruct, and please in order to hold attention, but must also persuade in order that he may be victorious."²⁶ For "What good are the first two

¹⁹ Augustine, *op. cit.*, iv 5. 7.

²⁰ *Ibid.*, iv 12. 27.

²¹ *Ibid.*

²² *Ibid.*, iv 11. 26.

²³ *Ibid.*

²⁴ *Ibid.*, iv 25. 55

²⁵ *Ibid.*, iv 12. 27.

²⁶ *Ibid.*, 13. 29

if this third effect is wanting . . . because it is possible for a man to be taught and pleased, and still not agree."²⁷

It is not the applause of the listeners that constitutes the criteria of the preacher's success but rather the moving of wills. "It is not their acclamation, but rather their groans, and sometimes even their tears, and ultimately a transformation of life."²⁸ When is the listener persuaded?

Just as he is pleased if you speak attractively, so he is moved if he finds pleasure in what you promise, dreads what you threaten, hates what you condemn, embraces what you praise, grieves over what you emphasize as deplorable, rejoices when you say something he should rejoice at, pities those whom in your discourses you set before his eyes as objects of pity, avoids those whom you, by awakening fear, point out should be avoided.²⁹

Before the speaker can really be sincere in his persuadings, it seems he must observe the pre-requisite of being "sold" himself on the subject of which he is convincing others. Thus he himself must find pleasure in what he promises, dread himself what he threatens, hate what he himself, condemns and so on. Otherwise, there will be a gap between his heart and his lips.

Summing up then, the preacher should keep three ends in mind: that the listeners be instructed clearly, be pleased, and be persuaded. Correspondingly, truth should be presented clearly, attractively, and persuasively. We shall see in the second part of this article that the Franciscan preacher puts emphasis on the persuading phase of preaching, just as the Franciscan traditionally emphasizes the effective—effective side of man more than the intellectual side of man.

Variation of style.—Augustine, referring to Cicero, considers the importance of intelligent style variation: "He will be eloquent then, who can speak about trivial subjects in a subdued style, ordinary subjects in a moderate style, and noble subjects in a grand style."³⁰ Just as reality admits of degrees, so should one's expression of reality admit of corresponding degrees. In a life-or-death situation one responds differently than when faced with some trivial situation.

But even though the subject matter remains the same, we can approach it with different ends in mind and thus vary our style accordingly.

Sometimes we handle the same important theme in a subdued style when we are teaching, in a moderate manner when we are

²⁷ *Ibid.*, iv 12. 28

²⁸ *Ibid.*, iv 24. 53

²⁹ *Ibid.*, iv 12. 27

³⁰ *Ibid.*, iv 17. 34

praising it, and in a grand style when are persuading a mind alienated from truth to be converted to it.³¹ Augustine describes each of these styles respectively and cites examples from Scriptures where they are used by the sacred writers.

Concerning the grand style, Augustine notes that it: is not so much embellished with the fine expressions as it is forceful because of the passionate feelings of the heart. It adopts nearly all those ornaments of style, but it does not search for them if it does not have them at hand. In fact, it is driven on by its own ardor and, if it chances upon any beauty of style, carries it off and claims it, not through a concern for beauty, but because of the force of the subject matter.³²

If the preacher has vital material to put across, he ought to make it appear vital. In other words, he has an obligation to do justice to the relative importance of his ideas and purpose by an adequate forcefulness of expression. Sometimes "passionate feelings of the heart" will be required to do justice to the sublimity of the truths he is expressing.

In the final pages of his book Augustine emphasizes the importance of good example and states, even as Cicero had observed, "the life of a speaker has greater influence than any sublimity of eloquence."³³ Augustine further admonishes the preacher that before preaching "he should always pray that God will put a good sermon in his mouth," and that his hearers will accept it. Preachers should also give thanks for a favorable outcome "to Him from whom they are aware they have received it."³⁴

³¹ *ibid.*, iv 19. 38

³² *ibid.*, iv 20. 42.

³³ *ibid.*, iv 27. 59

³⁴ *ibid.*, iv 30. 63

(To be continued)

The Franciscan Nuns Of The Most Blessed Sacrament

Sister Mary Josephine, F. SS. S.

Crib, Cross and Eucharist! These were the three great loves of our holy Father Saint Francis during his life on earth. Borne out in the lives of his sons and daughters, these deep interests continue to enrich the Church of Christ, and they shall do so until the end of time. Roughly speaking, let us say, the weakness, helplessness, and need of the Infant Savior is honored especially by the Third Order of St. Francis, regular and secular, whose members devote themselves to an

active apostolate of mercy in teaching, in nursing, and in all the corporal works of Christlike charity; the cross of Christ is honored by the valiant army of Friars who do not spare themselves for the salvation of souls in their labors of preaching and in the administration of the sacraments, the great fruits of the Cross; but it is perhaps to his Second Order, in their lives of prayer and contemplation that Saint Francis entrusts his personal love and veneration of his hidden Eucharistic Lord. Of course, in all three branches of the Franciscan family these ideals and activities overlap and complement one another. There must be elements of each in all.

One little branch of the Second Order, the Franciscan Nuns of the Most Blessed Sacrament are privileged to devote their entire lives to the perpetual adoration of the Eucharist. The first article of their Constitutions contains the passage . . . "they consecrate themselves to the perpetual adoration of the Most Blessed Sacrament according to the constitutions expressly approved for them". Further on, it is stated . . . "at the moment of their religious profession, they contract the obligation of consecrating their entire lives to this sacred duty".

The history of the development of this community bears witness to the ardent desire of Franciscan hearts to foster the personal love and adoration of Christ in the Sacred Host, inspired and idealized by the Poverello himself.

In the middle of the nineteenth century, in France, a Capuchin priest of the Order of Friars Minor, Father Bonaventure Heurlault, desired to form a community of sisters, dedicated to the exclusive adoration of the Eucharist. His spiritual daughter, Victoria Boillevaux, readily corresponded with his plan and a beginning was made in Paris. A small dwelling being rented and renovated, three other young ladies with like hopes and desires joined her. A simple Rule was drawn up and on December 15, 1854, Father Bonaventure as founder, invested Mother Mary St. Clare and the three other aspirants with the religious habit. The Lady Poverty was their close companion in those early days of hardships and privations. However, in spite of all difficulties God blessed their growth and soon several bishops requested foundations in their dioceses. In 1856, the community was formally transferred to the episcopal see of the city of Troyes and placed under the jurisdiction of Bishop Coeur. The first decade showed a rapid development of a new order. The fugitives from a disbanded community in Poland sought and obtained admittance. After making profession in 1899 these Sisters were able to return to Poland and to establish there several new branches of the order. In the meantime final approbation was given to their Constitutions, based on the Rule of the Second Order of

St. Francis, mitigated by Pope Urban IV, together with the privilege of papal enclosure. Besides the several houses in Poland others were founded in Germany, Italy, and one in Vienna, Austria.

It was in 1921 that an American foundation was undertaken when the Bishop of the Cleveland Diocese, Archbishop Joseph Schrembs, D.D. invited the nuns to inaugurate a Eucharistic Cenacle of the order there. Mother Mary Agnes and Mother Mary Cyrilla of the Vienna cloister were chosen as foundresses, and today fifty sisters are located at the Adoration Monastery of St. Paul's Shrine on Euclid Ave., in Cleveland, Ohio, a center of Eucharistic worship for all. In 1946 another American foundation was made in Canton, Ohio.

A new Cenacle was set up in Dacca, Pakistan, and since 1951 four other houses have been established. In 1953 a third American foundation was made in Washington, D. C. and in 1956 another in Portsmouth, Ohio. At present, the monastery of Sancta Clara in Canton, Ohio is beginning a new transplant of its own during 1961 in the deep south of our country where the problems of integration are so acute. The Sisters believe that another center of Eucharistic Adoration in the heart of Dixie shall be their best contribution toward the establishment of that "Pax et Bonum" of our Holy Father Saint Francis and Saint Clare herself.

It seems that it is fundamental at all times, but especially in our times, that a proper appreciation of worship and of adoration is needed. St. Paul says explicitly that the root of all sins and all the wrongs of mankind lie in the refusal to give God the praise and thanksgiving that are His due. (Rom. 1:31ff) The wonderful living, yet humble faith of our Seraphic Father, always glorifying God's will, found expression in his hymns of praise, thanksgiving and adoration, his respect for priests, his desire for the perfect cleanliness and beautiful adornment of churches and chapels, his fervent hours of contemplation before the tabernacle, his glowing thanksgivings after Holy Communion. The burning love of our holy Mother St. Clare in her long vigils, her penance, in her efforts to make worthy altar linens and vestments, in her entire life of prayer, — all are reflected again in the lives of these modern Sisters in their Adoration Hours, day and night chant of the Divine Office, the making of Altar breads, lives dedicated entirely to Jesus Hostia, no matter what their assigned daily duties might be. They pray for the Church, her apostles and her children, for civil authorities, prisoners, the sick, the dying, suffering, tempted, for the deceased, persecuted and persecutors. They pray for every intention that comes to them by telephone or by letter, they embrace the whole world in their unbroken worship of the Most Blessed Sacrament.

SERAPHIC QUEEN

"Hail, thou our Seraphic Queen!"
Franciscans greet their Mother.
Nor could they have a fairer one,
Like her there is no other.

Mary is their model, also,
Of every virtue known;
Thus her assistance they implore—
They can't succeed alone.

She knew that poverty could be
A means of gaining special grace.
When practiced out of love for God,
In virtue's way it has its place.

Purity was Mary's treasure,
The virtue dear to God, 'tis true;
And those who wish to follow her,
This virtue also must pursue.

Her life was all obedience—
Obedience to His will.
Franciscans likewise will obey;
Their vow they must fulfill.

Help us, our Seraphic Queen!"
Franciscans beg of their dear Mother;
For they feel safe, if she but guide them.
Like her there n'er could be another!

Elizabeth Metzger, Tertiary

I. PRAYERS OF PRAISE, ADORATION, BLESSING

Adoration

We adore You, O Christ, and we bless You; because by Your holy Cross You have redeemed the world. (3 years indulgence.) (3)

When you pray, say the "Our Father" and, "We adore You most holy Lord Jesus Christ, here and in all Your churches which are in the whole world, and we bless You, because by Your holy Cross You have redeemed the world." (4)

Blessing and Praise (5)

Let us bless the Lord, the true and living God. To Him let us accord praise, glory, honor, blessing and all good things forever. Amen. So be it, so be it. (6)

Song of Praise and Thanksgiving (7)

Almighty, most high, most holy and sovereign God, holy and just Father, Lord King of heaven and earth, for your very self we give You thanks, because by Your Holy will and through Your only Son in the Holy Spirit You have created everything, spiritual and corporal, and You placed us, made according to Your image and likeness, in Paradise, and it was through our fault that we fell.

And we give You thanks because, just as You created us through Your Son, so in that true and holy love with which You have loved us, did You have Him, true God and true man, be born of the glorious and most blessed holy Mary ever virgin, and wish us captives to be redeemed through His cross and blood and death.

And we give You thanks because this Your Son is to come again in the glory of His majesty to send to the eternal fire those accursed ones who did not practice repentance and did not acknowledge You; but to say to everybody that did acknowledge, adore and serve You in repentance, "Come, you blest of My Father, take over the kingdom

3 Thomas of Celano wrote that whenever the friars went to a Church, in fact, even when they only saw one in a distance, they would bow down flat on the ground toward it and adore the Almighty God with this prayer. (*I Cel. n. 45; cf. Leg. Maj. IV, n. 3*)

St. Francis also wrote in his *Testament* that it was because the Lord gave him such faith in churches that he humbly prayed these words of adoration.

4 Shortly after men began to follow Francis they asked him to teach them to pray, for at that time they did not know the offices of the Church. And Francis simply told them to say the "Our Father" and the "Adoremus Te". (*I Cel. n. 45; Leg. Maj. IV, 3, 3*)

5 This prayer was said by St. Francis after each hour of the Office which he composed in honor of the Sacred Passion of our Lord. (*Opuscula St. Patris Francisci Quaracchi, 1951*) p. 128)

6 Translation is from Meyer, James, *The Words of St. Francis* (Chicago: Franciscan Herald, 1952) n. 37

7 The last section of the Regula non-Bullata composed by St. Francis, tells the friars

St. Francis' Prayer Book

Father Byron Witzemann, O.F.M.

Page through any of the early literature on St. Francis and you will be amazed at the great treasury of prayers found therein. These prayers are not ordinary prayers. They are prayers which bear the fresh stamp of St. Francis of Assisi. This is what makes them so important to us. The prayers we have collected in the pages to follow were either composed by St. Francis or at least used by him. We are Franciscans. We want to pray in a Franciscan way—and there is a *Franciscan* way—simply imitate St. Francis. It is by reflecting upon these prayers and saying them thoughtfully that we will capture the original spirit of Franciscan prayer.

Three prominent features stand out in the prayers of Francis: thanksgiving, simplicity, and praise.

St. Francis thanked God for everything, whether it was pain which he deserved, or persecution through which he could merit, or consolation of which he was really not worthy. Everything—living and nonliving—was given freely by God, therefore we must thank Him for all.

Another quality of St. Francis' prayers is their simplicity. He realized that we are children of God and that God is our Father. So he prayed to his Father as a child. He did not strive after profound ideas or fancy phrases, but he used simple words—he prayed "simply and plainly". Perhaps that is what makes his prayers so appealing.

A third characteristic of his prayers is that of praise. David of Augsburg, a friar of the 13th century, stated: Divine praise is the noblest of affections. It springs from the consideration of the Divine Goodness. Just look around us, or read the Gospel, everything in one accord sings out that God is "the sovereign good, the eternal good, from which everything good has its being . . ." God wanted to give us everything just because He is Good. This thought exhilarated Francis and forced him to break into the praises of God.

These characteristics stand out in the following collection of prayers which St. Francis composed and/or prayed. We see that they can be used for various occasions. Let us pray these and lovingly study them, so as to make them our own. By making them our own we will learn the true Franciscan way to prayer: Praise God! Adore God! Thank God! Bless God!

ST. FRANCIS' PRAYER BOOK

prepared for you from the beginning of the world. (Matthew 25:34)

And since we wretched sinners all are not fit to mention Your Name, we implore insistently that our Lord Jesus Christ, Your beloved Son, in Whom You were well pleased, may together with the Holy Ghost the Paraclete give You such thanks as please You and Them for everything—for He ever suffices You in every regard, through Whom You have done so much for us. Alleluja.

And for the sake of Your love we humbly beg our glorious Mother, the most blessed Mary ever virgin; the blessed Michael, Gabriel, Raphael and all the choirs of the blessed spirits, of the seraphim, cherubim and thrones, of the dominations, principalities and powers, of the virtues, archangels and angels; the blessed John the Baptist, John the Evangelist, Peter, Paul, and the blessed patriarchs, prophets, innocents, apostles, evangelists, disciples, martyrs, confessors, virgins; the blessed Elias and Henoch, and all the saints who ever were or shall be or are, that they may give such thanks as please You for all these things, to You, the true, sovereign, eternal, and living God, together with Your dearest Son our Lord Jesus Christ, and the Holy Ghost the Paraclete forevermore. Amen. Alleluja.⁸

Praise of God Through His Creatures⁹

Most High, Omnipotent, good Lord,

To You praise, glory, honor and all benediction.

To You alone, O God Most High, do they belong,
And there is no one worthy to mention Thee.

to go through the world praising God. In the last chapter, chapter 23. St. Francis breaks forth in this song of Praise and Thanksgiving.

⁸ James Meyer: *op. cit.*, n. 283-9

⁹ One year before Francis died and after a sleepless night at San Damiano, he wrote the famous Canticle of the Creatures. After he sang it, he taught it to his friars and told them to go through the whole world singing it. He wrote it, as he himself tells us, because "I wish to make to His praise and to our consolation and to the edification of our neighbors a new Praise of the Creatures of the Lord, which we daily use and without which we cannot live, and in whom the human race much offends their Creator; and we continually ungrateful for so much grace and benefit, not praising God, the Creator and Giver of all things, as we ought". (*Mirror of Perfection*, trans. "Everyman" edition, chapter 100; cf. *II Cel.*, n. 213; *I Cel.*, nn. 58, 80)

He did not compose the entire Canticle of the Creatures at the same time, but on two other occasions he added to it. First, when the bishop and the civil authorities in Assisi were quarreling, he appended the verse in regard to *pardon* and *peace*. (*Mir. of Perf.*, chapter 101)

Secondly, on his death bed he had the praises of God's creatures sung. This time he composed the verses about Sister Bodily Death. (*Mir. of Perf.*, chapt. 123; cf. *I Cel.*, n. 109; *II Cel.*, n. 217; *Mir. of Perf.*, chapt. 119)

Praised be, my Lord, by means of all Your creatures,
And most especially through Sir Brother Sun,
Who makes the day, and illumines us by his light.
For he is beautiful and radiant with great splendor:
And is a symbol of Thee, O God Most High.

Praised be, my Lord, through sister Moon and all the Stars:
For in heaven You have formed them, clear, precious and fair.

Praised be, my Lord, by brother Wind,
And by the air, the clouds and the clear sky and every kind of weather,
Through whom You give to Your creatures nourishment.

Praised be, my Lord, by sister Water,
For she is most useful, humble, precious and chaste.

Praised be, my Lord, by Brother Fire,
Through whom You illumine the night:
For he is gay and mighty and strong.

Praised be, my Lord, by our sister Mother Earth,
Who keeps and sustains us.
And brings forth various fruits with colored flowers and leaves.

Praised be, my Lord, by those who give pardon through Your love
And suffer infirmity and tribulation.

Blessed are they who endure all in peace,
For they, O God Most High, will be crowned by You.

Praised be, my Lord, through our Sister Bodily Death,
From whom no living person can escape.

Woe to those who die in mortal sin!
But blessed are those found in Your most holy Will,
For the second death will do them no harm.

Praise and bless my Lord,
And thank Him and serve Him with great humility.¹⁰

¹⁰ Fr. Marian Douglas, O.F.M.'s translation has been used. cf. *The Cord*, Vol. 2, pp. 111, 112.

*Praises and Paraphrases of the "Our Father"*¹¹

Our Father most holy: our Creator, our Redeemer and Savior, our Comforter.

Who are in Heaven: in the angels and the saints, giving them light to know You, since You, O Lord, are light; setting them afire to love You since You, O Lord, are love; abiding in them and filling them for their bliss, since You, O Lord, are the sovereign good, the eternal good, from which everything good has its being and without which there is nothing good.

Hallowed be your name: may we grow in our knowledge of You, that we may appreciate the width of Your favors and the length of Your promises to us as well as the utter height of Your majesty and the depth of Your judgments (cf. Eph. 3, 18).

Your Kingdom come: so that You may rule in us through grace and have us get to Your kingdom where the sight of You is clear, love of You is perfect, association with You is full of bliss, and enjoyment of You is eternal.

Your will be done on earth as it is in Heaven: so that we may love You with all our heart by always keeping You in mind; with all our soul by always longing for You; with all our mind by directing all our intentions to You and seeking Your glory in everything; and with all our strength by exerting all the forces and faculties of soul and body in Your loving service and in nothing else. So may we love our neighbors as ourselves, by getting them all so far as we can to love You, by being as glad at the good fortune of others as at our own, while feeling for their misfortune and giving no offense to anybody. (cf. 2 Cor. 6: 3).

These prayers were said by St. Francis each time he said the various hours of the Divine Office and also before the Office of the Blessed Virgin Mary. Perhaps these are the prayers to which the Saint refers when he commands: "... if any of the friars idling or working amongst the brethren, should utter any idle word, he should be bound to say one "Pater Noster", praising God in the beginning and the end of the prayer. Yet so, that if by chance he, conscious of his fault, should have confessed that which he had done, he should say the "Pater Noster" for his own soul, together with the "Laudes Domini" as has been said ... But if anybody seeing and hearing a brother say an idle word shall keep silent and shall not reprove him, he shall be bound in the same way to say the "Pater Noster" with "Laudes" for his soul ... "The most holy Father was always solicitous to repeat these "Laudes" and he taught other friars with the most ardent will and desire and excited them to say those "Laudes" carefully and devoutly." (*Mir. of Perf.*, chapt. 82; cf. *II Cel.*, n. 160; Lemmens: *Spec. Perf.*, n. 35)

Give us this day: so that we will remember, understand and respect the love he bore for us and all he said and did and endured for us—
our daily bread: Your beloved Son, our Lord Jesus Christ.

And forgive us our debts: in Your unutterable mercy, in virtue of the suffering of Your beloved Son, our Lord Jesus Christ, and at the merits and intercession of the blessed Virgin Mary and all Your elect.

As we forgive our debtors: and what we do not fully forgive, do You, O Lord, make us forgive fully, so that for Your sake we may truly love our enemies and devotedly intercede with You for them, giving nobody evil in return for evil and trying to be helpful toward everybody in Your name.

And lead us not into temptation: neither hidden nor apparent, neither sudden nor persistent.

But deliver us from evil: past, present, and future. Amen.

Glory be to the Father, and to the Son and to the Holy Ghost. As it was in the beginning, is now, and ever shall be world without end. Amen.

Holy, holy, holy, the Lord Almighty, who is, and who was, and who is to come. (Apoc. 4:8).

Let us praise and exalt Him above all things forever (cf. Dan. 3,57).

You are worthy, O Lord, our God, to receive praise, and glory, and honor, and blessing. (Apoc. 4: 11).

Let us praise and exalt Him above all things forever.

Worthy is the Lamb who was slain, to receive power and godhead and wisdom and strength and honor and glory and blessing (Apoc. 5: 12).
Let us praise and exalt Him above all things forever.

Let us bless the Father and the Son with the Holy Ghost.
Let us praise and exalt Him above all things forever.

Bless the Lord, all you works of the Lord (Dan. 3: 57)
Let us praise and exalt Him above all things forever.

Speak your praise to God, all his servants and all you who fear the

Lord, little and great (Apoc. 19: 5).

Let us praise and exalt Him above all things forever.

May the heavens and the earth praise Him in His glory—and every creature in Heaven and on earth and under the earth together with the sea and everything in it. (Apoc. 5: 13).

Let us praise and exalt Him above all things forever.

Glory be to the Father and to the Son and to the Holy Ghost.

Let us praise and exalt Him above all things forever.

As it was in the beginning is now, and ever shall be world without end. Amen.

Let us praise and exalt Him above all things forever.

Prayer: Almighty, most holy, most high and sovereign God, the sovereign good, everything that is good, wholly good, who alone are good: to You let us render all praise, all glory, all things, all honor, all blessing, and to You let us refer always whatever is good. Amen.¹²

B. PRAYERS FOR CERTAIN OCCASIONS

*Thanksgiving for a Spiritual Favor*¹⁵

O Lord, You have sent this consolation and sweetness from Heaven to me, an unworthy sinner, and I give it back to you so that you may save it for me, for I am a robber of Your treasure . . . Lord, take from me Your good gift in this world, so that You may save it for me in the world to come.

*Prayer to Obtain Holy Poverty*¹⁶

O Lord Jesus! Show me the ways of Your dearly-loved poverty. I know that the Old Testament was but a figure of the New. In the Old, You have promised that 'Every place that Your foot shall tread upon, shall be Yours,' (Deut. 11:24) To tread under foot is to despise; poverty treads all things under foot, therefore she is the queen of all

¹² Meyer, J., *op. cit.*, n. 36

¹⁵ In his private prayers, Francis used to be rapt in God to such an extent that the effects were often present after he ended his prayers. He did not want to go to his brethren while yet elated lest they praise him as a saint, so he used to say this prayer. He wanted his followers to do the same when a spiritual favor was granted them. (*II Cel.* 99; *Leg. Maj.*, X, n. 4; cf. *II Cel.*, nn. 94, 95)

¹⁶ This prayer was not written by St. Francis, but comes down to us in his words from the *Sacrum commercium*. It is a prayer that gives his sentiments rather than his literal words. Ubertino of Casale refers to this beautiful prayer.

things. But, O my dear Lord Jesus, have pity upon me and upon my Lady Poverty, for I am consumed with Love for her, and can know no rest without her. You know all this, my Lord, You have filled me with love of her. But she sits in sadness, rejected of all; she, the mistress of nations, is become as a widow; the queen of all virtues is become contemptible; and sitting upon a dunghill she laments that all her friends have departed her and have become her enemies; for long now she knows them to be unfaithful and no true Spouse of hers.

Remember, O Lord Jesus, that Poverty is so much the queen of the virtues, that You forsaking the dwelling-place of the Angels, have come down upon earth in order to espouse her in Love Everlasting, and so to bring forth in her, and by her, and through her, all the children of perfection. And she clung to You with such fidelity that even within Your Mother's womb she paid You homage, for Your infant body was, it is thought, the smallest of all. And at Your birth she received You in a holy manger and stable; and in Your life upon earth she so deprived You of all things, that You had no place where to lay Your head. And as a faithful helpmate she followed You loyally when You went forth to do battle for our redemption; and in the agony of the Passion she was Your only armor-bearer. When Your disciples denied You and fled she alone did not leave You, but was Your faithful companion with all the host of her princes.

Even Your own Mother (who alone did faithfully honor You, and with grievous sorrow share Your Passion), even she, I say, could not by reason of the height of the cross reach up to You, but the Lady Poverty in all her want, like a most dear handmaid, did there hold You in an ever closer embrace, and join herself more and more dearly to Your sufferings. That is why she did not wait to smooth Your cross, nor to give it even the rudest preparation; nor it is thought, did she even make sufficient nails for Your wounds, nor sharpen or polish them, but furnished three only, all rough and jagged and blunted, to support You in Your martyrdom. And when You were dying of a burning thirst, Your faithful spouse was careful lest You should have one drop of water even, and by the hands of the impious soldier, prepared You a cup of such bitterness, that You could only taste, but not drink of it. And in the close embrace of this Your spouse, You yielded up the Ghost.

But so faithful a Spouse was not absent at Your burial and would not suffer You to have anything of Your own, either sepulchre or ointments or linens, for these were all borrowed from others. Nor did she fail to be present at Your resurrection; for rising gloriously in her embrace,

You left behind in the sepulchre all those things which had been borrowed. And then You took her up into Heaven with You, abandoning all earthly things to those that are of the earth, and bequeathing to the Lady Poverty the seal of the Kingdom of Heaven, wherewith she might seal the elect who desire to walk in the way of perfection.

O who would not love the Lady Poverty above all things! Of You, O Jesus I ask to be signed with this privilege; I long to be enriched with this treasure; I beg You, O most poor Jesus, that, for Your sake, it may be the mark of me and mine to all eternity, to possess nothing of our own under the sun, but to live in want upon the goods of others, so long as this vile body lasts. Amen.¹⁷

*Prayer for Perfect Love of God*¹⁸

O Lord, by the sweet and fiery power of Your love, I beseech You to draw my soul away from all things under Heaven, that I may die for love of Your love, O my God, Who has deigned to die for love of my love.

*Prayer for Love of the Passion*¹⁹

My Lord Jesus Christ, I pray You to grant me two graces before I die: the first is that during my life I may feel in my soul and in my body, as much as possible, that pain which You, dear Jesus, sustained in the hour of Your most bitter Passion. The second is that I may feel in my heart as much as possible, that excessive love with which You, O Son of God, were inflamed in willingly enduring such suffering for us sinners.²⁰

Ejaculation for Guidance

Show, O Lord, Your ways to me, and teach me Your path. (Repeated on Mt. Alverno)

¹⁷ This translation is adapted from a typed copy of this prayer in St. Leonard Library, Dayton, Ohio.

¹⁸ Ubertino of Casale and St. Bernardine of Siena attribute this prayer to St. Francis.

¹⁹ In 1224 St. Francis went up on Mt. Alverno to prepare himself by fasting for the feast of St. Michael. On the feast of the Exaltation of the Holy Cross he arose before dawn and began to pray outside his cell. Turning his face toward the east, he prayed this prayer. While he remained a long time in contemplation of the Passion of Christ, a Seraph with the likeness of the Crucified came and imprinted upon his flesh the sacred Stigmata. (*Little Flowers*: III Consideration of the Stigmata)

²⁰ This is from Brown, Raphael: (*The Little Flowers of St. Francis* (Hanover House, 1958) p. 190)

*Prayer of Humility*²¹

Who are You, my dearest God? And what am I, Your vilest little worm and useless little servant?

*Prayer for God's Blessing on a City*²²

Lord, as the city of old so is this city, I believe, a place and a habitation of wicked men, so I see that because of the abundance of Your mercy, in the time which has pleased You, You have singularly shown it the multitude of Your mercies. On account of Your goodness alone You have chosen it for Yourself, that it might be the place and habitation of those who should know You in truth, and should give glory to Your Holy Name, and should show forth the odor of good fame, of holy life, of most true doctrine, and of Evangelical Perfection to all Christian people. I ask of You, therefore, O Lord Jesus Christ, Father of mercies, that You should not consider our ingratitude, but be ever mindful of Your most abundant pity which You have shown towards it, that it may be ever the place and habitation of those who know You truly, and glorify Your most blessed and glorious Name, for ever and ever. Amen.²³

*Prayer in Sickness and Suffering*²⁴

I give you thanks, O Lord God, for all these my pains, and I beseech You, my Lord, that if it please You, You will add to them an hundred-fold; for this will be most acceptable to me in laying sorrow upon me

²¹ When Francis was on Mt. Alverno, shortly before he received the sacred Stigmata, Leo spied on him and heard him repeat over and over these words. But as Leo was returning, a twig broke and disclosed his presence. Francis called him to come to him. Then Leo asked Francis to explain the above words. Francis began: "... when I said those words, two lights were shown to my soul: one of the knowledge and understanding of the Creator, and the other of the knowledge of myself. When I said, 'Who are You, my dearest God?' then I was in a light of contemplation in which I saw the depths of the infinite goodness and wisdom and power of God. And when I said, 'What am I?' I was in a light of contemplation in which I saw grievous depths of my vileness and misery, and therefore I said, 'Who are you, the Lord of infinite wisdom and goodness and mercy, that you deign to visit me, a most vile and abominable and contemptible worm?' (*Lit. Flow.*—III Stig.; Brown *op. cit.*, p. 186-88)

²² At the end of September, 1226, shortly before Francis died, he had his friars move him from the palace of the bishop of Assisi to his beloved Portiuncula. On the way he had his friars stop and turn his litter around towards the city and thus he blessed it with this prayer. (*Mir. of Perf.*, chap. 124)

²³ This was adapted from the translation given in "Everyman" edition, p. 394.

²⁴ In 1226 close to Francis' death, he began to suffer from divers ailments so grievously that scarce one of his limbs was free from pain and sore suffering. His flesh was wasted away, and only as it were the skin cleaved to his bones. While he was thus afflicted he would call his pains not punishments, but sisters. It was in this state of health that he cried out to God this prayer. (*Leg. Maj.*, XIV, n. 2)

You do not spare, since the fulfilling of Your holy will is to be overflowing solace.²⁵

*Another Prayer in Sickness*²⁶

My Lord, I deserve this and much more . . .

My Lord Jesus Christ, Good Shepherd, Who have shown Your very gentle mercy to us unworthy sinners in various physical pains and sufferings, give grace and strength to me, Your little lamb, that in no tribulation or anguish or pain I may turn away from You!^{26a} a shorter form:

Lord, look down on my infirmities in order that I may be able to bear them patiently.^{26b}

*Thanksgiving for Suffering*²⁷

O My Lord Jesus Christ, I thank You for the great love and charity which You are showing me, because it is a sign of great love when the Lord punishes His servant well for all his faults in this world. And I am prepared to endure with joy every pain and every adversity which You, my God, wish to send me for my sins.²⁸

²⁵ This was adapted from the translation given in "Everyman" edition, 1951, p. 516)
²⁶ One night two years before he died, Francis was being tormented at San Damiano not only by bodily sickness and blindness, but also by mice which infested his cell. In his anxiety he cried out this prayer. Our Lord heard his groanings and gave him great consolation. In the morning he called together his conferees and sang for the first time the Canticle of the Creatures. (*Mir. of Perf.*, chap. 100 and *Fioretti*, (chap. 19)

^{26a} This translation is from Brown, *op. cit.*, chapter 19.

^{26b} This shorter form is found in the *Mirror of Perfection*, chapter 100.

²⁷ In 1224 while he was travelling to Mount Alverno to spend the St. Michael's fast (during which he received the Stigmata), Francis spent the night at the abandoned church of San Pierino near Caprese. During the night devils seized him with great violence and fury and began to drag him around the church and to hurt him and persecute him. Then Francis prayed these words to God in thanksgiving. Upon finishing it the devils departed. (*Fioretti*—I Stigmata).

²⁸ This translation is taken from Brown, *op. cit.*, p. 175.

^{29a} Thomas of Celano wrote: "So after he had rested for a few days in the place he had so greatly longed for, and knew that the time of death was imminent, he called to him two brethren, and his specially loved sons and bade them in exultation of spirit sing with a loud voice praises to the Lord concerning death which was near, or rather life which was so close at hand; while himself, as he was able, broke into that Psalm of David, 'I cried unto the Lord with my voice, with my voice unto the Lord I made supplication.'" (*I Cel.*, n. 109)

St. Bonaventure said the same about St. Francis: "Then he himself, as best he could, broke into the words of that Psalm, 'I cried unto the Lord with my voice, with my voice unto the Lord did I make my supplication,' and went through even unto the end, saying, 'The righteous shall compass me about, for Thou shalt deal bountifully with me.'" (*Leg. Maj.* XIV, n. 5)

A Commentary on the Psalms:
Father Jerome A. Kelly, O.F.M.

Another Prayer in Sicily 226

*Another Prayer in Sickness*²⁶
My Lord, I deserve this and

gentle mercy to us unworthy sinners in various sufferings, give grace and strength to me, Y^h in tribulation or anguish or pain I may turn away a shorter form:

Lord, look down on my infirmities in order to
them patiently.^{26b}

*Thanksiving for Suffering*²⁷

O My Lord Jesus Christ, I thank You for the way in which You are showing me, because it is a sign of Your love that You have not punished me. Lord punishes His servant well for all his faults. I am prepared to endure with joy every pain and suffering that You, my God, wish to send me for my sins.²⁸

You, my God, wish to send me for my sins.²⁸

²⁵ This was adapted from the translation given in "Every
²⁶ One might two years before he died, Francis was afflicted
not only by bodily sickness and blindness, but also by
In his anxiety he cried out this prayer. Our Lord I
him great consolation. In the morning he called to
for the first time the Canticle of the Creatures. (*Moro*
Florenti, (chap. 19)

^{26b} This shorter form is found in Brown, *op. cit.*, chapter 19.

27 In 1224 while he was travelling to Mount Alverno to
(during which he received the Stigmata), Francis spent
church of San Pietro near Caprese. During the night
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28 This translation is based on the Latin text of the

^{29a} Thomas of Celano

St. Bonaventure wrote: "So after he had rested he had so greatly longed for, and knew that the time called to him two brethren, and his specially loved sons of spirit sing with a loud voice praises to the Lord near, or rather life which was so close at hand; which broke into that Psalm of David, 'I cried unto the Lord voice unto the Lord I made supplication'." (*1 Cel.*, n. 1 St. Bonaventure said the same about St. Francis; "I could, broke into the words of that Psalm, 'I cried unto with my voice unto the Lord did I make my supplication even unto the end, saying, 'The righteous shall compass deal bountifully with me.'" (*Leg. Maj.* XIV. n. 5)

Palms 99 and 94

Isaiah 60:1
The accession of Solomon to the
throne of David was an impressive
event and the acclamation that
followed it was a stirring thing indeed.

surrounded by the royal troops

the priest with a phial of oil brought out from the Tabernacle, immediately "they sounded the trumpet, while the cry went up everywhere, Long live King Solomon!" All the common folk went with him, and there was playing of flutes and great rejoicing, till the king clothed again with the noise" (3 Kings 1:39-40).

echoed again with
(3 Kings 1:39-40).

It is to a scene of similar jubilation that the poet invites all the people of the earth in Psalm 99. The final poem in a group that celebrates the Lord as King of the universe. The group—Psalms 93-99—is prefaced by an invitation to praise God in Psalm 94, a Psalm addressed directly to the Chosen people, whereas Psalm 99 calls on all the nations of the earth as well. These two Psalms will be the subject of this conference.

may be used as a liturgical processionary, or may have been used as one of the vestments being sung by alternation. Giving some weight to this

suggestion is its Hebrew title.

which may be rendered, "A Psalm for the thanksgiving sacrifice."

This was a sacrifice prescribed by the Law to thank God for favors received. It is such an offering to which reference is made in Psalm

106:

*Let them give thanks to the Lord
for his kindness
and his wondrous deeds to the
children of men.*

*Let them make thank offerings
and declare his works with
shouts of joy.*

(Psalm 106:21-22)

There is a further reason for believing that this Psalm was used as a liturgical hymn in the Temple. The concluding words of it—*Give thanks to him; bless his name*

for he is good:

the Lord, whose kindness
endures forever,
and his faithfulness, to all gen-
erations—

bear strong resemblance to a liturgical formula which the people are urged to use by the author of Psalm 106:

"Give thanks to the Lord, for he
is good,
for his kindness endures for
ever!"

(Psalm 106:1

among the Jews. It is recorded that Solomon carried the Ark of the Covenant into the Temple he had built, the people "praised the Lord together: Praise the Lord, they sang, the Lord is gracious; his mercy endures forever" (2 Paralipomenon 5:13). After the destruction of this Temple and while they were in exile the Jews clung to the promise of Jeremias of a new Temple in which they would "hear men singing, Give thanks to the Lord, the Lord is gracious, his mercy endures forever, as they bring to his temple the offerings they have vowed" (Jeremias 33:11). After their return, in their celebration of the rebuilding of the Temple, "as their hymn of praise went up to the Lord, The Lord is gracious, his mercy to Israel endures forever, the whole people raised a great shout, thanking the Lord that now the foundation of his temple was laid." (1 Esdras 3:11). It is not unlikely, therefore, that the presence of this favorite formula in Psalm 99 recommended its use by the people in the thanksgiving sacrifices offered in the newly restored Temple.

These services were also called sacrifices of praise because of the happy circumstances which occasioned them. Psalm 99 surely would befit such a ceremony. The tone of the poem is so joyous that it can be described as lyric. But at the core of this lyricism is a solidly logical fact which prompts

and justifies it. We discern to be so when we examine the structure of the poem.

The poet seems to have intended his poem to have two strophes, two verses form the first and two verses the second. He sets the tern in the first strophe, too, which follows in the second. First, he is the invitation to praise the Lord, *Sing joyfully to the Lord, O you lands;*

Notice that the poet calls not on the Chosen People exclusively but upon the peoples of all lands. This universality gives a tone of prophecy to the words of the poet who surely knew the impossibility in his own day of assembling the nations of the world on Mount Zion to glorify the God of Israel. The poet knows well man's habits with God, so often illustrated by his own people who . . . flattered him with their mouths and lied to him with their tongues.

Though their hearts were steadfast toward him, nor were they faithful to his covenant.

(Psalm 77:36-37) This is why he urges, in the next words, that joyous song be made by willing obedience:

Serve the Lord with gladness. The perfect expression of sentiments is the ritual worship prescribed by the Law to be carried out in the Temple. And to the worship of God the poet invites men when he bids them to

COMMENTARY ON THE PSALMS:

earth the poet should concentrate so directly on God's dealing with the Jews. The point of his argument is, I think, that what has happened to Israel is a visible and obvious proof of the power, the mercy, and the faithfulness of God.

He has destroyed the impious might of Babylon. He has led his people home and re-established them as a nation. He has thus fulfilled that promise that he made through the mouth of Ezechiel: "I mean to go looking for this flock of mine, search it out for myself. As a shepherd, when he finds his flock scattered all about him, goes looking for his sheep, so will I go looking for these sheep of mine, rescue them from all the nooks into which they have strayed when the dark mist fell upon them. Rescued from every kingdom, recovered from every land, I will bring them back to their own country; they shall have pasture on the hill-sides of their home" (Ezechiel 34:11-13). Thus the very facts of history, plain and unmistakable, are the proofs for the Gentiles that "the Lord is God."

The second strophe, opening with verse 4, duplicates the pattern found in the first: an invitation to worship followed by the motive for accepting it. The scene that the poet has in mind is now more obviously the Temple of God. The worshippers are invited to *Enter his gates with thanksgiving, his courts with praise;*

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A COMMENTARY ON THE PSALMS

give thanks to him; bless his
name.

It is the duty of thanksgiving which the poet now stresses. In so doing he knits his poem more tightly together by making his fourth verse describe accurately the jubilation mentioned earlier in the second verse. The remainder of the strophe parallels the second part of the first strophe: it offers logical reasons for the invitation given in verse 4:

for he is good, the Lord,
whose kindness endures forever,
and his faithfulness, to all genera-
tions.

These words, we should note, form a kind of complement to verse 3 because they further characterize the Lord and his dealings with mankind. There is a fitness, too, in the fact that this poem, which commenced with an invitation to all lands, preserves its universality, in a way, by closing with a reference to "all generations."

Which brings us to a consideration of Psalm 94. You can hardly read Psalm 99 carefully without catching echoes of the very wording of Psalm 94 and without noticing structural likenesses to this longer and more complex poem. It is highly probable that this Psalm was also used as a liturgical hymn in the services of the Temple. Actually, since Psalm 94 is attributed to David, we may consider it to be the more ancient of the two poems and even a model.

perhaps, for the shorter Psalm 94 has the

first having five, the second two, and the third having three. We can find in the first two strophes the relationship between the call to worship and the reason for it that we found in Psalm 113. There is a dramatic contrast between the first two strophes, which the poet speaks, and the third strophe, in which God is represented as speaking. There is, too, as we shall discover, a contrast between the circumstances which form the background of the first two strophes and those which form the background of the third strophe. And we must notice, finally, that the parallelism is more evident and regular in the longer poem.

The Palm opens with an introduction that resembles the one with which Psalm 99 commences:

*Come, let us sing joyfully to the
Lord;*

let us acclaim the Rock of
salvation.

Let us greet him with thank-
ing;

let us joyfully sing praises
him.

But there is this difference between the two invitations: the first appears to be more limited because it makes no mention of all nations of the earth. Moreover, a reading of the poem furnishes other evidence for the notion that it is addressed directly and intentionally to the Church.

COMMENTARY ON THE PSALMS:

For in the first verse there is a point in which they would particularly appreciate: the designation of the Lord as "the Rock of our salvation." David could depend upon his countrymen's catching the reference to his own providential delivery by God from the hands of Saul at the Rock of Division (I Kings 23:25-28). Knowing the circumstances of that episode—which we investigated in the context on Psalm 18—they could grasp the aptness of the poet's metaphor better than strangers could. David could rely further on his countrymen's knowledge of their history to give added substance to his metaphor. Every Jew would remember the occasion in the desert when Moses struck with his rod the rock whence flowed the living waters that quenched the thirst of their ancestors. (Exodus 17:1-6). They would thus be reminded, early in the poem, of events in their history which will be the subject of the entire third chapter.

Having invited men to the worship of God, the psalmist now justifies his proposal. The pattern is the one noted in Psalm 99, but in the present case the motive for praising the Lord is more generally developed. The third verse not only asserts the divinity but also vindicates God's sovereignty against the pretended gods of the surrounding nations:

*For the Lord is a great God,
and a great king above all gods.*

The logic behind the poet's words is that "all the gods of the nations are things of naught" (Psalm 95: 5), idols made of the materials of the earth whereas the God of Israel is himself the maker of all things. This conviction inspires the following two verses, in each of which is presented a pair of contrasts chosen from among the products of God's creative activity: *In his hands are the depths of the earth, and the tops of the mountains are his.*

*His is the sea, for he has made it,
and the dry land, which his
hands have formed.*

In comparison with the first strophe this second one is so short that you might question whether it has suffered some change in the course of its history. You would almost certainly expect it to be longer so as to establish a kind of symmetry between these two strophes, both of which are so like in what they have to say. It may well be that the original poem lost some of its regularity in being adapted for liturgical use. Still, it stands the strophe preserves the pattern established by the first one. First comes the repeated exhortation to worship God. This is no mere repetition of the first invitation however, because now men are invited to match their singing with bodily actions of reverent adoration:

*Come, let us bow down in worship,
let us kneel before the Lord our*

Psalms, therefore, becomes a warning that "we must strive eagerly, then, to attain that rest; none of you must fall away into the same kind of unbelief" (Hebrews 4:11) that was the cause of God's re-

putation of the Israelites in the desert. Now it is we who, as people he shepherds, the faithful guides. We must never forget to say of us: "They shall be into my rest."

OF REASONS

Because You come more faithful than dawn
To clothe my fickle heart with Godliness;
Because You brood on waves of thought,
Closer than breath,
Than heartbeat;
Because You brush aside Heaven's choirs,
Silence creation's chorus
To listen to me,

My days go golden-garbed in majesty;
My nights sing, silver-toned with praise.

Because Your hand, truant from Almighty affairs,
Works, content, under cover of mine;
Your humble mathematics add my multiple sins
(For slowly, slowly, Lord, I learn Your ways.)
Up to naught, counting sorrow only;
Because Your baffling justice makes me part of You
I know:

You are prayer of my day,
You are grandeur of my night.

Sister Mary Agnes, F.C.

Signs Of God's Special Call

Sister M. Rosanne, O.S.F.

Pope XII has stated that "priests and Catholic teachers should speak to discern, rather to search out, the first signs of God's special call and be diligent to prepare" our youth "to respond to it with holy personality."¹ What are these signs, and how do we recognize in our boys and girls this special call from God? This call, or vocation, is something supernatural, so its presence is detected only through knowledge of its essence and of the signs which accompany it. To understand the gradual unfolding of this special grace, we who are priests or religious will do well to look within our own lives, and see in the manner in which Divine Providence made manifest this special call.

Our vocation is not something of "time" but of eternity. It was in the "Mind of God" when He created our parents, formed in each of them a particular temperament, and guided them to certain surroundings. His infinite love for us was expressed in the act of our creation and the formation of the necessary aptitudes within us, which would prove to be fertile soil wherein the seed of vocation would take root, and blossom forth. Each of us had so little to do about our being priests and religious but the more we try to comprehend this gift of God, the more spontaneously will we acclaim, "He who is mighty has done great things for me" (Luke 1:49)

The Divine Call

Every vocation has its birth in the invitation from God to a particular person. The response of the individual is secondary, but necessary, to bring the vocation to fruition. Each vocation is a mystery, and the pursuing of it is a venture of faith, yet we must search out those young people who show signs of possessing this special grace in order to encourage and guide them in cooperating with it. Pius XII said, "All Catholics must deem it their duty to aid and encourage those who feel called... especially priests and religious who are 'effective instruments chosen by God to awaken and foster vocations to the priesthood and religious life.'² If we are on fire with unbounded love toward God and wish a desire to consecrate their lives to Christ. Then, we will strive with Christian prudence to discern the presence of the Divine Call.

¹ Pope Pius XII, Letter to British Catholics on occasion of the Vocations Exhibition, June, July, 1953.
² Pope Pius XII, *Menti Nostrae*, (1950), 75.
³ Letter to British Catholics.

Since it is essentially spiritual we are inclined at times to by-pass the fundamental element and look for its counterpart in things perceived to our senses.

The first awareness of this call may be thought of as similar to the message of the angel Tobias, of the request of Mary, of Christ's invitation to His apostles to "Come and see" (1:39) or "Come, follow Me" (Matt. 4:19). Its reality is made only to the individual, and generally in a very hidden manner. Presence from our natural faculties in the Sacrament of and makes Himself known only to those who accept Him with of Faith," so too, this treasure of His special friendship is known by those who will open their hearts to the Holy Spirit in response to His invitation.

If we are to have that clear vision which enables us to recognize the things of the spirit, we must look frequently within our own souls and find God there. Only then can we hope to recognize the things of the spirit.

His special grace within the minds and hearts of our youth. Our natural curiosity about the novelties of the world can, and sometimes does, absorb our thoughts and attitudes that we are drawn to judge even the presence of the Divine Call on a purely natural basis. The other danger which can interfere in our work of discerning vocations is self-centeredness in preference to God-centeredness. Because I may have a natural attraction and admiration for a certain person is no criterion that God has planned to set this person apart as one of His priests or religious. Neither is their fascination for one or the other of us an indication that they have experienced in their souls a genuine desire to serve their entire being to a crucified Christ.

The true effect of this grace within the person is generally interior attraction to do something above the ordinary. "For the love of our Lord Jesus Christ."²⁴ At first, this young person may not be able to put into words what is known to be present within himself, because it is an entirely new experience. All priests, brothers, and sisters had a like experience, so they are the ones most capable of helping youth respond, when they find themselves drawn by this man of Divine Love. The call of God to follow Him is not a command but an invitation, so it is left to the one called to choose whether he will accept or reject this challenge. The guide interferes in the work only when he or she tries to make this decision for the possible candidate. The express confirmation of the presence of the Divine Call from God is the call by the legitimate ministers of the Church. The work

in normal circumstances, is a clear indication of God's will. It is a help in the ecclesiastical vocation or decision. It is a help in the decision of a vocation to all except those who are required to exercise of the virtue of *prudence*. This same virtue is almost exclusive of the boys and girls in their parishes, schools and for those priests, brothers, and sisters who are to look for the sign of a vocation in the boys and girls in their parishes, schools and organizations.

Apurindes

essential aptitudes
The call of God and the call of the Church are essential elements in the order of vocation. However, the vocation comes to its complete fulfillment only when a person **with the necessary aptitudes and worthy education** responds to it. Since God plans and forms each vocation He **provides the human elements as well as the divine**, but leaves it up to the individual to cooperate **with His gifts**. If God is calling a person He will give the necessary aptitudes, so if we do not find in a prospective candidate those aptitudes, **we are going contrary to our prudent** judgment when we encourage such a person to consider this way of life.

Yes, we are to seek out that chosen humanity, that human personality those gifts of nature and grace expected in a candidate embracing the priestly or religious life. These gifts are so esteemed that they cannot be separately identified. They are the sum total of the recipient's physical, mental and moral characteristics, which the persuasive evidence of a divine vocation. The candidate's physical and mental equipment must be such that it will not present an obstacle to the leading of a full priestly or religious life. The moral qualifications are so closely related to the very core of this way of life that it would be a contradiction to even consider a vocation without at least the ordinary practice of virtue. These physical, intellectual, and spiritual qualifications in the candidate ought to be a bit above average. Along with them we must consider the individual's social capacities, as well as temperament and emotional balance.

Physical Health

The requirements of bodily health will vary to a certain extent according to the secondary objective of the institution of which the candidate will become a member. It would be well for all who are in any way associated with possible candidates, to acquaint themselves with the searching physical examination demanded for admission to the various seminaries, novitiates and postulancies. This will prepare the individual guide from the first contact with the boy or girl to be

alert to any defect which would prove a future obstacle to religious or religious profession. We do an injustice to unsuitable candidates to the cause of vocations when we permit them to hopelessly entertain ideas of becoming a priest or sister when prudence dictates with certainty that necessary physical qualifications are lacking. On the other hand, we must be circumspect in coming to hasty decisions especially in regard to the adolescent who has not yet reached physical maturity. This ordinary recommendation for both the priest and religious life is that the candidate have the capacity for sufficient integrity to perform fittingly the duties incumbent on his particular state. The precious gift of health is necessary for young people to enter into our schools of formation so that their bodies may serve as instruments in attaining their spiritual and intellectual objectives.

Temperament and Emotional Balance

Perhaps that which is more disturbing to the average person is the religious in his or her role of vocational guide is that aspect of the human personality which is both physical and mental, namely, temperament and emotional behavior. Likewise, we have inherent mental dispositions which affect our emotional balance. The dispositions of the body as they relate to the soul and its qualities are important for our consideration because of their influence on the operation of the will. The need of evaluating these characteristics of the boy or girl's formative years is evident to all of us who have experienced anguish and suffering brought about by someone, perhaps through no direct fault of his own, did not possess right dispositions for this life, in which we are bound to strive for spiritual perfection. These dispositions are not entirely the result of the original make-up of the individual. Much depends on the atmosphere in the home, and the social environment surrounding the person throughout life. Through working with youth, I have become more and more convinced of the fact that nothing can supply for a happy atmosphere in the home. Here, in a truly and deeply Christian family, love and understanding reign supreme. When these characteristics are missing, there is often tension, uncharitableness, and little regard for God's will and His Holy Word.

In the absence of faith and Godliness, we often find a respect for the human person, and unwholesome attitudes toward are cultivated and nurtured. Because proper love and affection are received, the individual can and often does experience no disturbance, urging him to seek satisfaction, elsewhere.

The boy or girl who inordinately clings to a convent or seminary, who in a perfect, brother, or sister, and shows strong tendencies of sentimental attachment, or is hypersensitive in dealings with associates, is usually amiable material for a life of total dedication to God and self-sacrifice. A proper balance and control of the emotions in general is essential for a vocation. Persons with mental and emotional balance generally are free of depression, instability, and ingrained scrupulosity are negative material for a vocation. Persons with mental and sound judgment. They also possess the ability for clear thinking and sound judgment. They also have distinctive traits which we might classify as graciousness and self-sacrifice which are expressed in a generous and cheerful attitude toward things and persons with whom they come in contact. They are of a certain simplicity or "naturalness" which does away with all artificiality or eccentricity.

Intellectual Qualities

These are great aids in developing a Christlike personality—one characterized by patience, kindness, and that fraternal charity so necessary in the promotion of peace and happiness. A boy or girl, a man or woman is a "social misfit" who doesn't enjoy the company of others, or has no interest in good fun and amusement, is not normal, and is likely to become "a social problem" if permitted to enter the "ghetto" of religious life. In these remarks regarding personality, it is obvious that physical, intellectual and spiritual maturity have an integral relationship in the development of the whole person. If the emotions and passions are not disciplined into submission to reason and the dictates of the will, we can never expect the future adult will be a rational person. If the intellect is not informed by deep faith and the will motivated by Christian charity the future priest or religious will be only unrest and unhappiness in the consecrated life.

The intellectual ability required for a vocation is determined to a greater or lesser extent by the **seminary** or religious community. All candidates must be capable of **grasping** the essence of the obligations to which they will be bound and the **privileges** which will become theirs, through the profession of vows or the reception of the Sacrament of Holy Orders. It is not enough for a **boy** or **girl** to be naturally good, to vow itself or herself to a life of poverty, chastity and obedience. They must be able to understand the matter of the vows, and be convinced that they are freely choosing to live by them. I believe there are definite **prerequisites** to this regard for the **priesthood**. However, all **aspirant** to the priesthood must be able to clearly understand that the vocation to the priestly and

religious life is a call to a life of renunciation, and that we give up the life which is *good* only to receive a *greater good*. Difficulties often arise in the case of a boy who hasn't the intelligence to become a priest is urged to leave the brotherhood, or a girl who can't maintain average grades in college is advised to enter a community engaged in domestic work. Undoubtedly situations which may arise in cases like these might often be avoided if we remember that the apostolate is the secondary objective of the religious family. Necessary intellectual qualifications are therefore a positive sign of the Divine Call.

Moral Strength and Right Intention

We have already implied that adequate moral strength is a root of the candidate's primary requisite, namely, "worthy motive" or "right intention." This first qualification of worthy motive, seeking to do God's Holy Will. There cannot be a truly "right intention" unless it is prompted by the Divine Call. It is evident that God will not allow an individual to live the "higher life" only if He calls him to this life. A youth who has been faithful in the practice of his daily duties for the love of God and neighbor will also be sincere in his purpose to become a candidate for the priesthood or religious life. Since we know that the love and self-will often play havoc with our best intentions we seek to be most zealous in teaching our youth the importance of self-will. This is particularly true in preparation for a life of complete dedication to God. Exaggerated selfishness in a young person and an inordinate attachment to the things of the world may be serious hindrances to embracing a life of heroic love.

Because our present-day youth often have the social heritage of an adult and elaborate worldly possessions already at an early age, requires patience, perseverance, and strength of character for them to divorce themselves from these. If we understand their problem with regard, and encourage them in the spirit of "holy generosity," we will be much more effective instruments in awakening and fostering their love to the priesthood and religious life. The "holier than thou" attitude is one who should not be directed to a convent or seminary. A person is not suitable material for this way of life. The spiritual attitude who may be capable of heroic actions, but subject to sudden attacks of depression and discouragement, and is repeatedly bothered by indecision, gives evidence of basic instability. This may be a serious obstacle in the path of total and complete surrender to Divine Love. These matters relating to the spiritual life are best discussed and evaluated by you who are priests. In your work as confessors and spiritual directors you receive an inside view, and when you write a letter to British Catholics.

and greatness of soul, you are in the best position to invite a young person to consider the dedication of self to Christ and a church. If you have been surprised at the degree of generosity in a young man that you have been surprised at the degree of generosity in a typical American youth. A true vocation may have at first been prompted by a natural motive, but with proper guidance from you it soon be transformed into a supernatural "right intention."

Because of the fallibility of human judgment we cannot be sure of the characteristics we see in the individual are true signs of a vocation and proof of the presence of a fixed reality. However, if in the school and proof of deep faith, ardent hope, and all-embracing charity we pray for the vocation "as if all depends on God," and work for them "as if all depends on us," surely the Holy Spirit will guide us in prudently setting our youth to that state of life which Divine Wisdom has destined for them from all eternity.

Sources

- XII. Letter to British Catholics on occasion of the Vocations Exhibition held, July, 1953.
XIII. *Merci Nostrae*. 1950

FESTIVALE TWO MOVEMENTS

- I. When stars fall back in wonder, and the sun
Shields his golden eye against such fire
As Mary is, returning to her Son,

What bourdon stops of sea-roar underscore
The lightning's cornet, while the morning chimes
Against the noon, the night, the evermore!

- II. But there is pianissimo for heart,
And love is dulcet where the flowers stand
In open-petalled wonder at her tomb.

Call back the flutes and violins of spring!
And find them still too clangorous for love
Singing its silence at her empty grave.

religious life is a call to a life of renunciation, and that we give up the good which is *good* only to receive a greater good. Difficulties often arise with a boy who hasn't the intelligence to become a priest is urged to leave the brotherhood, or a girl who can't maintain average grades in school is advised to enter a community engaged in domestic work. Undoubtedly situations which may arise in cases like these might often be avoided if we remember that the apostolate is the secondary objective of the religious family. Necessary intellectual qualifications are therefore a positive sign of the Divine Call.

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Because our present-day youth often have the social liberties of an adult and elaborate worldly possessions already at an early age, requires patience, perseverance, and strength of character for his to divorce themselves from these. If we understand their problems with regard, and encourage them in the spirit of "holy generosity," we will be much more effective instruments in awakening and fostering vocations to the priesthood and religious life. The "holier than thou" attitude is one who should not be directed to a convent or seminary. Such a person is not suitable material for this way of life. The spiritual person who may be capable of heroic actions, but subject to sudden periods of depression and discouragement, and is repeatedly bothered by indecision, gives evidence of basic instability. This may be a serious obstacle in the path of total and complete surrender to Divine Love.

These matters relating to the spiritual life are best discussed and evaluated by you who are priests. In your work as confessor and spiritual directors you receive an inside view, and when you are

and greatness of soul. you are in the best position to invite a young person to consider the dedication of self to Christ and the Church. If you have sacrificed your time to give the needed help, you are that you have been surprised at the degree of generosity in a true vocation may have at first been a typical American youth, but with proper guidance from you it may be transformed into a supernatural "right intention."

Because of the fallibility of human judgment we cannot be sure that the characteristics we see in the individual are true signs of a vocation and proof of the presence of a fixed reality. However, if in the season and proof of faith, ardent hope, and all-embracing charity we pray for deep faith, as if all depends on God," and work for them "as if all depends on us," surely the Holy Spirit will guide us in prudently leading our youth to that state of life which Divine Wisdom has planned for them from all eternity.

Sources

- See XII. Letter to British Catholics on occasion of the Vocations Exhibition
 Nov. 1953.
 See XIII. *Mente Nostrae* 1950

FESTIVALE: TWO MOVEMENTS

- I. When stars fall back in wonder, and the sun
 Shields his golden eye against such fire
 As Mary is, returning to her Son,

What boudon stops of sea-roar underscore
 The lightning's cornet, while the morning chimes
 Against the noon, the night, the evermore!

- II. But there is pianissimo for heart,
 And love is dulcet where the flowers stand
 In open-petalled wonder at her tomb.

Call back the flutes and violins of spring!
 And find them still too clangorous for love
 Singing its silence at her empty grave.

Sister Mary Francis, P.C.

Father Alton (1922, 1923)
(Continued)

II. THE FRANCISCAN PREACHER

Since the time of Christ, the centuries have witnessed countless preachers of all kinds, nor do we find any two preachers alike. St. Augustine, did not speak in the same manner as St. Peter or St. Paul. St. Augustine preached much differently from St. John Chrysostom or a Jesuit. Although all may pursue the same general Christian life, they will differ as regards particular emphases, specific goals, and the aspects arising from their individual providential purpose and quality.

In constructing the ideals and attitudes of the Franciscan preacher we turn to the example of St. Francis. We will also turn our attention briefly to St. Bonaventure and to other preaching sons of St. Francis. First, we will try to determine what part, if any, formal training played in the formation of the Franciscan preacher. Secondly, we will attempt to establish the proper ideals and attitudes towards scriptural preaching.

The Role of Formal Training

St. Francis and formal training.—Although Francis evidently did not go through any formal or scientific training himself as to preaching, still he was neither opposed to it nor unaware of its necessity for the majority of cases. As St. Bonaventure noted regarding Francis, "the gift of preaching was given to him from heaven."³⁶ Thus he was far more than most of us. We do not all receive the same gifts: "To us through the Spirit is given the utterance of wisdom; and to another the utterance of knowledge . . ."³⁷

Francis therefore was not, could not have been, opposed to formal instruction in the matter of preaching just as he was not opposed to learning. He himself was willing to learn from anyone who could assist him in serving God better. Hence Bonaventure states:

This was the sum of his philosophy, this his chief desire, so long as he lived, to seek from the learned and the simple the perfect and the imperfect, the little and the great, whatever might enable him to attain the sublimest of virtues.³⁸

³⁶ St. Bonaventure, *The Life of St. Francis of Assisi*, trans. Miss Leach, R & T Washburne, Ltd., 1915), p. 120.

³⁷ I Cor. 12:8

³⁸ St. Bonaventure, op. cit., p. 113.

The directives laid down by Francis in the ninth chapter of the rule presuppose some formal training: "Let no one of the brothers dare to preach to the people unless he has been examined and approved. . ."³⁹ Bonaventure writes: "Ex isto autem capitulo patet, quod fratribus ex bonaventu beati Francisci incumbit studere, quia sine studio non agnoscere beati Francisci debito examine."⁴⁰ It was Francis' own intention that the friars who preach "should apply themselves to spiritual studies and not be shackled by other duties."⁴¹ He realized that, for a fitting presentation of God's word, the preacher needed ample time for preparation.

Francis of Bonaventure and others on formal training.—That Bonaventure realized the importance and validity of formal training is quite obvious from the fact that he wrote a treatise, *Ars Concionandi*, a guide for preaching. This work deals mainly with the logical presentation—the "divisiones, distinctiones," and "dilatationes"—of the sermon. Thus Bonaventure went along with his age, the age of the scholastic type of sermon, noted for its exceptional logical arrangement. It is noteworthy to mention that Bonaventure follows Augustine's three phases of teaching (*Docere*, pleasing (*Delectare*), and persuading (*Pedare*). Bonaventure parallels these three phases with his "divisio, lectio, and dilatio."

In his doctor debet esse sollicitus, ut silicet doceat, ut delectet, ut flectat; quia docere, inquit, necessitatis est, delectare spiritualis, sed flectere victoriarum . . . Sic itaque plerumque contingit, ut dum est divisio propria, instructi; brevis distinctio delectet; dilatatio vero utilis flectat.⁴²

St. Anthony of Padua also brought his formal training into the service of Christ. Though not employing the scholastic sermon to the extent that it was later to be used, he did observe in his discourses some logic, order, and division than the preachers preceding him, the following the methods then pursued in the lectures of the schoolmen at the universities.⁴³ Like St. Augustine whom he imitated and followed, St. Anthony admonished the young friars not to be ashamed to use a sermon prepared by another.⁴⁴

Another great Franciscan who did not hesitate to develop his preaching ability through human assistance was St. John Capistran. The words of St. Francis comp. James Meyer, O.F.M. (Chicago: Franciscan Publishing, 1952), p. 292.

³⁹ Rule, ch. 19.

⁴⁰ Expositio Super Regulam Fratrum Minorum, cap. IX, n. 13.

⁴¹ Bonaventura, *Prædicatorium*, (IX: 8)

⁴² See Zwart, *The History of Franciscan Preaching and of Franciscan Preachers* (New York: Joseph F. Wagner, Inc., 1928) p. 272.

For a whole year he placed himself under the schooling of St. Bernard of Siena, following his master wherever he preached with the purpose of studying sacred eloquence from him.⁴⁴

Ideals and Attitudes for the Franciscan Preacher

To be a Franciscan is to be a preacher of the Gospel. There is a time, however, when Francis was in doubt as to whether this was so. We have but to recall the dilemma in which Francis found himself. "Which, my brethren," he said, "do you account most praiseworthy, which do you advise me to do—to give myself wholly to prayer, or to go about preaching the Gospel?"⁴⁵

When he learned from Brother Sylvester and the virgin Clare that it was revealed to them from on high to be the good pleasure of God that the servant of Christ should go forth to preach immediately girded himself, and without any delay went forth on his way.⁴⁶ From that day Franciscan vocation has been one of preaching the Gospel.

Francis had taken Our Lord literally and preached to all creatures even to the birds, the flowers and fields, and to a wolf. He commissioned his brethren to go "two and two through different parts of the world, announcing to men peace, and repentance for forgiveness of sins."⁴⁷ The commission was not to tone down the Gospel so as to make it more appealing and easy for the people, but to show it in its purity, even in its stern demands of self denial, repentance, and turning away from sin. As is stated in the Rule, the friars' preaching was to serve for the benefit and edification of the people, telling them about vices and virtues, punishment, and glory in few words, for a brief discourse did the Lord make on earth.⁴⁸

A quick look at the qualities of St. Francis in his preaching explains his wide appeal and holy effectiveness. It is from these that the Franciscan can derive his own ideals, for Francis' exemplar in preaching, as in all things, is Christ.

We can get a glimpse of Francis, the preacher, from Thomas Celano:

He was a man most eloquent, of cheerful countenance, of kindly aspect, free from cowardice, and destitute of arrogance. His words were kindly, fiery and penetrating; his voice was powerful, sweet-toned, clear and sonorous.⁴⁹

Confidence, sincerity, respect.—Among his outstanding qualities

⁴⁴ *ibid.*, p. 352.

⁴⁵ St. Bonaventure, *The Life of St. Francis of Assisi*, p. 117.

⁴⁶ *ibid.*, pp. 113-114.

⁴⁷ Celano I n. 29.

⁴⁸ Rule, Chapter 9.

⁴⁹ Celano I n. 83.

confidence and bold fearlessness in preaching. With equal courage he preached before Sultan, Pope, and pauper. His confidence was not based on human security but on a security that would still be strong should our human security and mountains have crumbled down.

Men have died and first impressed upon his own mind by his words. And because he had first endeavored to impress upon others by his words, he was what he endeavored to preach. He preached the truth with great fear, reproof from no man, he preached the truth with great confidence. He was not accustomed to handle the sins of man delicately, but pierced them with the sword of the Spirit, nor did he spare their sinful lives, but rebuked them sharply and boldly. He spoke to great and small with equal constancy of mind, and with a like joyfulness of spirit, whether to many or to few.⁵⁰

So pure and childlike was his confidence that he was not embarrassed when he forgot what he had intended to say next (if his sermon had been premeditated). Rather, he would sincerely confess his plight to the people, bless them and dismiss them. Sometimes, however, he would be filled in such situations with more eloquence than usual.⁵¹

And even when he was preaching God's word among many thousands of people, he was preaching as if he had been speaking with an intimate companion! He saw the greatest concourse of people as one man; and to one man he preached most carefully, as if to a multitude. His purity of mind furnished him with confidence in preaching.⁵²

Fortitude and persuasion of the heart.—Another distinguishing quality of the Franciscan preacher is fervor. Just as St. Thomas' stress is said to be on the intellect and St. Bonaventure's on the will, so the Franciscan seeks more to teach, to enlarge the mind with resplendent truth, while the Franciscan seeks to move the will, to enlarge and inflame the heart with seraphic love. Of course the one does not teach without the other, for the intellect is the will, nor the other inflame the will to the exclusion of enlightening the mind; it is more a matter of emphasis. The Dominican places his accent on "the true," the Franciscan on "the good."

The moral sermon, therefore, is the central domain of the Franciscan. He puts emphasis on Augustine's third phase of persuasion, we might say, for his aim is to persuade the will to renounce evil and love the good. His desire is to move the will to seraphic ardor, love, and action. In Celano we get a picture of Francis' burning ardor.

Then with great fervour of spirit and joy of mind he began to preach repentance to all, with simple words but largeness of heart.⁵³

⁵⁰ St. Bonaventure, *The Life of St. Francis of Assisi*, p. 117.

⁵¹ *ibid.*, p. 72.

heart edifying his hearers. For his word was like a blazing fire, piercing through the inmost heart, and it filled the mind of all with wonder.⁵³

But Francis' fervor was shown not only by his blazing word, but by his "ardent gestures and movements" as well, thus transporting his hearers "wholly to heavenly things."⁵⁴ Francis preached from his feet, from heart to lips, using everything he owned to stir the flames in Christian hearts into growing and flaming love.

Among the early friars the moral sermon took precedence over the doctrinal sermon. Their aim was to influence the lives of the people with simple and chaste words even as Francis had done.

Even those Franciscans who were caught in the coils of the Scholastic-analytic form, adopted a much simpler tone and exerted in proportion a more telling influence on the hearts than the Dominicans and other preachers.⁵⁵

And even in their Scriptural sermons:

They laid chief stress as heretofore on moral and practical truths; in other words, they preached moral sermons grounded on dogma; and even when they treated topics of faith they never lost sight of the fact that by their calling they were preachers of penance, called to edify, to uplift, to rouse, to convert the masses.⁵⁶

It is the unique though not exclusive province of the spoken word to persuade. Whereas truth can easily be taught by the written word where the reader can re-read and re-check for clarity's sake, the persuasion or selling of truth is best wrought by the spoken word. It illustrates this we need but consider the fact that the Fuller Bros. can sell you more products with his speech than will an elaborate advertisement in a newspaper. The enthusiasm of a speaker is contagious. The fact that speech is a personal, living, and dynamic thing explains its vitalizing and persuasive character.

The Franciscan, especially, should strive to better his personal ability. He should keep in mind his calling to generate enthusiasm in others—to stir sleeping souls from their slumber, to spur good conduct to higher virtues.

As St. Anthony instructs us:

Prædicatio debet esse . . . ad placentium commovenda propiora. Unde Salomon in Ecclesiaste: "verba sapientium sicut sunt uli . . ." Verba sapientum cor peccatoris debent stimulare et sanguinem lacrimarum educere, quæ, ut dicit Augustinus, sunt

⁵³ *ibid.*, I n. 23.

⁵⁴ *ibid.*, II n. 107.

⁵⁵ Hilarian, Felder O.M. Cap., *The Ideals of St. Francis of Assisi*, (New York, New York, Benziger Brothers, 1907).

⁵⁶ *ibid.*, p. 343.

⁵⁷ *ibid.*, p. 338.

simplicitas animæ . . . (Sermon in Dom. 2 Post Pascha) simplicity and a wholesome informality.—A childlike simplicity is simplicity and the true Franciscan. Here we should not find that other mark of the true Franciscan, cold over-dignified manner which sets the appealing formality and people that effective contact and intimacy. The true Franciscan is easy to approach and does not try to be superior or elevated beyond the grasp of the people, just as Our Lord did not isolate Himself from the crowds but worked among them. He explains the warm appeal of Francis and other saints like Anthony and Bernardino.

Francis showed this warmth, and utter lack of sophistication on one occasion when he was to preach to the holy ladies at St. Damian. When the ladies had come together, Francis looked up and began to pray. Then he ordered some ashes to be brought forward, which he spread around on the ground and upon his head. After simply saying, "Have faith in me, O God," and then left.⁵⁷

Such a refusal to maintain formality-at-any-cost reminds one of the directness of Our Lord's writing with His finger on the ground in the case of the adulterous woman. An attempt at striking and unconventional Francis to move hearts is almost unthinkable today. In less dramatic times, nevertheless, the 20th century friar can be more concerned about setting the hearts of the people than about maintaining a transcendent formality.

St. Anthony did not hesitate to gain the hearts of his hearers by some novel means. In fact

That Anthony became so popular lay in this, that he abounded in illustrations, and that of a novel kind . . . His sermons are remarkable for the profuse illustrations, anecdotes and stories they received from the trades and other occupations of those he was addressing, from the habits of animals and other such matters of common observation. Judging from the scant skeletons of his discourses, St. Anthony was no exception to the habit of medieval preachers of employing ludicrous as well as serious means of fixing the attention of their hearers, of a tendency to introduce frequent frequent witisms with the honest purpose of being good and on the principle of becoming all things to all men.

Humility and a sense of carefreeness.—Francis, "Minstrel of God" He who, had a carefree air. He found no real problem as regards preaching nor was he over anxious about it. As he lived, so he preached. In humility he made no attempt to assume an exaggerated self.

⁵⁷ *ibid.*, p. 372.

importance or indispensability. He realized that if God is able to raise up children to Abraham," He could raise up preachers to His world just as easily.⁵⁹ Francis realized that "the foolishness of this world has God chosen to put to shame the wise";⁶⁰ "flesh should pride itself before him."⁶¹ Accordingly, we can find the following words of St. Bonaventure into the mouth of Francis. Poverello knew that it was not his own genius but God's, who gave utterance to him and who moved the hearts of his hearers.

*Male loquor, nisi Spiritus sanctus sit in me, et vos male auditis, nisi Spiritus sanctus aperiat vobis aures. Artis nostre supplicium est, quod Spiritus sanctus loquitor in nobis, et quod locutionem nostrum faciat audibilem . . .*⁶¹

Thus realizing that the salvation of the world depended so much on fancy preachers, but on the goodness of God, Francis remained childlike and carefree before God. This is why Francis did not like to see "those who desire to be praised as orators rather than as preachers, and who speak with elegance and not with earnestness." Often he would rebuke such seekers of empty praise, saying "Why do ye boast of men converted, when it is my simple brethren that have converted them with their prayers?"⁶² And if St. Paul had never said it before him, St. Francis himself, aware of the utter importance of charity, would have proclaimed "If I should speak with the tongue of men and angels, but do not have charity, I become as sounding brass or a tinkling cymbal . . . Charity never fails, whereas prophecies will disappear, and tongues will cease, and knowledge will be destroyed." And although he sought no elegance, "in Francis the orator and the poet were united in one." Free from care and full of God's goodness, the troubador of God overflowed with an eloquence—joyful and moving as never known before. Of him, Felder observes:

It has been rightly remarked that Francis at all times felt an irresistible tendency to expression. "A child's tendency to glory—I know no other but this profane term—clung to him till his death; he 'plays' beggar; he 'plays' pilgrim; he 'plays' Christ-mas; he 'plays' the Last Supper. Indeed his entire life fastens itself into a 'playing' in the highest meaning of the word; for with him the following of Christ became a literal imitating Christ, a living with the Redeemer and according to the life of the Redeemer, even to the agony of Golgotha." No wonder, then, he "played" preacher also, that he "performed" the truth.

⁵⁹ Luke 3:8.

⁶⁰ I Cor. 1: 27-30.

⁶¹ *Sermones De Tempore*. In *Ascensione Domini*, Sermo 1. Prohemium. (P. 11)

⁶² Celano II n. 164.

⁶³ Celano II n. 164.

⁶⁴ I Cor. 13: 1 & 8.

of Christianity, exactly as the profane jongleurs and minstrels played and performed the chansons de geste.⁶⁵ The importance of Scripture.—Needless to say, Francis, imitator of the Gospel that he was, realized the importance of basing his preaching on the Holy Gospel.

He had no mean knowledge of Scripture . . . He would sometimes read the Sacred books; and what he had once put into his mind he wrote indelibly on his heart. . . This, he said, was the best way to learn and read; not to wander through a thousand treatises.⁶⁶

We see an intense knowledge and use of Scripture in St. Francis. It was a characteristic of most medieval preachers—Franciscan and otherwise. It seems, however, that somewhere down the centuries the use of Sacred Scripture has dwindled. St. Bonaventure exhorts us to return to Scripture and the Fathers of the Church:

*Itinam nos nihil curiosum queremus, sed solum salutare, scilicet quod inclusum est a Spiritu Sancto. Nos qui testificamur prodeundo veritatem salutis aeternae, confirmemus quod dicimus per sacras Scripturas et per attestaciones sanctorum Patrum: non debemus querere nisi quod confirmet veritatem.*⁶⁷

Holiness of life.—From the example of Francis, we can conclude that the Franciscan's first endeavor is to imitate Christ and to grow in the wisdom that follows that imitation. This comes before eloquence. For if one becomes very eloquent without holiness backing it up, he may teach only emptiness—and this very effectively! Or he may teach well to others to his own detriment, for "there is a man who is a wise teacher of many, but unprofitable to his own soul."⁶⁸ Of course, the truly wise man will neither condemn eloquence nor make a display of it.

Francis lived what he preached, just as Christ had done. For when did not preach such things as selfless love and perfect obedience, when did he neglect to practise them. Rather, He died from love and was taken into death. He exemplified that a good life is more important than eloquent preaching. Humanly speaking, Christ failed as a preacher, for those to whom He preached for three years either abandoned Him or joined in the chorus of "Crucify Him." It was His life, death, resurrection that confirmed His preaching.

Francis, therefore, was not driven on by motives of earthly success. His motivation was the love of God, the zeal for souls, and the desire to perform what was expected of him.

⁶⁵ *Sermones De Tempore*, pp. 345-346.

⁶⁶ Celano I n. 102.

⁶⁷ *Sermones De Tempore*, loc. cit.

St. Francis' Prayer Book

Father Byron Witzemann, O.F.M.

(Continued from the May, 1961 issue)

The three prominent features in the personal prayers of St. Francis were simplicity, sincerity, and praise.

Prayer for Love of God

My God and My All! Who are You, most sweet Lord, my God and what I, Your most worm-like servant. Most holy Lord, I wish to love You. O Lord God, I have given to You, all my heart and my body, and I yearn passionately to do still more for You if only I knew how.³⁰

Prayers of Resignation to God's Will

Almighty, eternal, just and merciful God, have us poor wretches for Your sake do what we know You want, and have us always want whatever is pleasing to you: so that cleansed interiorly, and interiorly enlightened and aglow with the fire of the Holy Ghost, we may be able to follow the footsteps of Your Son, our Lord Jesus Christ. Aided by Your soul-saving grace may we be able to get to You, who in perfect faith and simple Unity, live and reign and triumph as God almighty, and without end. Amen.³¹

Prayer for Divine Assistance

O great and glorious God, my Lord Jesus Christ! I implore you to enlighten the darkness of my mind. Give me the right faith, firm hope, and perfect charity. Help me learn to know You, O Lord, in order that I may always and in all things, act according to Your most holy and perfect will. Amen.³²

Prayer for Self Knowledge (Before Confession)

O Lord, enlighten our minds, that we may come to know ourselves without any fear whatsoever; and that we may come to know You, our God as You are in Yourself. May we see our imperfections in the light of Your mercy. I grant You this for which you pray, and I give you this singular grace of Pisa, *Andelea Franciscana*, V: 255; cf. *Mirr. of Perf.* c. 74; *II Cel.* 130.)

Toward the end of his life, in the Summer of 1226, he wrote a letter to the General and all the Friars. In this letter he stressed reverence to the Bl. Jesus Christ, reverence to the Sacred Words, confession, and observance of the Rule. He closed his letter with this short prayer. Translation is taken from *The Prayer of St. Francis*, n. 192-K.

Editor
The Cord

Dear Reverend Father,

During our monthly retreat I read your inspiring articles on Brother Clare continued on to "Crosses Over Nagasaki," finishing with "Thought on a Love What a Jolt it gave me! It wasn't only because I had just read two wonderful uplifting articles and was making a retreat but also because I had spent the "grace-full" year at Viterbo College where good St. Mynette is Dean. It really made me stop and think about the ten years that I have spent in the convent. Sister Mynette was a challenge and I couldn't help but respond — to myself as well as to her with an

ANSWER TO TWENTY-FIVE — FROM TEN

Ten years short — and WHY?

Why not a Charles — a saint

Why fleeing by without God as my ALL?

Loving

striving

asking —

Why not my ALL?

Is it because

asking I not ask

seeking I not seek

loving I not love?

But — then —

WHY —

In the pain offered up, in the suffering smiled off,
In the work like play — in the praying like love —

WHY NOT LOVE ? ?

Is it that thirty pieces cannot be found?

Am I not willing to pay

the price to buy my God!

Sister M. Lounsbury, C.S.B.

*Thought on a Jubilee, by Sr. M. Mynette, F.S.P.A., *The Cord*, Vol. 1, March, '61, p. 93.

light of Your infinite purity! Give us strength to break completely these imperfections. We beseech You to supply with Your power what is lacking in our weak human nature.³⁵

Ejaculation for Mercy

Lord, be merciful to me a sinner!³⁴

Act of Contrition

I confess all my sins, to God the Father and the Son and the Holy Spirit, to the Blessed Mary Ever Virgin, to all the saints in Heaven and on earth . . . In many ways I have offended through my grievous sins in particular because I have not kept the Rule I have promised. Lord, and I have not said the Office as the Rule commands.³⁶

Prayer of Abandonment

My Lord, I am entirely Yours. You know that I have nothing but my habit and cord and breeches, and those three things are likewise Yours. So Heaven and earth, fire and water, and everything in them are Yours, Lord. Who indeed has anything that is not Yours? Therefore we offer You anything, we give you back what is Yours. So what shall we offer to You, the Lord God, King of Heaven and earth and all created things? For what do I have that is not Yours?³⁶

Mass

When Francis could not attend the Sacrifice of the Mass, he would adore his God as he tells us: "When I do not hear Mass, I adore the Body of our Christ with the eyes of the mind in prayer, just as I do it when I see it at Mass."³⁷

Prayer before Holy Communion

O Lord God, Father in Heaven, look on the glorious countenance of Your Christ, and have mercy on me and all other sinners, for whom Your blessed Son, and our Lord, has designed to die and for whom salvation and consolation He wished to remain with us in the Holy

³⁵ Trindade, *Franciscan's Climb to God*, p. 19.

³⁶ Shortly after his conversion when men began to follow him, . . . he was at the Lord's mercy in regard to the benefits He had bestowed upon him, . . . longing that the future course of his own and his disciples' life might be like him by the Lord. He sought the place of prayer, as he was wont rest with him and as he continued there for a long time, waiting upon the Rule of the world with fear and trembling, thinking in the bitterness of his soul of the ill spent . . . he often repeated this prayer of contrition. And "there was into him assurance of the forgiveness of all offences, and confidence of grace to grace was given to him." (*I Cel.* n. 26)

³⁷ This is taken from the Letter he wrote the Minister General and shortly before he died, 1226. (cf. note 28 *supra*) Translation by Meyer, J., *op. cit.*, n. 192h.

³⁸ This prayer was said by Francis on Mount Alverno shortly before his death. (cf. note 28 *supra*) Translation by Meyer, J., *op. cit.*, n. 192h.

³⁹ This prayer was said by Francis on Mount Alverno shortly before his death. (cf. note 28 *supra*) Translation by Meyer, J., *op. cit.*, n. 192h.

of the Altar. With Him, You are, O Father, and the Holy Spirit, and My All! (300 days indulg.)³⁹

Prayer after Holy Communion

My Lord, and My All! (300 days indulg.)³⁹

My Lord, and My All! (300 days indulg.)³⁹

My Lord, and My All! (300 days indulg.)³⁹

My Lord, and My All! (300 days indulg.)³⁹

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My Lord, and My All! (300 days indulg.)³⁹

My Lord, and My All! (300 days indulg.)³⁹

My Lord, and My All! (300 days indulg.)³⁹

Savior merciful.⁴⁰

Salutation to Virtues

Hail, Queen Wisdom! The Lord save you, with your holy sister Simplicity.

Holy Lady Poverty, the Lord save you, with your sister holy Humility.
Holy Lady Charity, the Lord save you, with your sister holy Obedience.
All you most holy virtues, may the Lord save you, for from Him do you proceed and come to us.

No one there is in all the world that can possess any one among us unless first he die.

Whoever has one of you, and does not offend the rest, has all of you.
And whoever offends against any one of you, has none and offends against you all.

And every one of you puts vice and sin to rout:

Holy wisdom shames the Devil and all his evil arts;

Holy pure simplicity shames all the wisdom of this world, and the wisdom of the flesh.

Holy poverty shames all grasping and hoarding, and the world of this world.

Holy humility gives shame to pride and anybody of this world anything in all the world.

Holy charity gives shame to all temptations of the Devil, and the Devil and any carnal fear.

Holy obedience shames all self-will of flesh and body, and keeps a man mortified to obey the spirit, and obey one's fellow man.

It makes a person subject to anybody in this world; and not to be alone, but to all the beasts and wild things, so that they can do what they please with him so far as the Lord on high can grant it them.⁴¹

⁴⁰ Thomas of Celano writes about these praises: "While St. Francis was on Mt. Ararat one of his companions (Bro. Leo) longed to have a writing of words of the Lord briefly annotated by St. Francis' hand. He thought thereby to gain at least to endure more easily certain temptations. One day Francis called him and said: 'Bring me paper and ink, for I will write down words of God and his praises, which I have pondered in my heart.' It was these praises which he had to have written down." (*Il Cel. 49: Leg. Maj. XI. n. 9*. The words are found in Meyer, J., *op. cit.*, n. 34.)

⁴¹ In chapter 142 of his *Second Life*, Thomas of Celano tells us what Holy Spirit is and what St. Francis thought about it. To do this Celano quotes the "Praises which he (Francis) composed concerning the virtues of the Holy Spirit, which he and his brothers composed this Salutation to Virtues." (*op. cit.*, n. 68 was used for this prayer.

Office of the Passion⁴²

Since this work is too extensive to give here, refer to James Meyer, *op. cit.*, n. 37ff.

It shall give a synopsis; it has five sections:

1. Compline of Holy Thursday through Vespers on Holy Saturday; and for most week days during the year.

2. Paschal Season.

3. Sundays and the great feasts of the year.

4. Advent.

5. Christmas to close of Epiphany Octave.

Prayer of St. Francis

May the Lord bless you and keep you.

May He show His face to you and have mercy on you.

May He turn His countenance toward you and give you peace.

May the Lord bless you!⁴³

Another Blessing

Let whosoever shall keep these words, may he be filled in heaven with the blessing of the most holy Father, and may he be filled on earth with the blessing of His beloved Son together with that of the most Holy Spirit, the Paraclete, and of all the powers of heaven and of all the saints. And I, Bro. Francis, your little one and your servant, confirm to you all, both within and without, as far as I can, this most holy blessing. Amen.⁴⁴

These Salutations

As we are told that St. Francis arranged an Office to reverence, recall, and praise the Passion of our Lord. When he said it he would first say: the "Paraphrases of the Holy Father"; the prayer: "Holy, Holy, Holy"; the prayer to Mary: "Holy Mary"; then the Marian psalm. This having been finished, he would begin the Office of the Passion which he compiled from various verses of the Psalms. Having finished this, he would say the antiphon: "Holy Virgin Mary". This is told to us from a preface which is attached to this Office in the Assisian Manuscript. (*Opuscula*, p. 26)

He then turns from Celano's *Life of St. Clare* that St. Francis composed an office: "The Office of the Office of the Cross as Francis the lover of the Cross, had composed and prayed it often with like affection." (chapter 20, n. 30; Brady, Ignatius, *op. cit.*, *The Life and Writings of St. Clare of Assisi* (Franciscan Institute, 1953) p. 46.)

On the other side upon which St. Francis wrote the Praises for Brother Leo (*op. cit.*, n. 40) is this biblical blessing. This was not originally written by St. Francis, but he took it from the Bible (Numbers 6: 24-6). Francis signed it with his own hand, which we know from the following: "Blessed, Francis wrote with his own hand this blessing for me, Bro. Leo." (*Opuscula*, p. 199: cf. reprint of page in Meyer, *op. cit.*, p. 199.)

The blessing is found at the end of the Testament of our Holy Father.

so the entire host of evil spirits is dispersed by the invocation of Mary's name.

When in danger, in difficulties, or in doubts, call upon Mary! Let Mary! Let not her name be absent from your heart! Let her not be absent from your lips! So that you may obtain her aid, not abandon her inspirations!⁵²

Prayer of Praise to Mary

Holy Virgin Mary, there was never anyone like you born in our world among women! Daughter and handmaiden of the most high, our Father in Heaven. Mother of our most holy Lord Jesus Christ, Spouse of the Holy Ghost! With the archangel St. Michael, and all the Virtues of Heaven, and all the saints, pray for us at the Throne of our beloved most holy Son, our Lord and Master.⁵³

Magnificat—Francis' Way of repeating it.

My soul does magnify the Lord.

Glory be to the Father and to the Son and to the Holy Ghost
And my spirit rejoices in God my Savior.

Glory be to the Father and to the Son and to the Holy Ghost
Because He has regarded the humility of His handmaid; for from henceforth all generations shall call me blessed.

Glory be to the Father and to the Son and to the Holy Ghost
Because He that is mighty has done great things to me; and my name.

Glory be to the Father and to the Son and to the Holy Ghost

And His mercy is from generation to generations, to them that love Him

Glory be to the Father and to the Son and to the Holy Ghost

He has showed might in His arm; He has scattered the proud in the

conceit of their heart.

Glory be to the Father and to the Son and to the Holy Ghost

He has put down the mighty from their seat; and has exalted the lowly

Glory be to the Father and to the Son and to the Holy Ghost

He has filled the hungry with good things; and the rich he has

empty away.

Glory be to the Father and to the Son and to the Holy Ghost

He has received Israel His servant, being mindful of His mercy

Glory be to the Father and to the Son and to the Holy Ghost

As He spoke to our fathers, to Abraham and to his seed forever.

Glory be to the Father and to the Son and to the Holy Ghost

These are words which some ancient manuscripts attribute to St. Francis' paraphrase is based on St. Bernard's II Homily. Taken from *St. Francis' Prayers*, p. 90.

⁵³ This antiphon to Mary culminates Francis' Office of the Passion.

⁵⁴ This translation is from J. Meyer, *op. cit.*, n. 372a).

⁵⁵ Bartholomew of Pisa tells us about this: *And. Franc.*, Vol. V, p. 200.

A Commentary on the Psalms:

Father Jerome A. Kelly, O.F.M.

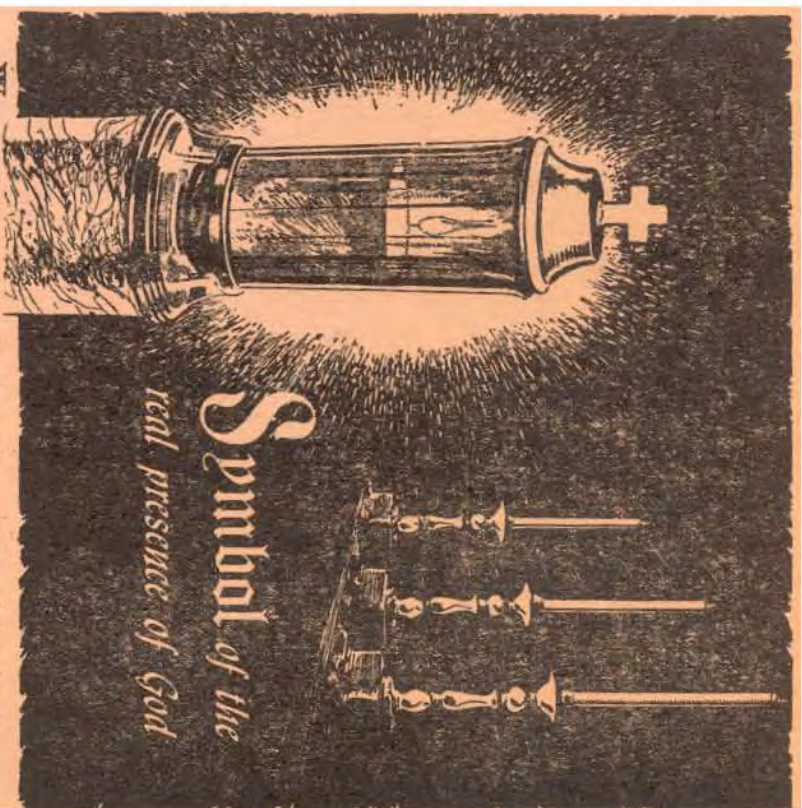
PSALM 62

Present place, and things often as symbolic value for people of wild imaginations. Aspects of a scene, for example, in this way become metaphors of inner moods and attitudes. This is especially true, of course, with regard to the title of the psalm, "The Rock of our Salvation." It is not surprising, therefore, to find among the sacred poets of the Psalter several in which striking figures were evidently suggested by the surroundings in which they were written. One of these, I think, is Psalm 62. I say this because of some illumination given in the title prefixed to this Psalm: "A psalm of David, when he was in the wilderness of Judah." We are assured by the title that David composed the psalm—and there are no solid grounds for questioning the attribution—and are told, too, amid the surroundings he may have known. The circumstances referred to are most likely those of the flight of David at the time of the rebellion of his son Absalom. This rebellion had been for a long time in the making. Absalom had been drawing followers to himself, and he knew that his popularity among all classes would insure his success when he revolted. He was feeling strong enough to proclaim himself king, he retired from Jerusalem to the old capital of Hebron and made it a rallying point for all who favored his cause. King David was taken completely by surprise. The suddenness and the strength of this double threat to his rule and to his life forced him to flee from Jerusalem as soon as possible. Assembling his servants and whatever troops remained loyal to him, he headed for the eastern gate of the city, hurried out and down across the brook Cedron. It was then that David noticed that in his company was Sadoc the priest "and with him the Levites, carrying the Ark that bore witness of God's covenant" (2 Kings 15:24). They had fetched it from the Tabernacle to accompany the king as an assurance of God's abiding presence in his exile and of God's defense of his cause. "But the king said to Sadoc, Carry God's Ark back into the city; if the Lord takes my part, he will bring me home again, and I shall see his Ark and his Tabernacle there; if he tells me that I have lost his favor, I am at his command; his will be done" (2 Kings 15:25-26). And having made this superb act of faith, the broken-hearted king started up the slopes of the Mount of Olives,



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A FRANCISCAN SPIRITUAL REVIEW



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A Commentary on the Psalms:

Father Jerome A. Kelly, O.F.M.

PSALM 62

Persons, places, and things often take on symbolic value for people with vivid imaginations. Aspects of a scene, for example, in this way can become metaphors of inner moods and attitudes. This is especially true, of course, with regard to poets. It is not surprising, therefore, to find among the sacred poems of the Psalter several in which striking figures were evidently suggested by the surroundings in which they were written. One of these, I think, is Psalm 62.

I say this because of some information given in the title prefixed to this Psalm: "A psalm of David, when he was in the wilderness of Juda." We are assured by the title that David composed the poem—and there are no solid grounds for questioning the attribution—and are told, too, amid what surroundings he may have done so. The circumstances referred to are most likely those of the flight of David at the time of rebellion of his son Absalom. This rebellion had been for a long time quietly in the making, Absalom shrewdly drawing followers to himself until he knew that his popularity among all classes would insure him success when he revolted. Finally feeling strong enough to

proclaim himself king, he retired from Jerusalem to the old capital of Hebron and made it a rallying point for all who favored his cause.

King David was taken completely by surprise. The suddenness and the strength of this double threat to his rule and to his life forced him to flee from Jerusalem as soon as possible. Assembling his servants and whatever troops remained loyal to him, he headed for the eastern gate of the city, hurried out and down across the brook Cedron. It was then that David noticed that in his company was Sadoc the priest "and with him the Levites, carrying the Ark that bore witness of God's covenant" (2 Kings 15:24). They had fetched it from the Tabernacle to accompany the king as an assurance of God's abiding presence in his exile and of God's defense of his cause. "But the king said to Sadoc, Carry God's Ark back into the city; if the Lord takes my part, he will bring me home again, and I shall see his Ark and his Tabernacle there; if he tells me that I have lost his favor, I am at his command; his will be done" (2 Kings 15:25-26). And having made this superb act of faith, the broken-hearted king started up the slopes of the Mount of Olives,

bare-foot and bare-headed, weeping as he climbed the road which would eventually bring him to Mahanaim.

The route of march took the king and his companions across the northern tip of the desert of Juda. This was a wild tract of land thrusting northward from the shores of the Dead Sea and running to the east between Jerusalem and the valley of the Jordan. It was a mountainous waste land, bleak and uncultivated, uninhabited except for an occasional band of fierce robbers who roamed its length. As David crossed it his heart was heavy. The cruel ingratitude of his son Absalom, the treason of his counsellor Achitophel, the defection of trusted courtiers, the insults heaped upon him by Semei, the dangers to which those who accompanied him were exposed, the bloody battle that must certainly ensue, the uncertainty of its outcome, and over all the desperate need he felt of God's support and consolation—such was the burden of his thoughts. As he lifted his tear-filled eyes to look out over the lonely, sunbaked stretches through which his company was passing, it struck him, poet that he was, that the land was a symbol of his soul. His discovery is embodied in the opening words of Psalm 62:

*O God, you are my God whom I seek;
for you my flesh pines and my soul thirsts*

*like the earth, parched, lifeless
and without water.*

These words do more than get the poem under way; they help to establish its tone. The ten verses that follow sustain that tone, and, in so doing, reveal the vitality, the perceptiveness, the ardor of the poet. David delights in direct, concrete statements, in language that is surprisingly suggestive. He seems alert to everything, and he records his experiences imaginatively in figures that are graphic and picturesque. Even at prayer—and the poem is one sustained prayer addressed to God without distraction or digression—there is a personal directness about his approach, an air of intimacy and supreme confidence. There is a spontaneity about the piece that may even hide from a casual reader the traces of David's artistry. Actually he has organized the three strophes into a neat pattern that makes the poem a unified whole, one that unfolds from the first word to the last one with the inevitability, almost, of a logical syllogism.

The first strophe has three verses which reveal the present state of David's soul. They express his earnest longing for the God into whose hands he has already and unfalteringly resigned the outcome of these dangerous times.

The opening words of the strophe are a plain statement of that longing:

O God, you are my God whom I seek.

The intensity of his longing, the measure of his reliance can be more exactly appreciated if we know a little about the etymology of the Hebrew word here translated "seek." Its primary meaning is "to look for at dawn" or "to look for from dawn." David's search for God, therefore, begins with the very earliest moments of the day—and continues, as we shall see, on through the watches of the night. This etymological meaning, by the way, was preferred by the Vulgate, which explains why the Douay translation of this verse reads; "O God, my God, to thee do I watch at break of day." Such a translation makes clear why from the earliest times this Psalm found a place at Land's, which is the hour of the Office chanted at daybreak.

The ardor of his search continues David wholly, body and soul, so that he must cry out:

For you my flesh pines and my soul thirsts.

Notice here the force and suggestiveness of the language. David "pines," that is he almost wastes away bodily, so strong is his yearning for God. David "thirsts" for God with a craving that can best be described in these striking words from Psalm 41:

As the hind longs for the running waters,

*so my soul longs for you, O God.
A thirst is my soul for God, the living God.*

When shall I go and behold the face of God? (Psalm 41:2-3)

We know actually that David envisioned God as a great fountain because he says as much in Psalm 34 when speaking to God:

From your delightful stream you give them to drink.

For with you is the fountain of life.

(Psalm 35:9-10)

This is the fountain for which his soul thirsts

*Like the earth, parched, lifeless
and without water.*

His soul is like the land through which he journeys, every step taking him farther from the Ark, which was at once the sign of God's covenant and the scene of his presence.

His mind, nevertheless, is reliving happier days when, in the Tabernacle, he worshipped in ecstatic contemplation before "the Ark which takes its name from the Lord, dwelling there above it between the cherubim" (1 Paralipomenon 13:6). The devotion he feels now, the whole-souled longing for God, he felt then before the symbol of the power and the glory of God:

Thus have I gazed toward you in the sanctuary

to see your power and your glory.

The very perseverance of this hunger and thirst for God is solid proof of his kindness. David realizes full well that any present danger to his life is insignificant in comparison with the blessing.

This is the truth to which his meditation has led him:

For your kindness is a greater good than life.

And the resolution which he makes in gratitude and confidence closes the strophe:

My lips shall glorify you.

There is a subtle contrast drawn in the first strophe between time present and time past. The concluding verse, however, is suggestive of time to come. With this future the second and the third strophes deal, the second in terms of how it refers to David, the third, how it refers to Absalom and his associates. We can conclude that David's inspiration seizes more surely upon him, too, because in these strophes the parallelism becomes more pronounced and the language more dramatic.

The first thing to notice about the five verses of the second strophe is that they are an elaboration of the final words of the first strophe. They stand, therefore, as a kind of expanded resolution which David makes after the meditation which opened the poem. There will be no lessening of devotion, no diminution of fervor; the ardent yearning of the present will endure, and for life:

Thus will I bless you while I live.

The resolution is given direction and made specific. Love, longing, and confidence will reveal themselves in the external manifestations of prayer:

Lifting up my hands, I will call upon your name.

Such a way of life, David realizes, can result only in true contentment and the fullest satisfaction. He knows this and he says so in these words:

As with the riches of a banquet shall my soul be satisfied and with exultant lips my mouth shall praise you.

We should remark the vivid simile he uses. Firstly, because it is a nice complement to the figure used in the opening verse of the Psalm and so helps to integrate the poem. Secondly, because the very terms of it assure us that David knows how rich is the reward of those who "taste and see how good the Lord is" (Psalm 33:9).

How all-embracing this resolution is, David next proclaims:

I will remember you upon my couch, and through the night watches I will meditate on you.

At sunset or as soon as three stars were visible, the Jews began their reckoning of the night, which was divided into three watches of four hours each. That David intends to consecrate these periods to God seems not so much a new resolve

as a confirmation of a custom with him. I say this because in other poems that he has written, he refers to this picture. In Psalm 6, for instance, he cries:

I am wearied with sighing; every night I flood my bed with weeping;

I drench my couch with my tears.

(Psalm 6:7)

And, again, in Psalm 16 he protests:

Though you test my heart, searching it in the night, though you try me with fire, you shall find no malice in me.

(Psalm 16:3)

You might almost suppose that recollection of his nightly meditation brought to mind the burden of them, for that is precisely what David tells us next. And he tells what his prayer has taught him in that combination of literal and figurative statement which characterizes this poem:

That you are my help; and in the shadow of your wings I shout for joy.

The first part of the verse puts solid truth bluntly into plain words. The second part introduces a figure that seems to have been a favorite with David. When praying against persecutors in Psalm 16 this is what he asks of God:

Keep me as the apple of your eye; hide me in the shadow of your wings

from the wicked who use violence against me.

(Psalm 16:8-9)

To take another example, in Psalm 35 he illustrates the precious kindness of God by the fact that "the children of men take refuge

in the shadow of your wings" (Psalm 35:8). And, finally, in Psalm 56, praying for deliverance, he tells God that "in the shadow of your wings I take refuge, till harm pass by" (Psalm 56:2).

The figure is taken of course, from the care of the mother-bird for her brood, from her habit of calling to them and hustling them beneath the shelter of her outstretched wings, especially when danger threatens. The figure has such a humble origin, in fact, that we may overlook how aptly it pictures the confident dependence, the sure and loving protection, the happiness that David wishes to express. It is no wonder, is it, that Christ himself should have found the figure worth using?

In lamenting over Jerusalem, you will remember, this is what he said: "How often have I been ready to gather thy children together, as a hen gathers her chickens under her wings, and thou didst refuse it" (Matthew 23:37). The tenderness of this figure is re-enforced by the verse which follows it:

My soul clings fast to you;

your right hand upholds me.

David subtly pictures God as a loving father firmly supporting the timid child who clings steadily to him for guidance along some dangerous path. With this final picturesque statement of dependence upon God and union with him the strophe ends.

The three last verses of the

poem form the final strophe. Because it is no longer David the man who is speaking but David the king, the language is less impetuous, the tone less personal, more formal than was the case in the first and the second strophes. It is still the future that occupies David's mind, but the future as it will affect Absalom and his supporters. The contrast with the second strophe is struck with the first word of the opening verse:

*But they shall be destroyed who seek my life,
they shall go into the depths of the earth.*

It would be a mistake to take these words as a bare imprecation. They are a calm, confident statement of what God will surely bring to pass in favor of his anointed. How far David was from personal vindictiveness can be judged from his conduct upon learning of Absalom's death. Contrary to the king's express command, Joab, hearing that Absalom was hanging from an oak in which his long hair had entangled him, "took three javelins with him, and thrust Absalom right through with them; then, as he still hung there writhing on the oak, ten squires who attended Joab ran up and dispatched him" (2 Kings 18:14-15). When at length the dreadful news was broken to David, he turned away and retired from the scene. "O my son Absalom, he said as he went, my son, my son, my son Absalom! Woe to me, woe to me, woe to me! If only I had listened to the voice of the Lord, I had not brought this upon my head, and I had not brought this upon my head."

of thee, Absalom, my son, my son!" (2 Kings 18:33).

The strict parallelism of these verses should be noted. And the familiar alternation of ordinary statement—

But they shall be destroyed who seek my life—

and more imaginative statement—
They shall go into the depths of the earth.

The underworld to which David refers was known as Sheol and was thought to be the dwelling place of all the dead, deep in the earth. In the next verse, which duplicates the parallelism and the alternation of statement, David reveals more precisely what kind of death awaits his enemies:

They shall be delivered over to the sword,

and shall be the prey of jackals.

In the event, this is exactly what did happen to them: twenty thousand of them were killed and left dead upon the battle field, where it is presumed they became the prey of the jackals that haunted such scenes of carnage. The double horror of this fate derives from the fact that death without funeral rites was looked upon as one of the greatest calamities.

In the final verse of the poem David announces his own ultimate triumph. The rebellious subjects shall be defeated and destroyed. *The kings, however, shall rejoice in God.*

The statement, notice, has a kind of quiet dignity about it, a reserve

that makes it quite unlike the lyric outbursts of the two first strophes. If the distinction can be made, you could call this a formal and official joy to differentiate it from the personal one of the earlier verses. Not that this latter is really excluded here. It is subsumed, though, into the sincere exultation which David feels because, precisely as the anointed of the Lord, he has been given the final victory. This is the joy of one who had himself been told by Almighty God that "out of the pasture-lands, where thou wast tending the sheep, I summoned thee away to bear rule over my people Israel; go where thou wouldst, I was ever at thy side, exterminating enemies to make room for thee, granting thee such renown as only comes to the greatest on earth" (2 Kings 78-9).

The triumph, however, must be seen finally for what it fully is. It is not so much David's own as it is a victory for principle, for justice, obedience, and loyalty, and for their necessity in a world run as God would have it run. That is why David ends his poem by saying that the victory will be shared by all who keep faith—as the defeat will come upon all who break faith—with the Lord and his anointed:

*Everyone who swears by him shall glory,
but the mouths of those who speak falsely shall be stopped.*

And with these words David the poet brings to its close a poem in which, with consummate artistry, he has revealed David the man and David the king.

OUR LADY OF THE AT-ONE-MENT

Titus Cranny, S.A.

Two converts of the faith, Fr. Paul and Mother Lurana, began a singular devotion to the Mother of God. They started their religious family, the Society of the Atonement, at Graymoor, N. Y. more than sixty years ago with the avowed purpose of praying and working for Christian Unity.

They chose the Blessed Virgin as their patroness in every enter-

prise and venerated her as Our Lady of the Atonement. Today this title and devotion have received the highest approval of the Church and the feast day is celebrated on July 9.

The Graymoor founders honored Our Lady for her role in the mystery of Calvary, convinced that she herself had inspired them to choose this name and wished them to spread this devotion. They believed that they had a mission to make Our Lady of the Atonement known as widely as possible. Under this title, the Virgin Mary wears a red mantle, to symbolize and to honor the Precious Blood of Christ shed so profusely for all men and to merit the privilege of the Immaculate Conception. Mary holds the Christ Child in her arms, as though presenting Him to the world; He, in turn, holds a cross in His right hand, for as Fr. Paul explained, thus shown, the Infant is "not the Babe of Bethlehem, but the Child of Atonement."

But love gave further significance to the Graymoor name for Mary. Atonement means At-one-ment or Unity. Thus Our Lady of the Atonement is not only the heroic Mother sharing in the sacrifice of Christ, His helpmate in the Redemption, but she is the special advocate and patroness of Christian Unity. She is Our Lady of the At-one-ment.

The concept of Mary's role in Unity is surely not new in the Church. The fathers and doctors have always cited her part in winning souls to God, in protecting the sheep of Christ from error, and in helping the erring in their search for the true fold. For centuries Mary has been called "the destroyer of all heresies throughout the world." She is the strong defence of the Church and the guardian of the faith. She unites men to Christ.

But Fr. Paul's emphasis upon Our Lady and Unity was set in a new form. He spoke not only of the conversion of individual souls but of the return of entire nations and peoples to the Church. He was certain that the Mother of God would win back millions to the fold of Peter, more than all that have been separated since the schism of the East in the ninth century and the defection of Europe in the sixteenth century. Fr. Paul said that Our Lady constantly prays for Unity—"what all may be one." This is her plea for the world, that men may be united with Christ and with each other in the supernatural bonds of the Mystical Body, the one Church.

Many persons outside the Church have a special claim to the love and intercession of Our Lady, even though they do not realize their privilege. They have been baptized validly and as such have become "by a common right members of the Mystical Body of Christ the Priest"

(Pius XII), though the full use of their rights and privileges as sons of the Church is impeded since they are visibly separated from the Church.

Although visibly separated from the Church, they belong to Christ and the Church in some way. They are marked with the character of the sacrament, the indelible seal which means "I belong to Christ", a sign that will never be lost. The Orthodox number about 180 million and Protestants count about 225 million. Most of these (but not all) have a valid baptism and so are sons—though separated—of the Church of Christ.

These baptized persons also belong to Our Lady and have a prior claim to her mercy and her love. They are her children, despite their separation. For them she grieves and prays. She longs for their return home, for their full union with Christ.

Our Lady's love is like that of the Church for those who are separated from her. Cardinal Bea, S.J., head of the commission on Christian Unity, said this in reference to baptized non-Catholics and their relation to the Church: "It is therefore a case of charity between brothers and of a charity on the part of the Supreme Pontiff as the 'common father' towards his sons. And since there is identified with the Supreme Pontiff the maternal love of the Mother Church for her sons, it follows that she assumes toward our separated brethren not only the attitude of one who has the duty to protect the integrity of the Catholic dogma, but also that of an authentic love of a mother. The love of the Church for them is certainly weighty with profound pain and sorrow. It is the love of a heart bleeding because of the separation which prevents them from enjoying so many privileges and rights and makes them lose so many graces."

The same sentiments may be applied to Our Lady: prayer for her children, sorrow and anguish that they are separated from her and from her Son; and a longing for their reunion with the Church. For Mary is the Mother of Unity, the Madonna of Reunion, Our Lady of the At-one-ment.

July 9, the feast of Our Lady of the Atonement, is a fitting time to pray with fervor and confidence for the cause of Christian Unity. This holy feast should inspire the faithful with a deep gratitude for the faith, with zeal in every form of the apostolate, and with renewed love to bring souls to the unity of the one fold. All the faithful should pray "that all may be one"—through Mary, for the consuming desire of her Immaculate Heart is to unite all men in the one Church of her beloved Son.

The Catholic Church: Others I Must Bring

Father Regis Marshall, O.F.M.

What do you suppose would have happened if sometime in the past you approached your mom and said to her, "Today I think I will call you 'mother'. I like your taste in hats. You are an above average cook. The house you keep is beautiful. Your company is quite congenial, and you get along nicely with others. Yes, I think I will call you mother."?

First of all you have broken her maternal heart. Secondly, I am sure that you would have been severely chastised, and soon brought to your senses. Yet, on any given week-end at the approach of the Sabbath, all you have to do is tune in your radio and you will hear the same nonsense. "Ladies and gentlemen, in order to keep America morally strong, healthy, and vibrant, don't forget to visit the Church of your own choice this Sunday". Not God's Church, but the church of your own selection! Beggars can't be choosy when asking for a measly, meagre handout, a pittance, but we can choose how to worship the God who created us. Like a country club, the church must fit our taste. We may accept it or reject it according to our fancy. That God will actually be in that church is only incidental and accidental. An odd religion indeed, where God obeys men, where eternal laws are fitted to social urges.

None of us decided to choose our own mother. She was God's choice. We love her as a priceless gift of God. Sad is the day when God decides to call her to himself. When He does recall her, He does not leave us motherless. "I will not leave you orphans". In the Catholic Church, He gifted us with another Mother who breathes into us a superior life; who retrieves us from the orphanage of this world; who clothes us with dignity; who feeds us sumptuously; who escorts us on our pilgrimage from the pouring of the water on our heads at Baptism even to the sprinkling of the ashes on our graves. The Catholic Church is not our choice. She is God's choice. We love her as a priceless gift of God.

Each year we celebrate Mother's Day as a nationwide holiday. Whether in flowers, greetings, or a silent prayer whispered for her gentle soul, that day has a meaning all its own—love, devotion, attachment, sacrifice, for our earthly mother.

That Sunday is also Our Blessed Mother's Day. In ceremony and

song, in prayer, procession and preaching, we honor our Lady. God joins in this festivity for it is also Mother's Day for Him.

On Pentecost Sunday we solemnize another Mother's Day. It is a kind of a second "Christmas". For, as on the First Christmas there was born on this earth, the Son of God, the Prince of Peace, so on this second "Christmas" there was born on this earth, on the first Pentecost, the Mother for the human race, the Holy Catholic Church. The birth of a child is always accompanied with joy and merriment. But whoever dreamt that we would be happily feasting over the birth of a mother! Our own natural mother is unlike any other mother because we are her child. The Blessed Virgin Mary was unlike any other mother, a virgin, because she was unlike any other child, immaculately conceived. The holy Catholic Church is unlike any other mother in her purity giving birth to countless children because she is herself the chaste offspring of God. It is jokingly said that someone "has a face that only a mother could love." It is no joke to say that we have souls that only the Catholic Church knows how to love. What a blessing is ours! We have been twice mothered. "I will not leave you orphans," is Christ's promise to man. Is there any Catholic who on this Feast dares to sing, "Everybody's got a home but me"?

Christ, the Good Shepherd, said on one occasion, "And others I have that are not of this fold, them also I must bring". (John x, 16) Who are these "others"? Of what concern are these "others" to me?

If you want to measure the love that you have for your Mother, the Church, who harbors, shelters, and protects you, ask yourselves how much you think her children, the "others". It is a queer love that loves a mother and ignores her children. These "others" include the orphans, the residue of World Wars, the victims of famine-stricken lands hungering for the solicitous touch of a mother's hand or thirsting for an embrace that is translated into security. But even more so, these "others" are the desperate, wandering, drifting, groping unfortunates through whose veins the life-blood of the Sacraments does not flow; who have never experienced the relief that comes with a sincere confession; who know not the satisfaction that comes with rising from the Lord's table; whose troubled souls know not the peace of the Sacramental Presence. These are the "others" who prompted Christ to leave the ninety-nine and diligently search for the one. These are the "others" for whom there was need of mercy, the sinners. These are the "others" who hover about the Church like moths singeing their wings around a candle they cannot keep away from. These are the "others" for whom the Catholic Church is like a shop window. Flattening their noses against the pane they feast on her gifts in imagination only. These are the "others" for

whom the heart of the missionary beats so excitedly. Them also, you and I must bring.

Sometimes we Catholics are a complacent lot. Like the little puppy that has found a bone and runs to hide and bury it, we, too, bury our talents. The Gospel exhortation is clear. Do not hide your light under a bushel. You are cities seated on a mountain top. You are other shepherds in search of those outside the fold. I wish every Catholic to read it now than to hear it on Judgment Day! "Woe to the shepherds of Israel that fed themselves! You ate the milk and you clothed yourselves with the wool. You killed that which was fat, but my flock you did not feed. The weak you have not strengthened; and that which was sick you did not heal. That which was broken you have not bound up; that which was driven away you have not brought back again. Neither have you sought that which was lost. My flock was scattered upon the face of the earth. And here was none that sought them; and there was none, I say, that sought them." (Ezech. xxxiv, 2-6)

Thank God our holy Father is a good shepherd earnestly in search of the "others". The approaching Ecumenical Council proves this. The love we have for our Mother the Church will surely urge us to pray for its success.

If I had the opportunity and ingenuity, I should like to produce a TV show entitled "You are There". The setting would be a huge plain surrounded by mountain ranges. At one end of the plain would rise an elevated plateau. On the plateau would be an altar hewn from a stone. On the plain would be people of every race, color and language. In the throng I could identify people we once knew about—a Kruschev, a Castro, the starving millions of China, the teeming ignorant of Africa, the bitter enemies of the Church, the complacent Catholics, the faithful children of Mother Church. At the altar offering the Holy Sacrifice would be a simple, humble, priest, a Cure of Ars. The moment would be that of the Consecration. Standing on the outskirts of the crowd, would be a reporter relating the sequence of events. The words would not be his own but those of the Apocalypse. "I saw a great multitude which no man could number, of all nations, and tribes and peoples, and tongues, standing before the throne and in the sight of the Lamb, clothed in white robes . . . robes washed in the blood of the Lamb . . . and palms in their hands. They shall no more hunger nor thirst and God shall wipe away the tears from their eyes." (Apoc. vii, 9, 16) What a beautiful sight were you there!

A lively imagination? Perhaps, especially for a philosopher. But what I imagine in the picture, I must pray to become a reality. "That

all may be one." That the altar behind me become everybody's altar. That this communion rail become the common table for all mankind. That my words become the words of all men. God's will be done on earth as it is in Heaven. And His Will in Heaven is that all have the same Mother, the Catholic Church. She is our Mother in joy and sorrow, in shame and success. If we are not prepared to blush for an Alexander the Sixth, then don't take pride in a St. Francis. If we are not prepared to do penance with her, then do not expect her consolations. If we are not ready to serve her during life, then do not expect her ministrations at death. If we are not interested in her "others", her orphans, then don't expect her maternal embraces.

During the French Revolution an entire community of nuns was condemned to die. Huddled close together, you would think their last prayers would be for forgiveness for themselves and mercy for their persecutors. Instead they sang the hymn, "Come, holy Ghost."

Cardinal Manning, the famous English convert, before his conversion, was once reminded that in all his sermons, not one mention had been given the Holy Spirit. He realized this obvious void. He then proceeded to study the Holy Spirit intensely. Eventually it brought him to the Catholic Church.

When the Holy Spirit descended upon the Apostles and established the Church, He gave to them the gift of tongues, the ability to speak in many languages. Let us ask the Holy Spirit not for many tongues, but for just one, the language of love, love for the "others" outside the Church. This is a language which is never spoken without being at the same time a prayer. It is speaking God's own dialect. Pray that the Church may be a pillar of fire by night dispelling the darkness and ignorance; a shining cloud by day leading souls into the "harbor of truth and unity of faith".

We are so concerned these days with the face of the moon that we so often forget to ask the Holy Spirit to renew the face of this earth. It is a haggard face, with sunken eyes, and hollowed cheeks much in need of the cosmetic grace of the Sacraments, a facial that only the Catholic Church knows how to apply.

I sincerely believe that with a vocation to the priesthood or sisterhood there is heard also a little echo, a footnote, a call from God, to bring others along. All of us have a vocation in being Catholics. It is Christ's call to "Come follow Me". Come enter into the joy that was prepared for you from the beginning. It is God's invitation to a surprise party. Eye hath not seen nor ear heard the things God has prepared for those that love Him. Heaven is meant for everybody. So come, good and faithful servant, and, incidentally—bring along a friend!

PROFESSION

Strange—

That I stand betrothed
To one I have never seen
Yet felt always beside me.

Beautiful—

That one golden ring
Would communicate this grace
Through distant dedicated years.

Awesome—

That my tiny life
Has been planted in His bosom
And enticed to bloom in His Church.

Lovely—

That never again
Shall I walk this shore of time
Without immersing my feet in Love.

Magnificent—

That I be bound
By the simple knot of vow
To One who knotted the mountains.

Simple—

That His naked hand
Would grasp my empty coul
To form an eternal fusion.

Holy—

That He come forth in glory
To speak anew those nuptials
Which are read beneath a Cross.

Sister M. Ethna, O.S.F.

EARLY SOURCES FOR THE LIFE OF ST. FRANCIS AND HIS EARLY FRIARS

Father Byron Wizemann, O.F.M.

This year is the 700th centenary of the death of Blessed Thomas of Celano.¹ At the mention of his name our thoughts naturally turn to the works of his pen—*The Legends of St. Francis*, the *Dies Irae*, to name those most familiar to us. Celano's lives of St. Francis are the wellsprings from which so many other Franciscan sources flow. May the following study of Early Franciscan Sources serve as a tribute to Thomas of Celano, the first biographer of the Poverello.

Today we find a handsome assortment of the lives of St. Francis. In them the authors quote various sources, such as *Celano I*, *Three Companions*, *Bartholomew of Pisa*, and so forth. These names have indeed become familiar to us. But are they perhaps mere empty shells whose inner reliability we uncritically take for granted? Do we really know the value of these sources? Are we acquainted with their contents?

In the following pages we hope to go beyond the outer-shell. We want not only to describe the main Franciscana treatises of the 13th and 14th centuries, but also to haul many of them into court, as it were, and pass judgment on their reliability and historical content. We shall tell where each source is published. We shall acquaint the reader with which works have been translated into English in the hope that they will read and study them.²

¹ Thomas of Celano has the title of "Blessed" from an immemorial cult. The *Martyrologius Franciscanum* (1938) commemorates his feast on October 4. He is not commemorated in the Roman Saceraphic Breviaries.

² Our sources for this study are besides the original texts, also the works of scholars who have studied the writings:

- A. Brady, Ignatius, O.F.M., *The Sources of Franciscan Spirituality* (Detroit: Duns Scotus College, 1952) *pro manuscripto*, pp. 7-30.
- B. Burkitt, F. C., "Study of the Sources of the Life of St. Francis" in *St. Francis of Assisi—Essays in Commemoration*, pp. 13-16.
- C. Cuthbert, O.F.M., Cap., *Life of St. Francis of Assisi* (New York: Longmans, Green & Co., 1921) pp. 493-527.
- D. Engelbert, Omer, *Saint Francis of Assisi* (London: Burns & Oates, 1950) pp. 319-331.
- E. Golubovich, Girolamo, O.F.M., *Biblioteca Bio-Bibliografica*, (Quaracchi, 1906), Vol. I.
- F. Huber, Raphael, O.F.M., Conv., *A Documented History of the Franciscan Order*, (Milwaukee, 1944) Vol. I, pp. 519-604.
- G. Joergensen, Johannes, *St. Francis of Assisi* (New York: Longmans, Green & Co., 1952) pp. 351-403.

(Footnote continued on Page 208)

I. SOURCES DURING LIFE-TIME OF ST. FRANCIS AND BRO. ELIAS LETTER

Writings of St. Francis

First and foremost in the study of St. Francis and his spirit are his own words and writings. The following is a list of works enumerated by the Quaracchi Editors,³ as composed by Francis himself:

I. His Admonitions and Rules

- 1) The 28 Admonitions.
- 2) Salute to the Virtues.
- 3) The Tract on the Reverence for the Body of Christ and the Cleanliness of the Altars.
- 4) Two Rules for the First Order—1221 and 1223.
- 5) "Forma vivendi" from the Rule of St. Clare.
- 6) His Last Will and Testament of 1226.
- 7) The Rule for those who live in Hermitages.

II. His Letters to:

- 1) All the Faithful.
- 2) All the Friars.
- 3) A Certain Minister
- 4) Public Officials.
- 5) The Custodes.
- 6) Brother Leo.

III. His Prayers

- 1) Praises.
- 2) Salute to the Blessed Virgin.
- 3) Page of Praises for Brother Leo.
- 4) Prayer "Absorbent"
- 5) Office of the Passion of Our Lord.

Other editors give more texts, such as his "Canticle of Brother Sun", various letters, and so forth.

The best popular collection of the words and works of St. Francis in English is Father James Meyer's *The Words of St. Francis*, (Chicago, 1952). He translated not only the above-mentioned works, but also brought together many of St. Francis' words from other sources, such as, Thomas of Celano, Bartholomew of Pisa, *Fioretti*, and the like.

Father Paschal Robinson, O.F.M. also translated the works of

- H. Little, A. G., *A Guide to Franciscan Studies* (London: McMillan, 1920).
- I. Moorman, J. R., *The Sources for the Life of St. Francis of Assisi* (Manchester U. Press, 1940).
- J. Quaracchi Editors, *Angelicus Franciscanus* Vol. 10, Fasciculus V. (Quaracchi, 1941), pp. 1-LXXXV.
- ³ *Opuscula S. P. Francisci Assisensis* (Quaracchi, 1904+).

St. Francis. He used the above-mentioned compilation of the Quaracchi Fathers. It can be found in *The Writings of St. Francis* (Philadelphia, 1906). Another translation by the same title was published by Countess de la Warr from London in 1907. Besides the Quaracchi list of the works of St. Francis, she included some spurious or doubtful writings, such as, Letters to Brother Elias, Jacopa de Settesoli, St. Anthony of Padua, and so forth.

Father Hilarión Felder, O.F.M., Cap. in his *Ideals of St. Francis*, and J. Jorgensen in his *St. Francis of Assisi* frequently made use of St. Francis' words in the course of their books.

Bullarium Franciscanum

Another collection of primary sources for early history of the Order and the life of the early friars are the official documents of the Church and the Roman Curia. The first recorded Church document on the Order we have today is that which is published in the *Bullarium Franciscanum*. It dates from 1218. These documents, of course, do not include a life of St. Francis, but they do shed light on various phases of Franciscan history, such as explanations of the Rule, papal appointments, permissions, and the like. There are eleven huge volumes of the *Bullarium Franciscanum* which date from 1218 to 1484.

Jacob of Vitry

The earliest non-Franciscan source which describes St. Francis and the minor brothers is that of Bishop Jacob of Vitry, a diocesan priest. He was Canon of a church in Oignies in northern France. The bishopric of Acre in the Holy Land was conferred upon him in 1216. He was favored with the Cardinalate of Frascati in 1228. In 1244 he died. In October, 1216, shortly after he had received the episcopal consecration, he wrote in a letter from Genoa about the Poor Men of Assisi. He said in part:

"Many people of both sexes, rich and lay, have forsaken all for Christ and fled from the world; they are called Friars Minor . . . They do not busy themselves at all with temporal things, but labor day by day with great zeal and fervent charity to rescue lost souls . . . In the daytime they go into cities and towns to gain some pay by their work, and in the evening they return to their hermitage or desert place to give themselves up to meditation . . ."

"The women live together near the cities in different buildings . . ."

"The men of this Order assemble once a year, with great profit in an appointed place . . ."

In 1219, as bishop of Acre, he had a personal interview with St. Francis while the latter was in the East. In a letter from Damietta which Bishop Jacob of Vitry penned in March 1220, he again honored

the friars with a glowing tribute.

Between the years 1220 and 1227, he wrote the *Historia Occidentalis*. In it the bishop talked about and praised St. Francis' Order together with that of St. Dominic. These are of importance for they are "shrewd observations of an eye-witness" who did not belong to the Order.

A translation of these texts can be found in Countess de la Warr *The Writings of St. Francis* (London, 1907), pp. 144-148. The Latin excerpts are edited in Leonard Lemmens, O.F.M., *Testimonia Minora Saeculi XIII* (Quaracchi, 1929), pp. 79-84; Golubovich *Biblioteca Bibliografica* (Quaracchi, 1906), Vol. I, pp. 5-10.⁴

Brother Elias' Letter

Brother Elias was appointed Vicar General of the Order by St. Francis in 1221. When the Saint died, Elias became the sole ruler of the Order. In this capacity he wrote a letter shortly after St. Francis' death (1226) informing the friars of the great misfortune. It is a soul-stirring letter which shows that it was written by a man who deeply loved St. Francis. He told the friars the sad news, yet also exhorted them:

He added:

"Rejoice, since he, another Jacob, blessed all his sons before he was taken from us, and he forgives us, and he forgave all of us . . ."

"I take this occasion also to communicate to you very joyful news—a new miracle. Never yet has anyone heard of such wondrous signs except in the case of the Son of God, Who is Christ the Lord . . . Father Francis was visibly crucified; he bore on his body the five wounds . . ."

His letter is heavy with Scripture quotations, the clever use of which is perhaps one of the marks which make it soul-stirring.

"The comforter is far from us, and he who carried us like lambs has departed into a strange and distant country . . . We are orphans without a father; we have lost the light of our eyes . . . He was a light, sent by the true Light, to shine on those who sit in the shadow of death, and to guide their feet into the way of peace . . ."

The English translation for such can be found in Fr. Marion Habig's *As the Morning Star* (New York, 1947), pp. 140-144 and in *Early Franciscan Classics* (Santa Barbara, California, 1955), pp. 123-124.

This latter translation loses much of its original flavor. Two Latin sources During the 13th century many writers outside the Order mentioned St. Francis and the Order in their histories, Chronicles, and the like. Some of these testimonies have been collected by Father Leonard Lemmens in his *Testimonia Minora XIII de S. Francisco Assisensi* (Quaracchi, 1929). He divided his testimony into five sections, viz., St. Francis in Chronicles, Documents, Liturgical lessons, Legends of St. Dominic, Sermons, Letters and other books. Some of these will be mentioned in the course of this study.

for the same are in Luke Wadding, *Annales Minorum*, Vol. II, No. 149, 150 and *Analecta Franciscana*, Vol. 10, pp. 525-528.

II. SOURCES FROM CELANO I TO THE DECREE OF 1244

Historical Setting

St. Francis was canonized on July 16, 1228. It was customary for a *Legenda* to be written in honor of a saint's canonization. Thomas of Celano was thus appointed to perform the task in honor of St. Francis.

Thomas was born about the year 1200 in Celano near the lake of Fucino in the diocese of Marsica. He was admitted into the Order in 1215 by St. Francis. Thomas of Celano refers to this reception in his

First *Legenda*:

"Returning to the Church of St. Mary of the Little Portion, certain men of learning and certain nobles with great joy joined him not long after." (n. 7)
He was among the "men of learning" and also one of the "nobles," for it is said that he was of noble birth.

During the Chapter of Pentecost, 1221, at Portiuncula, Bro. Thomas volunteered to go to Germany with Caesar of Speyer. In 1223 Caesar made Thomas the Custos of Mainz, Worms, Cologne, and Speyer; when Caesar returned to Italy, he appointed Thomas his vicar in Germany. This position Celano held until about September, 1223, when he returned to Italy.

Blessed Thomas was at St. Francis' canonization in Assisi on July 16, 1228. It was here that Pope Gregory IX commissioned him to write a *Legenda* of St. Francis.

When St. Francis' body was transferred from St. George's Church to the newly erected basilica in his honor, Celano was also present. This was May 25, 1230. It was about this time that, at the request of Brother Benedict, he wrote a *Legenda* for choral service. According to some historians he also wrote a *Legenda* in honor of St. Anthony of Padua when the latter was canonized in 1232.

At the command of the Minister General, Crescentinus of Jesi, Thomas compiled the *Legenda Secunda* of St. Francis, and in 1250-1253, upon the request of John of Parma, another General, he wrote the *Tract of the Miracles of St. Francis*.

St. Clare died in 1253, and at her canonization Pope Alexander IV asked Thomas of Celano to write a *Legenda* in her honor.

Besides the above-mentioned writings several hymns and sequences are attributed to Celano, namely, *Dies Irae*, *Sanctitatis nova signa*, and *Fregit victor virtualis*; the latter two in honor of St. Francis.

Thomas of Celano ended his days as chaplain of a Poor Clare convent of St. Joan of Varro near Tagliacozzo, not far from Celano.

He died about 1260 and was buried in that convent. In 1506, at the bidding of Pope Julian II, Thomas' remains were moved to the convent of the friars in Tagliacozzo.

Vita Prima or Celano I

Before we treat of the *Legenda Prima*, perhaps it would be good to analyze the meaning of a *Legenda* or Legend. Today's use of the word "*Legenda*" is not the same as the mediaeval's use of it. Father Ignatius Brady says:

"... one must always remember that a mediaeval Legend of a Saint is by no means a modern biography. Mediaeval Legends more or less follow a set pattern, and their authors have little scope for a creative character-portrait of their subject. They do not see the Saints from their purely human side; in fact, they avoid such an approach, to view them only 'from above'. What-ever would lessen the sanctity of their subject is almost anxiously avoided, while on the other hand they carefully and zealously seek to explain supernaturally what is purely natural and human. This does not imply any depreciation of mediaeval hagiographers, but simply shows that they were children of their times..."

Celano's legend of St. Francis does just that. He followed a set pattern, just as Gregory did in his *Legenda* of St. Benedict. Celano wrote the legenda to set St. Francis as an example. Incidents which did not coincide with the end were suppressed; happenings that did not seem important to bring out St. Francis as the perfect model were forgotten, such as names of places, chronological order, and so forth. Another feature of mediaeval writers was their use of Sacred Scripture. In many sentences there are two, three, or four references to Biblical texts.

Thomas of Celano was at the canonization of St. Francis. Since he was one of the "learned" of the Order, he was commissioned by Pope Gregory IX to pen a life of St. Francis. This was about July 16, 1228. According to one manuscript this life was approved by the Pope on February 25, 1229—surely it was endorsed before May 30, 1230, for Celano did not record the translation of St. Francis' body to the basilica.

Celano divided his *Legenda* into three parts:

- I. St. Francis' life, conversion and holy life and teachings;
- II. His last two years and death;
- III. His canonization, miracles (which were read aloud at his canonization).

What were his sources? Although he was not an intimate of the Saint, yet he tells us in his prologue that some information he had heard from St. Francis himself. As for other sources, Celano gathered material from *The Legend and Writings of St. Clare of Assisi*, (New York: Franciscan Institute, 1953) p. 2.

from such faithful and approved witnesses, as Brothers Leo, Masseo, Ruffino, Elias, and Pope Gregory IX (Cardinal Hugolino).

How reliable is Celano's book? Some are wont to find fault with it since he gave a good impression of Brother Elias and does not say anything about the trouble in the Order between 1219-1223. But these are the complaints of fault-finders. When Celano wrote in 1228-1229, Elias was in good standing. Writers after Elias' fall in 1239, and even some today, are wont to judge Elias and his dealings with St. Francis in the light of his subsequent fall. Celano, in 1228, did not know how Elias would turn out—nor did St. Francis. We have enough proof to say that at the time of St. Francis, Elias was highly respected—he was St. Francis' Vicar. Why should we interpret his previous life through the smoked glasses of his later life? In our own life we know—"good" religious, who seem to turn "bad" as if over night. And St. Francis said: "But for the grace of God, there goes Francis."

In regard to the trouble of the 1220's, perhaps the best retort is that Celano was commissioned to write a life of St. Francis for the people—to glorify him and the Order—not to write a life for the friars, or to show what was bad in the Order.

Celano's life is reliable. As his prologue declares, he set out to give us the truth:

"Desiring to relate . . . under the constant guidance and teaching of truth . . ."

He was writing for the Pope, so he did not intend to color his facts—the Pope knew St. Francis better than Celano, so what could he have gained by giving wrong impressions? The fact that he was commissioned also by another Pope to write a *Legenda* on St. Clare and by two subsequent Ministers General to continue his *Legenda* on St. Francis should be enough evidence to show that he was a highly capable man and did not misrepresent St. Francis and his ideals.

His *Vita Prima* is the foundation upon which our critical knowledge of St. Francis must be built. (Cuthbert, p. 503), And as Goltz says: *Vita Prima* is the fixed point from which the evaluation of our sources must begin.

The most reliable Latin edition of *Celano I*, which we have today, is that of the Quaracchi Editors in the *Analecta Franciscana*, Vol. 10, fasc. I. There are three English translations in print: *Early Franciscan Classics* (Santa Barbara, 1954), Ferrer Howell, *The Lives of St. Francis* (London, 1908), (this edition is highly criticized) and Dr. Rosedale's translation from London, 1904. The last mentioned translation is of very little scientific value.

Now and then the *Legenda Prima* is quoted as the *Gregorian*

Legenda, since it was written at the command of and approved by Pope Gregory IX.

Celano's Choral Legenda

Some time after the translation of St. Francis' body to the basilica, a Brother Benedict asked Thomas of Celano to compose a *Legenda* to be used for choral recitation of the Divine Office. Thus Brother Thomas compiled a short *Legenda* based upon the *Vita Prima*. The only new account he inserted was the last paragraph on the translation of the body of our Seraphic Father.

This *Legenda* can be referred to in the *Analecta Franciscana*, Vol. 10, pp. 118-126; 720-722.

Legenda Versificata

The famous versifier, Henry of Avranches, a diocesan priest, dean of Maestricht, canon of Avranches, and poet laureate of King Henry III of England, put Thomas of Celano's *Vita Prima* in verse. It is called *Legenda Sancti Francisci Versificata* or *Legenda Metrica*. Historians say it was written about 1229. Each of the fourteen sections or books begin with the letters G R E G O R I U S N O N U S in honor of Pope Gregory IX. Another edition of this work was found. It was written about fifty years later. It differs in so far as it added various verses which depend upon St. Bonaventure's *Legenda*. The text for the *Legenda Metrica* has been printed in the *Analecta Franciscana*, Vol. 10, pp. 405-521.

Julian of Speyer

One of the great Franciscan poets composed rhythmic Offices of St. Francis and St. Anthony, and also a *Legenda of St. Francis*. His name is Julian Speyer. Before he entered the Order in 1227 he was Chant (Choral) Master of Kings Philip II, Louis VIII, and St. Louis IX of France. Julian died in 1250. The *Rhythmic Office of St. Francis* he wrote shortly after 1230, and the *Legenda of St. Francis* before 1235. Both of these works are dependent upon Thomas of Celano's *Vita Prima*. It is said that he also wrote the musical notation for the Office of St. Francis. His *Rhythmic Office* is practically the same as the Office the Franciscans say today on the feast of St. Francis. The Latin text for his *Vita* and *Officium* can be found in the *Analecta Franciscana*, Vol. 10, pp. 333-338.

Quasi Stella Matutina

The Notary of Pope Gregory IX, John of Ceperano, composed a liturgical *Legenda* of St. Francis which is called *Quasi Stella Matutina*. It was intended for choral use and is found partly in old books of the Dominicans. John of Ceperano resorted to Celano's *Vita Prima* as his source. Father Raphael Huber, O.F.M., Conv. has this to say about it:

"While approaching the Legend of Celano, it contains a few valuable notices concerning the father of St. Francis; also concerning Pope Gregory IX who, due to the great part he took in the formation of the Order, is called 'Institutor et Doctor'." (pp. 539-40)

Franciscum Historium, Vol. I, pp. 259-262; or in L. Lemmens, *Minora Testamenta*, pp. 57-60.

Epilogus in S. Franciscum

In the *Liber Epilogorum in Gesta Sanctorum* of Bartholomew of Trent, a Dominican, a chapter entitled "*Epilogus in Sanctum Franciscum*" is dedicated to St. Francis. It is a brief statement of St. Francis' life. The Epilogue was written between 1243-1251. In this work Bartholomew relied heavily upon Celano's *First Legenda*. It seems as if the author were also familiar with Thomas' *Legenda Chori*, but of his *Vita Secunda* he is ignorant.

The Latin text is printed in the *Analecta Franciscana*, Vol. 10, pp. 540-543. An English translation can be found in *The Assisiar* (Detroit: Duns Scotus College) Vol. 18, pp. 160-162.

BLOOD OF CHRIST

This the ruby lake
More bottomless than Hell,
Enclosed and buttressed by our cliffs of fear!
In rivulets we drink it sparingly,
The while its crimson waves
Pulsate in thirsty beatings on its boundaries,
Striving to flood the ruins of the world
Where healing, cleansing need
Stalks everywhere!
O Blood of Christ, we keep you shackled
With indifference,
Letting the mists of doubt surround us
Like a cold miasma;
Until, a shaft of God's identifying pain
In mercy pierces these embankments of our souls,
And Blood and water mingle
In Love's suffering.

Sister M. Josephine, F. SS. S

Franciscan Extremists - Part II*

Sister Mary Anthony Brown, O.S.F.

The desire to observe strictly the Rule of St. Francis was at once the cause of unity and disunity among the followers of the Poor Man of Assisi. This aim was the common bond which made more or less close-knit the Little Brothers who sought to follow the strict life of poverty, while at the same time it was the precise cause of division between those seeking a laxer life and the others who favored the eschewment of worldly goods.

Adherents to the ideal of poverty as found in the Gospel settled in Naples and Sicily, in Umbria and Tuscany and in the Marches of Ancona. Although geographically isolated, each foundation found a common bond in their interpretation of the Franciscan Ideal of Poverty. Doctrines and ideal positions may or may not be true, but for them to be effective they must find believers and followers.

From the Council of Lyons held in 1274, there drifted to Italy a report that the Pope urged both the Little Brothers and the Brothers Preachers to accept material possessions. Although the story and its reported doctrinal content lacked official approbation, the effect was sufficient to divide the followers of St. Francis into two opposing groups. The stand on poverty expressed in the rumor was greeted with approval by the faction which welcomed fixed houses with established revenues as being conducive to a more peaceful existence with the laity who at times resented the importuning of the mendicants.

In addition to the whole-hearted espousal of the Pope's reported pronouncement, the laxist element, in zeal for their position, clamored for the suppression of their opposing Brothers by means of a vigorous inquisition which would forcefully cause the recalcitrants to mend their ways.

Equally zealous were those Brothers who heartily disapproved of the legislation which was supposed to be pending at the Council of 1274. An account of the reaction of those desiring a strict observance of poverty has been left to us by Angelo of Clareno (c 1247-1337) in his work entitled *Historia Septem Tribulationum Ordinis Minorum*.

Although the rumor proved to be false, it was successful in creating

* Part I—*The Cord*, Vol. XI, No. 4, April 1961, pp. 121-128.

FRANCISCAN EXTREMISTS—PART II

dissension in the Order. The threat of the pronouncements that many felt would soon be promulgated was the cause of the establishment of the inquisition. This body was brought together at the request of those seeking papal mitigations and the lessening of discipline. These factors produced a period characterized by a spirit that was the antithesis of the spirit of the gentle Francis and one that many wish could be erased from the pages of Franciscan history. Brothers Angelo, Liberato and Thomas of Tolentino were imprisoned for their zealous observance of the Rule which did not coincide with those laxer Brothers. The incarcerated Brothers were denied their liberty until the election in 1289 of Raymond Gaufredi, who was extremely sympathetic with the plight of the imprisoned Spirituals.

Accordingly, the new General released them, and knowing that their life would be unduly difficult if they took their places as members of the Order in Italy, he granted permission that the dissenters be permitted to labor in Armenia. The desire for a peaceful life was not to be had there, and once more the liberated Brothers and their followers knew persecution. After having given their credentials to King Hattion of Armenia, the Brothers were not allowed to pursue their apostolate.

In the very Mission founded by the kind St. Francis himself, namely the Province of Syria, the Brothers already in residence provoked an attack upon the new arrivals. The established Brothers sent a messenger to the King requesting the expulsion of the newcomers and portraying them as those who knew not and observed not the regulations of the Order. They were denounced as causers of disharmony; guilty of apostasy and heresy, and members to be denied residence in Syria.

The King impartially reviewed the situation and since he did not find the zealous guilty of any of these charges, he gave his consent to their remaining in his domain. However, the situation became so intolerable that Angelo and Liberato returned to Italy to obtain the protection of the General. While awaiting an audience with him, the two Brothers were expelled by the Vicar of the Province, who said that fornicators were more welcome than these two Spirituals. By way of threat, it was intimated that their bodies would bring more per pound than the best beef in the local markets. Fortunately the Minister General did not share like sentiments, for not only did he give them his blessing but he sanctioned their return to Armenia where they were to be permitted to live the Rule as they felt it should be.

The hard-won privileges, however, were not to be enjoyed for long. Less than a year later, back in Rome there occurred an event that was to affect their cause in an unfavorable manner. For over two years the

Papal conclave had been dominated by a party of the French king which was led by the powerful Colonnas and by an equally forceful group of Italians directed by the Orsini family. At long last, both parties agreed upon a compromise figure, Celestine V. (1284)

It must have been quite a sight to view the splendid procession of dignitaries, including Cardinals and Archbishops, as it toiled up the rocky route that led to the simple hermitage of the newly elected Pope. The aged, ailing, retiring candidate was most reluctant to change from the monk Peter of Morro to be the leader of the Church.

Since Liberato was a friend of the new Pope, the Minister General encouraged a meeting of the two friends. For a time it looked as though the affairs of the Spirituals were to be bettered. When the friends met, the Pope approved the desire of Liberato and his companions to pursue a life of strict poverty. Further, the Pope released the Brothers from all obedience to the community and permitted them to become a group known as "Poor Hermits of Celestine." For places of residence, the Holy Father gave them foundations of the Celestinian Benedictines. In addition, His Holiness appointed Cardinal Napoleon Orsini as their Cardinal Protector.

Once again the favorable situation was short lived, for on December 13, 1294, Celestine V was encouraged to resign by Cardinal Benedetto Gaetani and Boniface VIII was elected as his successor on December 24th.

The latter promptly declared null and void all acts of Celestine V except those receiving his (Boniface VIII) approval. One piece of legislation that the new spiritual ruler did not approve was that concerning the Spirituals. Now the Brothers were not those living with Papal sanction but they became those under Papal censure. Formerly, these Brothers had been dissenters, but now they had assumed the role of schismatics, for as Celestines they were considered as having defected from the Order proper.

Their adversaries began to persecute them with a fanatical zeal and a stringent violence. To escape such treatment, once again the Brothers fled to Italy. History merely tells us that they went to an island in the East, but research is required to ascertain the exact geographical spot.

The absence of the zealous Brothers did nothing to abate the extreme measures of their enemies. Anxious lest the extremists escape punishment, the community party sought to influence the Pope to legislate against the absent Celestines. Action was instigated to bring about prompt Papal censure. Accordingly, an inquiry was commenced, the outcome of which was one favorable to the zealous Brothers and not to those desiring their punishment. The Holy Father advised that

the Spirituals be left alone and that their only "crime" was the desire for strict observance of that which they felt in conscience bound to do.

Undaunted by this unfavorable decision, the Brothers who sought to exterminate the Spirituals devised a means of reversing the Pope's decree. Boniface VIII was told that the extremists questioned his right to be Pope, and piqued by this charge which he believed to be true, the Pope retaliated by writing to the Patriarch of Constantinople and the Archbishops of Athens and Patras. The correspondence recommended punishments for those Brothers who had fled from Italy to the East.

The Brothers certainly did not welcome the fact that Boniface VIII was elected Pope, but they were innocent of any seditious activities relating to him. The charge of questioning the legitimacy of the Papacy was proven false in 1299 when the Spirituals were brought before the Inquisition under the direction of the Patriarch of Jerusalem.

Eventually, the place in the East, which had originally been sought as a refuge, proved to be the scene of such persecution that Liberato left the group for Rome where he hoped to plead the cause of his endeavors before Boniface VIII. Before he could execute his plan, however, Boniface VIII died on October 11, 1303.

This was a set back but Liberato was steadfast in regard to his purpose. The common saying, "If at first you don't succeed, then try and try again," was certainly applicable to this persevering seeker. From Angelo of Clareno's *Epistola Excusatoria*, we learn that at the commencement of summer in the year 1304, Liberato had occasion to meet the successor of Boniface VIII, namely Benedict XI. Again there was the hope that this next spiritual leader would give his protection to the zealous Brothers. This hope, however, was not fulfilled because Benedict died in July of that year. Then followed a wait of eleven months before the bestowing of the Tiara. Further delay was to occur before the affairs of the Brothers from the Marches of Ancona could be brought to Papal attention.

A fresh attempt was made by Liberato, who once again set out for Rome when Clement V was established on the Throne of Peter. Yet again was there a repetition of delay caused by death. But this time, it was not the death of a Pope, but the death of Liberato himself which interfered with the attainment of the sought protection.

Since Liberato had not been successful in his many attempts, Angelo and the other Brothers left the East and set out for Italy. It is gratifying to note that better success attended this approach to their former home. Cardinal Orsini became the benefactor to whom Angelo appealed and the protection and favor of this dignitary set in motion a scrutiny of the position and aims of the long-persecuted ones.

Protracted and penetrating was this review, but in the end, the zealous Brothers were cleared of the oft-made charges and eventually they were permitted to settle in Ancona once again. These followers of the strict interpretation of the Rule and Testament took the name of "Clarines" and set about the practice of their beliefs.

It would seem that, following a declaration of their orthodoxy by no less personage than Isnard after the examination at Rome, the Spirituale of the Marches would be free from further persecution. Such, however, was not the case for they were never to be without attack. Sad to relate, such of the Brothers as fell into the clutches of Thomas of Aversa, the Inquisitor in Naples, met with dreadful punishments.

Despite these unhappy affairs that were aimed at wiping out the foundation, the Brothers seeking strict observance of the Rule went about their Apostolate. They considered Brother Angelo as their Minister General and other duly appointed members as their lawful Guardians. Their internal organization was similar to that of the Order in general. The Minister General sent out letters, visited foundations and made the usual corrections and commendations.

For a time, it seemed as though the group was to have its long-sought-after desire for the peaceful pursuit of its aims. This, however, was not according to the mind of the then reigning John XXII, who was determined to wipe out all dissenting groups that had broken away from existing Orders.

So, in 1317, the Pope issued an order addressed to extremists in Italy, Sicily, and France. He addressed his remarks to all "who (were living) under the name of Fraicelli, Beghines, Bizoehi and Brothers of the Poor Life". Because the promulgation mentioned that the independent members had left the Order under "the pretense of observing strictly the Rule of Saint Francis, receiving multitudes into their sects, building or accepting as gifts fine houses, begging in public and electing superiors," Angelo and his followers did not heed it, for they felt that their purpose was foreign to such excesses.

At any rate, up until the death of Brother Angelo in 1337, he continued to direct his followers of the Strict Observance. At various times, individual Brothers were called before the Inquisition but at length the senseless strife was finally stilled.

The Spirituale of the Marches of Ancona were finally recognized by Leo X on May 28, 1517 in his bull *Ite et vos in vineam*. At long last there was a triumph of the ideal of a minority which refused to accept compromise and which persecution had bound into a solidarity that was finally confirmed by Papal approval.

Franciscan Educational Conference

At the invitation of the Third Order Regular of St. Francis the forty-second annual meeting of the Franciscan Educational Conference will be held August 7-10, 1961 at St. Francis College, Loretto, Pennsylvania.

The Very Rev. Adrian J. M. Veigle, T.O.R., Minister Provincial, Father Jude J. Gleeson, T.O.R., Prior, Father Columba Devlin, T.O.R., President, extend a most cordial and sincere welcome to the Franciscan Educators of the United States, Canada, and Mexico.

Reservations: We earnestly request the Friars who will attend the Conference to make reservations before August 1, 1961 giving place and time of arrival by writing to: The Reverend Jude J. Gleeson, T.O.R., Prior, St. Francis Monastery, Loretto, Pennsylvania.

Theme: This year's theme "Franciscan Financial Administration" has been heralded as a most timely and realistic area of education and discussion for the modern Franciscan whose efficient business management and life of commercial affairs must reflect his spiritual outlook. While we do not work for money, we realize that without money we cannot work nor provide the physical facilities to carry on our spiritual life and apostolate.

Poverty demands that we safeguard the aims of the faithful, spend them wisely for spiritual advantage and religious pursuits, always ready to give a strict accounting of them to our superiors.

Up-to-date fiscal policies, business techniques, and financial skills are expected of us by our benefactors. Hence, this forty-second annual meeting should, with God's blessing, be one of the most useful and innovative in the history of the Franciscan Educational Conference.

MONDAY, AUGUST 7, 1961, 7:30 p.m.

Opening of the Forty-second Annual Meeting

Address by the President, Fr. Pius Barth, O.F.M.

Reading of the Minutes

Report of the Secretary, Fr. Sebastian Miklas, O.F.M. Cap.

Appointment of Committees

Immediate Business

1. *Franciscan Principles and Ideals Regarding Money.* Fr. Ignatius Ramirez, O.F.M.

2. *Historical Aspects of Franciscan Money Management and Accounting.*

TUESDAY, AUGUST 8, 1961, 9:00 a.m.

3. *Function of the Apostolic Syndic or Econome.* Fr. Luke M. Chabot, O.F.M., Guardian, Franciscan Friary, 2010 Dorchester Street West, Montreal 25, Quebec, Canada.
4. *The Code of Canon Law and Franciscan Financial Administration.*

TUESDAY, AUGUST 8, 1961, 2:00 p.m.

5. *Begging, Questing or Modern Fund Raising?* Fr. Umer Kuhn, O.F.M., Director, Friars Club, 65 W. McMillan Street, Cincinnati 19, Ohio.
- Discussion on College Development.* Br. Philip Harris, O.S.F., Vice-president of Development, St. Francis College, 166 Remson Street, Brooklyn 1, N. Y.
6. *Budgeting and Financial Control in the Franciscan Order.* Fr. Melvin Grunloh, O.F.M., Quincy College, Quincy, Illinois.
7. *Purchasing: Centralized or Localized?* Fr. Urban R. Wieth, O.F.M., Provincial Treasurer, Province of St. John Baptist, 1610 Vine St., Cincinnati 10, Ohio.

TUESDAY, AUGUST 8, 1961, 7:30 p.m.

SECTIONAL MEETINGS —

- A. Franciscan Library Section
- B. Commission for Theological Synthesis
- C. Commission for Moral Theological Synthesis
- D. Psychology Section
- E. Prefects of Studies - Presiding: Fr. Gabriel Buescher, O.F.M.

Chairman, St. Leonard College, 8100 Cloy Road, Dayton 59, Ohio.

Speaker: Fr. Pius Barth, O.F.M.

Examiner and Consultant, North Central Association of Colleges and Secondary Schools

Topic: Accreditation of Seminaries at the Master's Level

WEDNESDAY, AUGUST 9, 1961, 9:00 a.m.

8. *Insurance: Types and Amounts.* Fr. Ronin Hartke, O.F.M., Business Manager, Quincy College, Quincy, Illinois.
9. *An Accounting System for the Local Friary.* Br. Conrad, O.S.F., Treasurer General, Franciscan Brothers, 41 Butler Street, Brooklyn, N. Y.
10. *Provincial Accounting and Reporting.* Fr. Francis Affelt, O.F.M.,

Provincial Procurator, Assumption of the B. V. M. Province, Pulaski, Wisconsin.

Note II — Meeting of the Executive Board and various committees at 1:00 p.m.

WEDNESDAY, AUGUST 9, 1961, 2:00 p.m.

11. *Development of Salary Schedules for Friars and Provincial Tax Structure of Friary Assessments.* Fr. Victor Bucher, O.F.M., Pastor, St. Mary's Church, Phoenix, Arizona.
12. *Parish Accounting and Reporting.* Fr. Cornelius Snyder, O.F.M., Pastor, St. George Church, 5306 Thirteenth Avenue South, Seattle, Washington.
- Discussion Leader:* Fr. Matthias Kiefler, O.F.M., St. Francis Church, 1020 Semlin Ave., Vancouver, B.C., Canada.
13. *Development and Maintenance of Franciscan Corporations.* Fr. Kenan Osborne, O.F.M., Provincial Procurator, Franciscan Province of St. Barbara, 1500 Thirty-Fourth Avenue, Oakland 1, Calif.
- Discussion on Cemetery Corporations and Financing:* Fr. Victor Bucher, O.F.M., Director, St. Francis Cemetery Association, 333 East Monroe St., Phoenix 4, Arizona.

WEDNESDAY, AUGUST 9, 1961, 7:30 p.m.

14. *Financial Administration of the Third Order.* William E. Corcoran, T.O.S., Treasurer, Third Order of St. Francis in North America, 835 Academy Avenue, Cincinnati 5, Ohio.
- Discussion on Franciscan Credit Unions.* Fr. Mark Hegener, O.F.M., Franciscan Herald Press, 1434 West 51st Street, Chicago 9, Illinois.

THURSDAY, AUGUST 10, 1961, 9:00 a.m.

15. *The Place of a Department or School of Business in a Franciscan College or University.* Fr. Fidelis O'Rourke, O.F.M., Dean, School of Business Administration, St. Bonaventure University, St. Bonaventure, N. Y.
- Discussion on Teaching Business Ethics at the College Level.* The College of Steubenville, Steubenville, Ohio.
16. *Teaching Bookkeeping at the High School Level.* Fr. Alvin Kirberg, O.F.M., Corpus Christi High School, 4622 South Parkway, Chicago 15, Illinois.

17. *Collecting, Controlling and Disbursing Mission Funds.*

BUSINESS MEETING: Old Business, Miscellaneous Topics. New Business. Reports of various committees. Reading of the Resolutions. Reports of the Sectional Meetings. Discussion of the place, time and topic of the 1962 meeting. Election of Officers, Adjournment.

BOOK REVIEW

LOVE'S EXCHANGES, by Sister Mary Gabriel, S.S.M., New York, (Pageant Press, 1961) gives a succession of luminous vignettes extending from the time when a girl, still in her first years as a university student, first feels her vocation to become a nun, to the serene — though still active — years of her old age. It is a touching account of what it means to receive an authentic call to the religious life.

The book offers new insights into a way of life many readers have little firsthand acquaintance with, leaving with them a new appreciation of the abnegation, the hard work, and above all, the rich rewards and spiritual serenity afforded those who are truly brides of Christ.

At present the author is compiling the history of her order, the Sisters of St. Mary. She is now stationed at St. Mary's Hospital in St. Louis, Missouri.

WHO CANNOT SEE

I saw Him once reflected in creation
His form obscured in hazy morning mists,
His visage ruffled on a shimmering surface
Whose rippling grandeur some fond breeze had kissed.

I heard Him whisper once mid pine trees rustling.
I caught His laugh re-echoed by a stream.
His regal thunders filled with awe my spirit;
His song poured forth from feathered throats unseen.

But now, alas, my God is hidden from me.
Creation trills His Sacred Name no more.
The priceless volume of a summer morning
Has lost the cipher inking it before.

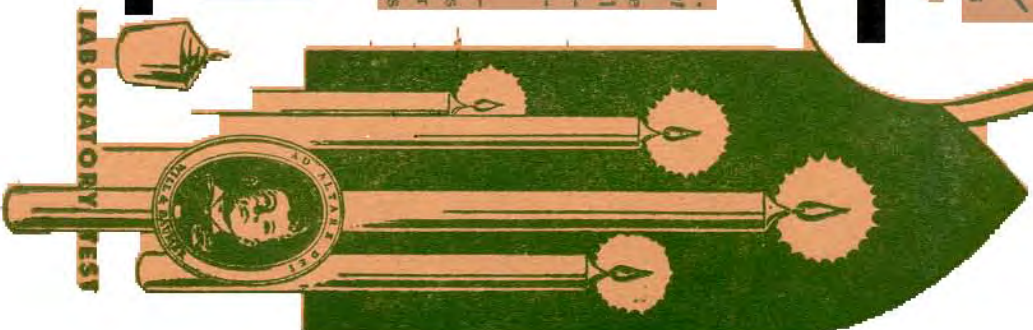
What comfort then to know the God I cherish
From out immortal ages thought of me,
And breathed a blessing on a soul in darkness
Who yet believes although he cannot see.

Sister San Jose, O.S.F.

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A FRANCISCAN SPIRITUAL REVIEW

VOL. XI, NO. 8, AUGUST, 1961



DEDICATION — JULY 16, 1961
ST. BONAVENTURE UNIVERSITY
ALLEGANY, N. Y.

DEDICATION

Over one hundred years ago, in 1855, the seraphic spirit and ideals of Saint Francis of Assisi were brought by four pioneer Friars from the Eternal Hills to the Cattaraugus Hills of Southwestern New York. Other Franciscan Priests and Brothers from all parts of Europe followed them here to Allegany.

Almost immediately, young Americans were inspired by the Franciscan dedication to Our Lord and Our Lady and embraced the Rule of St. Francis as their way of life. They joined the Old World Friars in the apostolate of teaching under the patronage of St. Bonaventure.

The new Friary is a grateful memorial to the many Fathers and Brothers whose labors have merited prestige and renown for Saint Bonaventure University. It is, furthermore, a replacement for the old Friary of 1858 which burned in 1930. The Friars of today and countless tomorrows will enjoy its religious appointments and continue the glorious traditions of St. Francis and St. Bonaventure.

The new Friary is designed and fashioned in modern angles and lines. However, its spirit and life are the ancient ideals and example of Francis of Assisi. Within its walls, Franciscan teachers and scholars will enhance the position of the University by their lives "In Sanctitate et Doctrina."

The patron of the new Friary is a Doctor and Saint in the annals of Holy Mother Church, St. Bonaventure, the Doctor Seraphicus of the thirteenth century.

UNIVERSITY SKYLINE

The history of the Franciscan Order is glorious by reason of the dedication of the Sons of St. Francis to Christ the King, and Mary, His Blessed Mother. In keeping with this precious heritage, the skyline of the University is highlighted by a campanile dedicated to Christ the King and a second campanile dedicated to Mary, Queen of the Order of Friars Minor. The bell tower of Christ the King rises from the Seminary and dominates the eastern portion of the University campus. The bell tower of Mary, Queen of the Orders of Friar Minor, is a beautiful part of the new Friary.

Our Lady's Campanile

Our Lady's campanile houses three bronze bells. Each of the bells is dedicated to an individual whose influence on the history of the University is both significant and unique.

The topmost bell is dedicated to Mary, Queen of the Order of Friars Minor. Its inscription contains the salutation of the Angel Gabriel to the Virgin Mary. "Ave gratia plena, dominus tecum." These words, announcing the birth of Christ the King, are found in St. Luke.

The middle bell is dedicated to Saint Francis of Assisi, founder of the Order of Friars Minor. The inscription on this bell is a salutation of Saint Francis to Mary, "Ave domina sancta, regina sanctissima, Dei Genitrix Maria."

The lowest bell is dedicated to St. Bonaventure, the patron of the University and the new Friary. Inscribed on this bell is a salutation to Our Lady from the writings of the Seraphic Doctor. It reads, "Ave imperatrix gloriosa super choros supernorum civium sublimata."

These three bells send their warm, mellow tones across the campus, echoing through the Cattaraugus Hills and reminding one and all of Mary, Our Queen, Mary, the Mother of Jesus. This trinity of bells honors the Triune God and awakens every mind and heart to the truth that Mary was selected to be the Mother of God in the eternal councils of the Father, the Son, and the Holy Ghost. The praises sung by these bells are the reverberating Magnificat of the Mother of Our Savior, a reminder that "He who is Mighty" can also do great things for us.

SYMBOL OF THE UNIVERSITY

Our Lady's graceful campanile rises above and overlooks the entire University campus. Situated in the central and frontal portion of the campus, it is the first and last impression, the "ave atque vale," of every visitor. The history of St. Bonaventure had its beginning in 1854, the year when the Dogma of the Immaculate Conception was defined, and at the time when Bishop Timon and

Nicholas Devereux were in Rome inviting the Friars to come to Allegany. As the symbol of the University, the campanile of Our Queen is a beautiful recollection of the University's beginnings at the auspicious moment of Holy Mother Church's proclamation of her exalted privilege of THE IMMACULATE CONCEPTION.

STATUE OF ST. FRANCIS

In the shadow of the bell tower of Our Lady, the Friars have placed, out of love and respect for their Holy Founder, a most beautiful statue of St. Francis of Assisi. A sermon in itself, begging of imitation, St. Francis is seen kneeling in adoration and praise of Our Lord in the Most Blessed Sacrament.

SEAL OF THE ORDER OF FRIARS MINOR

The sacred ideals and holy ambitions of St. Francis and his Friars are symbolized in the Franciscan coat of arms on the facade of the Friary Chapel. The Franciscan desire to live and work with Christ, in Christ and through Christ is revealed in the crossed arms of Christ and Saint Francis on the background of the Cross of our salvation. Christo-centrism is the hallmark of the Franciscan school and the precious heritage of every Friar; it is the alpha and omega of his life and labor.

ADORAMUS TE SANCTISSIME

The words "Adoramus te Sanctissime" on the Chapel doors recall the great love of St. Francis for the "House of God" and his seraphic devotion to Christ in the Holy Eucharist. They are the opening words of the act of faith and adoration which St. Francis offered upon entering a church: "We adore Thee, Most Holy Lord, Jesus Christ, here and in all Thy Churches which are in the whole world, and we bless Thee because by Thy Holy Cross Thou hast redeemed the world." In affectionate imitation of St. Francis, every Friar repeats this prayer upon entering the House of God.

CHAPEL ENTRANCE STATUES

The seraphic love of St. Francis for Christ Crucified inflamed and enkindles still the lives of his Friars. From the Franciscan Litany

of Saints and Blessed, six sons of the Poverello have been selected to represent the labors of seraphic love. They are met at the entrance to the Friary Chapel. Each contributed in a special way to the liturgy and sacred devotions wherein Christ and His Blessed Mother are honored.

Gospel Side Saints: St. Anthony's devotion to the Christ Child reflects the devotion of St. Francis to Christ in the Crib of Bethlehem. St. Francis' appreciation and gratitude for the sufferings and death of Christ for our salvation are mirrored in St. Leonard of Port Maurice who promoted the Stations of the Cross. Blessed Bernardine of Feltre originated the words for the sentiments in St. Francis' heart upon the reception of Christ in Holy Communion: "Soul of Christ sanctify me, Body of Christ save me, Blood of Christ inebriate me, Water from the side of Christ wash me, Passion of Christ console me, O Good Jesus hear me, etc."

Epistle Side Saints: St. Paschal of Baylon, a humble Franciscan Brother, projects the devotion of St. Francis to the Blessed Sacrament; St. Paschal is the patron of Eucharistic societies. Saints Bernardine of Siena and John Capistran promoted throughout most of middle Europe devotion to the Sacred names of Jesus and Mary and spread St. Francis' reverence for these holy names.

OUR LADY'S SHRINE

Akin to the love of St. Francis for Christ is his seraphic affection and dedication to Mary, the Mother of Christ. Mary's prominent role in the life of St. Francis is revealed in her position as Queen of the Order of Friars Minor.

A special Chapel is dedicated to Mary as Queen of the Friars and is located on the gospel side just inside the Friary Chapel entrance. Her special coat of arms, depicting her as Queen of the Friars Minor, decorates her altar. A crown and the letters M and R are added to the Franciscan coat of arms thus signifying the royalty of Mary, Queen of the Franciscan Order. Her title, "Regina Fratrium Minorum," is to be seen on the altar cover and is etched on the shrine portals. The affection and dedication of the Friars are symbolized by the assemblage around Mary in the mosaic on the altar wall of

the shrine. Mary is pictured there amidst Friars, holding Jesus, Her Divine Son, and crushing the head of Satan with her royal scepter. Discernible among the Friars are St. Francis with the Sacred Stigmata, St. Bonaventure, Duns Scotus, the greatest champion of her privilege and prerogatives as Mother of God, and two anonymous Friars.

Shrine Windows. Each of the medallion windows in the shrine contains a scriptural symbol of a privilege of Mary:

"The Crown," a symbol of her Queenship. Apoc. IV, 1.

"The Enclosed Garden," a symbol of her Virginity. Cant. IV, 12

"The Well of Living Water," a symbol of Mary as Mediatrix of all Grace, Cant. IV, 15

"The Mirror," a symbol of her Purity. Wisdom VII, 26

"The Cedar of Lebanon," a symbol of her Beauty. Cant. V, 15

"The Lily," a symbol of her Chastity. Cant. II, 1 and 2

SANCTUARY

Over the main altar, where the Friars will daily offer and attend the Holy Sacrifice of the Mass, is the Scene of Christ's Death on the Cross for our salvation. The Crucified Savior is seen with Mary, His Mother, at His right, and St. John, the Apostle, at His left. The instance is that wondrous moment when our dying Savior presented His Blessed Mother to us as Our Mother with the words to Mary, "Woman, behold thy Son," and to St. John and each of us, "Son, behold thy Mother."

Reredos. As the Friars gather daily to offer or attend the Holy Sacrifice of the Mass, they are reminded of the avowed affection of St. Francis and St. Bonaventure to the Passion and Death of Christ.

Saint Francis and Saint Bonaventure are seen at Mount Alverna. There, two events of greatest significance in Franciscan history occurred.

St. Francis is seen receiving the Sacred Wounds of Christ in his body—the divine approval of the Franciscan Order and its life patterned after the Holy Gospels. He is caught in the ineffable moment

of sublime ecstasy. His ever recurring expression of love for Christ Crucified, "My God and my all," forms part of the sacred scene.

St. Bonaventure is also present at Mt. Alverna where St. Francis dictated to the pen of the Seraphic Doctor the "Itinerarium Mentis in Deum." This inspiring treatise of Bonaventure teaches learned men how to follow St. Francis in pursuit of the Peace of Christ even though called by God to devote their lives to the intellectual apostolate. The inscription "Domine, exvi a te Summo, venio ad te Summum et per te Summum," reveals the intellectual and indirect approach of the Seraphic Doctor to Christ in contrast with the simple, affective and direct "Deus Meus et Omnia," of the Seraphic Father.

CHAPEL WINDOWS

The Patron of the University and the Friary Chapel is the subject matter of the main Chapel windows. Scenes from the life of Saint Bonaventure are presented for the inspiration and encouragement of the Friars in their intellectual apostolate. Each scene contains an appropriate work of the Seraphic Doctor revealing not only his unceasing striving for sanctity but also his pursuit of wisdom.

Front Epistle Side

The saving of St. Bonaventure's life as a young boy, through the prayers of his mother to St. Francis.

Book Title: "*Legenda Sancti Francisci*."

Middle Epistle Side

St. Bonaventure as a teacher at the University of Paris.

Book Title: "*Commentarii in Libros Sententiarum*."

Rear Epistle Side

St. Bonaventure revealing the secret of his wisdom to St. Thomas.

Book Title: "*Lignum Vitae*."

Rear Gospel Side

St. Bonaventure presiding at the Chapter of Narbonne.

Book Title: "*Constitutiones Generales Narbonnenses*."

Middle Gospel Side

St. Bonaventure presiding at the Council of Lyons.

Book Title: "*Breviloquium*."

Front Gospel Side

St. Bonaventure received by the heavenly court as Saint and Doctor.

Book Title: "*De Mysteriorum SS. Trinitatis*."

Window Symbols Each window contains two defining virtues which were eminent in the life of St. Bonaventure and which every Franciscan scholar manifests in his life dedicated to Christ in the intellectual apostolate.

Chastity—symbolized by a Cinchure in the form of M.

Obedience—symbolized by a Lamb led to slaughter.

Poverty—symbolized by the Lilies of the Field.

Faith—symbolized by the Sacred Cross.

Hope—symbolized by the Anchor.

Charity—symbolized by the Flaming Heart.

Simplicity—symbolized by a Dove.

Humility—symbolized by the Crib of Bethlehem.

Penance—symbolized by the Crown of Thorns and the Nails.

Knowledge—symbolized by the Lamp.

Science—symbolized by the Closed Book.

Wisdom—symbolized by the Papal Tiara.

Below the main Chapel windows, beautiful wood carvings of Christ's Passion and Death enhance the devotional and inspirational atmosphere of the Friary Chapel.

SIDE CHAPELS

STATIONS OF THE CROSS

A mosaic panel and a symbol on the frontal section of each altar designate the respective dedication of each side Chapel. Our

Lady leads the litany of those Saints who played a major and significant role in the Order of Friars Minor or the life of St. Bonaventure.

Gospel Side

1 *Blessed Mother* (Dedication)

Aaron's Rod in Bloom ((Symbol)

2 *Saint Ann*

Tree of Jesse

3 *St. Peter*

Crossed Keys

4 *St. John, Evangelist*

Eagle with Book

5 *St. Augustine*

Flaming Heart Transfixed by Two Arrows.

6 *St. Francis*

Stigmata Tau

7 *St. Bonaventure*

Cardinal's Hat

8 *St. Didacus*

Censer with Burning incense

9 *St. Louis, King of France*

Scepter and Manus Dei with Crown of Thorns

Epistle Side

1) *St. Joseph* (Dedication)

Carpenter's Square with Lily (Symbol)

2) *St. Joachim*

Basket of Turtledoves

3) *St. Paul*

Open Book with Sword

- 4) *St. Luke*
Winged Ox with Book
- 5) *St. Thomas Aquinas*
Chalice with Sun
- 6) *St. Clare*
Loaf of Bread marked with Cross
- 7) *St. Anthony of Padua*
Kneeling Donkey
- 8) *St. Paschal Baylon*
Monstrance
- 9) *St. Elizabeth of Hungary*
Roses in a Cloak

FRIARY RESIDENCE ENTRANCE

"*In Sanctitate et Doctrina*"—The motto of the university and the ideal of the intellectual apostolate is engraved on the entrance doors.

"*Pax et Bonum*"—The peace and good promised by Christ to all a hundredfold in this life and in heaven—are etched on the entrance transom.

Lobby Window—This presents Christ the teacher with four of the outstanding Friar teachers: St. Bonaventure, St. Anthony, Duns Scotus and Alexander of Hales. The window identifies the Friary as a community of Priests and Brothers who, for the spreading of the Kingdom of Christ and His Blessed Mother, pursue their salvation after the example of the patron of the Friary and University, Bonaventure, Doctor and Saint.

HYMN FOR FIRST VESPERS

of
DEDICATION OF ST. MARY OF THE ANGELS
August 2nd.

Let Mary's house be filled with song,
By Jesus blest, to Francis dear,
Let all receive deep draughts of grace,
And drink from fountains fresh and clear!

Let him who mourns contritely now
Approach to Mary's fount of love,
True pardon from her Son she'll win,
Who died for us, but reigns above

Let men encircle Mary's house,
In trust and hope let each receive
Full pardon through her lavish hand,
To humbled hearts God grants reprieve!

See how they flock from many lands
With offerings to their Mother sing,
And to the Friars bearing gifts,
In gratitude their tokens bring!

Thus on a lowly house there comes
Great privilege through humble prayer
Of one who longed to save all men,
For God to pardon and to spare.

On distant shores, in every land,
We see God's many temples rise,
Wherein the same indulgence lives,
And power of forgiveness lies.

Praise be to God, the Trinity,
And to the Mother's gentle art,
That prompts our prayers, obtaining grace,
For all who ask with contrite heart!

A Commentary on the Psalms:

Psalms 148

Psalms 148 is not a difficult poem to read—it is treacherously easy! It is so evidently a series of ejaculatory commands to praise the Lord that it may distract our attention from the formal symmetry its author has given it and the artistry with which he has worked into it two themes that are constantly appearing in the Psalter. One of these is the omnipotence of God as it was manifested when "God, at the beginning of time, created heaven and earth" (Genesis 1:1). The other is the omnipotence of God as revealed in his dealing with the Chosen People of Israel. When, at the beginning of their history, God spoke to their father, Abraham, it was in terms of this very attribute that he described himself and his intentions: "I am God Almighty, live as in my sight, and be perfect. Then, on my part, I will make a covenant with thee, to give thy posterity increase beyond number" (Genesis 17:1-2). These complementary demonstrations of God's almighty power become in Psalm 148 the motives for praising him.

Formally the Psalm is divided into two nearly equal sections. The

Father Jerome A. Kelly, O.F.M.

first of these is basically a call to "praise the Lord from the heavens;" the second, to "praise the Lord from the earth." When we examine the first strophe, verses one to six of the Psalm, we discover evidence of the care with which it has been organized. It opens with an example of synonymous parallelism that needs no comment:

*Praise the Lord from the heavens,
praise him in the heights.*

The same command is directed in the next verse to the intelligent creatures who inhabit the heavenly heights:

*Praise him, all you his angels,
praise him, all you his hosts.*

In this second example of synonymous parallelism the poet has deftly intimated the might and power of God by calling the angels God's "hosts," his armies, "his ministers who do his will" (Psalm 102:21) in complete and unquestioning obedience.

With verse three the command to a new group, the heavenly bodies without intelligence:

*Praise him, sun and moon;
praise him, all you shining stars.*

You might notice, too, that with the change in address has come

A COMMENTARY ON THE PSALMS

a change to synthetic parallelism in the verse. This same type appears again in the following verse, which issues a command to other heavenly bodies:

*Praise him, you highest heavens,
and you waters above the
heavens.*

The meaning of the second line clears up when you recall that the sky was looked upon as a great blue vault above which were stored the waters which fall upon the earth as rain, sleet, hail, and snow. Above this firmament was the "highest heavens" in which God had his abode.

Verse five marks a double change in the sense of the strophe. In the first place the command is no longer in the second but in the third person:

*Let them praise the name of the
Lord,
for he commanded and they were
created.*

This has led some commentators to surmise that verses five and six may have been sung by a choir as a kind of response to verses one to four by a leader or another choir. The opinion is supported by the fact that these last six Psalms of the Psalter, Psalms 145 to 150, were obviously intended for liturgical use and, as a matter of historical fact, their use in "the daily morning service of the Synagogue is of great antiquity." The second change is that the

command is not merely stated but is backed up by a solid reason for fulfilling it. The heavenly beings and the heavenly bodies are bound to praise the Lord "for he commanded and they were created." Because the power and the wisdom and the love of God conjoined to bring them into being, the heavenly creatures must praise him. The force of what the poet says is reinforced by a special use of synthetic parallelism. The second line of the verse is more than an extension of the statement in the first; it is a justification of it.

The final verse of the first strophe echoes the reasoning of the preceding verse. The heavenly creatures must praise God because

*He established them forever and
ever;
he gave them a duty which shall
not pass away.*

Both statements are literally true with regard to angels. But when we recall that the day is coming when "the sun will be darkened, and the moon will refuse her light, and the stars will fall from heaven, and the powers of heaven will rock" (Matthew 24:29), we realize that the poet is using hyperbole in order to inculcate how complete and enduring is the dependence of these heavenly bodies upon their maker. The duty of the angels is to wait upon God's presence, to glorify him, and to serve as his ministers and messengers to men. The duty of the heavenly bodies

is to persevere in their appointed courses according to the laws laid down for them by God. So the strophe ends with the delicate implication that the faithful discharge of their allotted duties is the true praise the heavenly creatures render their almighty Creator.

The second strophe opens with what is practically a counterpart of the command in verse one:

Praise the Lord from the earth. There the likeness between the two strophes ends. The insistency and the repetition of the command that made the first strophe move so rapidly are lacking in this second one. Emphasis is on the creatures addressed rather than on the command laid upon them. The listing of them begins rather quietly:

You sea monsters and all depths. Then the quiet is shattered by a raging thunder storm during which God rends the heavens by the fiery arrows of his lightning (Psalm 76:18-19) and "scatters hail like crumbs" (Psalm 147:17). He "spreads snow like wool" (Psalm 147:16), "makes misty rain clouds his wrap" (Psalm 17:12), and travels on "the wings of the wind" (Psalm 103:3). And all this the poet paints in quick, vivid strokes:

*Fire and hail, snow and mist,
storm winds that fulfill his word.*

Tranquility returns to make the scene almost pastoral:

*You mountains and all you hills,
you fruit trees and all you cedars.*

The gaze of the poet takes in the beasts and the birds dwelling along the slopes and in the forests upon them:

*You wild beasts and all tame
animals,
you creeping things and you
winged fowl.*

It should be noted, too, that the use of synthetic parallelism gives to his verse a steady flow that matches the ranging of his eye over the countryside.

When you reach verses eleven and twelve you come to a problem. Not about their subject: they are concerned with people of all ages and positions, whether great or lowly, young or old, male or female. Man was the last of God's creatures. And David described him by saying to 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.*
(Psalm 8:6-7)

There are grounds, therefore, for saying that the treatment of man, so exalted a creature, deserves a new, third strophe to itself in this hymn of all creation to its Creator.

But it seems to me that if you keep the verse beginning with the

eleventh a part of the second strophe—a continuation of it, in fact—you do more to respect the symmetry of the poem. The hierarchy upon earth is kept intact with man as its apex. Moreover, verses eleven through thirteen form a kind of parallel to verses five and six of the first strophe. The command embodied in them is likewise given in the third person, and they, too, make an ideal choral response to the first four verses of the second strophe, thus highlighting the liturgical nature of the hymn. They seem, therefore, to be a poetic complement to the four verses that precede them. They complete the roll call of the creatures on earth:

*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.*

The second and third lines of verse thirteen and the first line of verse fourteen do for this strophe what verses five and six did for the first one: they justify the command to praise God. And they do it in three ways. God must be praised.

For his name alone is exalted.
He must be praised because
*His majesty is above earth and
heaven.*

And he must be praised, finally and especially, because

*He has lifted up the horn of his
people.*

To appreciate the last given reason it will help to remember that I mentioned at the outset that this poem combined two themes: God's omnipotence as mirrored in creation and that omnipotence as shown in his dealings with Israel. The poem is all but completed before this second theme is introduced in the first line of verse fourteen:

*He has lifted up the horn of his
people.*

This line contains a metaphor we must understand. Poets—and other people, surely—had seen wild bulls, their heads erect, the horns, in which they lay their strength and on which they depended to protect themselves, held high and proudly. These horns became for sacred writers a symbol of nobility, strength and power. When a poet wished to convey figuratively that God had exalted him, ennobled him, given him strength, he could do so by saying to God, "You have exalted my horn like the wild bull's" (Psalm 91:11). Or when he wished to confess his dependence upon God for strength and courage he could use this symbol, hailing God as "the horn of my salvation" (Psalm 17:3).

In verse fourteen, therefore, what is being said is that God has once more lifted up Israel, has again strengthened him and restor-

ed his power. We can not be certain what event or episode the poet has in mind. Most commentators think he is referring to Israel's release from the Babylonian Captivity, his restoration to Jerusalem, the rebuilding of its walls and temple. This explanation gains support from the fact that in this final group of Psalms, Psalms 145 to 150, having so much in common, we find the assertion that

*The Lord rebuilds Jerusalem;
the dispersed of Israel he gathers.
He heals the broken hearted
and binds up their wounds.*
(Psalm 146:2-3)

And among these Psalms we find that Psalm 147 is precisely, as we have seen, a hymn of thanksgiving for the restoration of Jerusalem.

This marvelous, new—and perhaps unexpected—proof of God's omnipotence prompts the poet to call on all the creatures of heaven

and earth to join Israel in praising God. The poet assumes that what happens to Israel has relevance for all the creatures of the universe and should therefore

enlist their praise. In a sense that he may not have known—although God knew who inspired him—the poet's reasoning was right. Because what will eventually happen to the Chosen People is that Christ will come to be its Messiah, "a light of revelation for the Gentiles, and the glory of the people of Israel" (Luke 2:31). From the Chosen

People will come Christ, of whom Saint Paul says that "all things find in him their origin, their impulse, the centre of their being; to him be glory throughout all ages. Amen" (Romans 11:36). And you remember how Zachary described that coming?

*Blessed be the Lord, the God of Israel,
because he has visited and wrought redemption for his people,
And has raised up a horn of salvation for us
in the house of David his servant.*
(Luke 1:68-69)

The poet's realization that the people of Israel, because of this latest evidence of God's almighty providence in calling them home to Jerusalem, have a special duty to praise him dictates the words with which the poem closes:

*Be this his praise from all his faithful ones,
from the children of Israel, the people close to him.*

This is not a stirring of mere national pride, which would be actually out of place in a hymn that has consistently struck so universal a note. It is the sincere and humble expression of the poet's knowledge that "no other nation is so great; no other nation has gods that draw near to it, as our God draws near to us whenever we pray to him" (Deuteronomy

4:7). Why this is so, God himself has said: "You shall serve me as a royal priesthood, as a consecrated nation" (Exodus 19:6).

To consider Psalm 148 in this conference I had to pass over the Canticle of the Three Young Men, which immediately precedes it at Lauds. I intend to examine it now although the poem is not strictly a Psalm but a Canticle, which is the name given to hymns found in Holy Scripture outside the Psalter. This one comes from the Book of Daniel and is part of a longer hymn recorded there.

Three of Daniel's companions in exile, Ananias, Azarias, and Misael—upon whom had been imposed the foreign names of Sadrach, Abdenego, and Misach, respectively—spurred the order of King Nabuchodonosor to worship the gigantic idol he had set up in the plain of Dura outside Babylon. Enraged, the king ordered them bound and thrown into a blazing furnace. By God's intervention they not only remained completely unharmed but they were joined by an angel to protect and encourage them. The miracle so moved the king that he ordered their release and himself hailed them as "servants of the most high God" (Daniel 3:93). It was during this fiery ordeal that they sang the Canticle, part of which we chant in the fourth place at Lauds. It is less likely that the three youths composed the hymn on the spot than that they sang one with which

they were already familiar. After all, there is nothing strikingly original about the hymn. Its sentiments are frequently expressed by holy writers and even its form is very like that of Psalm 148.

The major difference between these two hymns is that the Canticle, although more detailed than the Psalms, lacks the latter's subtle variety and complexity. The Canticle has almost a kind of litany structure, in which "Bless the Lord" is repeated thirty times as a kind of complement to the call made upon the various orders of creation. That refrain in fact does most of the work of holding the hymn together.

The hymn opens with this general command:

*Bless the Lord, all you works of the Lord,
praise and exalt him above all forever.*

The second line of this verse is repeated, without special structural reason, in verses seventy-four, eighty-one, eighty-nine, and ninety-one. A catalogue of God's creatures organizes the hymn into five strophes of varying lengths. The first one, like the first strophe of Psalm 148, commands the heavenly creatures, the angels, the heavens, the waters above the heavens, the sun, the moon, and the stars. In the second, the command is laid upon showers, dew, fire, heat, and such terrestrial phenomena. The third calls upon the earth and

its creatures of land, sea, and air. The fourth directs to human beings a call much less universal in extent than the one given in verses eleven and twelve of Psalm 148. The concluding strophe first exhorts Ananias, Azarias, and Misael to bless the Lord, then inserts a liturgical doxology, and finally rounds out the hymn with a direct address to God:

*Blessed are you in the firmament of heaven,
praiseworthy and glorious forever.*

Both the Canticle of the Three Young Men and Psalm 148 have in common a certain progression. Both begin with the angels, move down through terrestrial phenomena to the earth itself, then start up the long ladder of animate beings until they reach man himself. The extremes in both poems are intelligent beings capable of knowing God, of recognizing his attributes, and of deliberately praising them. But between these extremes are included creatures without intelligence, and in some cases without animation itself—the sun, the moon, the dews, the rain, the mountains and the hills. A reader might well ponder how such creatures of God can be commanded to “praise and exalt him above all forever.”

Well, these poets accept God as the “maker of heaven and earth, and of all things, visible and invisible.” They know that his wis-

dom is the infinite matrix of every single thing that can ever be brought into being; that his love is the infinitely generous motive prompting him to bring things into being; that his omnipotent power objectifies in time the things he has had in mind from all eternity. To such men any creature, though it lack intelligence or even animation, simply by being the very thing it is, is fulfilling God's will. Just by being what he intended it to be, it is continually praising the power, the wisdom, and the love of the Creator. The very existence of such creatures—sun and moon and shining stars, fire and hail, snow and mist, mountains and hills, everything growing from the earth, seas and rivers—fills the universe with their silent song of praise: “The hand that made us is divine.”

So, you see, the composers of these two hymns were sound theologians as well as competent poets. It was probably the combination of theology and poetry in their works that inspired Saint Francis to compose a hymn so much like theirs that it rates comparison with theirs in beauty and wisdom. For it was he who sang:

*Most High, Omnipotent, Good Lord,
To you be praise, glory, honor, and all benediction.
To you alone, Most High, do they belong.*

And there is no man worthy to By which you give nourishment mention you. to your creatures.

*Be praised, my Lord, by all your Be praised, my Lord, by Sister creatures, Water,
Especially through the honored For she is very useful, humble, Brother Sun, precious, and pure.*

Who makes the day and illumines us by his light.

*Be praised, my Lord, by Brother Fire,
And he is beautiful and brilliant By whom you light the night:
with great splendor, For he is fair and merry, mighty
And of you, O Most High, he is and strong.
a symbol.*

*Be praised, my Lord, by our sister, Mother Earth,
Moon and all the stars, Who keeps and sustains us,
For you have formed them in the And brings forth various fruits
heavens, bright, precious, and with colored flowers and
beautiful. foliage.*

*Be praised, my Lord, by Brother Wind,
By air, clouds, clear skies, and Praise and bless my Lord,
every kind of weather. Thank him and serve him with
great humility.*

* *

Franciscan Extremists-Part III*

Sister Mary Anthony Brown, O.S.F.

* Part I—*The Cord*, Vol. XI, No. 4, April 1961, pp. 121-128; Part II—*The Cord*, Vol. XI, No. 7, July 1961, pp. 216-220.

Wishing to lead a life in which the use of material things was reduced to the bare essentials and hoping to follow more closely the form of life as lived by St. Francis certain Little Brothers in Provence and the Marches of Ancona struggled for the attainment of these ideals. Nor were these two groups the sole representatives striving for these ends. It was also the aim of some of the followers of the Seraphic Founder in Tuscany to live a life preserved from the corrupting in-

fluences of worldly goods and to shun mitigations from the original austerities as posited in the early Rules and as lived by the Poverello himself.

The efforts of the Tuscan Brothers to pursue a life of simplicity met with little sympathy from the rest of the Community. Harsh treatment was accorded the extremists in an attempt to force them to the type of life followed by the majority of Minorites. Persecution, instead of inducing the zealous ones to conformance, only made them more steadfast in their purpose.

The dissatisfied Brothers charged the Brothers who were living a less rigorous life with trying to destroy the ideals as promulgated by their Holy Founder. The extreme observers alleged that the less stringent members possessed large sums of money. In addition, the claim was voiced that this money was lent out to borrowers from whom the Brothers exacted the same exorbitant rates of interest as the professional money lenders of the period. Furthermore, the Community, so the discontented Brothers stated, had obtained and had continued to hold established houses of residence whose storage places bulged with food and all manner of other hoarded items.

Matters came to such a state that the extremists felt that they could no longer endure the physical punishments nor the mental trials that were becoming their lot to bear. Between the years 1312 and 1314, the unhappy Brothers left Tuscany and sought refuge in Sicily. Here they were lodged either in private homes or in forty-nine dwellings where they set about the pursuit of the mode of life as they believed it should be lived. In their undertakings in Sicily they enjoyed the protection of King Frederick, so that they were more or less beyond the retaliatory actions of the regular Community.

As well may be imagined, the cleavage from their former Community was looked upon by those within and without the Order as an act of schism. It is related by historians that perhaps the dissenters would not have resorted to this violent measure if their leader, Ubertino de Casale had been at hand to counsel them, but that Spiritual was at that time engaged in presenting their plight to the court of Clement V with the view of gaining the pontiff's clemency on their behalf.

Hope for a favorable decision from Clement V was now out of the question. The action that followed commenced with two communications from the Pope bidding the Brothers to return to their former dwellings and to continue to live in them in obedience to their properly elected administrators.

When the Pope's advice was not followed, he sought to quell the

schism by appointing a commission composed of the Archbishop of Genoa and the Bishops of Lucca and Bologna to whom he gave the necessary powers to see that his commands were followed.

However, as this measure did not produce the desired outcome, the Inquisition was established against the schismatics. Even this did not abate the Brothers from continuing to leave Tuscany for Sicily, nor did it induce those already in Sicily to return. Indeed, a contrary activity occurred. The recalcitrant ones rallied under the leadership of Henry of Ceva, who himself had fled to Sicily to escape the persecution of Boniface VIII.

As a countermeasure, a promulgation came from Avignon bearing the signatures of several cardinals and addressed to all the clergy in Sicily stating that the schism must be stamped out and that the schismatics were to be suppressed. Because of the continued patronage of King Frederick, the disobedient Brothers were successful in evading the actions of the clergy.

However, when John XXII became pope, he sent a stringent communication to the King and publicly condemned the Brothers who had absented themselves. This bull (issued on Jan. 23, 1318), *Gloriosam ecclesiam non habentem maculam nec rugam*, not only censured the erring Brothers but laid down penalties for all who assisted them. Despite the strictness of the document, the extremists did not heed its content and they continued to live apart with a degree of security because royal protection toward them continued. Every so often in Franciscan documents there is mention made of a clash between them and the Inquisition.

In passing it should be noted that to these Brothers, as well as to others who sought in their own fashion to preserve the Franciscan Ideal as they interpreted it by extreme measures, was given the name "Fratricelli." To trace with any degree of completeness the use of this term in regard to Franciscan history would be too lengthy and too involved. Suffice it to say that originally the word merely designated a pleasant and harmonious meaning similar to "Little Brothers" but after the schismatic action of the Tuscan Spirituals the name lost its affectionate meaning and became indicative of those Brothers who had fled from their established foundations, it was one that was used to designate indiscriminately those seeking the strict form of life whether they resided in France, Italy or elsewhere.

To return to the outcome of the struggles of the Tuscan Brother it is a matter of record that these zealots, despite many and varied persecutions and the issuance of legislation designed to curb them continued to maintain themselves despite their precarious situation.

well toward the end of the fourteen hundred fifties. For periods they enjoyed a medium of peace but these were sometimes interrupted by fresh attempts to make them conform to the Minorites.

From time to time, the ones living apart from the Community sought to obtain approval of their activities by appealing to papal authority. At long last, success crowned their efforts. In 1368 under the leadership of Paul of Trinci, their right to live apart was recognized. Eventually, in 1517, Leo X in his bull *Ite et vos in vineam* granted separate status to the extremists who became known as Brothers of the Stricter Observance.

Thus far, we have considered the extremists from Provence, the Marches of Ancona and Tuscany. Now let us look at another group of the followers of the Poor Man of Assisi who also became involved in the questions of poverty and obedience. The impetus for what was to become a very involved situation occurred at Narbonne in 1321 when Berengar Talon, a Franciscan professor from a local Franciscan house, at the request of a Dominican inquisitor, gave his views regarding the poverty of Christ and His Apostles. The Little Brother had the opinion that neither Christ nor His Apostles, individually or collectively, held any property. To bolster his pronouncement Berengar cited the bull *Exiit qui seminat* (1279) of Nicholas III.

Berengar was promptly accused of heresy by the inquisitor and commanded to reverse his position publicly. This the Franciscan refused to do. In order to avoid the sentence the Inquisition usually handed down in such cases of refusal to conform to its decision, Berengar hastened to Avignon to appeal to the Holy Father. However, his arrival was too tardy to be of value to him because his Dominican accuser had reached both Avignon and John XIII before him.

On March 26, 1322, the pope issued his bull *Quia nonnunquam* which abrogated the bull of Nicholas III. It is not difficult to sense what a blow this decree struck at the doctrine of poverty so dear to the heart of every Franciscan and it was not long before the Order received word from the General Chapter of Perugia regarding the matter. In May of the year 1322 this body announced that it was orthodox to hold that Christ and His Apostles did not hold property. Needless to say, this statement was not received with any pleasure by John XXII. Nor were matters made any better when we learn that the General Chapter claimed that the doctrine regarding poverty which it was upholding had even been given the seal of John XXII's own approval by his bull *Quorundam exegit* (1317).

The strained situation was appreciably made worse when John XXII in his bull *Ad condicendum* issued on Dec. 8, 1322 declared that no longer

could the Order hold property in the name of the Holy See as it had done for over three-quarters of a century by the privilege of Innocent IV. Nor was this the last word from John XXII in this matter, for on Nov. 12, 1323 in his bull *Cum inter nonnullos*, it was declared heretical to hold the doctrine that Christ and His Apostles held no property and the utterances of the General Chapter of Perugia of 1322 in connection with this matter were condemned.

Nor was this disagreement destined to remain purely an ecclesiastical affair, as unfortunately a political aspect crept in. The antagonistic Brothers now joined their cause to that of Louis the Bavarian who was warring with the Pope. Louis' interest in the Little Brothers was not one of sympathy for their efforts to maintain the poverty of Christ. Rather this ruler's concern was merely a selfish one concerned with the advancement of his political schemes.

Matters came to a very sorry state for the papacy when Louis was victorious at Muhlendorf. Louis, always the political opportunist, was not slow to go to Rome (1327) and elect an antipope, Nicholas V. This latter person was none other than a member of the Order founded by the gentle Francis. The election of an antipope made most precarious the position of the members of the Order who were being held for questioning at Avignon. In 1325, Ubertino had escaped papal displeasure by fleeing from Avignon, so the precedent had already been set for the other Brothers who feared reprimands against themselves.

Franciscan affairs received a further set back when the *Comimentary on the Apocalypse* of Olivi was subjected to scrutiny at Avignon and the decision that was forthcoming demanded that it be burned publicly. In 1328, the Minister General, Michael of Cesena, was detained in Avignon while the Pope sent his own representative to the Chapter of Bologna with the expressed purpose of not only preventing the re-election of Michael but of winning the election for the Pope's own candidate.

The plan of John XXII failed and the Chapter re-elected Michael of Cesena. The election was shortly followed by an order summoning Michael to the papal presence. To frustrate this design, Michael and two companions, Bonagratia of Bergamo and William Ockham, left the city where the pope was residing and hastened to the protection of Louis the Bavarian.

The Pope countered by seeing that a Chapter was held at Paris and, since the delegates included so many representatives of his choice, the result of the voting was certain to be in accordance with John XXII's wishes in the matter. The Chapter, accordingly, deposed Michael and selected the pope's candidate, Gerhard Odo, to replace him.

Up to this time Michael of Cesena had had a loyal following of Brothers to whom the name Michaelists has been given. However, when Michael disobeyed the pope's command and fled before pleading his case, the sentiments of his followers underwent a complete reversal. It was one thing to follow Michael as a member of the Franciscan Brotherhood but quite another matter to espouse the cause of one who had disobeyed authority and who had fled from Community organization. In addition, the Brothers might have common ideals in connection with the doctrine of poverty which were akin to those of one outside the Community, but it was a very different matter to give allegiance to a secular ruler who had deposed a sovereign pontiff and placed an antipope in his stead.

As with all those who meddle in the affairs of rulers, the fortunes of Michael of Cesena, Bonagratia of Bergamo and William Ockham waxed and waned with those of their patron, Louis the Bavarian. When their usefulness to Louis' political cause had been exhausted, he withdrew all active interest and intervention in their behalf. Obscurity shrouds their final hours but we do know that they made their residence in the Munich house of the Order prior to their deaths. With their decease, ended one more instance of a nucleus which sought to live at variance with the conventual manner of life as adopted by the majority of Brothers.

In tracing the vicissitudes of the various strains of ferment within the internal organization of the followers of St. Francis, we have been forced to conclude that differences of opinion were many and often held. Blessing attended those groups that sought modification under the sponsorship of authority, but failure attended those that flaunted the legitimate expressions of direction by those properly selected to make such decisions.

EARLY SOURCES FOR THE LIFE OF ST. FRANCIS AND HIS EARLY FRIARS

Father Byron Witzemann, O.F.M.

(Continued)

III. FROM THE DECREE OF 1244 AT GENOA TO ST. BONAVENTURE'S WRITING

By 1244, the friars realized that there was a necessity for a clearer identification of the ideals of St. Francis. Also, many stories and anecdotes of St. Francis which were not recorded were being lost

EARLY SOURCES FOR THE LIFE OF ST. FRANCIS

and/or misrepresented. The Ministers of the Chapter of Genoa 1244 ordered that those friars who truly knew anything of the deeds, and miracles of St. Francis should write them down and add them to the newly elected Minister General, Crescentinus of Jesi.

Writings of Brother Leo and Others

A result of this decree was the volume of the "Three Companions of Bl. Francis, namely, Brother Leo, Brother Rufino, and Brother Angelo. On August 11, 1246 they sent their notes to the Minister General along with a letter. What did their notes contain? Certainly not the so-called *Legenda of the Three Companions* which we have today and to which their letter is usually prefaced. This is verified from the letter itself, for it says:

"We do not wish to write in the form of a *legenda*, for such legends have been already written, as have been works of the wonders which our Lord has worked through him. But we have plucked from a meadow certain flowers, as it were, which seem to us the fairest. We do not follow a continuous history, for we have omitted much which has already been written in previous legends . . . We truly believe that if the authors of previous legends would have known these truths, they would not have failed to make use of them."

The twenty chapters which follow this letter, and which we call the *Legend of the Three Companions* contradict what they said in this letter. For these twenty chapters are in the form of a *legenda*, and they are a continuous story, although incomplete. It passes over the years 1217-1226. Also, these chapters are not lit bouquets of plucked flowers, as would be the *Speculum Perfectionis of Vita Secunda* (part II), namely, grouping of stories listed under certain virtues or ideals. The letter says, moreover, that if previous biographers would have known what they were to tell, they would have included the incidents in their biographies. However, in the *Legend of the Three Companions*, which we have today, "although with its characteristic additions and minor features, is told the same history of the merchant's son . . . which we already knew from Thomas Celano and Julian of Speyer" (Joergensen, p. 360).

What actually was contained in this collection which the Ministers sent to the Minister General? The answer to this question is lost today—there can only be conjecture. It seems as though the collection included notes that now make up part of the *Int Regulae and Verba S. Francisci* by Brother Leo, the *Speculum Perfectionis* edited by Leonard Lemmens and Paul Sabatier, and also the *Perugian Legenda Antiqua*. Moorman in his book gives a sketch

116 stories which he thinks are from the pen of Brother Leo and the Companions.

All the writings which were collected at this time, no doubt, were put away in the Archives or in a bookcase in the Convent of Assisi. From these copious notes the later compilers, especially those of the 14th century, derived much of their material.

The *Legenda* of the *Three Companions*, which we have today will be treated under the "Compilations of the 14th Century".

Intentio Regulae

Father Leonard Lemmens, O.F.M. edited in 1901 the *Sanctissimi Patris Nostri Francisci Intentio Regulae*. It is attributed to Brother Leo, and is perhaps, part of the collection of notes handed to Crescentinus in 1246.

It is divided into several sections with sixteen chapters. It tells us how St. Francis declared his intentions to Brother Ricertius, the reason for the name of the brotherhood, why St. Francis did not enforce the Rule, of the novice who wanted a Peaker, of the Knights of the Round Table, why St. Francis would not correct abuses in the Order, how he wished the brothers to build, and several other incidents.

Several writers of the 13th and 14th centuries, it seems, used this work of Brother Leo. Celano in his *II Legenda* used about seven paragraphs; St. Bonaventure must have referred to it; the *Speculum Perfectionis* and the Perugian *Legenda Antiqua* incorporated the entire work; Ubertino of Casale quoted the entire work in his *Arbor Vitae Cruciferae*.

Verba S. Francisci

A work on the *Words of St. Francis* is also attributed to Brother Leo. It is composed of six paragraphs dealing with begging, poverty, the Rule, etc. Both the *Speculum Perfectionis* of Sabatier and the *Legenda Antiqua* from Perugia quoted from this work, as did Angelo Clareno in his *Expositio Regulae*.

Both of these works of Brother Leo were edited by Father Leonard Lemmens in his *Documenta Antiqua Franciscana* Part I (Quaracchi, 1901).

Brother Leo is said to have also written the *Life and Sayings of Brother Giles*. These shall be considered below.

Speculum Perfectionis of Lemmens

The *Speculum Perfectionis* edited by Lemmens was found in a codex which also enclosed the *Verba S. Francisci* and the *Intentio Regulae*. This *Speculum* is also attributed to Brother Leo.

There is another edition of the *Speculum Perfectionis* edited by Paul Sabatier, and which is better known to us. Sabatier's edition we shall study later, since it is a compilation of the 14th century.

This Lemmens edition proved to be taken from more original or earlier sources than that of Sabatier. Van Otroy calls it the *redactio antiquior*, but not the *redactio prima*.⁵ This means that it is a compilation of notes of Brother Leo, but it is not his original notes. The same can be said of the editions of the *Intentio* and the *Verba* which we have today.

This work is notably shorter than that of Paul Sabatier's; it has but 43 paragraphs compared to the 124 of Sabatier's. It can be divided into seven sections: Francis' view of begging alms, the last days of St. Francis, his way of life, various stories, last meal of St. Francis with his confreres, poverty and humility, and no privileges for the friars.

Thomas of Celano and the compiler of the Perugian *Legenda*, it appears, were familiar with this work. Probably not as it stands today, but more in the original form of Brother Leo.

The Latin edition of it can be found in *Documenta Antiqua Franciscana*, Part II (Quaracchi, 1901). This work is also referred to as the "Redactio I".

Vita Secunda by Celano

The manuscripts which the Minister General, Crescentinus, collected as a result of the General Chapter's decree of 1244, were given to Thomas of Celano to compile another life of St. Francis. The result of this work is called the *Legenda Secunda* or the *Second Life*, which was finished about May, 1247.

The book is divided into two parts. The first part tells us of St. Francis' early life, his conversion, approval of the Rule, Portiuncula, Cardinal Protector, and the like. In the second part Celano groups together the various virtues and anecdotes of the Seraphic Father—stories of the spirit of prophecy, poverty, alms-seeking, compassion for poor, love of creatures, zeal in prayer, understanding of Sacred Scripture, temptations, joy, humility, obedience, charity, slander, and many others. Therefore, this section is a very important source for the knowledge of the Saint's virtues and ideals. The last chapters devote themselves to his sufferings and death.

More than likely Thomas ended the *Legenda* with St. Francis' death, because he did not have time to write about the wonders which occurred after the death of St. Francis before the Chapter of 1247. No doubt, he or the Minister General wanted to present it at the

⁵ *Miscellanea Franciscana*, Vol. 19, (pp. 33)

General Chapter of 1247, so that the Ministers might approve it, and take it back with them to their provinces.

The *Legenda II* was issued at the command of the Minister General of the Order and was written for the use of the friars, namely to expound the ideals of St. Francis. It was not written primarily for the edification of the public nor at the commission of the Pope, as was the *Legenda Prima*. Therefore Celano brings out a little of the controversy which existed in the Order—a little more of its history. Moreover, it was written after Elias' deposition as Minister General and his betrayal of the Church and the Order by going to the party of Frederick II, the "anti-christ" of the 13th century. Celano suppressed Elias' name and dealings with the Saint; and when he does mention him, it is less in praise and more with gritting of the teeth.

The *Legenda Prima* and the *Legenda Secunda* do not intertwine much, only here and there. There are also a few contradictions which are not of great import. On the whole *Celano II* is an entire new life.

The Latin text for *Celano II* can be found in the *Analecta Franciscana*, Vol. 10, pp. 129-260. Ferrers Howell, *The Lives of St. Francis of Assisi* (London, 1908) is the only English translation in print.

This is sometimes called the *Memoriale Beati Francisci in Desiderio Animae*, from its opening words: "Incipit 'memoriale in desiderio animae' . . ."

Dialogus de Gestis Sanctorum Fratrum Minorum

Thomas of Pavia (Papio), a lecturer of Theology in Parma, Bologna, and Ferrara, is said to have written the *Dialogus de Gestis Sanctorum Fratrum Minorum*. He died about 1280. It is another result of the command of the General Chapter of 1244, for he writes:

" . . . from the command of obedience of the Father Minister General, namely, friar Crescentius, I have undertaken to compile the present work . . ." (p. 2)

It is not a source for the life of St. Francis, since it has little to do with him, in fact, I think he mentions St. Francis' name but once and that in passing, in the prologue. He begins with the life of St. Anthony, which is quite extensive. Then he treats of Bl. Berenutus, Frs. Ambrose, Gratian, Matthew, Roger, Martin, Paul, and many other friars. It is an edifying and interesting source for the lives of some of the early Franciscans.

The complete Latin source can be found in Ferdinand Delorme, O.F.M., *Dialogus de Gestis Sanctorum Fratrum Minorum* (Quaracchi, 1923).

Tractatus de Miraculis

Celano began his *Legenda Secunda* when the Minister General, Crescentius, gave him the various notes of the companions after August, 1246. Since the Minister General wanted Celano to have it finished for the General Chapter of Spring, 1247, Celano had to rush. Consequently, he completed this life only up to the Saint's death. Thus when John of Parma became General, he exhorted Thomas to finish his *Legenda*. The result was the *Tractatus de Miraculis*.

It has 18 chapters—the miracle of St. Francis' birth, founding of the Order, Sacred Stigmata, dominion over insensible and sensible creatures, dead received life through the merits of St. Francis, paralytics cured, blind given sight, lame enabled to walk, lepers cleansed, and several other chapters. There is also a chapter on Lady Jacopa de Settesoli. This work of Celano was written about 1250-52. The Latin text is printed in the *Analecta Franciscana*, Vol. X, pp. 271-330.

The Umbrian Choral Legend

The *Legenda Choralis Umbra*, also called the *Neapolitana Legenda*, treats only the last two years of St. Francis' life, namely, his stigmata, sickness, death, canonization and the translation of his body. Then it adds 26 paragraphs on the Miracles of St. Francis which were worked through his intercession after his death.

It was composed after 1252, since it uses, in addition to *Celano I* and *II* and Julian of Speyer's *Legenda*, the *Tractatus de Miraculis* of Celano.

We mention it since it gives a favorable impression of Brother Elias even though the latter has fallen from grace. This is a bit unusual, since most authors of the time do not. It also identifies the "two friars" whom Celano tells us St. Francis called to his bedside to sing the praises to the Lord concerning death. (Cel. 1: 109) These two, according to this Choral Legend, are Brothers Angelo and Leo.

The Latin for this *Legenda* can be read in the *Analecta Franciscana*, Vol. X, p. 542-554.⁶

Liber de Adventu Fratrum Minorum in Angliam

Brother Thomas of Eccleston wrote and completed about 1258 a work entitled *The Coming of the Friars Minor to England*. Little is

⁶ There are other Liturgical or Choral Legends based upon Celano which we will not treat here since they add nothing new to our sources for the Life of St. Francis. Such are: *Legenda S. Francisci Liturgica Brevarii Minoritici Vaticani*, *Legenda Liturgica Antiqua Ord. Frat. Praedicatorum*, *Legenda Liturgica Ord. Praed. Brevior*, *Legenda Liturgica Brevisima*, *Legenda Choralis Carnotensis*, which can all be found in the *Analecta Franciscana*, Vol. X, pp. 529-540.

known of Brother Thomas and this we learn from his own Chronicle. He entered the Order in 1232 and for 26 years wrote down facts and stories which would be of interest in regard to Franciscan History.

His work has fifteen chapters, all of which, save chapter thirteen, tell us about the Franciscans in England from their landing in 1244 to the time he penned his Chronicle, 1258. His work instructs us on the life of the friars, some of their teachings, and their sanctity.

He does not add much to our knowledge of St. Francis, but he does give us information on the Ministers General, Brother Elias, Albert of Pisa, Haymo of Faversham, Crescentius, and John of Parma. (Chapter XIII)

His *Liber de Adventu* fills in many gaps in the History of the Friars. However, this work is ambiguous in places, since Thomas did not bother about dates. Everything he had heard about foreign affairs in the Order was given to him by hearsay, and perhaps some of it was jumbled together by the reporters. For instance, at the beginning of Chapter XIII he calls Elias the first Minister General, then John Parenti, and then Elias again. Thomas mixed up the General Chapters and incidents of 1230, 1232, and 1239, and errs in regard to the time of the deposition of Brother Elias, but if we remember that he is not giving a chronological account we can excuse him.

The historical value of this book lies in the stories he gives us in regard to the English Provincial History and the rule of Elias. Spiritual value can be drawn from the narrative he tells us concerning the English Friars. For example, Brother Thomas tells us how they lived the Franciscan life in the early days:

"They, on their bare feet, went long distances in frost and cold or in unfathomable mud to go to the lectures. At the same time they adhered most strictly to the Franciscan vows of poverty; they also had the Franciscan joy with them in their house; as soon as they saw each other they must laugh, and even in the church this ecstatic joy would seize them, so that for sheer happiness they could not say their choral prayers." (Joergenson, p. 239; *Analecta Franciscana* I, pp. 217-18; 226-28).

The Latin edition of this work can be found in the *Analecta Franciscana*, Vol. I, pp. 215-25. Two English translations are: Father Cuthbert, O.F.M., cap, *The Friars and How They came to England* (London, 1903) and Saker, *The Coming of the Friars Minor to England and Germany* (London, 1926).

(To be continued)

SAINT CLARE

From her rich home eloped the Lady Clare,
to give her life, her love to her Bridegroom.
Gladly she sacrificed her golden hair
that in His holy house she might abide.

Clare was a shining mirror of Mary,
a light whose destiny would be a guide.
Her charm was like a tender melody,
which led others to be Christ's bride.

Though hidden in a sheltered cloister,
the whole world was her loving mission.
Her work was to gain souls for her master,
by sacrificing for their salvation.

A beacon light was she to fair Assisi,
to show the way to sterling sanctity.

Sister Mary Teresa Bient, O.S.F.

DEATH OF OUR LADY

Mary has fallen
Gentle seed to earth
That a new plant of life glorious
Might rise triumphant.

Seven times has she planted in sorrow
And watched it blossom joy.
Oh—we have known her beauty
Because her seed has fallen.

Each sorrow held her
Within a canyon of silence
But God entered her valley
To sing His fiat of glory.

Sister M. Ethna, O.S.F.

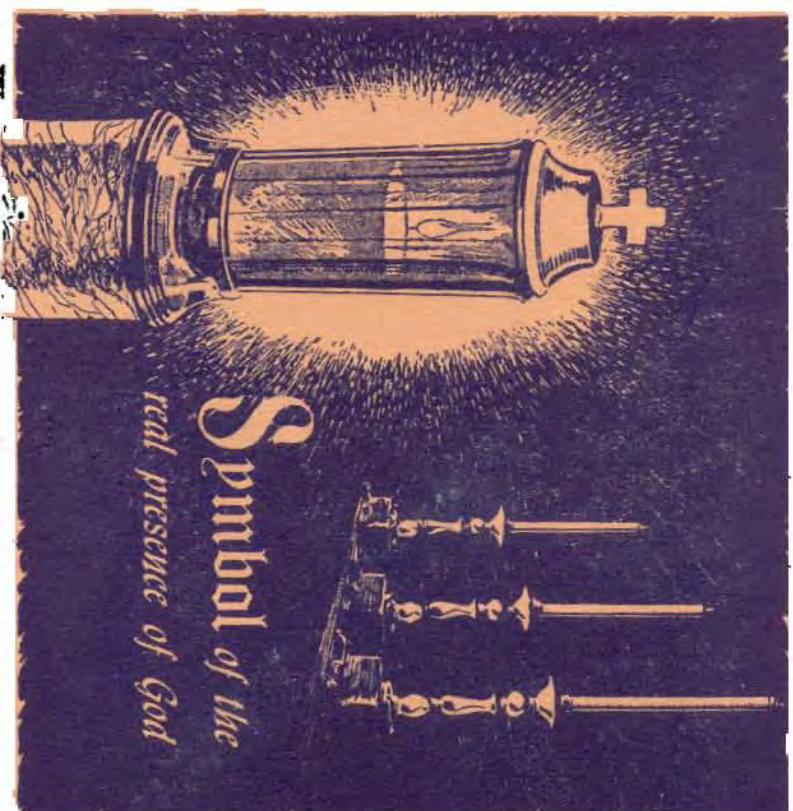
from the writings of **saint bonaventure**

Be mindful of these four things, each distinct in itself, and consider first of all, the belief you must have in the truth and essence of this Sacrament. For you must firmly believe and in no wise doubt, in as much as our Catholic Faith teaches and affirms, that in that moment when the words of Christ are spoken, the material and visible bread is exchanged, in the celebration of the Sacramental ministry, for the life-giving bread of heaven, as if it, deferring all for the honor of the Creator, there remain only the accidents of its visible species, and the substance (of bread and wine) ceases in a marvelous and ineffable manner and at the same instant the substance (of the body and blood of Christ) exists with the accidents of the bread: first, that most pure flesh and sacred body of Christ, which was created by the Holy Spirit and brought forth from the womb of the Blessed Virgin Mary, hung upon a cross, placed in a tomb, and glorified in heaven; secondly, since flesh cannot exist without blood of necessity, the precious blood is present there also, which was fruitfully given upon the cross for the salvation of the world; thirdly, since there could not be a true man without a rational soul, there exists also that illustrious soul of Christ, radiating in grace and glory all virtue, all beauty and all power, in which reposes every treasure of the Divine Intelligence; fourthly, because Christ is truly man and truly God, God in all His majestic glory is there.

These four things are each perfectly contained beneath the species of bread and wine, no less in the chalice than in the host, nor any less in the host than in the chalice; nor is there any defect, in either, for in both abides the entire mystery, about which I am writing.

It suffices then to believe that true God and true man are contained under both species, attended by a multitude of angels and in the presence of the Saints.

(• Translated from *DE PRAEPARATIONE AD MISSAM* by
Kenneth Wheeling)



Wherever it shines before the tabernacle . . . in tiny mission chapel or vast cathedral . . . the Sanctuary Light is a universal sign of the real presence of the Eucharistic Christ . . . a symbol that speaks in every language, saying: "Come, let us kneel before the Lord that made us."

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A Commentary on the Psalms:

Father Jerome A. Kelly, O.F.M.

Psalms 53

The story of King Saul is the tragedy of a proud man's disloyalty to God. Chosen by God and anointed by Samuel to be the first king of Israel, Saul began his reign auspiciously. In the second year as king, however, while preparing to resist a Philistine attack, he first forfeited God's favor. He had waited a full week for Samuel's coming to offer sacrifice to win God's blessing on the army of Israel. When the prophet failed to appear, Saul, fearing wholesale desertions, impetuously ordered the victims prepared and he himself performed the sacred sacrifice. Just as the sacrilege was concluded, Samuel appeared and revealed to Saul the consequences of his rash violation of God's ordinances. "But for this, the Lord would have destined thee, here and now, to found a line of kings that should have ruled Israel forever. Now thy dynasty shall fall with thee; the Lord has found a man to fulfill his purposes and rule his people instead of thee; such is the reward of disobedience" (I Kings 13:13-14).

The rebuke must have shocked Saul but it seems not to have taught him any lasting lesson. When commanded later by God to kill the

Amalecites and to destroy all their possessions, Saul disobeyed by sparing Agag, the king of Amalec, and "the best of the flocks and the herds, the choicest garments, the fattest rams" (I King 15:9). Samuel solemnly announced God's punishment for this act of deliberate defiance: "The Lord has revoked thy kingship over Israel, since thou hast revoked the loyalty to him . . . The Lord has torn away the kingdom of Israel from thee, and given it to another and a better man than thyself" (I Kings 15:26-28).

It is no wonder that soon after these events Saul began to fall into fits of melancholy. Something should be done, his courtiers agreed, to lift the king from these moods of depression. So David was fetched from Bethlehem to play the harp in Saul's presence and thus comfort the king and drive away the evil spells. Saul did not know—and David did not tell him—that Samuel at the command of the Lord had already secretly anointed the shepherd boy to prepare him to become the leader of Israel. But there were other things that little by little turned the king's affection against David. These multiplied until finally Saul "began to fear David,

as the heir to that divine favor he had lost" (1 Kings 18-12). This fear bred a hatred which goaded Saul into attempts to kill David. Things got so bad that David had to flee the court and go into hiding with a band of outlaws in the wilderness around Ziph, just below Bethlehem and Hebron, and some distance from the central shores of the Dead Sea.

Killing David was by this time an obsession with Saul. Understandably then, when informed by the men of Ziph that David was in their neighborhood, he set out to capture him. The expedition almost succeeded at the Rock of Division—an episode already noted in the discussion of Psalm 18. You can imagine the exasperation of the king when he had to call off his troops to meet a new attack by the Philistines and thus leave David to go free.

As soon as he could undertake the chase again, Saul began to scour the desert of Engaddi, closer to the Dead Sea, for traces of David and his men. On this expedition Saul unwittingly fell into the hands of David, who, with his men, lay hidden in a cave that the king had entered. David contented himself with merely cutting off the edge of the king's cloak and then stealing out of the cave. When he had got some distance away, he called out to Saul, held up the fragment of garment, and begged Saul to take this proof of forbearance as evidence of his

loyalty to his king. Saul was deeply moved. The words he spoke show how surely he knew that he was fighting a losing battle: "This I know past all doubt, that one day thou wilt be king, and have this realm of Israel in thy power" (1 Kings 24:21).

Saul's bitterness was not long in getting the better of his common sense. The men of Ziph once more reported the whereabouts of David, and Saul set out with three thousand men in a desperate effort to seize him. This time David and Abisai managed to steal through the king's forces as they lay sleeping at night and to enter the very tent where the king rested. Abisai was all for killing him. David insisted that they spare the king but take the spear and pitcher of water near his couch as proof of their presence and their generosity in sparing his life. This they did. When they had reached the mountains above the Israelite camp, David called out loudly to the king and protested his all-too-evident loyalty. Saul was visibly affected and assured David that he would never again try to kill him. How long the resolution might have lasted will forever be a mystery. A new war broke out with the Philistines in which the tide went against the Chosen People. Finally trapped by his enemies on Mount Gelboe, crushed by the death of his three sons in battle, badly wounded, the hopeless king took his life by falling

on his own sword. And so ended in defeat and darkness a career that had commenced with such promise of glory.

The relevance of all this tedious history is the background it supplies for the adequate appreciation of Psalm 53, the first Psalm chanted at Prime. This Psalm, like nearly three fourths of those in the Psalter, has a title prefixed to it. These titles are of great antiquity. For the most part, too, they have a certain obscurity about them because they refer to things and circumstances which, in the upheavals that mark their history, had long ago and early been lost sight of by the Chosen People themselves. The most that can be said certainly is that these titles seem intended to give directions for the musical or liturgical use of a Psalm to describe its nature, to give the author's name, or to indicate the circumstances of its composition. Now one, now another, and sometimes all of these purposes can be discovered in a title.

In illustration of these facts we have the title of Psalm 53. The first part of it is evidently some kind of direction for its rendition: "For the leader; with stringed instruments." Next comes a description of the poem and the attribution of it to David: "a *maskil* of David." A *maskil*, as nearly as can be discovered, may have been "a Psalm with musical setting of a specially delicate and artistic

character." Finally we are told the circumstances in which David composed the poem: "when the Ziphites went and said to Saul, 'David is hiding among us.'"

Most helpful to us, of course, is this final section of the title because it reveals that Psalm 53 must be read against the historical background of Saul's murderous pursuit of David. We can read the poem in this way, however, without insisting that David actually wrote it while in headlong flight from the king. More likely than not, David probably composed it after the event when Saul had died and he himself was king of Israel. Looking back then on the dangerous days of his youth, reliving them in memory, feeling once more the sentiments that had filled his soul in his hours of peril, he recorded them artistically in this beautiful prayer.

That is essentially what the Psalm is, a confident prayer of a man in great peril. The first strophe of three verses is a sincere petition for help; the second strophe of four verses is an expression of supreme confidence. The strophes have in common the use of synonymous parallelism in each of the verses. One exception might be made: the final line of the first strophe seems not to echo as perfectly as it should the two preceding lines in the verse. This, and the fact that it is the only tercet in the poem—has led to the suspicion that a line may have

fallen out of place just before this final one. What lends further weight to the opinion is that the presence of a line in just that place would render the symmetry of the poem perfect. It would then have two equal strophes of four verses each with exactly two lines to each verse.

It is quite natural to conclude that the chief quality of the first strophe of Psalm 53 is its simplicity. In defense of that opinion it might be pointed out that the statements are brief, direct, and fairly obvious in meaning. Their starkness and the utter absence of striking imagery are convincing evidence of the intense sincerity of the plea that David is making.

His case is too desperate and his heart too full for many words. Yet, the more carefully you read the poem, the more certain you become that its simplicity is an artistic achievement. It is actually saying much more than it seems to say. Take the first verse of the strophe:

*O God, by your name save me,
and by your might defend my cause.*

To comprehend the depths of meaning in that first line you have to recall that among the ancient Hebrews names had a special significance. They were not mere appellations casually attached to persons and things. On the contrary, a name was usually a phrase or a sentence applied to the one who bore it precisely because it

described or revealed the personality and character of the bearer.

This is eminently illustrated by the name of God as revealed to Moses on Horeb. God willed to be known to the Israelites as Yahweh, which is roughly equivalent to the statement, "I am who am" (Exodus 3:14). His name described his being: perfect, self-sustained, essential existence. His name was a symbol for this infinite self-sufficiency which is the font and source of all created being. And to know this name was to be in a special relationship of utmost intimacy with the God who bore it.

In calling specifically upon the name of God for salvation, therefore, David is taking advantage of such intimacy. He is, moreover, acknowledging the absolute supremacy of that name and the God who bears it. Necessarily, too, he is admitting his complete reliance, his utter dependence upon God. Much more by suggestion, then, than by statement he professes at the very outset that "from a humble soul, an obedient will, must come the prayer that wins thee" (Judith 9:16). In David's prayer that God defend his cause there are traces of a metaphor. He is a plaintiff in the court where "God himself is the judge" (Psalm 49:6). Yet he seems content merely to present his case rather than to plead it. On what grounds does he depend so confidently for a decision in his favor? The very

simplicity of his statement suggests what must be the evidence on which he leans most heavily:

Do me justice, O Lord, because I am just.

(Psalm 7:9)

That he is content to let the outcome of his case be determined on this issue alone reveals not only his innocence but his unshakable faith and confidence. The few words he speaks, therefore, are all the more eloquent because they embody the plea his heart makes:

Do me justice, because you are just, O Lord.

(Psalm 34:24).

Thus God's justice, which David knows, and his own innocence, which God knows, serve to temper somewhat the urgency with which he begs to be heard:

*O God, hear my prayer;
hearken to the words of my mouth.*

Three short sentences in the final verse of this first strophe depict the perils which have occasioned David's prayer:

*For haughty men have risen up
against me,
and fierce men seek my life;
they set not God before their eyes.*

There is something noble and charitable about David's refusal to single out by name the one man responsible for his plight, Saul. But the picture drawn so swiftly and sharply is that of the king. More forgetful as time went by of his position as God's anointed

servant, Saul had become progressively more self-willed, independent, haughty. Brooding over the rejection of himself and his dynasty, he had begun to envy, then to hate David, finally pursuing him with single, fierce, and bloodthirsty intent. And since "Saul could tell beyond doubt that the Lord was with David" (1 Kings 18:28), what else was his conduct but outright defiance of the will of God? It is with this final indictment, I think, that David rounds out the strophe with a subtle contrast between the disloyalty of Saul and his own submission to God as evinced in the very opening words of the Psalm.

The first strophe is a prayer for help; the second one is a profession of confidence. The transition between them seems abrupt unless you recognize that what binds them together is a fundamental personal belief that David has about God:

*Toward the faithful you are faithful
toward the wholehearted you are wholehearted.*

*Toward the sincere you are sincere,
but toward the crooked you are astute;*

*For lowly people you save
but haughty eyes you bring low.*

(Psalm 17:26-28)

These are the convictions in which is grounded the confident statement with which the second strophe opens:

*Behold, God is my helper;
the Lord sustains my life.*

This verse, like those of the first strophe, affords an insight into David's mind. The words express his certainty about the present, not his persuasion about the future. Here, now, already, even while he prays, God is his helper, the Lord sustains his life. The blunt protestation strikes you, somehow, as a kind of proclamation addressed not so much to God as to the haughty, fierce, and godless men who threaten him. "You have risen up against me; God is my helper. You seek to kill me; the Lord sustains my life." The solid assurance of the words makes them a challenge to these men who have "set not God before their eyes."

The thought of the vicious men who surround him brings his prayer back to God with the request that he

Turn back the evil upon my foes. How impossible for the beleaguered David to realize then how literally his petition would be answered on that day when Saul, with all lost in Gelboe, would turn against himself the very sword he had so often lifted against David. But David knows that his prayer will be granted. You know that because he says so plainly, as he repeats his request while indicating the grounds of his assurance:

In your faithfulness destroy them. He had been chosen by God, anointed by Samuel, "and on him, on David, the spirit of the Lord came down, ever after that day" (1 Kings 16:13). So long as he

strives to be humble of soul, obedient of will, innocent, just, generous and charitable, so long as he lives worthy of his vocation, David knows that he can depend upon the faithfulness of the Lord to protect his anointed one.

Perhaps that is just the point that has to be grasped: this is the prayer of a man whom God has consecrated to his own uses and purposes. Such a man need not be timid or faint-hearted. He may be surrounded by enemies but he knows that he will never be downed by them. He knows that victory is ultimately his. So he can confidently promise God who is his helper:

*Freely will I offer you sacrifice;
I will praise your name, O Lord,
for its goodness.*

Gratitude is for David as much a foregone conclusion as the victory itself. And its expression will be the free offering of sacrifice and the triumphant praise of God's name. This is the promise David makes. In a way, then, he has come right back to where he started in the poem: to the name of God, the revelation to man of God's infinitely rich and perfect being; the revelation to man of his total dependence upon the source and origin of all life.

The last verse of the poem flows logically from the preceding one. It declares that David's prayer has been answered and so gives his reason for worshipping and praising God:

*Because from all distress you have
rescued me,
and my eyes look down upon
my enemies.*

Does it strike you in reading the verse that there is a certain serenity about it that contrasts sharply with the haste and urgency of the earlier verses of the poem? The mood seems more certainly retrospective now. The picture forms of an older David, living again the days that have all gone by. Calling to mind—and moved deeply by the recollection—how completely the haughty had been humbled, the fierce defeated, the godless destroyed. By the God to whom he had had prayed so ardently, in whose help he had trusted then as now, who still sustains him, whose faithful servant he is. And so there comes into being, from thoughts of the present, memories of the past, and the inspiration of the Holy Spirit, a Psalm, the singing of which will be a fitting accompaniment to the sacrifice he offers to the God who has been so good to him.

In describing the dangers that threatened him, David, as we noticed, tolerantly omits any direct mention of Saul. If you compare Psalm 53 with the situation which occasioned it, as this is recorded in the First Book of Kings, you will notice that David is similarly reticent about specific aspects of the persecution he was suffering. His language for a poet is fairly general. It never becomes so

particular that we can identify this or that person, recognize a certain place, or picture circumstances graphically. When we remember that David was writing under inspiration, we realize that the decision to omit such vivid details from his poem was radically not his. What is in the poem is in it, and what is not in the poem is not in it, because the Holy Spirit would have it so. And 'why' is not the complete mystery it may seem.

The same Holy Spirit inspired Saint Paul to give some insight into his purposes. "See how all the words written long ago," writes Paul, "were written for our instruction; we were to derive hope from the message of endurance and courage which the scriptures bring us" (Romans 15:4). Psalm 53 is no mere record of what happened to David a long time ago. It is a "message of endurance and courage from the Holy Spirit, for us today. And precisely because the Psalm is not encumbered with names and dates and details, it is easier for us to make it our own. The evils that menaced David in the wilderness of Ziph and on the heights of Engaddi are not specifically the dangers that surround us today. By the very nature of things we can never experience these dangers. But those which do terrify us, perhaps, are generically the same. They spring from the pride of those who will misunderstand and misjudge us; from the fierceness of those who will resent

us and hate, maybe, the success we achieve; from the godless who will persecute us and do all in their power to wreck our work and destroy us.

We have to face these dangers as David faced his. And although we personally may be singularly blessed by being spared such trials, we can not forget those who do have to face them. They are our brothers and sisters in the Mystical Body of Christ. That is why we

must make their dangers our own as we pray with them in the liturgy for strength to face them. So that Psalm 53, in the truest sense of words, can become for us a "message of endurance and courage." Because through it the Holy Spirit teaches us the power of confident prayer and assures us that this will be for all of us, as it was for David, the sure means of our deliverance from all the dangers that threaten us.

SONG FOR HER SORROWS

(Feast of Our Lady's Dolors)

Tranquil temple days,
Unbroken nights of prayer,
These were yours, my Mother,
In the spring of your pure life;
Scripture study hours,
Needlework and psalter,
Bethlehem, Nazareth and peace!
Then came the little Seed!
And suddenly, the wings of sorrow
Wrapped themselves around you,
From Joseph's anguished cloud of doubt,
Until the tomb's white jaws
Received your mangled Son in death;
These pinnons covered you most jealously
Making you witness of the Father's love
For renegades, this sea of men
Bringing its blood-red tides
Through you, our Mother
In the harvesting of Time!

Sister M. Josephine, F. SS. S

ADDRESS BY

Very Rev. Pius J. Barth, O.F.M., Ph.D.
Pres., Franciscan Educational Conference

42nd ANNUAL MEETING, LORETO, PA., 1961

Father Pius J. Barth, O.F.M., Ph.D

Many an eyebrow might be raised at this year's conference theme:
Franciscan Financial Administration.

If St. Francis spurned money, ought not his followers find such a theme as finance most distasteful? Yes, indeed! But unconcern for monetary methods should not mean an improvident irresponsibility in the modern world of affairs; rather it should signify detachment from loving money for itself and using it judiciously in the service of God and man. Poverty and the precept against money are means of social sanctity and not ends in themselves.

The dramatic rejection and prohibition of money by the Poverello served to alert the world to the dangers of greed in the possession and use of money and also to place mankind on its guard against an invention which would reduce the Christian spirit to economic servility. Unless precautions are daily observed and unless a strict fund-accounting is kept, unless priority values guide its disbursement, abuses of the gravest kind can debase the noblest Franciscan work.

When Feudalism and the barter system gradually gave way to the capitalistic system of the merchants at the cross-roads with the resulting emergence of money as a commodity, it became necessary for the Franciscan Order to accommodate itself to a changing society. In doing so, however, the Holy See and the Superiors of the Order safeguarded the Franciscan spirit against abuse and deterioration by drawing up a strict code of financial control and by introducing the concept of the apostolic syndic. Herein the Order again led in calling attention to the necessity of making creatures serve rather than rule. This *serviential* concept of financial administration will safeguard capitalistic societies from an exaggerated liberalism in the free-enterprise system, will preserve the common good, take the initiative from communism and protect the poverty of religious orders.

To cite just one example of Franciscan alertness in this regard I need but rely on last November's issue of *Fortune*¹ magazine! A

¹ *Fortune* November 1960

supplement to the *Summa Arithmetica* of Fra Luca Pacioli, O.F.M. (c. 1445-1523) won for this Franciscan friar the distinction of being the father of the accounting profession since he gave merchants a growing awareness of their companies and business concerns as a continuing related enterprise. He introduced double-entry bookkeeping; this innovation in financial reporting was acclaimed by Leonardo da Vinci as a stroke of genius from the mind of the greatest mathematician of his age, namely, Fra Luca. Goethe refers to double-entry bookkeeping as "one of the finest discoveries of the human intellect" and Oswald Spengler ranks Pacioli's work along with other great events of his time such as the discovery of the New World and the theory of the earth's rotation around the sun. Keeping track of business affairs by making two entries, one of receipts and one of expenditures, over a long but specific period of time brought money transactions out of isolated and separate "deals" into an ethical system of continuity and trust.²

Merchants, such as Pietro Bernardone, the father of St. Francis, may have kept some individual journals in different colors to record various kinds of transactions but each transaction was viewed separately. The concept of "balance" on a single ledger was unknown until 1494 when Fra Luca Pacioli published his work which emphasized also the strict income and expense statement and the proper use of journal and ledger to discipline the operation by determining the financial status of an enterprise within a specified period of time which we now call the fiscal year.³

The rampant excesses of the taxing powers and merchant class, who sought to take in whatever the traffic would bear and only expend what they wished, led many honest men and idealists in St. Francis' day to regard money as an evil in itself, whereas evil men had made it so by refusing self-restraint. The vigilance made possible by Fra Luca's invention brought finance back within the realm of morality and made it serve the interests of God and man. Without this check and balance shrewdness would have run riot like physical might over right in jungle living. Franciscan restraint based on Gospel Counsels brought justice and charity, to a potentially chaotic economic condition.

Especially in England did Pacioli's system find a most hospitable reception, particularly with the development of corporations. Balance sheets developed, laws were passed and the accounting and auditing professions came into their own to exercise control over the excesses which already from the early thirteenth century made the desire for

² Robert Emmett Taylor, *No Royal Road; Luca Pacioli and His Times*. University of North Carolina Press, 1942.

³ *Franciscan Herald and Forum*, April 1961, p. 128.

money the source of much evil. Disciplining this level of monetary incentive to objective honest accounting prevents abuse and fosters the use of money for God and man.

The creative example of progressive Friar Luca points up an approach we might take in discussing Franciscan financial administration. Our vow and virtue of poverty not only set aright our sense of values but also enable us to save for our apostolic and charitable activities. While we do not work for money, we realize that without money we cannot work. As Bishop Ryan of our Amazon mission tells his benefactors: "Money isn't everything—there are also stocks and bonds." We need also these to provide the physical facilities to carry on our spiritual life and apostolate in distributing effectively and continually the better life to an ever increasing number of God's children.

Poverty demands that we safeguard the alms of the faithful, spend them wisely for spiritual advantage and religious pursuits, always ready to give a strict accounting of them to our superiors. For these reasons, this year's theme, *Franciscan Financial Administration*, has been heralded as a most realistic area for Franciscan education in these times of complex financial ventures which call for fund-raising initiative, for budgeting in capital outlay purchasing and operational income and expenditure, for insurance coverage, salary schedules, reporting, accounting, auditing and general financial administration. Your executive board has attempted in this conference to run the complete course not so much with the purpose of giving education in depth and with finality but rather with the objective of educating in breadth and providing stimulation that will cause you to inform yourself as a modern Franciscan of efficient business management reflecting a spiritual outlook on money and the things which money can buy.

Up-to-date fiscal policies, insurance, not for investment but for the protection of our clientele, accounting and auditing to preserve poverty and the alms of our faithful, wise spending rather than profit-making and short-sighted saving, solid business techniques and financial skills are demanded if we are to be true to our vocation and the burdens we bear for others.

This does not mean that we slavishly adopt the financial success criteria of the secular business world. Our success is not measured by profit; we are a *spending* institution, endowed with the contributed services of our members and the substantial donations of our benefactors. Monetary reckoning can only be evaluated within the larger and eternal framework of Franciscan spiritual accomplishment.

A Dream Come True

Rev. Valentine Long, O.F.M.

This is just another occasion in the story of St. Bonaventure University: a story that, for all its long century of achievements, began as a fine dream in the mind and heart of one man.

When on a spring day in 1854 Nicholas Devereux stood looking over his wide 200 acres of land in Cattaraugus County; which, was known as his farm, he saw it rather as a wasted expanse of ploughed fields and wildwood reaching down to the Allegheny River. For he was wondering how to turn it to a better use. A successful financier of Utica, who made money to spend it on charities, he could not recall having come across a single Catholic church or rectory or school anywhere in this vast and neglected area of the diocese. It disturbed him. It set him dreaming, and in that dream of his that day, he looked over his land, it was no longer his, nor a promising farm, but a campus with its first building, and then another, and another; the site of a monastery, a seminary, a parish church, a college, all combined to become a training base for young aspirants to the priesthood, the nursery of a staunch laity, a nerve centre of Catholic Action for a wide radius of miles around.

The visionary was doing more than only seeing what his eye could see. He was planning and picturing to himself, however vaguely, and insofar as possible, the steady growth of his dream the fulfilment that is now St. Bonaventure University. He was looking into the future. Fr. Joseph Butler was then a youth in his teens. Fr. Alexander Hickey had not yet been born. Nor had Fr. Thomas Plasmann. But the same unswerving devotion with which the three were to give their best years to St. Bonaventure's, to make the presidency of each a shining epoch in the school's history, was already alive in the heart of Nicholas Devereux—before the school was here.

The great old champion of Catholic Action knew what to do with his idea. Eager to see it realized, he went with it to the bishop of Buffalo.

"Your Excellency," he said in words to this effect. "I own along the Allegheny just the right piece of land for a college campus on which it is my desire to see the first of its buildings erected. I'll give over the land and for the construction of that building the necessary funds, so that with God's will and your approval we can get a centre of Catholic influence started there. Heaven knows there is a crying need of it."

Bishop Timon listened as to the echo of his own idea. For in his

A DREAM COME TRUE

anxiety over what to do about that neglected western reach of his diocese, he had been thinking along the same lines. But where was he to find in his diocese the priests to send?

"We can get them elsewhere," replies Mr. Devereux.

Whether they could or not, the bishop liked the resolute confidence of this layman and together they were certainly going to try. They accordingly went to Rome, not together it is true; but once there, both worked together toward the same purpose. If in the end they had to return from the Eternal City without a faculty of pioneer teachers, at least Bishop Timon carried in his portfolio the written promise of their coming over on some future boat, and the prospect looked bright.

In June of the next year, exactly eight months later, an ocean liner docked in New York harbor and off stepped four Italian Friars. None of them looked quite at ease wearing civilian clothes for a change instead of their brown habits, and only one could speak English with fluency, but all had the academic degrees to certify their scholarship. Their Minister General, following an old Franciscan custom, was making good his promise. He had sent the four in advance of others to come, three years before they would have a school to teach in, so they might begin without further delay their missionary labors in Cattaraugus County. The odds against them, even under the guidance of so able a superior as Fr. Pamfilio, were those of any new comer to a foreign country. However, they enjoyed a welcome from their American host that must have warmed their hearts.

Need I say that the gentleman in question was Nicholas Devereux? He met them at the boat, arranged for their lodging overnight at St. Peter's rectory in downtown New York, ferried with them the next morning across the Hudson River, got them into a train and accompanied them on their long journey to Salamanca, then with them transferred to a stagecoach bound for Ellicottville, where he had a house ready to receive them. There they set up headquarters at once, moving after three months to another residence which served them as a friary for the remainder of their stay in Ellicottville.

Thus began the St. Bonaventure story. Thus did the dream of Nicholas Devereux unfold into a reality through its preliminary stages until, by virtue of his generosity, the first anticipated building stood complete in its pride of place: on the campus which had almost remained a farm, but because of that very dream is now the site of a worthy university.

Fittingly on St. Francis' Day, three years after the band of Franciscans had arrived, Bishop Timon dedicated that first building,

a house of studies with friary and chapel included. And of course it was a day of rejoicing, although not without its shadow of regret. The man who had so fondly dreamed of this day, who had indeed dreamed the building, was not there. Nicholas Devereux had gone to his eternal reward.

His physical absence did not mean, however, that the saintly old benefactor was absent and did not participate in the joy of the occasion. The blessed, we have reason to believe from our doctrine on the Communion of Saints, retain their interest in what happens on earth. And if so, then you may be sure that a great soul has watched from eternity the St. Bonaventure's of his dream go on developing even to the present hour: when this beautiful friary, just now dedicated as the latest addition to the campus, stands ready to serve the university.

Nicholas Devereux from the ranks of the blessed saw De La Roche Hall go up, before ever it was called that, and he was pleased. He saw Alumni Hall go up and was pleased. He saw the Fr. Joseph Butler Memorial go up as a neat little gymnasium, and was pleased. He saw the great fire of 1930 devour the old monastery along with the old church and the old seminary; and when their flaming walls crumbled and fell, included in the debris was all that remained of the building and his initiative and generosity had made possible; for it had stood alone on the campus only for a while in its original dimensions, and then was added to again and again, until it had grown into that single huge structure which went down in flames. There were the other buildings untouched by the flames, to be sure, but none the less a vital half of St. Bonaventure's had been reduced to ashes. Did Nicholas Devereux look on from eternity in sorrow? The blessed know nothing of sorrow. In his beatitude he prayed, and rejoiced in the hope, that new and finer buildings would triumph over the ruins.

And they did. Within a year after the ruins of the old monastery had been cleared away, the Alexander Hickey Dining Hall stood there, a solid testimonial to human courage, a solid indication that St. Bonaventure's was rallying from the disaster. Other construction promptly followed: a new parish church (no less true to the Devereux dream for being erected a mile or so off campus) a new library, a magnificent new seminary, two new dormitories, a new arts hall bearing the illustrious name of Thomas Plasmann, and during this interval of time quite a number of lesser buildings, of a temporary nature, yet still serving their purpose. All in all, Nicholas Devereux had abundant cause to be proud of his dream: it was prospering as never before, in its recovery from a catastrophic setback.

Yet, by some strange quirk of circumstance, the blessed old

dreamer had to wait a full thirty-one years to see dedicated this afternoon a new monastery to take the place of the old: a genuine new monastery set a little aside from the traffic of the campus as a unit of its own.

It cannot but stand out as a favorite of his. One who had on earth so devoted his energies to Catholic Action as did Nicholas Devereux, and given of his wealth to promote it, would of course look upon this particular building with an especial regard. The reason why follows a dictate of plain logic. This monastery or Friary, call it by either name, being now a proper home for the friars who teach at St. Bonaventure's, a haven of privacy in the conducive atmosphere of which they can the better cultivate the presence of God and then enrich their work, put into their training of youth a deeper motivation and therefore a greater inspirational appeal,—such a nursery of Franciscanism in those who run the school,—becomes by that very token the powerhouse of Catholic Action on the campus.

It has been needed. The distractions of our modern world being so thoroughly pagan as they are, any monastery or convent that excludes them is beyond a doubt the answer to a need. Not that a person of good will cannot in the world cultivate that interior life of the soul without which there can be no solid piety; the untold number of those who have done it, to become men and women of true sanctity, would give the lie to such a fallacy; but for all that, with none of the advantages of a conducive environment, it is much more difficult to do so, and so much more rarely done. That the cloister has a peculiar aptitude for producing saints, and saints of the most heroic outgoing activities, one has only to consult a catalogue of the canonized to know.

Does anyone suppose that Francis of Assisi could have earned his title, the Patron of Catholic Action, had he not recruited his zeal in the cloistered quietude of St. Mary of the Angels or on the solitary heights of Mt. Alverna? Wherefrom, may I ask, did St. Bonaventure himself derive the sweet fluency of his pen and the spiritual charm in his teaching if not from the prayerful climate of his monastery? Certain it is, that he never allowed his schedule of classes nor the toil of preparing them to keep him from his daily meditations in chapel. Did this militate against his efficiency? The pupils who sat entranced over his lectures didn't seem to think that the Seraphic Doctor had been overdoing his religious exercises.

Nor will the students here, at the university which proudly bears his name, have any such thought of their Franciscan teachers who combine study with prayer, with saying Mass, meditating, reciting the Divine Office, and are thereby the likelier to have the drive to put

across their subject matter. Of what avail is it to his pupils if a professor has the necessary knowledge but none of the enthusiasm to convince them of its worth? And where else does a teaching friar get that enthusiasm, once the inevitable monotony of work sets in, than from a dedicated sense of duty nourished on prayer? The demands of religious life upon his time, far from antagonizing or lessening his efficiency reinforce it. They predispose his will toward doing his job, condition him against inertia, so that he comes to class when he is supposed to be there, and comes prepared. The same fidelity to duty which marks his attendance at chapel will induce him to put forth his best efforts, and make the most of what talent he has, in the classroom. The saintlier the teacher, if he knows his subject at all, the better equipped he is to impart it.

And so, every Franciscan teacher who will reside in this newly dedicated Friary, will avail himself of its inducements to prayer, could do no greater service to St. Bonaventure University as well as to his own soul than to appeal habitually to the Source of all holiness in some such words as these beautiful ones of St. Augustine, if only like St. Augustine, he means them and speaks them from his heart:

Breathe in me, O Holy Spirit,
That my thoughts may all be holy.

Act in me, O Holy Spirit,
That my work, too, may be holy.

Draw my heart, O Holy Spirit,
That I love but what is holy.

Strengthen me, O Holy Spirit,
To defend all that is holy.

Guard me then, O Holy Spirit,
That I always may be holy.

A prayer of what superlative wisdom! Need it surprise us that its learned author, whose other writings as well, breathe of just such a tender intimacy with the Holy Spirit, should have won by his brilliant pen the right to be called the Doctor of Grace? May this his prayer, or its equivalent, become to us, too, a familiar prayer unto the sanctification of all: so that those of us, who are to live here, will be living in accord with the dream of Nicholas Devereux to make St.

Bonaventure's a stronghold of the Faith; so that also those of us, not in residence here, will be following his broader desire to see the spread of Catholic influence no matter where on earth, to the honor and glory of God.

(*Sermon at dedication of the new Friary at St. Bonaventure University, July 16, 1961.*)

AND FAITH IS BORN

Time is not a moment overtaken
And not the measured circle made complete.
Time is growth when hope and love are shaken
As cycling, the Calvaries repeat.

Time is, then, ascent into faith's night
Where all that came by senses once before
Comes now into the soul by unseen Light
And every loss shows deeper sight and more.

The mind hangs tinkets on a coffin's side:
Laughter for a glittering, grinning mask
To hide the little dark it fears inside.
But time will show that darkness is a task
For growth is not a moment left behind
But faith begot when hope and love go blind.

Sister M. Florian, O.S.F.

In Christ Jesus Our Lord

Valentine M. Breton, O.F.M.

(Translated from the French by Michael D. Meliach, O.F.M.)

INTRODUCTION

Francis of Assisi has rightly been called the most Christlike of Saints. Like St. Paul, he could glory in being a perfect copy of the divine Type of all sanctity, a perfectly docile, convinced, and generous disciple of his Master. Like St. Paul, too, he was a unique success in presenting to the Church and to the world a perfect image of the Son of God made man, by following His footsteps, by imitating His actions, and by animating himself with His sentiments.

To the external testimony of ecclesiastical and literary tradition, Christ Himself has added His own: the stigmata, the authenticating divine seal upon Francis' success. For the stigmata declare, demonstrate, attest, and endorse an identity with Christ which must have existed within the soul first.

As God said in praise of Jesus Christ, "This is my beloved Son, in Whom I am well pleased; hear Him," so Christ might well have declared of St. Francis: "This is My perfect disciple; imitate Him." Or again, according to the Franciscan Sequence which paraphrases the 88th Psalm: "Francis alone is like God among the sons of God."

We members of the triple Order of St. Francis are justly proud to have a Founder so highly accredited by our Lord, for God, "has not done thus for every nation" (Ps. 147:20). Indeed, no other religious founder has been accorded so solemn an approval; and even where members of other Orders have been granted the stigmata, they seem to have received them more as a reward for intense devotion to the Passion than as a token of the divine ratification of their entire lives.

But over and above this legitimate pride we can take in our Father, this ratification by Christ of his work has a particular value and meaning for us, the spiritual progeny of Francis. We cannot be content merely to proclaim our Father's glorious privilege, but as his followers we must seek both the significance of his perfect imitation of Christ—its causes, methods, and exemplary value—and the means to bring it into our lives. We cannot be satisfied with sterile praise and admiration, but we are bound by *noblesse oblige* (and still more, for our own benefit) to make ourselves over into the image and likeness of our spiritual Father. Our vocation demands that we know

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WHY St. Francis imitated Christ. And since Francis' imitation is acknowledged to be the most successful in history, we must try to find out HOW he went about imitating Christ and WHAT LESSON his conduct bears for us. This book has been written to answer these questions—to show that the imitation of Christ is the sum-total of Christian life, that Francis practiced this imitation more perfectly than any other man in history, and that we are called to follow him in this same seraphic imitation.

For under God and in Christ Jesus, Francis is our FATHER—the source and the cause of our predestination. In the order of salvation and sanctification we have been entrusted to him. He has merited grace for us; he has given us his example; he sustains us in our efforts to follow him as true, sincere, generous disciples and imitators of our only Head, Saviour, Master, and Model, Jesus Christ. We shall find nowhere else (and certainly not in ourselves) a surer way to attain perfection; so let us take to this road, with Francis as our guide.

That this is God's will for us is clear from the oration in the Solemn Commemoration of St. Francis' Profession (April 16th): "O God, Who hast given us Blessed Francis as our guide and teacher in following the footsteps of Your only-begotten Son . . ."

Nor has Francis left any doubt that he was fully aware of this vocation—of his responsibility as the founder of his Order. In one of his letters, for example, he gave this highly significant advice: "Seek nothing for your friars, and demand nothing of them, EXCEPT THAT THEY BE BETTER CHRISTIANS" (*Letter III*, to a certain minister). His *Sixth Admonition* treats explicitly of the imitation of Christ, and in the *Mirror of Perfection* (chapter 73), he says: "After the example in the *Mirror of Perfection* (chapter 73), he says: "After the example of Christ, we must first act and then teach—or rather, both act and teach at the same time." Finally, Francis summed up his entire dogmatic and spiritual theology in a prayer sent to the General Chapter shortly before his death. In this prayer, he established a hierarchy of values for the interior life of his followers and crystallized the meaning of his own mission:

God almighty, eternal, just and merciful, grant to us wretched creatures, for Your own sake, the grace to do what we know to be Your Will, and always to will what is pleasing to You; so that purified in body, illumined in mind, and afire with the love of the Holy Spirit, WE MAY FOLLOW IN THE FOOTSTEPS OF YOUR SON, OUR LORD, JESUS CHRIST, and by Your grace alone come to You, O most High, Who in perfect Trinity and most simple Unity lives and reigns and is glorified, God almighty, forever and ever. Amen.

For Francis, then, the imitation of our Lord was not just one

more ascetical devotion, nor even the best among them all; it was the unique WAY of access to our Goal, the Holy Trinity. And to render this imitation possible and effective, he urged us to strive toward "purification, illumination, and consummation," the three classical stages in all spiritual advancement.

Even to this day, Francis continues to echo the clarion call of St. Paul: "Follow my example, then, as I follow the example of Christ" (1 Cor. 11:1). But he does not seek simply to conform us to himself; rather he urges us to become *more like Christ*. He wants us to imitate him only that we may emulate his success, only that we may assume the characteristic mentality of our Franciscan family, which is, purely and simply, the Mind of Christ.

To paraphrase again the great Apostle with whom Francis had so much in common (precisely because of their mutual identity with Christ!), was it in the name of Francis that we were baptized? True, we are named after St. Francis, and we are proud of it. But he himself preferred to call us Lesser Brothers, Poor Ladies, Brothers and Sisters of Penance, so that we might become BETTER CHRISTIANS. It is exactly in our efforts to attain this goal that his merits, his example, and his prayers will be our support.

Although we are unworthy children of Francis, still we can ask through his merits the necessary strength of body and of will; we can be confident of obtaining them through her who made the Son of God our Brother, who brought Him down to us, who made Him our Model in His mysteries and in His entire life.

I. THE LAW OF OUR LIFE

To be a Christian is to imitate Christ. This a fundamental truth which needs no demonstration, but it is important that we realize its significance in our own lives.

Granted that the fundamental law of Christianity is imitation of Christ—conformity with Him so that in and through Him we may be united to God—we can see his law from three points of view: in the eternal counsels of God, in its promulgation by our Lord and His Apostles, and in its implementation by the Church.

* * *

The Will of God is revealed to us in St. Paul's letter to the Romans, where he declares: "All those who from the first were known to Him, He has destined from the first to be moulded into the image of His Son, Who is thus to become the eldest-born among many brethren" (Rom. 8:29). Elsewhere, progress in the spiritual life is

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described as a refinement of this image: "It is given to us, all alike, to catch the glory of the Lord as in a mirror, with faces unveiled, and so we become transfigured into the same likeness, borrowing glory from that glory, as the Spirit of the Lord enables us" (II Cor. 3:18). Finally, we are told that God has predestined Christ to "form this humbled body of ours anew, moulding it into the image of His glorified body, so effective is His power to make all things obey Him" (Phil. 3:21).

When the Son of God came among us, He explained how we must fulfill this plan of His Father. He taught us this lesson not in learned and scientific formulas, but in concrete images adapted to the average intelligence; His meaning is clear and unmistakable: "If any man has a mind to come My way, let him renounce self, and take up his cross daily, and follow Me" (Luke 9:23). That is, if we want to be His disciples and follow Him we must first become detached by renouncing everything that might hinder us from taking on His likeness. Then we must remould our souls in the image of His own. In this way we shall be perfect pupils of the divine Teacher (cf. Luke 6:40).

This is how the Apostles understood our Lord's lesson, and this is how they passed it down to the faithful (see, e.g., Luke 5:5). St. Peter wrote: "You must not retain the mould of your former untutored appetites. No, it is a holy God who has called you, and you too must be holy in all the ordering of your lives" (1 Pet. 1:15). Further on, the Dean of the Apostolic College speaks more pointedly of imitating the sufferings of the Saviour: "He suffered for our sakes, and left you His own example; you were to follow in His footsteps" (1 Pet. 2:21).

St. Paul drove home the same lesson to the Corinthians: "Follow my example, then, as I follow Christ's" (1 Cor. 11:1); and St. John explained why: "One who claims to dwell in Him must needs live and move as He lived and moved" (1 Jn. 2:6).

* * *

Christian Tradition, as recorded in the Fathers, the Doctors of the Church, and the masters of the spiritual life, has always recognized this universal law of imitation; yet it has never denied that some are bound to work harder at it than others. Whereas the faithful in general are bound to deny themselves and put on Christ only to the extent of keeping out of mortal sin, we who are enrolled in the school of perfection must follow the Master more closely. The term of our effort is perfect identification with Christ (cf. Gal. 2:20).

Imitation of our Lord aims at an interior conformity of our sentiments and affections to those of Christ (cf. Phil. 2:5). But this conformity, if we understand the teaching of St. John and St. Paul correctly, results not from our own effort alone, but largely from

the workings of Christ and the Holy Spirit within us. Yet this divine action from within does not utterly supplant our own effort. The process is one of cooperation between God and ourselves. Sanctification and merit are endeavors which are both subjective and supernatural, both human and divine.

Understanding the basic facts of the supernatural life is vital to our actual practice of imitating Christ. It is essential that we grasp what is being accomplished within us—what part the Church plays in our transformation, what part the Holy Spirit, and what is left to us to achieve.

The Church, first of all, presents Jesus to us for our imitation; indeed, from one point of view, we can say that this is her entire mission. All her endowments, her infallibility, her holiness, her power of Orders and of jurisdiction—all serve to guarantee the authenticity of the Model she proposes for our knowledge, love, and imitation. In her liturgy, in her history, and in her dogmatic and spiritual teachings, she alone preserves intact the true likeness of Christ; everywhere else we find it deformed and altered according to human whimsy.

But it would avail little for the Church to present this ideal externally, if the grace of the Holy Spirit did not work within us to make it attractive. Here we touch upon one of the most profound points in the whole of the spiritual life—a principle little known and widely misunderstood. The Church has been entrusted with the mission of controlling this inner activity; of supervising our interpretations of what happens within us. Therefore we must carefully check our interior inspirations against the official teaching of the Church. For since the Church cannot err, and the Spirit of Jesus cannot contradict Himself, a discrepancy between the truths of Faith and our own interpretations of spiritual phenomena can only indicate a dangerous error on our part.

It is clear from the foregoing that we have our own part to play in becoming like Christ, that we are not merely passive objects in the hands of the Church and under the action of the Spirit. But since our own course of action will be determined by the example of our Seraphic Father, which we shall consider later on, we can pass now to the final point of our meditation.

We know well enough why God has made conformity with Christ the unique way of salvation and holiness: Christ is the universal meritorious, exemplary, and final cause of all creation, our only Head and Mediator. Only in and through Him can we gain access to God, please Him, and be saved; therefore we must be united to Him, conformed to Him, and moulded into the likeness of Him Who alone is the perfect Object of the Divine Pleasure.

We shall reach our goal only insofar as we have become identified with Him, for no one comes to the Father but through Him; the Name of Jesus is that of our only Saviour, and Jesus is the sole foundation for our supernatural life (See Matt. 11:27; John 14:6; Acts 4:12; I Cor. 3:11).

Like all Christians, then, we are called to this identification with Christ and we are bound to use the only existing means to achieve it: we are bound to imitate Him. The whole of asceticism, the entire spiritual life, the essence of all holiness consists in fostering in ourselves the grace and virtues of Christ. In the words of St. Paul, who first mapped out this way for us, we can sum up our entire task as "forming Christ within ourselves" (Eph. 4:15).

Sons of God by grace as Jesus is by nature, we must develop in ourselves the Spirit of this Sonship by putting on Christ, by partaking of His life as Son of God, by making our own His characteristics, His virtues, His works, and His holiness; thus we shall attain as far as possible to that fulness of perfection which enabled the Apostle to exclaim: "I am alive; or rather, not I; it is Christ that lives in me" (Gal. 2:19-20).

Since union with God is our final goal, and since we can attain to this union only in and through Jesus Christ, we must conform to Christ by imitating His interior dispositions as well as His external actions. This imitation is the law of our life, laid down by God and taught by His Son.

Therefore it is no exaggeration to say that the imitation of Christ is the whole of Christianity and that everything else depends upon it. The teaching Church presents Him as our Model; dogmatic theology delineates that Model in His Person and His actions; moral theology gives us a psychological pattern to help us copy that Model within ourselves. And the Liturgy, the Sacraments, and mental prayer work from within to achieve this transforming union whose fully developed splendor is heaven.

We have done well to place ourselves in the hands of St. Francis, for in no one has this universal law of holiness been better verified; with him as our guide we shall indeed become perfect imitators of Jesus Christ our Lord.

(To be continued)

ALEXANDER OF HALES: *On Manual Labor*

Work, manual work, is a much discussed topic in Catholic circles. There is much being written on the subject regarding the usefulness and necessity of labor in the life of a Christian. Some prefer to look upon it as punishment which must be borne and accepted as graciously as possible. Others see it as a means of combating concupiscence; while the vast majority of contemporary writers try to see in work something essential to man, and more particularly to the Christian man. It is a means of fulfilling himself and of re-making the world in the image of Christ.

Due to the current discussion, we thought that it would be enlightening or at least interesting to see what a scholastic writer had to say on the subject, and to see how he treats of the question. The matter is taken from Alexander of Hales.¹

1. What² is meant in Ex. 20, (9), "For six days you will work"? First of all, is manual labor of precept for every man? It seems to be so from the greatest authority for immediately preceding (we read), "Remember keep holy the Sabbath."³ Since this latter is a precept, the former must be also.

Likewise, the precept to abstain from manual labor is that man might have leisure for divine worship; otherwise there would be no sin in working on the Sabbath. But since there can be no leisure for divine worship unless one abstains from manual labor, so the soul cannot be unoccupied without sin unless it is intent on a good work. Therefore, since one must abstain from manual work on the Sabbath, one must give himself to manual work on the other six days. Just as it is right for there to be a precept that man might have leisure for divine worship, so it is right for there to be a precept that through work man might be kept free of sin . . .

2. About Ezekiel 16 (49), "This was the iniquity of Sodom . . .," Gregory says, "At all times some good must be done lest the field of our heart be filled with the briars of sins." His comment on Ex. 20 (9), "In six days . . . you shall do all your work" is that it is "suited to our nature." But such things can be done well or not so well, hence it is only right for them to be governed by some precept: "For six days

¹ Alexander of Hales, *Questiones Disputatae*, III. Appendix IV. Q. VIII (College of St. Bonaventure, Quatrachi: 1960), pp. 1588-92.

² There have been sections omitted in the English translation, for the sake of brevity, Ex. 20, 8.

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you will work." This is preceptive and all are bound by precept to work, that is, to do manual work!

3. Augustine in "De opere monachorum" says, "They (the monks) say they do not wish to work and when asked why not, they say simply, 'We read, we preach, we console, we exhort.'" For these reasons the monks used to claim that they were not held to manual labor. But "according to the very same passage," the declared opinion of the Apostle refers clearly to manual labor. For they (the monks) claimed that the Apostle meant spiritual labor, hence they said they worked spiritually, "We preach, we read," etc. But Augustine declares that the thought of the Apostle refers to manual labor. He adds, "He who doesn't wish to work" etc. According to the command of St. Paul, it seems as though some time must be given to manual work and, for the same reason, all are bound to manual labor.

4. To Eve it was said,⁵ "In sorrow you will bring forth children" and this has been transmitted to her posterity for every woman who has submitted to man, has given birth in pain. It has also been said,⁶ "In the sweat of your brow, you will eat your bread" and this also has been passed down to posterity. Therefore all must obtain their food with work and sweat. This is clear because it was said earlier,⁷ "In whatsoever day you will eat of it, you will die the death." This is seen in every generation. Therefore due to the violation of this precept, just as in every woman who has submitted to man there follows the penalty of bringing forth children in pain, (yet I except the Glorious Virgin), so in every man the penalty follows that⁸ "In the sweat of your brow you will eat your bread." Thus there is the precept,⁹ "With labor you will eat all the days of your life."

7. *On the contrary*, Augustine¹⁰ quotes I Cor. 9 (6), "Or I only and Barnabas, have we not the power of doing this (having a woman care for them)?" Therefore the Apostle and hence others have power of not doing temporal work (1)

Likewise the Glossa¹¹ regarding Ps. 103 (14), "Producing grass for cattle" says that Christ in His following "had religious women who ministered the necessities of life to Him from their own wealth, so that He might better take care of the souls of the sick persons."

⁴ *De opere monachorum*, cc. 1, 3 and 7 (PL 40, 550ff, 564ff.).

⁵ Gen. 3, 16.

⁶ Gen. 3, 19.

⁷ Gen. 2, 17.

⁸ Gen. 3, 19.

⁹ Gen. 3, 17.

¹⁰ op. cit., c. 7 (PL 40, 554).

¹¹ On Ps. 103, 14 (PL 191, 935 C).

For He foresaw that there would be many sick who would seek these things . . . Although Paul did not seek such things from his converts, yet Christ acted more sublimely, because more mercifully, lest He harm the infirm who came seeking these things. For their sake, He gave the example of taking the necessities from His subjects. Therefore the Apostle was not bound to work, although he was free to work; the same holds for all others.

The Glossa comments on Mt. 10 (10), "the laborer is worthy of his wages," "Behold he commands them to carry nothing, for all things are owed to them." Hence for the same reason he commands them not to work, for all things are owed to them.

8. *SOLUTION*: Corporal work is taken in a two-fold sense. One works corporally, that is, works on or with something which is corporeal. A preacher works corporally for he performs a corporal work—speaking. Sometimes corporeal work can be taken as working for the external necessities of man; for example, to dig in a vineyard is a corporal work. But here is a two-fold necessity of man; one of the interior man, the other of the exterior man. We say that affirmative precepts, even if they bind always (*semper*) do not bind continuously (*ad semper*), but rather according to time and places as is evident in the command, "Honor thy father and thy mother."¹² Therefore we say that a man is bound to work corporally due to his own or his neighbor's interior or exterior need, according to the suitability of the work and according to the time and place. Thus if it is necessary to work six days, one must work that, long. If what has to be done can be accomplished in less than six days, then one is prescribed to work only as long as the necessity exists. Hence the expression, "You shall work for six days" is to be understood that one is bound to work when the interior or exterior necessity of oneself or one's neighbor demands it, and according to time, place and the nature of the work . . . The fallacy of the following argument is evident. There is a precept to work for six days and this man doesn't work for six days; hence the precept is broken, even though he is not bound unless there is a necessity demanding him to work and unless there are present the other conditions mentioned above. Nor does this follow: There is a precept to honor one's mother and father. This is taken to mean also that the son must give them temporal goods. But this man does not do so; hence the precept is broken, for example, not having parents he cannot give, or if he has parents, they don't need his temporal support. This proves that one is bound to work only in so far as necessity demands it . . .

¹² Ex. 20, 12.

(Translated by Philip J. Martin, O.F.M.)

Early Sources for the Life of St. Francis

Father Byron Witzemann, O.F.M.

IV. ST. BONAVENTURE TO THE DECREE OF 1277

St. Bonaventure was born in 1221 in Bagnorea five years before St. Francis' death. When John Fidenza, as Bonaventure was called, was a child, he was cured of a sickness by St. Francis.

"While a child, as I can well remember, I was snatched from the jaws of death by his intercession and merits." (Prologue, n. 3)

Bonaventure went to Paris and studied under Alexander of Hales. In 1243 he entered the Order. Upon the request of the Minister General, John of Parma, he was elected Minister General of the Order at the Chapter of February, 1257.

At the Chapter of 1260 the Ministers asked St. Bonaventure to write a life of St. Francis. He withdrew himself for a while from the cares of his office and went to Assisi. There he talked to some of the Saint's surviving companions, and on Mount Alverno he wrote what we today call the *Legenda Major*. In his prologue he tells us why he wrote it and what he used for his sources:

"Realizing my lack of ability and unworthiness, I would never have attempted to write this venerable man's life, which is so worthy of imitation, were it not for these reasons: the unanimous insistence of the General Chapter and the devotion which I am bound to have toward our holy Father. While a child, as I can well remember, I was snatched from the jaws of death by his intercession and merits. Now if I were silent in proclaiming his praises, I fear that I would be guilty of the crime of ingratitude. My principal reason for assuming this task is that I, who realize that God saved my life through him, and who have also experienced his in me, may gather together from every source the virtues of his life, his deeds and sayings, lest these perish with the death of those who lived with him. I intend to collect various incidents which have been passed over to a certain extent or which have been written in various places, although I realize that my work will not be perfect.

"That I might hand to posterity a clearer and a more definite account of his life, I travelled to the place where Francis was born, lived and died. There I spoke with his close friends who were still living, especially with those best acquainted with his sanctity and who were his chief followers. Because of their known trustworthiness and proven virtue these men are certainly to be believed." (Prologue, nn. 3 & 4)

What are the motives which led the Ministers of the General Chapter to command St. Bonaventure to write a life? There are two

opinions in this matter both of which have noted Franciscan historians supporting them. We will quote arguments for both opinions. The historical value of the *Legenda Major* depends upon the position one holds.

Father Ignatius Brady, O.F.M. with Father Michael Bill, O.F.M. says:

"A . . . plausible reason: the need of a new synthesis of all material into one legend. Celano's three works had to be taken together to get one whole, since each by itself was incomplete . . . Furthermore, we might imagine that the brethren were tired of hearing the florid and ornate style of Celano as his works were read yearly at table . . . all this, plus the need of a Legend that could be given to the whole world, seems most probably to have led the injunction of the chapter of Narbonne, that a new Legend be compiled from the preceding works." (p. 19)

The other school says the Ministers had St. Bonaventure write the *Legenda Major* because:

"The official Life (Celano), even with Celano's omissions and modifications, preserved too much of the primitive spirit and gave too much support to the contentions of the zealous upholders of the Rule to suit the new times . . . It (the new *Legenda*) was compiled mainly with a view to pacifying the discords in the Order. It adds little that is new, and its chief historical value lies in its omissions and in its subsequent influence." (Little, p. 22, quoted by Father Ignatius Brady, p. 19)

Father Ignatius and Father Michael would answer this opinion with

" . . . this view rests on the exaggerated opinion that in 1260 and earlier there were such grave and public disruptions in the Order as to imply the existence of clear-cut factions. Undoubtedly there were differences but not such disputes as came later. Disputes that would require a new Legend of St. Francis. The divisions came into focus only at the end of the thirteenth century.—And if the calm and peaceful tone of the Legend seems to give some support to Sabatier, (Little), etc., this is rather owing to the personal character of St. Bonaventure, who was gentle, meek, just and holy. He preferred to reserve his censures for his official letters, rather than embody them in a Life of St. Francis." (p. 19)

What is the historical value of St. Bonaventure's *Legenda*? Those who would believe that it was written to bring peace to the Order give this answer: His *Legenda* is of little historical worth, for he adds very little to our already existing knowledge of St. Francis. His work is just a compilation of Celano's *Vita I* and *II* and the *Tract on the Miracles* with a few legendary elements added. Joergensen says:

"There is little new in St. Bonaventure; most that is new consists

of further adornments of the legends. Thus the Priest Sylvester, in the vision which converts him, sees not only a cross issuing from the mouth of St. Francis, but sees also a dragon that surrounds the whole of Assisi, and which Francis puts to flight. Also the tale of the man in Assisi, who in Francis' youth honored him by spreading his cloak before him in the street, is found for the first time in Bonaventure. In this and other new details we seem to hear the echo of all the more or less fabulous and numerous tales about St. Francis, which went from mouth to mouth in the market-place in Assisi, or were told by the firesides in the evening when they were entertaining each other with stories." (p. 379)

But the other side, Fathers Ignatius and Michael, would say:

"Yet how is one to judge whether such additions are legendary or actually historical? Certainly the text reveals a great number of new details that enlarge on scenes already known; e.g. that the Crucifix in San Damiano spoke thrice, that Bro. Sylvester, ere he joined the Order, saw not only a golden cross coming from the mouth of Francis, but a black dragon surrounding Assisi which was driven off at the sight of the cross, that Innocent III gave the tonsure to the Friars when he orally approved the rule, etc. Are these details that appear legendary? Again, there are many completely new items: the care of a leper, the story of Bro. Moricus, the consultation of St. Clare and Bro. Sylvester on his vocation, many items on St. Francis before the Sultan (Bonaventure had a personal interview with Bro. Illuminato who was in the Holy Land with Francis), details on the stigmata, etc. . . ." (p. 21)

Instead of stressing the historical value of the *Legenda*, they would rather have us dwell upon its spiritual value. Father Ignatius says:

" . . . let us call this Life the *Legenda aures*, as tradition has it in the Order, because of the spiritual value it has. In it the author reveals himself as a theologian, for he interprets the life of St. Francis in keeping with speculative and mystical theology. In it, he stresses the Christiformity of St. Francis, the *Signifier Christi*, and the example Francis was to follow. Not only are we to admire Francis with the *Vita Prima* of Celano, or be overwhelmed by the warnings of Celano II, but led by gentle suasion and holy eloquence to follow the exemplar of Seraphic perfection.—And in this picture we can find nothing that militates against the portrait of Celano, nothing that reveals a compromise or a misunderstanding of the ideals of St. Francis! It is a portrait of the inner life of the Seraph rather than a mere external historical study. But Sabatier, who had no appreciation of the inner spiritual life, cannot appreciate this work, and has perverted too many of its ilk into the same trend of thought. But if you wish to be both learned in the life of St. Francis and pious and faithful in your imitation, you will do well to follow the portrait of St. Bonaventure!" (p. 21)

The sources for St. Bonaventure's work were: the already existing legends, namely, *Celano I* and *II*, the *Tract on Miracles*, Julian of

Speyer's works, and no doubt, the notes which Crescentinus collected from the decree of 1244. He also went to Assisi to contact the living companions of St. Francis: Leo, Illuminato, Massico, Giles, etc.

He divides his work into 15 chapters which treat of different phases of St. Francis' life or his virtues and ideals, that is, St. Francis' secular life, conversion, founding of the Order, austerity of life, humility and obedience, love of poverty, ardent love and yearning for martyrdom, zeal in prayer, understanding of Sacred Scripture, preaching, Stigmata, his sufferings and death, and lastly his canonization and translation of his body. He then adds a separate section on miracles, which embraces ten chapters. This latter section usually is not translated with the rest.

Condemnation of Previous Legends

St. Bonaventure's *Legenda* was so well received and brought about such an excellent coordinated life of St. Francis that the Ministers at the General Chapter of 1266 banned all other lives of St. Francis:

"The General Chapter directs that as an act of obedience, all former legends of the Bl. Francis be destroyed, and wherever the brothers can find them outside the Order they must endeavor to do away with them, since this legend drawn up by the General is compiled from accounts of those who nearly always accompanied the Bl. Francis. All that they would know without doubt and all that has been proved to be true has been carefully inserted." (*Arch. Franc. Hist.*, VII, p. 678)

It is to be noted that, as St. Bonaventure was asked to write the *Legenda* by the Chapter, so also the other legends were condemned by the General Chapter. Therefore, St. Bonaventure did not condemn Thomas' works because of jealousy, nor because he realized his *Legenda* in style and content could not come close to the eloquence of Celano.

The decree of the General Chapter was so effective that it has taken, (and still is taking) over 600 years to uncover various *Legendae*. For 500 years St. Bonaventure was the main source for the life of St. Francis. It was only in 1768 that the Bollandists discovered and first printed the *Vita Prima* of Celano. The *Vita Secunda* was rediscovered only in 1798 and first published in 1806 by Rinaldi. He was the first to publish both the *Legenda Prima* and *Secunda* together. We have only two manuscripts of *Celano II* and seven of *Celano I*. In 1899 the *Tractatus de Miraculis* was first found and published; 1902 saw the first printing of Julian of Speyer's *Vita*.

Legenda Minor

With the destruction and banning of all early *Legendae*, a new *Legenda* for Choir had to be composed. St. Bonaventure executed this task shortly after that of the *Legenda Major*, and he called it the *Legenda Minor*. It is based entirely on his *Legenda Major*. As Celano's *Choral Legend* did not add anything new, neither did St. Bonaventure's.

The Latin text for St. Bonaventure's *Legenda Major* and *Minor* can be found in the *Analecta Franciscana* Vol. X, pp. 557-678. Some English translations of the former are: Salter, *The Life of St. Francis by St. Bonaventure* (London, 1902, 1905); the same can be found in the "Everyman's Library": *The Little Flowers of St. Francis . . . the Life of St. Francis* by St. Bonaventure (London, and New York, 1951); Miss Lockhard, *The Life of St. Francis by St. Bonaventure* (London, 1898) Mounaque, *The Life of St. Francis by St. Bonaventure*, (1635).

Legenda Aurea

Blessed James of Voragine, a Dominican, was born about 1228. He became a Dominican and for many years a provincial in his order. In 1292 James was consecrated bishop of Genoa and died in July 1298. Pius VII beatified him on May 11, 1816.

Between 1250-1270 he wrote a book called the *Legenda Sanctorum*. In it he had a chapter on St. Francis of Assisi, which today we call *The Golden Legend*. This chapter he wrote shortly after 1226. In it he quotes the four works of Thomas of Celano on St. Francis, but more extensively that of St. Bonaventure.

He begins by giving seven reasons why St. Francis received the name, Francis. This paragraph seems a little far fetched, but perhaps no more than some of the other mediaeval writings. This is the only section that originates from Bl. James. Since he draws from reliable sources, his work is accurate.

The *legenda*, made up of 57 paragraphs, begins with the birth of St. Francis and ends with a list of miracles taken from St. Bonaventure, *Celano II* and the *Tractatus de Miraculis*.

The Latin version has been published in the *Analecta Franciscana*, Vol. X, pp. 679-693. There is an English translation edited by G. Raymond and H. Ripperger, *The Golden Legend of Jacobus de Voragine* (New York, 1951), 2 vols.

Jordan of Giano

"Once upon a time when I was telling the brethren some stories about the coming of the first friars into Germany and about their lives and their deeds, the brethren were greatly edified and I have been urged by many, many a time, to write down what I had told them as also other events that I might be able to call to memory and the years of the Lord when the brethren are sent to Germany and during which this or that thing happened . . . I resolved to gratify the devout wish of the brethren, mainly at the behest of Brother Baldwin of Bradenburg . . . It is then in this year of the Lord 1262, after the chapter of Halberstadt, . . . that we remain in the place where the chapter had convened, and, myself dictating and Brother Baldwin doing the writing, I endeavored to give the best possible satisfaction." (Prologue)

Thus Jordan informs us of the occasion, the time, and the place of his Chronicle.

Jordan was born about 1195 in Giano, in the valley of Spoleto, Italy. In 1221, at the General Chapter in Assisi, he went as a deacon to Germany along with Caesar of Speyer. Thus he was in the first group which had success in Germany. In the German province he held various positions of responsibility.

Jordan's Chronicle, composed of 78 paragraphs, begins with the year 1207 and ends in 1262. The years 1207 to 1219 are covered in fourteen lines; the period between 1240 to 1262 is covered in three pages. The period 1219-1240 about which Jordan mainly treats in his Chronicle is a very controversial period in the History of the Order.

As we saw, Thomas of Eccleston composed his Chronicle from the copious notes which he had taken through the years. Jordan, on the other hand, composed his totally from memory—the things he saw and heard. He gives us insight into St. Francis' work in the Holy Land and the relaxation of Poverty in Italy while Francis was absent. Jordan tells us about the Chapters of 1227 and 1230 and also expatiates on Elias and his generalate. Since Jordan was sent by the friars of Germany to Gregory IX to complain about Elias' regime in 1238, he can and does furnish us with first hand information concerning this episode.

The Chronicle of Jordan of Giano gives us interesting information in regard to the introduction of the friars in Germany. Jordan tells us in the beginning that he is old and his dates may be unreliable, but on the whole they are accurate. Some of the stories are amusing, for example, the incident of Gregory IX's refusal to listen to the complaints against Brother Elias.

"When Brother Jordan arrived before (His Holiness) he made his obeisance but was told to go away. Brother Jordan declined to do so, but sidled playfully up to the bed of the Pope and pulling out his naked foot he kissed it and exclaimed loudly to his companions: 'See, we have no such relics in Saxony'. And when the Lord Pope even then demanded that they get out, he retorted: 'Right! Lord Pope, we really have nothing to ask of you just now, for thanks to you we abound in all good things and live in glory. For you are the Father, Protector and Corrector of our Order! We just came to pay you a little visit!' Well, even the Lord Pope could no longer remain serious; laughing he sat up in bed and asked why they really had come." (n. 63)

The Latin edition of the *Chronica Fratris Jordani a Jano* is printed in the *Analecta Franciscana*, Vol. I, pp. 1-19. An English translation is: Salter, *The Coming of the Friars Minor to England and Germany*, (London, 1926)

(To be continued)

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Commentary on the Psalms:

Father Jerome A. Kelly, O.F.M.

Psalms 84 and 125

the Church makes of a reliable Psalm gives a reliable into its meaning. Psalm 84 is prepared by priests as preparation for the Holy Sacrifice. It also appears in the Matins of Christmas.

This association with the feast of Christ—on the altar of Bethlehem—suggests that the Psalm has Messianic overtones. We must not miss when we read during the hour of Prime. The Psalm has three strophes and deal in this order, with present, and future time. As the poem progresses the poet's grows more personal, his strophes more intense and exalted. The factors help to distinguish the strophe from another so sharply that some commentators conclude that a hymn, each part to be sung by a voice or group of voices in the Temple liturgy. What some weight to the opinion of the title describing it as "a psalm of the sons of Core," who, as the sons of Levi, had special duties in the Temple services.

The first strophe opens with a reference to the return of the Jews from the Babylonian Captivity: "O Lord, your love covered me." The second strophe, "O Lord, your love covered me," is a direct statement to God himself, and by so doing to give

You have restored the well-being of Jacob.

These physical facts, however, are only outward signs of spiritual favors:

You have forgiven guilt of your people;

you have covered all their sins.

And this grace, in its turn, betokens God's infinite mercy and love.

You have withdrawn all your wrath;

you have revoked your burning anger.

From the beginning, note, the poet addresses God alone and the use of synonymous parallelism exclusively makes the address all the more direct. This single-mindedness is nicely balanced, though, by the three topics the poet mentions: the land and the restoration of its people; their sins and the forgiveness of them; God's revocation of his wrath and anger. Like an undercurrent runs the implication that the exile was a just punishment upon a guilty people; that their forgiveness and restoration is an undeserved favor from a merciful God. To confess so much, to describe so accurately the pattern of the past, to do both in so direct a statement to God himself, and by so doing to give

a special flavor of gratitude to the statement, all this makes the first strophe of Psalm 84 a masterful achievement.

We are helped to appreciate the achievement, I think, by reading Psalm 125—the first Psalm at Nones—the opening strophe of which commemorates the event referred to in Psalm 84. Whereas in this latter poem attention is focused on the divine action itself, in Psalm 125 the human reaction to it is the main concern. The event, of course, is a fact of history. “In the first year of the Persian king, Cyrus, the Lord made good the promise which Jeremias had uttered in his name. He put a resolve into the heart of Cyrus, king of Persia; who thereupon published a written decree all through his dominions; A message, it said, from Cyrus, king of Persia. The Lord God of heaven has made me master of the world, and now he will have me rebuild his own temple for him at Jerusalem, a city of Juda. Who is left among you of his own people? Let him go to the task, with the Lord his God to speed him” (II Paralipomenon 36:22-23). And what was the effect of this pronouncement on the homeless Jews scattered through his lands? They were so utterly dazed and astounded that, as the poet says,

When the Lord brought back the captives of Sion,

we were like men dreaming.

Such exultation seized them that

Then our mouth was filled with laughter,
and our tongue with rejoicing.

That rejoicing still remains, incidentally, in Psalms that we shall find during Matins and Lauds, Psalms 92, 94, 95, 96, 97, and 99.

In these two verses, the poet so identifies himself with the “captives of Sion” that his poem affects us somewhat as a story does, told by one who had a part in it. The naturalness of the line prepares us for the next statement: the poet makes. We feel it inevitable that the Ammonites, the Edomites, the Edomites—again, among others, that had witnessed the defeat and deportation of the Israelites and the destruction of Jerusalem—should stand amazed to watch the joyous return of these exiles to take up the heavy task of rebuilding their nation. What they saw it, how could they explain this wonder?

Then they said among the nations:
“The Lord has done great things

for them.”

These words, however prophetic, uttered, were, nevertheless, a tribute to the merciful power of the God of Israel. The poet gives them even richer significance when he borrows and repeats doing laying upon them his own grateful emphasis, to bring the strophe to a perfect close.

The Lord has done great things
for us;

we are glad indeed.

A curious thing about the poem

all the gladness drains right at this point. In the four strophes of the second strophe the poet begins as a peasant sinks into a plaintive—yet joyful—prayer.

The imagery seems to be as vivid as that in the first strophe but there is a touch of disappointment and discouragement, circumstances described, too, as an outright contradiction of the state of affairs depicted in the strophe. In fact the difference between the two parts almost seems like two poems welded together. And this difference strikes with the first words of the

O Lord,

the torrents in the southern
land.

The request is straightforward unequivocal: the simile used to it is rich in allusions. The first place it localizes the

poem it setting. Then it reveals the state of the poet's soul.

Finally, it indicates a measure of generosity with which he expects to be answered. We appreciate these meanings when we understand the

poet's simile. The “south” is an arid strip of land in Jerusalem that sprawls from the Dead Sea. The

poet has so parched its water-laborers with the restoration of our

largest of their

dwindles away to mere trickles. But when the autumn comes and the heavy rains, these brooks and streams are quickly widened and deepened by the downpour, overflow their banks, and become rushing torrents. That God's favor will come like such a sudden downpour the poet prays. Only then “like waters rolling in full tide, like a perennial stream, right and justice shall abound” (“Amos 5:24”).

This simile may have suggested a like figure which appears in verse five:

Those that sow in tears
shall reap rejoicing.

The poet envisions farmers trudging back and forth across their fields, carrying the heavy sack from which they monotonously scatter handful after handful of seeds. Sensing their weariness—and with a touch of hyperbole—he depicts them as “those that sow in tears.” They are not in the poem for their own sakes; they are symbols of the poet and his people, whose bitter labors God can reward by restoring their fortunes. How confident the poet is of his prayer's being answered is beautifully insinuated by the inclusion of a statement of the farmers' rejoicing when they reap the harvest their wearisome work has made possible. We may grieve now, the figure says, but we shall rejoice when God blesses our labors with the restoration of our fortunes.

The remainder of the poem, you will notice, is an elaboration of the contrast so starkly stated in verse five. The poet drives home the same point with more and heavier strokes. He again likens his condition to the grief and weariness of the sowers:

*Although they go forth weeping,
carrying the seed to be sown . . .*

Notice how that "although" operates! It makes the statement a subordinate clause, a concession, something granted for the sake of argument, and it arouses curiosity about the outcome of the argument. When the conclusion comes, in the final distich of the poem, it is a perfect expression of the confidence which inspires this petition for relief:

*They shall come back rejoicing,
carrying their sheaves.*

Our examination of Psalm 125 has revealed that the first strophe of the poem resembles the first strophe of Psalm 84. Now we have to establish that the second strophe of Psalm 84 has as much in common with the second strophe of Psalm 125. What strikes you about this second strophe of Psalm 84—verses five to eight—is that the language is less picturesque than the language used in the second strophe of Psalm 125. This absence of imagery, however, is perfectly consistent with the style of the first strophe. That strophe, too, is characterized by a tone of direct, personal address to God. The tone is sustained and

strengthened in the second strophe.
You sense this in the entirety of the
which the strophe opens.
Restore us, O God our savior,
and abandon your discipline
against us.

As the poem progresses the poet is carried well beyond supplication by his intensity, his sincerity, his realization of the urgency of his cause. He is no longer satisfied with presenting a case; he argues it forcefully. There is almost a trace of exhortation in the questions he directs to Paul: *Will you be ever angry with all prolonging your anger to all generations?*

*Will you not instead give us life
and shall not your people rejoice
in you?*

The questions are not rhetorical. The poet knows that God will answer no to the first, yes to the second. This hope that God in His mercy will hear and save him is reflected in the final verse of the strophe, wherein urgency gives way to tranquil, confident petition: *Show us, O Lord, your kindness and grant us your salvation.* The poet knows he is calling on the Lord whom Moses described on Sinai as "the merciful, gracious; slow to take vengeance, rich in kindness," faithful to his promises" (Exodus 34:6). The *is* pleading for the deliverance, the salvation the Lord himself promised through the prophet Isaiah: "Do not be afraid," says the longest to me. You have

and I will be with thee, so the flood shall not drown thee; and flames, and thou shalt not be burnt, the fire shall have no power to catch thee, I am the Lord God, the Holy One of Israel, (Isaiah 43:1-3).

again, now, as in the case of Psalm 125, we face the problem of reconciling two strophes, one and joyful, the other with a note of sadness. Of the explanation offered, that one seems more probable which maintains that the writer of Psalm 84—and this is equally to the poet of Psalm 125—was living some little after the return of the exiles from the Babylonian Captivity, the event had stupendously fulfilled God's promise to Jeremiah: to Jerusalem.

The fortunes of Judah and Jerusalem I will reverse, and they shall be established as firmly as the rock, and all the guilt that offends me shall be taken away, all the wrongs and iniquities they did me forgiven. My people and my prize, my renown and my triumph, to be their benediction, so that all the world shall praise of it everywhere the tale of my love and dread into men's ears. (Jeremiah 33:7-9).

descendants about the tardy fulfillment of God's promises. Seventeen years elapsed after the return of the first exiles in 516 B. C. before the Temple was completed! Almost a century passed before the walls of Jerusalem were finally finished in 445 B. C.! Good men had grounds for bewilderment, disappointment, even discouragement when they looked around at the mere handful of the faithful in contrast to the unfriendly multitudes surrounding them. When they saw the indifference and worldliness of so many of their brethren. When they measured the slow pace—despite their bravest efforts—at which the establishment of the national life and liturgy were going forward. After all, God had promised that “strangers shall build up thy walls for thee, kings shall do thee service; great as my severity in chastising thee shall be my favor when I pardon thee . . . I will have honor paid to this, the resting-place of my feet. See how they come bending low before thee, the race of thy former oppressors, how the men that once despised thee worship the ground thou hast trodden, calling thee The City of the Lord, Sion, dear to the Holy One of Israel (Isaiah 60:10-14).

All thy children, then, shall be disciples of the Lord; thy children, blessed how abundantly with peace! Justice shall be thy sure foundation” (Isaiah 54:13-14). The disparity between the world of

such divine promises and the world they lived in prompted sincere and pious men—and the poets of Psalms 84 and 125 became their spokesmen—to thank God for the tremendous restoration he had begun and to beg him earnestly to bless their faltering efforts to carry it through to triumphant completion.

There remains to be considered the final strophe of Psalm 84, which, I think, establishes the superiority of this poem over Psalm 125. Firstly, it rounds out the other two strophes by a concentration on the future and thus complements their concern with past and present. Secondly, it carries the intensely personal tone of the preceding strophes to the level, practically, of revelation and prophecy. Incidentally, what gives solid value to this quality is that the poet is actually writing under divine inspiration. Thirdly, it introduces imagery which contrasts with and balances the relatively unadorned statements of the first two strophes. This imagery is actually already under way before it is first recognized in the personifications of verse eleven and the rest of the apparent conflict between things as they are and things as God says they shall be.

Prayer is conversation with God. The poet has certainly been praying but so far he has done all the talking. Now he listens to what God has to say—

*I will hear what God proclaims
the Lord—
and he goes on to give the lesson
he learns—*

*For he proclaims peace
To his people and to his faithful
ones,
and to those who put in their
hope.*

The remaining five verses of the poem dramatize this message. We ought to notice that the emphasis on "peace" in verse nine makes the counterpart to verse five. Verses ten through twelve are likewise a counterpart to verses three, and verse thirteen to verse one. So that the references in the first strophe to the land, the people, and God become a kind of framework for the third strophe, which treats the same topics in reverse order.

The peace which God proclaims to those whose sentiments the poet shares and expresses will be realized when the Lord establishes his reign among men. The poet describes this reign figuratively as the next several verses. How near indeed is his salvation to those who fear him!

those who fear him
we realize when we understand the poet's reference to
glory dwelling in our land.
This "glory," the Shekinah, was the very presence of God as he departed from Jerusalem when the Temple was destroyed (Ezekiel 10:18; 11:23). But it will return again to the Holy City and

the midst of it," as the Lord will be the brightness of his presence" (Zacharias 2:5). Salvation will be near because it will be the time God had in mind when he promised, "I will be with you, and they shall be my people . . . I will pardon their iniquities; I will not remember any more" (Jeremiah 31:34).

the peace of these days is characterized by a description of the virtues that shall be the virtues that are attributes of God himself and that will be lived in the lives of the people. . . . *Truth shall prevail; peace and peace shall kiss.*

shall spring out of the earth, and justice shall look down from heaven.
A little drama reflects the holiness of the people. And as holy as we are, so prosperous shall be our land:
land himself will give his benediction;
land shall yield its increase.

picture is complete and the scene is finished when the poet describes the all-just and all-merciful God and moving among them as he walked with Adam in Eden:
you shall walk before him,
as salvation, along the way of the Temple
the core of the final strophe
Psalm 84, therefore, is the
independent God gives in prayer

to "those who put in him their hope," his assurance to those discouraged by the slow working out of his designs that he will in all truth and justice carry out his purposes. And his greatest purpose is "that all men should be saved, and be led to recognize the truth" (Timothy 2:4). This, in the deepest sense, is the salvation so frequently mentioned by the psalmist, to be achieved through the glory of Israel and to bring kindness and truth, justice and peace to mankind.

Did the poet know, we wonder, just how all this should come about? Reading Psalm 84 will not answer that question. What it will do, though, is remind us of the words addressed to God by Simeon as he received into his arms the Son of God on the day of his presentation in the Temple: *My eyes have seen your salvation which you have provided in the sight of all the peoples:
A light of revelation for the Gentiles,
and the glory of your people Israel.*

It will deepen our understanding of the truth which Jesus Christ himself uttered as he entered the house of Zacharias, "Salvation has come to this house today" (Luke 19:9). It will dispose us to believe wholeheartedly the saying of Peter to the elders of Israel concerning Jesus Christ, "Salvation is not to be found elsewhere; this alone of all the names under heaven has

been appointed to men as the one Jesus Christ, our Savior, whom
by which we needs must be God gave us to be all our souls
saved" (Acts 4:12). And doing our justification, our sanctification,
all this, a reading of Psalm 84 and our atonement" (1 Corinthians
prepares us to accept and welcome 1:30).

MY GOD AND MY ALL!

"My God and my all!"

With sheerest delight commingled with pain
St. Francis utters this call.

"Oh, come! my one Aim

With heavenly speed to begin Thy reign—
With full approval of Thy claim.

"Unworthy am I

To pine for such perfect union with Thee,
Yet nothing else can I sigh."

(The words of St. Paul

Re-echo in his mind incessantly
That Christ is his all).

"It is no longer I,"

The Apostle says, 'But Christ within me,
So likewise I shall die!"

Then suddenly—lo!

The wings of a seraph descend in light
To Francis praying below.

With arms extended high

In purest, deepest love that warms the night
The Poor Man is seen to die.

"My God and my All!"

The parting words of the old man, now deceased,
(He thanks the Apostle Paul).

The Christ of Umbria!

In body and soul like Christ, and yet the least
Of men; what cause for awe!

The humble are raised

To the highest of heights as Jesus revealed—
To the place the proud had gazed.

"My God and my all!"

With deepest gratitude these words are sealed
In wounds that cry this call.

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

POVERELLO AND TECHNOLOGY

Luke R. Power, O.F.M.

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In an age which prides itself on progress in science and technology, we are beginning to realize that the true meaning of this progress can be found only by re-examining the ancient sources of wisdom. In a sense, the world in which we live is in ferment; a new world is being born. A scientific and technological revolution is reshaping nations and civilizations. Archibald McLeish, writing recently in the *New York Times* (Dec. 25, 1960), calls it: "... the revolution of knowledge which by changing what we know about the universe, is changing the universe we know." Industrialized societies seek a more sophisticated application of science as a means of stimulating social and economic progress. It is progress which is having serious and far reaching repercussions on the individual, social, and cultural lives of men.

As in every area of human achievement, there is danger. Pope XII described the core of this danger as the "technological spirit" in the 1953 Christmas Message:

In what exactly does this spirit consist? In this, that what is most highly prized in human life is the advantage that can be drawn from the forces and elements of nature: whatever is technically possible in mechanical production takes precedence over all other forms of human activity, and the perfection of earthly culture and happiness is seen in it.

It is this spirit which focuses the interests and hope of men almost exclusively upon the material world. Qualitative moral judgments are used in those who measure progress in quantitative value. A narrowing of reality and an expanding reliance upon science has produced an aberration that science and technology can produce adequate answers to the age old questions: Who am I? Where am I going? It is a short jump from this delusion to the complete abandonment of God.

And yet, it is in this increasingly complex technological era that we must live and work out their salvation. Because this is so, we ask: Is technology only a hopeless dehumanizing threat to our human tradition? Is it ultimately an antagonist of our theology and religion? Or can it be reconciled with the temporal and supernatural ends for men and creatures in God's design? Emmanuel

Cardinal Suhard, writing in *Priests Among Men* gave what might well serve as the key-note to a Christian answer:

Modern inventions which have increased at an ever growing pace cannot be for the Christian just another news item or a mere scientific curiosity. They have their value as pointers and they must henceforth be integrated in the Christian's apostolic vision of Redemption. For they are something more than empty symbols, they are making a new universe. And this is the universe we are called upon to save (p. 219).

The symbol of our development may be the transfer machine or the computer but these are merely the tools of our age. The real problem of this development is centered in human beings and not in the scientific or technological sphere. The forces which science and technology have unleashed have no direction within themselves. Rather, these forces have a dual potentiality for they are capable of being directed to good or bent to evil.

Everything in the church is designed to impregnate a spiritual character into such development; to give the Christian a more profound knowledge and direction that is necessitated by this world. This guidance must be present, otherwise a spirit of materialism will assert itself, and man will become the creator-slave of the power and technical achievement he worked so mightily to attain. The Church is more than aware of this modern exigency, for Cardinal Tardini recently ascribed the need to inform and instruct Catholics concerning technology as one of the reasons for the impending ecumenical council.

What is required is a Christian interpretation of man in an age that is heir to the accumulated techniques developed thus far. Christian society for our time has to accept the scientific milieu and transform it with its own spirit. To fulfill this function for society, the theologian must correlate everything that is discovered about the world and man into his theological world-view. Saint Justin once told us that all truth, no matter where it comes from, belongs to us as Christians.

We can accord recognition to modern science and its body of knowledge for still another reason: it has its origins within the culture of the Christian West. Cardinal Ruffini has pointed out that it is Christianity alone which furnished the very environment of modern necessary before science and technology might evolve, for it was provided the necessary attitude toward the world of nature. Moreover, A. N. Whitehead points out in his book, *Science and the Modern World*, that science's presuppositions are founded on the Christian belief in the orderliness of the universe:

The Middle Ages formed one long training of the intellect of Western Europe in the sense of order . . . it needs but a sentence to point out how the habit of definite, exact thought was implanted in the European mind by the long dominance of scholastic logic and scholastic divinity . . . The greatest contribution of medievalism to the formation of the scientific movement was the inextinguishable belief that every detailed occurrence can be correlated with its antecedents in a perfectly definite manner, exemplifying general principles. Without this belief the incredible labours of scientists would be without hope (p. 19).

Thus having always defended the bond between man and nature, science can and must integrate the contributions of science into a total intelligibility of God's universe. Theology, taking into account all knowledge, thus maintains its time honored place as *Queen of the Sciences*.

Today, many theological writers are concerning themselves with the scholastic as well as the historical and concrete implications of science and technology. Although a theology of technology has not yet been completely elaborated, a portion of our Franciscan heritage—our Francis' attitude toward creatures—strongly suggests itself as a framework orienting theology for this problem of our age.

Is it naive to propose the simple thought of Medieval Francis as a insight for the complex issues of our age? Yet, it took the genius of Bonaventure and a Scotus to begin to elucidate the profound implications in the spirit of Saint Francis. We here propose a further consideration of these implications, which are relative for the problems of today.

The attitude of Francis was radically *Christian*, essentially religious, and therefore fundamentally optimistic. He had the gift of unifying in a dynamic view—God, men, and all creation. God was the center of all Francis, the Supreme Being, the Lord of Creation and Goodness itself. To Him, in Whom all things live and move and have their being, Francis abandoned himself with genuine dependence upon His guidance. Having so sought and embraced God, having abandoned all for His sake, Francis merited to discover all things anew.

Because he was given a special insight into material things, Francis could see that God's self-diffusive goodness communicated itself in all ways, even into the finite order. The Divine Goodness was for him the explanation of all creation. God willed all that was created, and in willing it, the entire order of creation was orientated to return glory to Him.

Francis was not a lover of nature in a sentimental pantheistic

sense. Rather, it was his reverence for God that was communicated to creatures, for he saw in each of them the vestige of their creator. In themselves they were good; perfect in their nature and in the law that governed their development. Each thing, giving glory to God only by being but also by becoming what it was intended to be, drew from Francis a response proportionate to its inherent dignity.

Francis, however, was also aware that man works out his salvation by using material things, and he understood that part of the value of a creature was its capacity for use by men. This is apparent in the constant acknowledgement he gave to creatures for their help in the climb to God. *The Words of Saint Francis*, edited by James Meyer, O.F.M., quotes part of his reason for composing the "Cantic of Brother Sun:":

For his praise, therefore, and for our consolation and the edification of our neighbor, I want to compose a new hymn about the Lord's creatures, of which we make daily use, without which we cannot live, and with which the human race greatly offends its Creator (p. 232).

Realizing that men have the dual capacity to misuse and debase created things as instruments of evil, or to consecrate and develop them, he could never make these material things ends in themselves, for that would have been irreverent abuse of their goodness. Thus it was that Francis felt a fellowship with each creature, for every tree and every rock was the progeny of the same Creator Who had created him.

In the spirit of St. Francis, with his appreciation of creation and man's dominion over it, we can view technology as a gift of God. This is not really a new thought, for the idea that the state of man could be improved materially and spiritually has deep roots in Christian tradition. It is expressed in *Isaiah*: "Behold, I have created the smith that blows in the fire the coals and brings forth an instrument for his work" (54:16). St. Thomas acknowledges it when he states in the *Summa Theologiae*: "In the state of corrupt nature man can indeed achieve some particular good by the power of his own nature, as for example, the building of houses, the planting of vineyards, and things of this kind" (I, II, 109, 2).

Now, armed with that pervading reverence which Francis had for material things and their potentialities, man can understand and exercise his prerogative to perfect creation. Since man was created with an ability to develop those potentialities, it is proper that he do so, for it is an aspect of reverence to see seminal possibilities actualized in the creation of God. Such a spirit, drawing out the hidden forces of nature with the tools of technology, can be instrumental in drawing

to God and at the same time can give glory to God by the transformation of matter. Francis could see that to make earth bear fruit was to share in the act of creation and to render glory to God. In the "Cantic of Brother Sun" he sang:

Be praised, O Lord, through our Sister
Mother Earth,
For she sustains and guides our life,
And yields us divers fruits, with tinted
flowers and grasses.

It is certain then that if he could praise God because the earth yielded to him, he would also say that to take the ore from the earth and to press steel from it, was also a godly act.

Rather than being fearful for his fate in a technological society, a man of faith can share a true Christian optimism, since the development of God's creation can be a means to recapitulate all things in Christ. This optimism is underscored by Bishop John J. Wright who, citing note of man's new vantage at the frontier of space, anticipates the departure of man and his machine from the very earth itself and to have a profound influence on human thought. In *Ave Maria* (p. 5, 38) he spoke of the tendency of modern science in the past to being man-centered and materialistic, and he contrasted this with confidence that

The new age of science gazing out into God's clear space instead of back into our own murky psychological depths, may let fresh air into modern thought . . . this mood is more likely to prove theocentric, rather than narrowly 'humanistic' in any man-centered, materialistic sense. It is the mood in which a new Saint Bonaventure or Scotus could talk to us of a Christocentric universe.

How would this technological movement appear to the Scotist who elaborates on the Franciscan vision? To him, Christ is pre-eminent. Beginning, the Final Cause, the Primate and King of the Universe, is the image of the invisible God, the firstborn of every creature. In Him were created all things . . . All things have been created through Him, and He is before all creatures, and in Him all things are together" (Col. I: 15-18).

Christ, therefore, is center, the principle of unity of a creation which is incomprehensible without Him. Everything in creation was made through Him as its meritorious efficient cause. Since creation is the work of a single plan of Wisdom, all things are pointed to Christ in their termination and meaning. This orientation to Christ is the dynamic

sense. Rather, it was his reverence for God that was communicated to creatures, for he saw in each of them the vestige of their creator. In themselves they were good; perfect in their nature and in the law that governed their development. Each thing, giving glory to God only by being but also by becoming what it was intended to be, drew from Francis a response proportionate to its inherent dignity.

Francis, however, was also aware that man works out his salvation by using material things, and he understood that part of the value of a creature was its capacity for use by men. This is apparent in the constant acknowledgement he gave to creatures for their help in the climb to God. *The Words of Saint Francis*, edited by James Meyer, O.F.M., quotes part of his reason for composing the "Cantic of Brother Sun:":

For his praise, therefore, and for our consolation and the edification of our neighbor, I want to compose a new hymn about the Lord's creatures, of which we make daily use, without which we cannot live, and with which the human race greatly offends its Creator (p. 232).

Realizing that men have the dual capacity to misuse and debase created things as instruments of evil, or to consecrate and develop them, he could never make these material things ends in themselves, for that would have been irreverent abuse of their goodness. Thus it was that Francis felt a fellowship with each creature, for every tree and every rock was the progeny of the same Creator Who had created him.

In the spirit of St. Francis, with his appreciation of creation and man's dominion over it, we can view technology as a *gift of God*. This is not really a new thought, for the idea that the state of man could be improved materially and spiritually has deep roots in Christian tradition. It is expressed in *Isaiah*: "Behold, I have created the smith that blows in the fire the coals and brings forth an instrument for his work" (54:16). St. Thomas acknowledges it when he states in the *Summa Theologiae*: "In the state of corrupt nature man can indeed achieve some particular good by the power of his own nature, as for example, the building of houses, the planting of vineyards, and things of this kind" (I, II, 109, 2).

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Pope Pius XII and the Franciscan Third Order Ideal

Father Honorius A. Santorillo, O.F.M.

A person is not judged a true Franciscan by his membership in affiliation with one of the three Orders of Saint Francis but rather by his sincerity in living up to and his energy in diffusing the lofty ideal of the Poor Man of Assisi. If this is so, then we may call the late Pope Pius XII a true Franciscan! Not only was he a member of the Third Order of Saint Francis for over fifty six years of his life but his whole pontificate was spent in adding to the already rich Franciscan legacy. His care in sustaining Franciscan leadership and his desire to effect more of a union among the individual branches of the Franciscan Family reveal his solicitude. His esteem for Franciscan Sanctity led him to canonize and beatify numerous Franciscans. His appreciation of and trust in individual Franciscan leaders led him to create many prelates from their ranks. And if we study his many Apostolic Letters and Encyclicals, we will discover that he "popularized and protected many of the Franciscan philosophical and theological doctrines." It is no wonder then, that our own Minister General, the Most Reverend Augustine Sepinski, O.F.M., said, "To enumerate each and every single work that Pope Pius XII had performed for the Order would be a rash undertaking."

On the occasion of the Fiftieth Anniversary of the reception of Pius XII into the Third Order, in a handwritten letter to the Most Reverend Ministers General of the four Franciscan Families, the Holy Father of happy memory states with enthusiasm his own joy as a Franciscan as well as the origin and ideal of the Third Order:

"... Fifty years ago, while still among the newly ordained, we most willingly enrolled in the ranks of the Third Order of the Patriarch of Assisi, and we entered the highly-esteemed Franciscan Family with supreme spiritual happiness. "For even from the flower of our youth we were well aware how valuable would be this Institute of your Founding Father, and how timely, not only for the state of human affairs in the Middle Ages but even for our own time, which is no less tormented by mental care, civil strife, and by international discord and disturbances. We further realize that those evils which are threatening public and private moral standards as well as undermining subversively the very basis of human society are

¹ *The Franciscan, Pius XII*, Fr. Byron Witzemann, O.F.M., *The Cord*, Briefs, January, 1959, pp. 29-32.

² AOFM, 75:26.

have only one remedy,—a return to Christ, Whose Image your Seraphic Father wonderfully mirrored in the activity of his daily life and represented vitally in his own body. In his burning desire to revive and conform to the Christian Law, he founded his twin Order for men and women who, bound by solemn vows, would professedly strive to live according to the Gospel. But being unable to receive everyone into his religious cloister, his glowing zeal urged him to lead others to their heavenly home in another way. He took counsel and revealed a plan whereby those harassed by the cares of this world could find a path to Christian perfection suited to their state."

In a later document,¹ an address given to the Tertiaries of Italy in the year 1956, he shows an uncanny insight into the Third Order and Spirit and proceeds to analyze in a clinical way the possible cause for the weakness of this Religious Institution today as compared with its eras of glory!²

"While no one harbors any doubts about the importance of the Franciscan Order in the modern world, still worthy of note are the anxieties which the most zealous Franciscans feel about the effective vitality of the Third Order both in Italy and in other countries: there are some who fear that the Third Order today does not give the hosts of saints and apostles that it once provided for the complete service of the Church.

"The reasons for such a phenomenon may perhaps be sought among other things—in a lesser efficacy of the Franciscan Spirit in not a few Tertiaries, and at times in some directors. That is to say, when in fact, it is not sufficient to know the life of the Holy Patriarch and tell it to others, in order to be sure of forming oneself, and especially others, according to the Franciscan outlook and method. If this complaint were true, it would be necessary to find a prompt remedy for it. Remember that your Third Order cannot blossom and give fruit, as it did in the eras of its glory, if it is not fully imbued with the true and genuine Franciscan Spirit."

In this same document, according to Pius XII, the true Franciscan spirit springs from understanding and living its ideal, which is a return to Christ! It would be almost impossible for any Franciscan, whether they be Tertiaries or members of the First and Second Orders, to have a clearer exposition of the Franciscan Ideal as given by Pius XII than he says:

¹ *Message to Ministers General on Fiftieth Anniversary, Pius XII, Cord*, Feb. '53, pp. 35-6.
² *Message to Tertiaries, July 1, 1956, Pius XII, Rule and Constitutions, Franciscan Holy Press, Chicago, (Franciscan Third Order), 1959, pp. 79-85.*

"You know that the spirituality of any saint is his particular way of picturing God to himself, of speaking to Him, of approaching Him, of dealing with Him. Every saint sees, of attributes of God in the light of what he ponders most, of what he penetrates most deeply, of what attracts him most, of what conquers him. For every saint one particular virtue of Christ is the ideal towards which he must tend; yet all the saints—indeed the whole Church—strive to imitate the whole Christ. In fact it is because of this that the Church is, as we speak, the total Christ, and the individual Christians—the individual saints—are his members, each more or less perfect. There is, then, a Franciscan doctrine in accordance with which God is Holy, is great, but above all is good, indeed the Supreme Good. For in this doctrine God is Love: He lives by love, creates for love, becomes flesh and redeems, that is, he saves and sanctifies for love!

"There is also a Franciscan way of contemplating Jesus: the meeting of Uncreated Love with created love. Similarly, there is a method of loving Him and of imitating Him: in reality it sees the Man-God, and prefers to consider Him in His Holy Humanity, because it reveals Him more clearly and, as it were, allows Him to be touched. From this arises a burning devotion to the Incarnation and the Passion of Jesus, because these mysteries allow us to see God, not so much in His glory, in His Omnipotent Grandeur, or in His Eternal Triumph, as rather in His human love—so tender in the manger, so sorrowful on the cross.⁷⁶

The fault of many spiritual writers in stating the Franciscan ideal is to stop at a mere description of it, whether it be simple or flowerly. Not so with Pius XII; rather he proceeds to give a practical threefold application of this ideal for the Franciscan Tertiary when he says that Francis founded the Order of Tertiaries:

- I.—To stamp them with singular zeal for penance for their own sins and for the sins of others.
- II.—He wanted them endowed with the zeal of fraternal charity with a longing for domestic and civil harmony.
- III.—And above all he wanted them to have a burning love for God which would not only draw men away from their worldly vices but also from the enticements of an alluring world from an uncontrolled avarice.⁷⁷

The effectiveness of this three-fold application of the Franciscan ideal as given by Pius XII, for the Franciscan Tertiary, (as well as for other Franciscans), lies not so much in the fact they are basic spiritual directives to live the Christ-life but rather because our Holy Father

⁷⁶ Op. Cit., Address of Pius XII to Tertiaries, pp. 82-3.

⁷⁷ Op. Cit., Cord, February, 1953, pp. 55-56.

that Saint Francis saw in them a sure, swift, and easy way to lead the life of Christ here on earth. Let us look at these directives in this light.

Zeal for Penance

Pius XII is careful to say that not only must the Tertiary do penance for his own sins but also for the sins of others. This Franciscan theme which embraces all without exception, is only an abiding theme of the Redemptive Act of Christ upon the cross who died for all may live. Yet in a certain sense the Franciscan Tertiary who does penance for his own sins and for the sins of others, extends the love of Christ here on earth by, "filling up those things that are lacking in the sufferings of Christ, in (his) flesh for His (Christ's) sake which is the Church." (Col. 1:24)

Fraternal Charity

The kind of Fraternal Charity which Pius XII exhorts the Tertiary to practice is that which will bring domestic and civil harmony. "A house divided against itself cannot stand." Neither will a nation! When he speaks of practicing a fraternal charity which brings about domestic and civil harmony, Pius hits at the very heart of the answer to world peace. The Pope of Peace gets his inspiration from St. Francis. Celano, speaking of Francis' brotherly love says: "The blessed Francis admonished all to charity, kindness and brotherly affection. He said: 'I desire that my brothers show themselves as sons of one Mother' . . ." *The Three Companions* speak of brotherly brotherhood and its exalted charity, a model for the Franciscan Tertiary:

They loved and served and cherished one another as tenderly as only a mother can love and serve her only beloved child. All lived for one and each for all in such wise that no particular love was allowed to rise to destroy the mutual harmony of the family, and that each one was willing to sacrifice himself for his brother. "So greatly did charity glow in them that it seemed no easy matter for them to endure death not only for love of Christ, but also for the bodily or spiritual welfare of their brothers."⁷⁸

Love of God

Again, Pius speaks of a love for God that will not only draw men from their wanton vices but also from the enticements of an

⁷⁸ St. Francis, Felder, p. 243.

alluring world and from an uncontrolled avarice. Pius XII, explains this more fully when he says:

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"Truly he (St. Francis) knew full well that the eternally infinite desire for possessing and the insatiable thirst for pleasures gain entrance into the souls of many. And he realized that from these evils discords arise, disagreements grow, arguments and hatred are ignited, which continually alienate the human community and bring evil destruction upon it. The Apostles bear witness to this fact: 'Whence do wars and quarrels come among you? Is it not from this, from your passions which wage war in your members?'"

For Franciscans, Pius XII is ever more alive now, than when he was on earth because of the breadth of his Franciscan vision of life. He exhorts all Tertiaries to have this unique vision when he says:

"The world has need of that Franciscan Ideal, of that Franciscan Vision of Life. It is your duty, beloved children, to know it thoroughly, to love it with enthusiasm, and above all to live it with perfection that your state of life allows."¹⁰

¹⁰ Op. Cit., Cord, February, 1953, p. 56.

¹¹ Address of Pius XII to Tertiaries, Op. Cit., pp. 84.

EARLY SOURCES FOR THE LIFE OF ST. FRANCIS AND HIS EARLY FRIARS

Father Byron Witzmann, O.F.M.

(Continued)

The Legend and Sayings of Brother Giles

In 1262, Brother Giles, another companion of St. Francis, and Brother Leo, who has written so much on St. Francis, wrote a *Legend of Brother Giles* and the *Sayings of Brother Giles*. The dates for these are uncertain, but they were written after Brother Giles' death.

Today we have a number of recensions of a life of Brother Giles—some short, and some long. It is fairly well accepted that most of the lives of Giles that we have today is the one written by Brother Leo. An edition of a long life of Brother Giles can be found in the *Chronicle of the XIV Generals*, edited in the *Analecta Franciscana*, Vol. III, pp. 74-115.

An edition of a short life of Brother Giles can be found in the *Documenta Antiqua Franciscana*, edited by L. Lemmens (Quaracchi, 1939), pp. 63-65.

EARLY SOURCES FOR THE LIFE OF ST. FRANCIS

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part I, pp. 37-63. It is fairly well accepted that this short life is the earliest, more authentic version, and the closer to the original of Leo; and that the long life is an expansion based upon it or some cognate form". (Seton, p. 35) An English translation of a life can be found in Walter Seton, *Blessed Giles of Assisi* (Mantua, 1918), pp. 52-89.

We also have a collection of the *Sayings of Brother Giles*. The same collection exists with this; there is a short version and a long version. Brother Giles wrote nothing himself. Who then wrote these *Sayings*? And who wrote which version?

The shorter version, which is often attached to the *Life of Brother Giles* written by Brother Leo, is said to have been compiled by Brother Giles' companions, namely, Brothers Gratian, Andrew of Perugia, and John. The Latin text can be discovered in the *Dicta dei legiti Assisiensis* (Quaracchi, 1939). An English translation of this work is by Paschal Robinson, O.F.M., *The Golden Sayings of the Good Brother Giles of Assisi* (Philadelphia, 1907).

In the *Fioretti* we also find the *Life and Sayings of Brother Giles*. Most of them follow exactly the texts mentioned above, the latter as close to the longer edition.

In a whole the *Life and Sayings of Brother Giles* is like other episodes of the 13th century, namely, the same theme of the simple life which the friars led, and their trust in Divine Providence. The *Sayings* are simply explanations of Christian virtues:

"The grace of God and the virtues are the way and the ladder whereby we ascend to heaven; but the vices and sins are the way and the ladder whereby we descend to the depths of hell. If you will make good your own cause, strive always to keep it appear ill, and uphold your neighbor's cause, always imputing fault to yourself and praising and truly excusing your neighbor."

Sayings remind us of the *Imitation of Christ*, attributed to Thomas à Kempis.

FROM THE DECREE OF 1277 TO THE 14th CENTURY

In 1277 at the General Chapter of Padua under the Generalate of Brother Leo a new decree was promulgated. It ordered that all friars are bound to inquire among their subjects about the works of St. Francis and other holy friars, and to collect and send to

the General all that is worthy of memory. (*Analecta Franc. II*, p. 830n). The results were not very numerous.

The Anonymous Perugian

Some say that the *Legenda of the Anonymous Perugian* is a result of this decree. This *Legenda* was written by "a disciple of the first companions of St. Francis" in the late 1270s. Perhaps the companion of St. Francis from whom he received his information was Brother Giles, for we know the latter died near Perugia in 1262.

This *Legenda* is important because it offers numerous and valuable points of comparison with the so-called *Three Companions' Legend*. Van Ortoy says both *Legends* are based on a common original source. It is divided into 12 chapters: St. Francis' life, the first companions' missionary journeys, love for each other, and so forth.

The Latin text can be read in the *Miscellanea Franciscana*, Vol. IX, pp. 35-48.

Liber de Laudibus Beati Francisci

The few notes that were brought into the General Curia from the decree of 1277 were given to Bernard of Besse, one time Secretary of St. Bonaventure. From them he composed the *Book of Praises of St. Francis*. It was written after 1279, because he refers to John Peckham as Archbishop of Canterbury and Peckham became such in 1279.

Bernard begins with the conversion of St. Francis and some of his disciples and discusses several virtues of St. Francis and some of his miracles. Perhaps the most important section of Bernard's work is Chapter VII, which is about the Three Orders. This is often treated as a work in itself.

The Latin text is in the *Analecta Franciscana*, Vol. 3, pp. 66-102.

Salimbene

A very fascinating book was penned between 1282-1287. It is the *Chronicle of Salimbene*—the "gossip" of the 13th century. He was born about 1221, and entered the Order in 1238. As a friar he lived in one place and another, which enabled him to collect first hand an enormous amount of information. Yet his work dwells mainly upon Parma and Piacenza where he was born.

His *Chronicle* covers the years 1167 to 1287. It presents not only the history of the Order, but also happenings of the time. He has a separate section "De Prelato" within his *Chronicle* which is an excellent source for information regarding Brother Elias, although it is written against him.

Father Cuthbert says this about Salimbene's work:

"He tells us much about the Order and many things besides in an elaborate sort of way: it might be described as a book of gossip, but of gossip shot through with keen observation and shrewd judgments."

The Latin text is published by Oswald Holder-Egger, *Monumenta Germaniae Historica* xxxii (Hanover and Leipzig, (p. 525)

Exemplorum Fratrum Minorum

An interesting collection of anecdotes, etc., that can bring to a living the details on the thirteenth century, is a lengthy work called the *Liber Exemplorum Fratrum Minorum*. The extant copy dates from the end of the 13th century, but the material originally goes back to the generalate of St. Bonaventure; some of it is a mere repetition from Celano, some numbers cite Brother Leo as source, and others come from oral tradition. Yet everything in it deals with St. Francis; in fact, the new seems to add to our knowledge are few. Nevertheless the book is a mirror of Franciscan life in the first century of the Order's existence, touching men and events both at Paris and Assisi." (Brady, p. 23)

It has 146 chapters. Each narrates a certain incident in some of St. Francis' life. It briefly uses on Franciscan origins which appear no other way. The stories stress poverty, humility, doing before preaching, and the like. The *Liber Exemplorum* contains vision-stories. The author set numerous visions of Christ, the Blessed Virgin, St. Francis, and other friars, in order to glorify and praise the Order, or to bring out a message. The following is an example:

"A certain friar of our Province appeared after his death to another friar who had been his friend. When the friend asked him how things were going with him, he answered that he was suffering many punishments and requested that his friend pray for him. His friend asked: 'Were not the prayers which the friars offered for you during these days and the Masses which they celebrated sufficient for you?' He replied: 'They were not sufficient because I made myself unworthy of them while I was alive I was negligent in praying for those who were recommended to me.' " (p. 9)

The Latin text for this writing is printed in the *Antonianum*, Vol. II, pp. 203-276. A partial English translation is in the St. Leonard Library, Dayton, Ohio made by Fathers Marian Douglas and W. Green, O.F.M., pp. 104.

FOURTEENTH CENTURY COMPILATIONS AND WRITINGS

Franciscan history at the end of the 13th century and the beginning of the 14th century is scarred from the wounds which it had received

in the fights between the community and the Spirituals, ever since the death of St. Francis there had been "war" between these two camps. Open conflict arose now and then, but at this period it became more intense, perhaps because the Spirituals now had capable leaders in the persons of John Olivi, Ubertino of Casale, Angelo Clareno, Pope Celestine V also favored them.

The Community, composed mainly of the moderates, wished to observe the Rule in its purity, but by moderating it with the permission of the Holy See according to the necessities of place and time. More or less the Ministers General and learned Franciscans belonged to this party. The Spirituals, on the other hand, insisted on the strict observance of the Rule. We must distinguish two parties of the Spirituals. One observed the Order, yet its members believed that the Rule had to be observed 'sine glossa'. To this group belonged the companions of St. Francis such as Brothers Leo, Giles, Masseo, and some later friars as Cardinal of Offida, Thomas of Tolentino, Jacopone di Todi and the like. The other group (it is this group of which we usually think when we hear the name of Spirituals) also were convinced that the Rule had to be observed to the letter, and they added that the Rule was above the General and Pope. It was primarily this group that was tinged with the theories of Joachim of Fiore. Joachim was a monk who taught that the reign of the Holy Spirit was soon to approach, a new gospel was to supplant the Gospel of Christ, a new Order would spring up under the inspiration of the Holy Spirit and would win the world to the truth. Of course, according to some friars, the Franciscan Order was that new Order, and they were to win the world by the pure observance of the Rule, Ubertino of Casale and Angelo Clareno were two who adhered to this party. Thus they contended and finally were condemned by John XXII in 1317 and 1318. The other group of Spirituals lived on in the back ground and according to some historians again flourished in the Observant Reform of the latter 14th century.

Out of this controversy sprang new Franciscan literature which was slanted to portray their ideals as the original and correct ones. These compilations of the 14th century used as part of their sources the many notes gathered in 1244 and 1277 which were stored in the Convent of Assisi. Therefore, much that is in these works is authentic and is first hand information on St. Francis. The big problem that can never be solved is just what material is authentic and what material is not.

Ubertino of Casale

Ubertino was the so-called preacher of the Spirituals. He is known for his book *Arbor Vitae Cruciferae Jesu Christi*. In it he preaches

of Fiore's Doctrines. He accused Boniface VIII and Benedict XI of setting been uncanonically elected to the Papacy. The Order is also asked for its views on poverty. He gives us the interesting information about the "Cedulae" and "Rotuli" of Brother Leo which he gave to the saint of St. Clare. He also gives us the entire text of the *Inventio* of Brother Leo.

Angelo Clareno

Angelo of Clareno is called the leader of the Spirituals and was the driving force behind them after the death of Brother Liberatus (1305). Between 1314-1323 he wrote the *Historia Septem Tribulationum*. In it are seven periods of persecution which the Spirituals had to endure, 1. conflict in the Order from 1219 to 1226; 2. Generalate of Brother Elias; 3. that of Crescentinus of Jesi; 4. that of S. Bonaventura; the period from 1274 to 1304; 6. the stage of suffering after 1304 to the present of the Church and the Order. In it he quotes Brother *Inventio* (cf. supra). About 1322 he wrote an *Expositio Regulae* which he tells his followers to observe the Rule in its purity and that the Testament of St. Francis must be observed. This work embraces the *Verba* of St. Francis written by Brother Leo.

Lucan Commencium

A quaint allegorical story whose author and date are not certainly known, is the *Sacrum Commencium*. It narrates in allegory how St. Francis and his companions found Lady Poverty and how they were devoted to her. How did St. Francis find her?

... It (Poverty) is not found in the land of them that live in delights . . . put off the garments of your pleasures, and lay aside every weight and the sin which besets you . . . she is easily won by those who love her, and found by those who seek her . . . Be strong in the Lord . . . and all things difficult will become easy to us. Lay down the burdens of your own will, cast away the heavy weight of your sins . . .

The Lady Poverty tells how she has been scorned by men through the entire history of the world; how she is afflicted in peaceful times, how in the line of persecution she is embraced; how avarice, sloth, and esteem of the world harm her. It describes the religious ideal of the Spirit of Poverty—some think that Elias was in mind of the writer's mind. It is an interesting and thought-provoking allegory and is important in understanding the value of Lady

Christ, our only Mediator, makes it impossible for many people to find God; for other people such a failure makes their knowledge of God abstract and sterile, so that their God remains a being of reason, the god of philosophers and the savants (Conf. VII, 18; see Matt. 11:27 and John 14:9).

That is why we must stress the fact that we are speaking of the Love of JESUS CHRIST—Jesus Christ, Who was also Man; *Homine Christus Jesus*, as St. Paul calls Him; Jesus Christ, Who was born of the Virgin Mary; Jesus Christ, Whose Heart of flesh loves and waits upon our own; Jesus Christ, Who died on a cross for us; Jesus Christ, Who is imprisoned in the Eucharist as the Object of our faith and our love (See I Tim. 2:5 and Gal. 2:20).

As with St. Paul, so with us, "*Caritas Christi urget nos—Christi Love is a compelling motive*" (II Cor. 5:14). No weak motive this, like the sense of duty or the reward of pure conscience! No, here our passions are opposed by even stronger passions, by passions still more ardent, more compelling: the will never to be separated from Christ, the fear of ever displeasing Him, the burning desire to please Him, the knowledge that we are becoming like Him in our suffering and our work—that we are helping "to pay off the debt which the afflictions of Christ still leave to be paid, for the sake of His Body, the Church" (Col. 1:24).

Here we have an all-embracing, all-powerful motive, one which assures us of the infallible help which God has promised us (Rom. 8:28 ff). God's grace—even His very Omnipotence—is ours as long as we persevere on the steep, dimly-lit, and sometimes painful way which leads from the avoidance of sin, to the acquiring of holiness, to the secret and inner possession of Christ: "I am alive; or rather, not I; it is Christ that lives in me!" (Gal. 2:19-20).

* * *

If we have even the most cursory knowledge of the life of St. Francis we must admit that of the two motives which lead us imitate our Lord—self-interest and the Love of Jesus Christ—the latter was obviously the one which Francis did not decide because of human or selfish considerations, to follow Christ; he was converted not by the trials he underwent, not by captivity, sickness, or disgust with worldly pleasures, but by the call of Christ. Overcome, captivated at the sight of the Crucified he loved Him, he followed Him, and he imitated Him—even to the bitter end: to Alvernia.

Let us resolve to follow his example. As his followers, we should have left behind long ago the elementary level of Christianity when servile fear and self-interest are the compelling motives; by now we

would be living through Love and for Love. Like our Seraphic Father, we should try to be motivated always by the purest, noblest, and most genuine motive of all: the Love of Jesus Christ.

* * *

If we were to imitate Christ out of some selfish consideration, we would do so less for His sake than for our own. We would follow our own norm of virtue rather than His, our own example and our own ideal rather than His, whereas we have explicitly been called to imitate His norm, His example, and His teaching. Even though we imitate Christ as our Model of perfection, we would still remain the slaves of what perfection is. We would formulate our own ideal of virtue and point between excess and defect, we would set up our own conditions, we would determine which acts were genuine and which counterfeit, etc.

As a matter of fact, many pagan philosophers, e.g., Aristotle, Seneca, etc., did something very much like this when they compiled lists of virtues based on an imaginary "man-in-himself," an ideal human nature, end, and duties. Even if we touched up their ideal picture by adding elements from the Gospels, its characteristics would still remain human abstractions. No matter how many provisions we made for the influence of the supernatural (e.g., Rom. 12; I Cor. 12; Gal. 5), these ideal virtues would still lack the concrete, compelling, shining, and decisive character of Christ's virtues. For Jesus did not show us a scientific method of cultivating meekness and humility, charity and patience. Rather He Himself was first meek and humble, patient and patient; only then did He ask us to do the same if we wanted to be like His disciples.

As Jesus clearly shows by His own example, we have no need for ideal analyses to be like Him; it is enough for us simply to resemble Him (Cf. Luke 6:40). It is enough for us to recall, with Francis of Assisi, our Lord, our God, our Beloved, was poor and obedient, afflicted and crucified; we shall want soon enough to be poor and obedient like Him, to undergo humiliation for His sake, to follow Him even to the death of the Cross.

Finally, if we were to adopt an egocentric perspective in imitating Christ, we would confront Him like an artist confronting his model; we would choose the characteristics to be imitated, but we would also undertake to imitate them under our own initiative—whether or not we asked the help of grace, the work would be ours. As a result of all our exertions would be an external conformity of the artificial flower imitates the real one. In the same way, much as the flower, some materials (paper, silk, velvet, etc.), are more

appropriate than others, and the quality of the artificial flower depends to a great extent upon which materials are used. In the same way, the success of our imitation of Christ would depend upon our own human faculties: our intelligence, our attention, our will, our individual abilities, and our education. And if all these human qualities were of an inferior nature, the whole project would very probably collapse.

* * *

If we place ourselves in Christ's hands, though, submitting ourselves to His action—which is really the action of the Head of the Mystical Body giving life and direction to the members, just as the life principle of the vine keeps the branches alive—if, in other words, we let the Spirit of Christ act within us as our own life principle, then our efforts to imitate Christ will result in a truly interior identification with Him, just as the grafted branch produces its own fruit and flowers rather than those of the wild tree onto which it has been grafted (see Rom. 11:19; 6:5). Certainly that is the way Francis conceived his entire "ascetical program."

In our progress toward conformity with Christ and vital transformation into Him, then, the initiative cannot be our own; it must belong to the Spirit of Christ. For our own human faculties, even though originally inspired by the Holy Spirit, cannot do the job alone. The Holy Spirit Himself must strengthen them with His own infused and supernatural power, if necessary at times even supplanting them entirely.

Our own efforts, which would predominate in a purely human approach, must be subordinated to the activity of our divine Head and His Holy Spirit. But we must not think of this cooperation on our part as something passive. In order to remain always attentive, faithful, and docile to the inspirations of the Holy Spirit, we must (1) work hard to get rid of all the obstacles that stand in the way of this attention, fidelity, and docility; therefore we must mortify our passions, foster the spirit of recollection, and practice self-denial; (2) follow completely and generously all the duties of our state; and (3) resolve to follow the inspirations of grace wherever they lead us—all the way to the heights of perfection.

The Franciscan approach does demand more of us than any other, but since its motive is more powerful and compelling, it works and in practice to be easier and more efficacious than any other. This is due to reason, because after all, it is the approach proposed by Revelation. As the method taught by the Holy Spirit, it must carry with it the assurance of His grace to start us off, to enlighten us, to sustain us, and to act within us. With God's own activity informing ours and our

cooperating with God's the resultant effort is very powerful and strengthened by the supernatural intensity of his love as well as by constant meditation on the Scriptures, St. Francis spontaneously achieves conformity with His Saviour. Let us care, then, to learn well the lesson his choice bears for us.

(To be continued)

Book Reviews

FRANCISCAN AND CISTERCIAN ORDINATIONS by Rev. Dello Iacono, O.F.M., J.C.D., Poughkeepsie, New York, Press: Poughkeepsie, New York, 1966 pages, \$4.50 hard cover; 186 pages, \$4.50 hard cover.

Canonists in their moral, dogmatic, and canonical treatises, have treated some of these topics, but never completely, on the length of the Solemn Profession and Ordinations. At last, a complete treatise on these topics has appeared.

PROFESSION AND SACRED ORDINATIONS by Rev. Dello Iacono, O.F.M., J.C.D., Poughkeepsie, New York, Press: Poughkeepsie, New York, 1961. 66 pages, \$2.00.

This commentary treats of a very important obligation impressed upon the Friars by St. Francis to pray for the dead. This work is a must for all Friars upon whom the Seraphic Legislator has enjoined this commendable duty. The author treats of what is meant by suffrages. He then proceeds to explain what prayers are to be said for the dead and how this precept binds. He explains the nature of this obligation, as found in the various commentaries on the Rule of St. Francis. Especially to be noted is the succinct and practical charts in which the various obligations are listed for handy reference. This book should be consulted by every Friar.

Franciscan Financial Administration

Theme of

2nd Annual Meeting of the Franciscan Educational Conference, St. Francis College, Loretto, Pa., August 7-10.

and more Franciscan friars, studies, gathered on the beautiful campus of St. Francis College, Loretto, Pa. to discuss this year's seemingly un-Franciscan topic: Franciscan Financial Administration.

During the four-day sessions it was revealed that the Franciscans have had an important part in the history of accounting, in what today are called Credit Unions, Credit Cards, Checks, Pawn Shops, and in setting up of Trusts and the formation of a Will. It was St. Francis himself who urged the Tertiaries to avoid unpleasant scenes by the making of a Will in good time.

Father Pius Barth, O.F.M., in his presidential address, pointed out that "while we do not work for money, we realize that without money we cannot work." He also pointed out that a Fifteenth-Century Franciscan, Luca Pacioli, is considered the "Father of the Balance Sheet." He further enumerated some of the many financial problems facing Franciscan superiors, such as Budgets, Purchasing, Operational Expenses, Insurance coverage, Salary Schedules, Accounting, Reporting, and Auditing. Poverty, he stated, demands that we safeguard the aims of the faithful, spend them wisely for spiritual and religious pursuits, and being always ready to give an accounting to our Superiors.

The first speaker on the program was Father Ignatius Ramirez, O.F.M., of Zapopan, Mexico, who spoke on "Franciscan Principles and Ideals regarding Money." The Franciscan ideal concerning money has been handed down by St. Francis and approved by Holy Mother the Church. "St. Francis will not oppose any necessary use of money, as long as the friars are Gospel-minded, and are lovers and seekers of Most Holy Poverty."

The "Historical Aspects of Franciscan Money Management and Accounting," was well treated by Father Raphael Huber, O.F.M. Conv., of St. Anthony-on-the-Hudson, Rensselaer, N. Y.

He traced the financial administration as it evolved during the course of the 750 years of the Order's existence, and concluded that Franciscans have remained mendicants to the present day. The Franciscan ideal has been preserved, always subject to the Holy See, which appoints economies or syndics to prudently disburse the alms and donations of a particular community. He also mentioned the use

of credit cards for necessary travel purchases in some instances, subject to the vow of poverty.

A Canadian friar, Father Luke Chabre, O.F.M., of Montreal, spoke on "The Function of the Apostolic Syndic or Economy." His talk was followed by a discussion of "The Code of Canon Law and Franciscan Financial Administration."

"The modern friar carries on his tradition of the mendicant who begged from door to door, by means of the modern professional fund-raising techniques," said Father Ulmer Kuhn, O.F.M., of Cincinnati, Ohio, who spoke on "Beggings, Questing, and Modern Fund Raising."

One well-versed in the subject, Brother Philip Harris, O.S.F., of St. Francis College, Brooklyn, N. Y., shared his experiences with those present. He suggested that religious be trained in development procedures, in studying their institution's needs for the future, and then he outlined some of the modern methods for estate planning, for obtaining gifts, by means of Alumni, Public Relations and other development procedures.

"Budgeting in the Franciscan Order," was discussed by Father Melvin Grushish, O.F.M., of Quincy (Ill.) College. He gave a three-fold purpose for Budgeting: 1) with special reference to Religious who are bound by the Vow of Poverty; 2) Giving a few models of budgets for a province, or Order; and 3) suggested those situations in the Franciscan Order today where a budget seems particularly feasible and useful. He felt that budgeting is even more important than the keeping of records. The former plans for the future which is still ours to mold while the latter looks to the past, which cannot be changed.

A former Provincial-Treasurer, Father Urban R. Wieth, O.F.M., spoke on "Purchasing—Localized or Centralized." He felt that St. Francis would urge him to Ideal of Poverty would urge him to approve his spiritual sons using money efficiently and economy techniques in the spending of the alms. Four sectional Meetings were also held during the convention. At one of them

an librarian heard Father Anselm O.F.M., associate librarian at St. Francis University speak on "Franciscan Publishers and Publishing in the United States." He showed that they have an important factor in the growth of the Franciscan life and spirit, and of the Catholic life.

Peterson of Studies of the various provinces held a meeting of their own, which they heard a scholarly paper on "The Level," by Father Pius Barth, O.F.M., Father Maurice Grzejewski, M. Burlington, Wis., was elected president of this group.

The Psychological Section as well as the Commission for Theological Synthesis also met the evening set aside for small meetings. Father James McLiamon, O.F.M., of Quincy (Ill.) was chosen chairman of the group, and Father Ernest Larko, O.F.M., of Christ the King Seminary, Chicago, Illinois, presided at the session.

Ownership Economics and Credit Union was a paper presented by Father William McDonough, S.A., of St. John's Seminary, Montclair, N. J., while another faculty member, Father Ronin Hartke, O.F.M., spoke about the importance of accurate Types and Amounts.

Brother Conrad, O.S.F., of St. Francis College, Brooklyn, N. Y., discussed and applied "The Accounting System for the Local Friary," while Father Francis O.F.M., of Assumption Province, presented "Provincial Reporting and Accounting."

Father Victor G. Bucher, O.F.M., of San Antonio, and well-qualified to speak on the subject, presented a Paper on the Development of Salary Schedules for the Province.

Other papers read were: "The Development and Maintenance of Franciscan Accounting," by Father Kenan B. O.F.M., of Oakland, California; "Accounting and Reporting," by Father Cornelius Snyder, O.F.M., of Washington, D. C.; and "Financial Administration."

tion of the Third Order," by Mr. William E. Corcoran, of Cincinnati, Treasurer of the Federated Tertiary Provinces; "Collecting, Controlling, and Disbursing Mission Funds," by Father Cletus Dello Jacono, O.F.M.; "Teaching Bookkeeping at the High School level," by Father Alvin Kiburg, O.F.M., Corpus Christi High School, Chicago, Ill.; and "The Place of a School of Business in a Franciscan College or University," was discussed by Father Fidelis O'Rourke, O.F.M., of St. Bonaventure University.

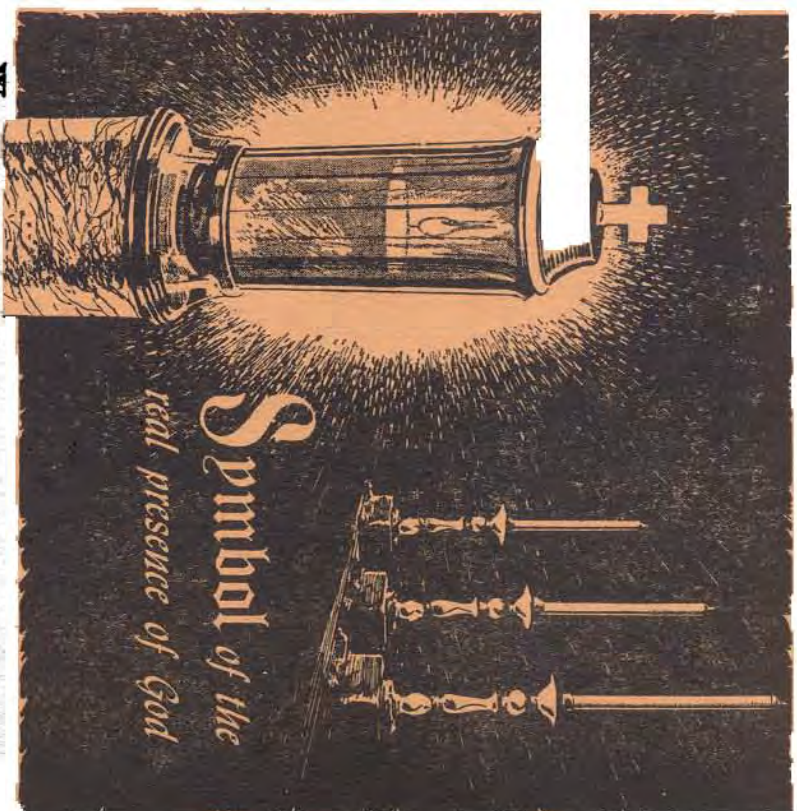
One of the highlights of the conference was the special showing of "Francis of Assisi." The producer, Plato Skouras, personally brought this re-creation of the thirteenth-century Troubadour of God, and explained how he was first attracted to St. Francis and came to produce the film, which was made on location in the birthplace of the Poorvellow. A warm and enthusiastic applause followed the showing of the film.

Also present for this special showing was the Most Rev. Carroll McCormick, Bishop of Altoona-Johnstown Diocese. He had previously addressed the gathered friars and bestowed his blessing upon their deliberations.

Among the Resolutions adopted at the close of the conference was one giving hearty approval of the film on St. Francis, and urging all members of all branches of the Franciscan Order both Regular and Secular to support this noble film.

At the elections which took place on the eve of the closing session, the following were elected: Father Ernest Larko, O.F.M., of Christ the King Seminary, West Chicago, Ill., was named President, in place of Father Pius Barth, O.F.M., who will soon leave for Rome for a Franciscan Educational Conference. Re-elected were the other members of the board: Father Juniper Cummings, O.F.M. Conv., of Chaska, Minn., vice-president; Father Sebastian Miklas, O.F.M. Capuchin College, Washington, D. C., secretary; and Father Ignatius Heschler, O.F.M., of St. Bonaventure University, treasurer.

Fr. Ignatius Heschler, O.F.M.



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the CORD

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CORD

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MONTHLY CONFERENCE

A Commentary on the Psalms:

Father Jerome A. Kelly, O.F.M.

Psalms 112 and 116

You must have seen, somewhere, in a park or city square, perhaps, one of those massive bronze statues which age and exposure have stained a rich, mellow green. This velvet-like patina—a kind of tribute by the elements to the permanence of the statue—actually enhances the beauty of the native material. You notice something similar about silver service handed down for generations in a family. Such heirlooms have a lustre no new piece has, the subtle trace of careful years of handling. And because they who used them and passed them down are ancestors, these treasures become all the more precious.

Now, what is true of material artifacts can be true, too, of a piece of poetry. A great poem, one that has weathered time to preserve its popularity, is thereby richer because of the many associations that cling to it. This is as true of sacred as it is of profane poetry. Your enjoyment of, say, *Adeste Fideles* is somehow deepened by recollection of the circumstances in which you have sung it or heard it sung, as far back as you can remember. And even before it became your hymn, think of all the holy people through the ages who poured into

it faith and love and joy, the mysterious overtones that thrill you every time you hear it.

All of this holds good, too, for the Psalms, which are God's poems. What increased power to move us they can draw from our realization of all that history has woven into their words of the hopes and fears, joys and sorrows, defeats and triumphs of the generations that have sung them! What an inspiration when we chant these Psalms to know that we echo the words of saintly men and women of five, seven, ten, and twenty centuries ago. To know that when we pray the Psalms our voices blend in harmony, you may say, with the voice of the Son of God himself, whose prayers they also were.

How true it is that the meaning of a Psalm is enhanced because Jesus used it on a particular occasion can be illustrated by Psalm 112, which is found in the Little Office as the second Psalm of Vespers. Actually in this conference I should be considering the last Psalm of Prime, Psalm 116, but this Psalm has so much in common with Psalm 112 that I am going to treat of them both together. And I have chosen to begin with Psalm 112 because of the title it bears, a distinctive title

which sums up its theme in one word, *Alleluia*. Two Hebrew words combine to make the one from which *Alleluia* comes: the first, *hallelu*, is an imperative form of the verb and means "Give praise;" the second, *Jah*, is an abbreviated form of the sacred name, *Jahweh*, and means "God." This descriptive title, "*Alleluia*. Give praise to God," is also prefixed to the next five Psalms in the Psalter, which so resemble Psalm 112 that the six of them—Psalms 112, 113, 114, 115, 116, 117—were grouped by the Jews into a kind of unit which they called the *Hallel* or "Hymn of Praise."

Although the members of this group differ among themselves—in length, in style, in imagery, and the like—they have in common two characteristic notions. What these are we can easily discover by reading Psalm 116, the only other *Hallel* Psalm used in the Little Office, where it appears as the final Psalm at Prime. The Psalm is the shortest of all the Psalms in the Psalter; it has only two verses. In the first one you hear the command—it is a command, too, not merely an invitation—that rings through all the Psalms of the *Hallel*:

*Praise the Lord, all you nations;
glorify him, all you peoples!*

Then, in the second verse, you are given the reasons, the grounds that oblige you to "praise the Lord" and "glorify him;":

For steadfast is his kindness to-

*words us,
and the fidelity of the Lord
endures forever.*

"His kindness . . . and the fidelity of the Lord," these are the reasons for praising God in every one of the *Hallel* Psalms. Furthermore, these same expressions, or phrases of them, are generously sprinkled throughout Psalm after Psalm in the Psalter. Their popularity is probably due to the pointed, succinct way in which they characterize God's dealings with his Chosen People.

The greatest proof of God's "kindness," of course, was his freeing of the Israelites from their bondage to the Egyptians and his leading them into the Land of Promise, God himself, you might say, fell back on that proof of his "kindness" to remind the Israelites of the allegiance they owed him: *Hear, my people, and I will admonish you;*

*O Israel, will you not hear me?
There shall be no strange god*

*among you
nor shall you worship any alien god.*

*I, the Lord, am your God
who led you forth from the
land of Egypt;
open wide your mouth, and I
will fill it.*

(Psalm 80:9-11)

And what assured the continued "kindness" of God, despite the ingratitude and the repeated defections of the Israelites, was his "fidelity" to the promises he had

made again and again, beginning with those to Abraham and coming right down to those he gave to David. To Abraham the Patriarch, God said: "I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed. I will bless them that bless thee, and curse them that curse thee, and in thee shall all the kindred of the earth be blessed" (Genesis 12:2-3). To David the King, God said:

*Forever will I confirm your
posterity
and establish your throne for
all generations.*

*I will not violate my covenant;
the promise of my lips I will not
alter.*

*Once, by my holiness, I have
sworn;*

I will not be false to David.

(Psalm 88:5, 35-36)

"His kindness . . . and the fidelity of the Lord!" The entire history of God's dealing with Israel is described in these two words. The entire history of God's dealing with mankind is described in these two words. "Kindness," to keep alive in Israel the hope of redemption; "fidelity," to insure to mankind the coming of a redeemer. "His kindness . . . and the fidelity of the Lord" have to be, therefore, the foundations of the praise we are commanded to offer him in every one of the Psalms that constitute the *Hallel*.

In view of all this it is no

wonder, then, that the *Hallel* was chanted in the Temple celebration of the great festivals of the Jewish people. Each one of these festivals was, in fact, a solemn reminder of some phase or aspect of God's "kindness" and "fidelity." The Passover was the greatest of them because it commemorated the deliverance of Israel from the slavery of Egypt. A lamb was slain in the Temple, and its blood was sprinkled over the sanctuary to remind the Jews how their forefathers had been spared by the blood of a lamb rubbed into the doorposts of their houses on that terrifying night when the Angel of the Lord slew all the first-born among the inhabitants of Egypt. The *Hallel* was sung during the liturgical services that accompanied this sacrificing of the Paschal Victim in the Temple. Then again in the evening these Psalms were sung by each family during the Paschal Meal. The first part, comprising Psalm 112 and part of Psalm 113, was sung during the meal itself; the second part, which included the remainder of Psalm 113, Psalms 114, 115, 116, and 117, was reserved for the close of the meal after the eating of the Lamb. This second part of the *Hallel* may be what Saint Matthew was remembering when he recorded that Jesus and his apostles "sang a hymn" (Matthew 26:30) before they left the Upper Room to go to the Garden of Gethsemane. The Last Supper, as you well

know, started out as the Paschal Meal. It moved along, seemingly, according to the prescriptions and customs of the Jewish people of the time, until all had partaken of a third cup of wine. Then took place what we commemorate every time we sing the words of the *Tantum Ergo*, "*antiquum documentum novo cedat ritui*"—"the observances of the Old Covenant give place to the ritual of the New." The Paschal Lamb, you see, was actually a type of Jesus Christ, and the Paschal Sacrifice was a type of his death for the salvation of mankind. The type now gives way to the reality as Jesus institutes the Sacrifice of the Mass, in which the true "Lamb of God" (John 1:29) offers himself for the sins of the world and gives himself as food and drink—as life itself—to those who believe in him. "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' . . . And after reciting a hymn, they went out to Mount Oliver" (Matthew 26: 26-28, 30).

The *Hallel* Psalms, then, are intimately connected with the institution of the Eucharist. There is certainly a lesson for us in that association. Whenever we chant

Psalm 112 in the Office, we should be carried back in spirit to the Upper Room. Our minds should center on the sacred event taking place there. Our voices should blend with those of Jesus and his apostles, echoing across centuries the words of the hymn they sang at the celebration of the First Holy Mass.

When you turn to the study of Psalm 112 itself, you begin to discover that it is a deceptively simple poem, of three strophes, each with three verses; the first strophe is a command to praise the Lord; the second is a statement of his exaltation and condescension. Start reading the first strophe and you find it practically a mine of meaning. Take the opening words of command:

Praise, you servants of the Lord, praise the name of the Lord.

Does it strike you immediately that this verse is a reminder of "his kindness . . . and the fidelity of the Lord"? The key is the one word, "servants," which God himself explained, speaking through the mouth of the prophet Isaiah: "Thou, Israel, my servant, thou, Jacob, on whom my choice has fallen, art sprung from that Abraham, who was my friend; in his person, I led thee by the hand from the ends of the earth, beckoning thee from afar, and still I whispered to thee, My servant thou art, chosen not rejected . . . It is I, the Lord thy God, that hold thee by the hand and whisper to thee,

Do not be afraid, I am here to help thee" (Isaiah 41:8, 9, 13).

God's favor is not restricted, however, or his love limited. To suppose the opposite is to miss the implications of the second verse: *Blessed be the name of the Lord both now and forever.*

See how these words push ahead and bring us into the ages to which the opening verse of Psalm 116 is addressed? There the call to "praise the Lord" and to "glorify him" is addressed to "all you nations . . . all you peoples!" These are the times when there will be "no more Gentile and Jew, no more circumcised and uncircumcised" (Colossians 3:11), but all "those who love his name" (Psalm 68:37) shall be "servants of the Lord." Then, from east to west, from morn to eve,

*From the rising to the setting of the sun
is the name of the Lord to be praised.*

Who, I wonder, among the apostles on Holy Thursday night, saying these holy words and seeing Christ offer the Sacrifice of Redemption, was reminded of the prophecy of Malachias? "From the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of Hosts" (Malachias 1:11). When that night was over, only one among the apostles

would never exercise his priesthood in offering that "sacrifice" and "clean oblation."

The second strophe, verses four to six, is pretty clearly a link between the first strophe and third strophe. Firstly—and obviously—because it associates, almost paradoxically, the divine perfections referred to by both these other strophes. The unique exaltation, the supremacy of the Lord implied in strophe one is openly stated in these words:

High above all the nations is the Lord;

above the heavens is his glory. The infinite mercy, the condescension of God illustrated in strophe three is implied in these words: *Who is like the Lord, our God, who is enthroned on high and looks upon the heavens and the earth below?*

This second strophe links the other two in a more subtle way, one which reveals the imagination of the poet at work. He made everything in the first strophe take place on earth, and he will do the same thing in the third strophe. But notice that although he opens the second strophe here on earth with his reference to the "nations," he rises above them to the "heavens," and transcends these to come to "the Lord, our God, who is enthroned on high." Then he follows the gaze of God downwards, as it were, while it "looks upon the heavens" and continues to descend upon "the earth below."

In fact the poet makes his strophe a huge imaginative arc from earth to heaven and above it, then down again to the heavens and back to the earth from which it started. And this arc is, in truth, a perfect link between the first strophe, in which man's praises rise to God, and the third, in which God's favors fall upon man.

If we find suggestions in the first strophe of the "sacrifice" and "clean oblation" which Christ offered by his death, in this second strophe we find hints that direct our minds towards a consideration of Christ's birth. We are bound to think along some such lines if we explore the implications of God's unique pre-eminence and his infinite benevolence. We are bound to remember that if God is "the King of the Ages, who is immortal, invisible, the one only God" (1 Timothy 1:17), he is just as surely the God who "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" (John 3:16). That gift, we come to realize, is the ultimate proof of "his kindness . . . and the fidelity of the Lord." The Psalm closes with a strophe which is actually a double illustration of God's condescension and kindness. In the first place,
He raises up the lovely from the dust;
from the dunghill he lifts up the poor.
 I think that the poet is here re-

calling a sight he could have seen any evening at almost every city's gate: beggars and the outcasts, forbidden even to enter the city, huddling for warmth against the night into the mounds of refuse and ashes that the heat of the sun had warmed. The scene was such a common one and the plight of these creatures so desperate that "to sit in the dust" (Isaiah 67:1) and "to lie on the dunghill" (Lamentations 4:5) became figurative expressions for abject misery and degradation. But even to such a level God's love stoops; even from such a level the kindness of God lifts men up

*To set them with princes,
 with the princes of his own people.*

But the poet seems also to be remembering something he has heard—the *Canticle of Anna*. You can be practically sure of this because his words so match the ones that she used:

*He raises the needy from the dust;
 from the dunghill he lifts up the poor,*

*To set them with nobles,
 and make a glorious throne their heritage.*

(1 Kings 2:8)

If we accept this suggestion, we can see very clearly what led the poet to write the verse with which the poem closes. Anna, you will recall, was one of the famous women of the Old Covenant. She was the wife of Elcana, who loved her dearly. But her days were

saddened because after years of wedded life she had borne no children to her husband. Finally she made a vow to heaven that if she were blessed with a child, the boy would be consecrated to the service of God. God took her at her word and sent her Samuel; then, in return for Samuel, whom she faithfully dedicated to him, God sent her three more sons and two daughters. Can we doubt that she is the woman the poet has in mind? Especially when he closes his poem with these words:

*He establishes in her home the barren wife
 as the joyful mother of children.*

Of course the poet would have had to look backwards for this personal and very lovely example of God's condescending kindness to Anna. Had God inspired him to look forward, the poet might well have caught a vision of the Virgin Mother of God, of whom Anna was herself a type. It is no accident, therefore, that the *Magnificat* of Mary sounds so much like the *Canticle of Anna*. Mary's hymn is one of exultation that God should have looked upon "the lowliness of his handmaid" and made her the Mother of his Son. And when, years after that Son's birth, Mary stood on Calvary to give him

back to God—as Anna had given back her first-born—at that very moment God was making her the Mother of Men so that, in her own words, "henceforth all generations shall call me blessed." I do not think it any accident, either, that Mary should have closed her hymn with a reminder of "his kindness . . . and the fidelity of the Lord."

*He has given help to Israel his servant,
 mindful of his mercy,
 As he promised our fathers,
 towards Abraham and his descendants forever.*

(Luke 1:54-55)

That was no accident because she and the son she bore are the greatest "kindness" God has ever shown us, and he did it out of "fidelity" to the promise he made when, in the Garden of Eden, he said to Satan: "I will put enmity between thee and the woman, and thy seed and her seed: she shall crush thy head and thou shalt lie in wait for her heel" (Genesis 3:15).

Do I think that the poet really put all these things in this Psalm he wrote? Well, do you think that the silversmith put the lovely lustre in the old silver heirlooms? But it is *there*, isn't it?

ADDRESS OF THE MOST REV. EUSTACE J. SMITH, O.F.M.

VICAR APOSTOLIC, BEIRUT, LEBANON

PRESENTATION OF CATHOLIC ACTION MEDAL

ST. BONAVENTURE UNIVERSITY, OCTOBER 4, 1961

Seven hundred and thirty-five years ago this evening, the forty-four year old Francis Bernardone was called out of this world of ours and with the appealing words of the 141st Psalm weighting his faltering breath: "Bring me out of prison, that I may give thanks to Thy Name. The just shall surround me, when thou dealest kindly with me". On this his feast-day, we are in the perspective of how kindly Almighty God has dealt with Francis and as viewed in the persevering glory of his new apostolate from our altars. In the charge Holy Mother the Church has given him of being Patron of Catholic Action, we are witnesses of the fulfillment of the "just surrounding him". Specifically, that witness is yearly signalized here at the University of Saint Bonaventure, in the bestowing of the twenty-eighth Medal consecutively struck in his honor and consigned to just men of our era who have caught the catholic spirit of the Seraph of Assisi and put it into action in our midst.

Popularity cannot have been the basic merit that underlies this choice of Francis of Assisi to be Patron of Catholic Action. Even among the Saints such has frequently enough proven ephemeral. Howsoever eminent, and original, his spirit and pursuit of Prayer to the heights of a mystical wounding as the first stigmatic, would leave unexplained certain features of candidacy for being made a Patron of modern Catholic Action. Despite administrative difficulties encountered in establishing the great and universal Franciscan Orders, by the time of his saintly death his powers of attraction in themselves had become an incalculable force of organization for solidly rooting the great Franciscan tradition. Yet all this, is likewise too restricted for patronage of the broad, almost illimitable, field of Catholic Action.

Would it be the culture of the Poverello that over the centuries has fascinated and captivated so many? After all, Saint Francis was poet and artist with a creative place in the origins of modern Italian through his gracious fusion of the Provençal spirit and the softening of the Latin tongue. Would it be the internationalism of Saint Francis that has inspired his claim to be Patron of Catholic Action in the fact that he crossed the frontiers of the east and west of his day seeking the peace, unity, and harmony mankind has need of?

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ADDRESS AT PRESENTATION OF CATHOLIC ACTION MEDAL

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It is not so much that Saint Francis is an individual in the thirteenth century, but that he is a person endowing that thirteenth century with the sum total of his being, made available for God and for his fellowman. Any kind of action is recognized as the effect of a person and, any richness of mind or soul diffuses itself in proportion to the intensity of that mind and soul. It is precisely this that characterized the versatility in the action Saint Francis gave his age. It accounts for its catholicity, the apostolic achievement, its sanctity and unification.

There is no action, my dear confreres, without personality, and certainly there is no catholic action without a catholic personality. One of the loveliest features of the splendid rhetorical text of the fourteenth century Divine Office for the Feast of Saint Francis and which we Friars are praying today, is its exciting and dramatic opening Vesper antiphon: "Vir catholicus et totus apostolicus"—"A Catholic and wholly apostolic man"—The essence of Catholic Action is crystallized in this lovely apostrophe. In the light of Francis being the patron of Catholic Action it forces the query: "What is a Catholic Personality?"

Obviously, the Church has in mind some of the features of the seraphic personality of Saint Francis. There must be that respect for the majesty of God, something of the spirit that prompted the Assisian to scratch on the back of the treasured parchment, with a blessing given to his faithful Brother Leo: "Thou art holy, Lord and God, Thou art the God of gods, the God that does wonders."

"Thou art strong, Thou art great, Thou art the highest, Thou art almighty. Thou art the Holy Father, King of heaven and earth. Thou art three in one, King of Kings—Thou art our faith, hope, and charity. Thou art our greatest delight, Thou art infinite goodness, great and admirable. O my Lord, almighty, merciful God and Saviour."

Fervent as is this prayer of Francis, it is the complement of a lifetime following the Gospel of Christ, and to its letter, "sine glossa, sine glossa, sine glossa". This the well-spring of his sensitive and profound knowledge of the Fatherhood of God. Becoming so thoroughly absorbed in Christ, the actions of Francis took on a Christlike atmosphere and proportion, and, to a phenomenal degree. Their culmination in him spells the reality and truth of the words in the Epistle to the Galatians: "It is now no longer I that live, but Christ lives in me." (Gal. 2:20) Undeniably this is a high ideal and of great grace from Christ but, for all that, we are not to consign it in our own regard to the worst kind of obolition, the world of the unattainable. Saint Francis achieved it, and within the framework of his personality. Let us venture to suggest it as the premise of his patronage of Catholic Action. In it one finds wide horizons available. The lawyer, the editor, the business man, the

civic leader, the diplomat, the author, the laborer, the scientist, the physician, the professor, all can find inspirational contact in the Mirror of Christ that Francis was and remains. It is not that we expect or should expect to find professional orientation in his role as Patron of Catholic Action. What we can find is that his interests, his inclinations, and his preferences, all of them, have that impelling and dominant feature of being Christlike. In this the Catholic personality becomes all the more communicative and the more distributive in the spheres of action in which it moves. It provides the world with the good soldier of Jesus Christ that Francis was. All action becomes so integrated with the spirit of Christ that spontaneously and inevitably the Catholic personality is destined to become in the words of St. James the Apostle: "doers of the Word".

Such a spirit of Catholic Action can have moments as poetic and exalted as that Francis manifested in his *Canticle of Creatures*. It can look into the splendour of Brother Sun, and gaze in wonder, praise, and thanksgiving for clear, beautiful, fair Sister Moon. For weather cloudy or serene, one can sing of Brother Wind or strong Brother Fire, for Mother Earth who sustains and rules us. "But all this is nothing if Thou be praised not, my Lord, for those who grant forgiveness through Thy Love and suffer infirmities—Praise and bless my Lord, render thanks to Him. And serve Him with great humility."

A FRANCISCAN SECRET

So patient in trial, so quiet in strife,
O Francis, please teach me your way of life!
No thought for yourself—your love was for others,
And all of God's creatures were your Sisters and Brothers.
My faith is so shallow, my love so weak,
St. Francis, your counsel I earnestly seek.
Perhaps you've a secret—I wish that I knew.
If you would just tell me, I'd be so grateful to you!
I kneel very quietly and closing my eyes
I seem to await a Franciscan surprise!
And it comes in a flash, for I suddenly recall,
Your formula was simple—"My God and My All!"

Elizabeth Metzger, Tertiary

St. Elizabeth of Hungary, Patron of Tertiaries

Dorothy C. Weyman, Tertiary

It is difficult for a married woman to become a saint,—that is, a canonized saint. She has to contend with the demands, the provocations, the problems of a husband, children, in-laws, servants and tradesmen. Solomon knew all this when he said that a valiant (married) woman's "price is above rubies."¹

Of course, some have always made the grade, starting with SS. Felicitas and Perpetua whose names are daily commemorated in the Mass. But St. Elizabeth of Hungary had it the hard way, which, perhaps is why, with another royal married person,—St. Louis of France, she is Patroness of the Third Order, the Franciscan tertiaries.

She also has a special connection with Franciscan life in the United States. From 1875 until 1901, Franciscans laboring from the Atlantic seaboard to Denver, Colorado, belonged to the historic, 700-year-old Custody of St. Elizabeth of Thuringia, centered at Fulda, Germany. Driven from Germany by Bismarck's Kulturkampf, they found freedom and welcome in the United States, operating as the American Commissariat of the Custody of St. Elizabeth of Thuringia.

As their numbers and installations increased, and a kinder climate in Germany permitted re-opening of the Motherhouse at Fulda, in Leo XIII's pontificate, the American Commissariat of St. Elizabeth was dissolved into a new, American Province of the Holy Name of Jesus, by decree issued on the eve of the Feast of the Stigmata of St. Francis, Sept. 16, 1901.²

St. Elizabeth of Thuringia—or of Hungary as she is frequently styled, continues to be beloved of religious and tertiaries alike and honored on her feast-day of November 19th.

What other saint in history began life in a cradle of solid silver, daughter of Andrew II, King of Hungary? She was born in 1207 A.D. and an ancient stained glass window in St. Elizabeth's Church, Marburg, Germany, is believed to be a contemporary portrait.³ It shows her tall, slender, with wide eyes, a straight nose and a generous mouth. The

¹ Proverbs 31: 10-31.

² Vide Callahan, Adalbert, O.F.M.: *Medieval Francis in Modern America*. N. Y. Macmillan. 1936, pp. 161-297. Text of the Decree, P. 289.

³ A photograph is reproduced in Schamoni, Wilhelm: *The face of the saints*. N. Y. Pantheon. 1947

castle of Presbourg was her home; she was baptized at the Church of St. Peter, in Buda.

At the age of four, betrothed to the heir of the Landgrave of Thuringia, a convoy of knights and retinue of attendants conveyed the little girl, with a dowry of 1,000 gold marks, 2,000 marks' worth of jewels, a bath and cradle of silver and 7,000 marks' worth of silks, furs, gold, silver and jewels, to be educated in her future home, the Wartburg castle. Never again did she see her mother. Instead, among strangers, she must learn a new language, be instructed in court etiquette, study reading and writing and Latin so that she could read her prayers in her Book of Hours of the Blessed Virgin.

Ten years passed and she was barely fifteen years old when she was married to Louis, eldest son of Landgrave Hermann and his wife Sophia. Elizabeth was only sixteen when her son Hermann was born, March 28, 1223. St. Francis was still alive in Italy and his friars had been evangelizing Germany since 1221. Elizabeth soon came under their influence. A Fra Redinger became her confessor and she built for the friars a Church of St. Francis in Eisenach, the village in the valley below the Castle of Wartburg. Soon, with the consent of her young husband, Louis, she became the first in Germany to be enrolled in the Third Order.

The word was carried to St. Francis who mentioned it, with admiration that so exalted a princess should have chosen his way of life, to the Cardinal Protector of his Order, Hugolino. Later, as Pope Gregory IX, this pontiff would officially canonize Elizabeth.

It was Cardinal Hugolino who one day took the ragged cloak from St. Francis' shoulders and suggested he send it to Elizabeth. After receiving it, Elizabeth wore it reverently whenever she had special petitions to offer Heaven. She kept it, when parted from all her queenly possessions, bequeathing it to a friend. After her death it was long honored as a precious relic by the Teutonic knights at Wescseinfels in the diocese of Spire.⁴

Duke Louis was a loving husband to Elizabeth. Three daughters were born to them, after the son. The Duke furthered her in her efforts to strive for humility, plainness of clothes, and benefactions to the poor. He even accompanied her, in 1222, on a visit to Hungary to attend her father's wedding to his second wife, Yolande de Courtenay.

However, life was not all roses. Elizabeth had a mother-in-law, who from her husband's death in 1216, had tried to dominate over her son and his young wife. She nagged about Elizabeth going in person to

⁴ De Montalembert, Count: *The Life of St. Elizabeth*. N. Y. Sadlier. 1888. P. 173-74.

visit the sick and the poor, and building a hospital in Eisenach. It was, perhaps, her complaints about Elizabeth's expenditures for charity that resulted in statues or paintings of St. Elizabeth ever since showing her with an armful of roses. The story runs that one day, returning (doubtless hungry) from a hunt, Duke Louis met his wife at the castle gate where a number of poor persons were gathered to receive the bread she distributed daily.

"Are you giving away all we have?" he asked brusquely. "Let's see what you have bundled in your apron there!"

But when he tugged at her bundle, he saw only a great profusion of lovely roses, although it was long past the season for bloom.

First Elizabeth lost her gentle Franciscan confessor. In his place, was assigned a secular priest, Master Conrad who was a harsh and autocratic man. He imposed on her penances and obediences that only heavenly humility allowed her to accept without murmur. Then the Emperor, Frederick II, called his vassal Duke Louis to arms in Italy. Bereft of her beloved husband, and scolded by her mother-in-law, Elizabeth nevertheless, undertook to administer relief from the castle to the people of Thuringia, overtaken by a great famine. It is said that she fed 900 persons daily with her own hands, while distributing 64,000 gold florins throughout the duchy, and establishing a hospital and two almshouses for indigent aged women.

Her great trial was still to come. Shortly after his return from Italy and their reunion, Duke Louis obeyed the call to another Crusade, in the autumn of 1227. Elizabeth fainted when he came to her, wearing the badge of the Cross. He was to leave on the feast of St. John the Baptist, taking with him the flower of chivalry of his domain. Two months later, at the rendezvous of the Crusaders, in Otranto, on Sept. 11, 1227, he died of a fever. Elizabeth, meanwhile, had just given birth to her last child, Gertrude, when the news was broken to her.

Duke Louis had had two younger brothers, Conrad and Henry, who undertook to rule, in place of Louis' and Elizabeth's four-year-old heir Hermann. The loyal knights were far away on the Crusade, and these ambitious brothers conspired and literally, thrust Elizabeth and her babies out of the castle gate. They proclaimed that anyone who received them or gave them shelter, would be punished.

Only one dared, an inn-keeper who let her stay in a shed, part of which was a pig-stye. At midnight, Elizabeth heard Matins ringing at the Franciscan convent she had founded. She went there and asked the friars to sing a Te Deum to thank God for her tribulations.

Matilda, Abbess of Kitzinger, was a sister of Elizabeth's dead mother. When she heard the news, she sent to offer a refuge for

Elizabeth and the children. Elizabeth made the long, arduous journey, happy to think her infants would have care. But the Bishop of Bamberg objected to a lay-woman living in the convent and offered her the castle of Botenstein as a residence until her father, the King of Hungary, could be notified. Leaving her daughter Sophia (who later took the veil at the convent) Elizabeth humbly obeyed the bishop. Soon it transpired that the Bishop planned to marry her to Emperor Frederick II, whose second wife had recently died. Elizabeth refused, telling him that she had taken a vow not to re-marry but to devote herself to serving God.

At almost the same time, the body of Duke Louis was brought to Bamberg from Otranto and Elizabeth had the ordeal of looking at his body and attending the obsequies.

The knights who had brought back the body were shocked at the ill-treatment of Elizabeth. They went to the bad brothers-in-law and insisted on the rights of Elizabeth's son, Hermann. It was arranged that the boy should be installed at the Wartburg, but Elizabeth was to live apart at Marburg, where her harsh confessor, Master Conrad, was. Even Conrad was amazed when he saw how she proposed henceforth to live.

She selected a ruined cabin where she dwelt while a small cottage of brick was erected near the convent of the Friars Minor and there she went to dwell with her daughters and two faithful servants who had followed her. She still had a fortune due her in her dowry and widow's rights, but these she renounced for self, devoting them to works of charity. She went on Good Friday to the Church of the Friars Minor to be clothed in the Franciscan habit of grey, with the cord and triple knot. Her maid Guta did likewise. Her children were confided for education to the care of religious, and Elizabeth, from henceforth, earned her living by spinning wool.

With Pope Gregory's approval, she devoted part of her fortune to building a hospital for the poor in Marburg and daily she and Guta went there to bathe and bandage and feed the sufferers. She sold all her jewels and rich fabrics, and distributed the money in personal visits to poor homes. She adopted a paralyzed orphan whom no one wanted and cared for him herself until he died. After that, she took into her cottage a leprous girl whom the hospital dared not receive. The Franciscan Provincial, Fra Gerard, visited her and saw her joy in aiding this repulsive patient.

Master Conrad (could he have been jealous of the Franciscans?) continued to inflict harsh direction on her. He sent away her faithful

Ysentrude and Guta, replacing them with unsympathetic, discontented old women.

Two years of this poverty and humiliation passed, and Elizabeth was attacked by a malignant fever. It was 1231, November 19th, that her life on earth came to an end, after receiving the sacraments and requesting that she be buried in the Franciscan Church.

Immediately, reports of miracles at her tomb began to be heard. On the first of June, 1235, Pope Gregory published the Bull of Canonization.⁵ The foundation stone of the Church of St. Elizabeth in Marburg was laid soon after. The saint's body was translated there, to a beautiful shrine. Three centuries later, a ruler of an alien belief, removed the relics in 1539. They have never been found since.

The desecration matters little. Her patronage, her influence, her example have endured brightly for seven centuries. Shortly after her death, a hymn was composed in her honor, which recently came to light in a 14th century Spanish Antiphonal at St. Bonaventure University in Western New York. It reads thus

In festo sancto Elizabeth.

Jesus ab ore omnium
collaudetur fidelium,
quiescat mentem femine
constantem in certamine.⁶

Filia orta de stirpe regia
Contempsit secularia
Dilexit et celestia.
Honoravit miracula,
Eam nam a periculis
multos salvavit dominus
huius beatam precibus
Hanc orems suppliciter
Ut nos juvet salutariter
Ne damnemur cum impiis
Eternis in adventum iudicis.

(XIII Century ?)

⁵ Translation of the Bull of Canonization is in pp. 365-370 of De Montalembert's *Life*.

⁶ Transcribed from *Spanish Mozarabic Antiphonal*. Rare Book Collection, St. Bonaventure University. The first four lines, or first stanza, of course, are the ancient first stanza common to feasts of women saints in the Middle Ages. The St. Bonaventure codex is so early that only St. Francis of Assisi, St. Anthony of Padua and St. Elizabeth of Hungary are in the Calendar of Franciscan saints. It is therefore, possible, that it was written before the canonization of that great Franciscan virgin, St. Clare.

In Christ Jesus Our Lord

Valentine M. Breton, O.F.M.

(Translated from the French by Michael D. Mellich, O.F.M.)

II. CARITAS CHRISTI URGET NOS

(Continued)

The whole Franciscan approach is nothing but an application of the principles of supernatural life as they are set forth in the scriptural allegories of the Mystical Body and the True Vine (See I Cor. 12 and John 15). And so it is absolutely necessary that we go to Christ for norms upon which to base our spiritual life, that we submit to the conditions which *He* laid down, that we subject our own will to *His*. Otherwise, we cannot but remain lifeless and sterile (John 15:5; II Cor. 3:5).

Such is the internal law of our activity, of our life, of our being; we cannot escape it. Whether we know it or not, whether we consent to it or not, our every action must conform to this law if it is have any value or any real fruit.

Now a spirituality which consciously and voluntarily conforms to this law and willingly submits to its conditions is in a very real sense divine. Without any question, it is a good one, and though we do not want to call it the only good one, still we must admit that whatever efficacy other spiritualities have (which we do not, of course, deny them), they have it only to the extent that they resemble this one and because they partake of the nature of this one.

But is not the express intention of adopting the method revealed by the Holy Spirit immeasurably better than a mere resemblance to that method—no matter how close?

Besides the fact that it is based upon Scripture, there is another reason for the excellence of the Franciscan approach to spirituality: when we see in Christ an interior Model, rather than a mere external one to be copied, we come to know Him much better, and we see Him much more clearly. And by the same token, He is much better able to accomplish His work within us when we leave the initiative to Him. There are three points for us to consider in this regard.

1. Our divine Model lives and works within us. We can say, and mean it, that Christ lives in us; that is a truth of Faith; it is a privilege of our status as Christians; and it can even be an object of experience, at least at the summit of the spiritual life.

For our Lord, First-born of a multitude of brothers, has made us

for Himself and in His own image and likeness (Rom. 8:29). "*Formati, deformati, reformati, conformati*—formed in the first place, deformed by sin, reformed by grace, conformed to Christ," says St. Bonaventure in explaining the stages of our transformation: our hearts have been modeled upon Christ and for Christ, to find themselves again in Christ, and to be restored by Christ.

As St. Thomas would put it, then, the imitation of Christ is "conatural" to us. In fact, the more our souls are purified, the closer our lives come to their consummation—and the more easily we find within ourselves secret but unmistakable traces of the divine likeness.

2. In order to know and imitate our Lord, we have less need of study than prayer. The Master Himself is within us to take care of our instruction.

This makes eminent sense. Remember, the imitation of Christ is the only way to perfection. Now if we needed books, long hours of study, and all kinds of instruments to imitate Him properly, those who lacked them would be frustrated in their effort to attain perfection. Such a situation would be unjust even in principle; certainly it does not exist in the present order, for the Rosary, the Way of the Cross, etc., reveal Christ to the pure of heart, to the simple and the childlike.

Not only that, but studies, discussions, and hard work are in themselves no guarantee of a vital knowledge of Christ; look at the rationalists and the sinners who use them without taking care also to obtain interior grace.

It is true, of course, that those in whom Christ does dwell and who can also use exterior means such as study and the liturgy should make use of these means—but they should use them as **SUBSIDIARY MEANS**: the true "mirror" must remain the living Christ within us, self-knowledge illumined by the knowledge of Christ (See Eph. 1:18 and 3:16-19).

The saints did not ordinarily arrive at conformity with Christ by striving to practice the evangelical virtues; rather it was their love of Christ that transformed them into Him, that led them literally to *live* His Gospel. At least that was obviously the case with our Holy Father St. Francis and with the majority of his followers who became saints; simple friars and humble poor ladies, they were for the most part unskilled in the finer pursuits of life.

3. We are quite aware that our Franciscan spirituality has given rise to three objections on the part of those who have failed to grasp the inner consistency and rigorous logic which characterize it. It will be well for us to state those objections plainly here and deal with them.

First of all, it has been objected that to give ourselves over to the interior action of Christ and His Spirit and to leave the initiative

to grace would be conducive to spiritual laziness. But we have already shown the strenuous effort demanded by a true submission to the divine action; and in doing so, we have certainly refuted any accusation that our method leads to laziness. As a matter of fact, our spirituality demands more arduous ascetical works than any other; but it does not make of these works an end in themselves: the discipline they foster in our souls is only the means by which we cultivate attention, and docility to the Holy Spirit, Who in time becomes the true Master of our souls.

The second objection, which is really a more emphatic form of the first one, is that our spirituality leaves the way open for quietism, a heresy which denies the need for human cooperation with the action of the Holy Spirit even in order to obey the commandments; therefore it denies too that we are given sufficient grace to obey them.

Now our Franciscan spirituality is diametrically opposed to such an error; far from leaving everything to grace, it leaves to grace merely the *initiative* in the quest for perfection. Indeed, how can any Catholic doubt that the initiative always belongs to grace, which starts things moving; prepares our hearts, suggests good thoughts and desires to us, gives us the will and the power to please God? (Phil. 2:13).

A supernatural operation is at the same time entirely God's and entire man's. "*Omnia enim opera nostra operatus es nobis*—what achievement of ours (O Lord) but the doing of it is thine?" (Is. 26:12). This text is a classic one; it has been used innumerable times to express the cooperation we have been talking about. The accusation of quietism is, then, unfounded.

Finally, we have been accused of Pelagianism, the contrary and no less dangerous error which claims that God is only an assistant, an indispensable aide who crowns the success of the ascetic. In the teachings of Pelagianism the dogma of the absolute necessity of grace for supernatural merit is denied, and the efficacy of the human will is exaggerated; the will to do something becomes sufficient, and the necessity of grace is ignored. But we have stressed all along that in our Franciscan spirituality an absolutely essential part is played by both our own will and divine grace.

Let us hold steadfastly and humbly to the way traced for us by Revelation and followed so faithfully and effectively by our Holy Father. Our own action is necessary, and so is that of God; but the initiative belongs to His grace—to the grace He offers to the faithful soul and gives to the docile soul who will cooperate with it generously. We can easily find in the life of St. Francis the application of principles in complete accord with the most orthodox Catholic theology.

For St. Francis gave himself without reserve to the interior workings of the Spirit of Jesus; it was that same Spirit that made Him conformable—even to the stigmata—to his divine Master and Model. Mary, the Mother of divine grace, kept her faithful servant Francis from every error as well as from any kind of laziness. She will take care of us too, if we recommend ourselves to her intercession by the prayer which he used to invoke her before every canonical hour:

"Holy Virgin Mary, there is none like unto thee born in the world among women, daughter and handmaid of the most high King, the heavenly Father! Mother of our most holy Lord Jesus Christ, Spouse of the Holy Spirit, pray for us with St. Michael the Archangel and all the Virtues of Heaven and all the Saints, to thy most holy, beloved Son, our Lord and Master. Amen."

St. Bonaventure and the Council of Lyons

Titus Cranny, S.A.

The coming Second Council of the Vatican has aroused deep and widespread interest throughout the world. While the primary purpose of the meeting will be the exaltation of the Church and the renewal of the Christian life, one of its secondary purposes will be Christian Unity. Preparations will be made or at least begun to help bring about the reunion of the various groups separated from the See of Peter. Of course, this is not the first Council of the Church to deal with Unity. The Second Council of Lyons in 1274 dealt with and effected for a short while this matter of the return of the separated brethren of the East. The great luminary of this Council for reunion was St. Bonaventure.

The Holy See had been vacant since the death of Clement IV in 1269 for three years due to delays, intrigues and disagreements. Finally, in 1272, Gregory X ascended the throne as the 184th successor to St. Peter. The happy outcome of the election, we are told, came through the persistent and successful intervention of Bonaventure of Bagnorea, General of the Franciscans. His role in Church affairs became increasingly important.

The new Pope was attentive to the advice of the saintly Minister General. He admired the noble qualities of Bonaventure's mind and

heart and consulted with him on all important matters of Church government. The Holy Father may have also marvelled how this man was able to keep his Order united in the face of opposing pressures that threatened to erupt at any time. For seventeen years Bonaventure had been guiding the destinies of the great organization so well that he has been called the "Second Founder" of the Seraphic Order.

The first and greatest concern of Gregory V was reunion with the separated Christians of the East. The bishops of the Greeks and Slavs were looking to the Apostolic See though their motives were not the highest; politics was entwined with religion. Germanos II, Patriarch of Constantinople, had written to the Father of Christendom some years previously to acknowledge his Primacy over all the Church, East and West. Michael Paleologus, now Emperor of Byzantium, was well disposed towards the reunion. But the matter could not rest as simply as that. Two centuries of separation since 1054 had brought up problems that could not be easily dismissed. Pope Gregory entrusted all the preparatory steps in the summoning of the Council to Franciscans. He chose five friars as his legates in the East. The patriarchates of Constantinople, Antioch, Alexandria and Jerusalem were once again to be represented.

One of these legates, John Paraston, was a Greek himself, who had spent much time in Constantinople and knew well the temperament of the people. Reunion without consent of the ordinary people would be dangerous and a transitory agreement. Assisting him in his task were other friars, Jerome of Ascoli (who became Pope Nicholas IV), Raymond Berengaricus, Bonagratia, and Bonaventure of Mugello, all released for the task by their Minister General, St. Bonaventure. From Constantinople they were to maintain constant contact with Rome, suggesting methods of dealing with problems of rites and discipline that were certain to arise as the reunion movement progressed.

The Pope selected Bonaventure himself to determine the agenda of the Council. Though a warm friend of the Franciscan General, Gregory X was motivated solely by concern for the Christian Church. He knew well the learning and sanctity of Bonaventure, and so was willing to risk the storm of criticism that would undoubtedly ensue, following the designation of a Franciscan Friar to outline the work which the bishops of the world would undertake in solemn session.

To emphasize the dignity of this assignment, the Pope raised Bonaventure to the rank of Cardinal. Previously, the saint had been offered posts of dignity only to refuse flatly each one of them. But this was different . . . he had no choice. At least one writer intimates that Gregory forced him to become a Cardinal. There is a charming

story of how the saint was washing dishes at a small Convent near Florence when the papal messengers came with the news of his appointment. He quietly bade them wait until he had finished. Even if it might not be true, the tale harmonizes well with what we know of his humble personality. On June 23rd, 1273, Bonaventure was elevated to the dignity of Cardinal of the Roman Church with the title of Cardinal-Bishop of Albano. By special permission he was to retain the government of the Franciscan Order until the following year.

After going to Rome to be created cardinal, Bonaventure returned for a brief visit to Florence and then set out for Lyons, arriving there in the Spring of 1274. The Council was set to open May 7th. That Bonaventure's part was no small one is indicated by the words of his secretary: "By command of Our Lord Pope, he conducted the principal affairs of the Council." Another author declares that he "presided at the Council and directed everything to the praise and glory of God; so that having overcome the discords and suppressed the difficulties, he was a source of honor and utility to the Church." In all probability, Bonaventure did not preside over the Council since that was the prerogative of the Supreme Pontiff; rather, he would preside over the private meetings of the groups of bishops and arrange the business to be publicly transacted.

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eastern prelates whom he had befriended while tears of joy streamed down his face. Indeed, the Greeks had found in him a staunch and loyal advocate. Impressed by his eloquence, affability, and piety, they gave him the affectionate name of Eutychius or Eutyches. In their eyes, Bonaventure was the most popular figure in the entire assembly. His facile and precise diction, his prudent and moderate council, his skill in controversial matters and his wonderful ability in straightening out the most intricate problems, won the minds and hearts of all to him. There is a description which reflects his breadth of character; it reads: "Such beauty of soul was matched by exterior comeliness; (he was) of imposing stature and with a certain nobility of bearing. His features were handsome and of a serious expression . . . His words were calm and his conversation quiet and gentle . . . His disposition was more than admirable. His appearance cannot be described as other than that of an angel sent from Heaven, for in his day, there was no one more beautiful, more holy or more wise. Such affability and grace shone forth in his countenance that he was not only the object of love but of admiration. Those who once beheld him felt themselves drawn instinctively to admire and venerate him as one especially designed to further the interests of religion."

Part of the profession of faith required by the Greek emperor dealt with the supreme authority of the Holy Father, later used in part for the Vatican's Council's definition of papal infallibility in 1870. "This same Holy Roman Church itself, has over the whole Catholic Church the supreme and full primacy and sovereign authority; which it humbly and truthfully recalls to mind it received from the Lord Himself with all the fullness of power, through blessed Peter, the chief and head of the Apostles, of whom the Bishop of Rome is the successor. And as before all else that Church is bound to protect the true belief, so it is that whenever disputes arise about faith, they must be decided by the judgment of that Church."

July 8th ushered in the fourth session, when documents from the emperor, the Greek Patriarchs, and the crown prince were read as testimony of their allegiance to the Holy Father. The day was a joyful one; now at last a breach of over 200 years was closed! Bonaventure appeared at this meeting and participated in it. But it was to be his last. Worn out by taxing labors, he had become ill the day before and was confined to bed, though he wished to be present if possible. Not many days later, Sister Death came to him in one of the little cells of the Lyons friary. Strengthened by absolution from the Pope and consoled by the Holy Viatum which he received miraculously, (for since he was unable to swallow the Eucharist, it was placed on his breast and

while he gazed at it with joy, it disappeared into his body), he breathed his last on Sunday, July 14th.

The funeral was held the next day with the Holy Father presiding. Peter of Tarentaise, a Dominican friar (later Pope Innocent V), gave the eulogy, using as his text: "I grieve for thee, my brother Jonathan". (2 Kings 1:26) Grief for the holy and learned Franciscan was universal. At the next session of the Council (July 16th) Pope Gregory ordered every priest and bishop in the world to celebrate Mass for the repose of Bonaventure's soul.

Thus passed one of the greatest figures in the history of the Franciscan Order. He is a great Doctor by reason of his learning and eloquence, but he is equally great for his service in bringing souls to union with Christ and His Church. His work for unity continues after his death. He lives, like St. Francis, in the minds and hearts of all those who, embracing the Franciscan ideal, strive to bring men to the feet of Christ. Apily has Bonaventure been hailed as the Seraphic Doctor—seraphic in his love for Christ, seraphic in his love for souls and seraphic in his labors to bring them to union with God. He was seraphic, too, in his labors for Unity. The purpose of his life may be taken from his own words: "to live in the unity of the Church through observance of God's law, the cohesiveness of God's peace and the harmony of God's praise." He is the writer and preacher of man's union with Christ and in Christ; he is the defender and champion of unity of the Saviour's spotless spouse, the Catholic Church. Franciscans would do well to invoke him as a heavenly patron in the cause of Christian Unity, especially now when the entire Church stands on the threshold of the twenty-first General Council.

THE WILL OF GOD

Like the sun embracing morning,

Affection growing in warmth by the hour,

So Thy Will encircles Thy children

With Love and with Grace and with Power.

It shines in the radiant morning,

It shines in the darkest of nights,

It shines though clouds may obscure It

And hide It away from my sight.

May I welcome the warmth of Thy Presence,

And embrace with gladness Thy light,

Reject all misgivings that hover

Like mist o'er the wheat fields at night,

For Thy Will is Wisdom and Mercy,

Thy Will gives solace and peace,

It arouses my courage to action

And commands base passions to cease.

I pray when the rays of Thy Presence

Fall heavy and cheerless on me,

Send the breeze of Thy grace to my weakness, lest I shrink —

From the heat of Thy nearness to me.

When the clouds of my duties obscure Thee,

And I long for the light of Thy Smile,

Let me know Thou still shinest behind them,

Watching and loving the while.

When Thy Will like a winter sun setting—

Leaves the bare earth in coldness and dark

Burying my soul in deep anguish,

Dear God, I appeal to Thy Heart.

Thy Will is the Sun of my spirit,

And darkness a need of my soul,

Lest seeing Thee always in splendor,

I long not for Heaven, my Goal.

Sister Teresa Clark, O.S.F.

Early Sources for the Life of St. Francis

Father Byron A. Witzemann, O.F.M.

(Continued)

Memoirs of Bl. Conrad of Offida

A collection of anecdotes which remind us of the writings of Brother Leo is the *Verba Conradi*. Conrad entered the Order in 1237 and lived a strict Franciscan life like that of the first companions. He died in 1306 and was beatified on April 12, 1817. He knew Brother Leo well, as we can see from his *Verba*, which deal mainly with Brother Leo and his visions and the prophecies of St. Francis. There are 13 such chapters.

As with Brother Leo's writings, it is doubtful whether we have the original copy. More than likely it is a later and perhaps colored edition. The *Memoirs of Brother Conrad* can be found in the *Opusculus de Critique Historique*, Vol. I, pp. 370ff and in the *Miscellanea Franciscana*, Vol. VII, pp. 131-136.

Perugian Legenda Antiqua

In 1922 there was discovered in Perugia a rare manuscript which Father Ferdinand Delorme, O.F.M. calls the *Legenda Antiqua*. It is divided into three parts: 1. a large collection of Papal Bulls which have to deal with the Order; these end with 1311; 2. the Life of St. Francis according to St. Bonaventure; 3. 115 stories in five chapters which tell us about the early friars. This last part is the section with which we are most interested.

The five chapters of Part Three are divided: A) chapter A has 21 stories which are based mainly upon the *Speculum Perfectionis* edited by Lemmens and the *Vita Secunda* of Celano; B) this section is based entirely on *Celano II* and has 21 stories; C) these stories are derived from *Speculum* of Lemmens and seem to be a source of *Celano II*; this section has 12 anecdotes; D) the originality of this part is outstanding and it appears to be a source from which *Celano II* received much of its material; perhaps it is a "Rotul" of Brother Leo; E) the chapters in this section seem to have been taken also from Lemmens' edition of the *Speculum Perfectionis* and the *Intentio Regulae* of Brother Leo. It quotes the entire *Intentio* and *Verba Francisci*.

This collection was written before 1312, for at that time Clement V promulgated an important Bull: *Exivi de paradiso*. Since *Legenda Antiqua* does not record this Bull, it is surmised that this collection

was compiled before the issuance of the Bull.

This work is an important source. From it we can become acquainted with some of the original writings which Celano used in his *Vita Secunda*. It appears to match the original source. This also seems to be the source for Sabatier's edition of the *Mirror of Perfection*.

For a description of each of the parts and stories of the *Legenda Antiqua* consult Delorme's articles in the *Archivum Franciscanum Historicum* Vol. XV, pp. 23-70; 278-332. Part III, namely the 115 stories, have been printed in Delorme, *La 'Legenda Antiqua'* (France Franciscaine, 1926).

Speculum Perfectionis

We have two different editions of the *Speculum Perfectionis*: the one edited by Leonard Lemmens (*cf. supra*), and another edited by Paul Sabatier, which at one time he thought to be dated 1227, but this was proven incorrect.

The *Speculum* edited by Paul Sabatier is the one with which we are most familiar. It is divided into thirteen chapters and has 124 stories. It reminds one of the second part of Celano's *Vita Secunda*, in so far as it grouped together the several stories about St. Francis to illustrate a certain ideal or virtue, or some phase of his life. For instance, one group defends his Rule, others describe his perfect poverty, or charity, compassion on one's neighbor, humility and obedience, love for the Passion of Christ, zeal for divine work, temptations, spirit of prophecy, divine providence, love of creatures and the like.

This edition probably was first composed by a Spiritual about 1318. Since it seems to have been composed from the Perugian *Legenda Antiqua*, we can say that it is composed from some original sources which Celano used. Some are *Speculum Perfectionis* edited by Lemmens, writings of Brother Leo, for example, his *Intentio* or *Verba*.

It gives us a moving picture of St. Francis. It is better than the heavy rhetorical style of Celano.

What is its value? Father Raphael Huber tells us that it cannot be quoted as an infallible historical source for it is written like most of the compilations of this period, that is, to defend a thesis, namely, that of the Spirituale. But in so far as it borrows from *Celano II* and his sources, it does have reliable information in it. It gives us an insight into St. Francis' life and is a good source in which to find the Franciscan spirit in its simplicity.

The Latin edition was edited by Paul Sabatier in *Collection de Documents pour l'Histoire Religieuse et Littéraire*, Vol. I (Paris, 1898). The English can be found in *The Little Flowers of St. Francis*, *The*

Mirror of Perfection . . . (Everyman's Library, 1951).

Legenda of the Three Companions

Now we come to a very confusing and much discussed book, the so-called *Legend of the Three Companions*. We mentioned it above, but since it seems to be a compilation of this time, we place it here. With Van Ortoy we say that it is composed of texts from Celano's works, Julian of Speyer, and St. Bonaventure. In the *Anecdota Bollandiana*, Vol. XII, pp. 142-197, is shown in parallel columns how this compiler of the *Three Companions* excerpted texts from the above-mentioned works.

This work is not complete. As mentioned above, its contents cover only the years 1217-1226. Because of this some authors are wont to think this was written after the *Speculum Perfectionis* and the *Legenda Antiqua* in order to complete them, since the latter two do not deal with the years of which the *Legenda of the Three Companions* primarily treat. Another thing to warrant its composition at this time is that there were discussions on the Portiuncula Indulgence and several works compiled in regard to that subject. The last chapter of this work has to do with this question.

The present day edition of the *Three Companions* embraces 19 chapters. Chapters 1 to 16 tell us about St. Francis' youth, conversion, and departure of the first missionaries. These take us to 1217. Chapters 17 and 18 discuss Francis' death and subsequent canonization; finally Chapter 19 is on the Portiuncula Indulgence.

A Latin edition is that of Faloci-Puligani's *Sancti Francisci Legendam Trium Sociorum* (Foligno, 1898). The Latin compilation of Marcellino de Civezza and Theophile Domenichelli, in which they try to complete the *Legenda* by taking several chapters from the *Speculum Perfectionis* is rejected today. Three English versions are available, namely, that of Rosedale (London, 1904), Salter (London, 1905), and De la Warr (London, 1902).

*Actus Sancti Francisci—Fioretti*⁷

The author of the quaint little book of the *Acts of St. Francis* is Brother Hugolino di Monte Santa Maria. His active life in the Order was about 1270 to 1340. Hugolino does not claim to be one of the first companions of St. Francis, but Hugolino's good friend, James of Massa, knew Brothers Leo, Masseo, Juniper, Simon and Giles, also St. Clare, the co-founder of the Second Order. So it was mainly through Brother James of Massa that Hugolino heard many fascinating and inspiring stories about St. Francis. When the General Chapter of 1277

⁷ The source for this treatment is the introduction of Raphael Brown, *The Little Flowers of St. Francis* (Hanover House, New York, 1958) pp. 13-37.

decreed that all material dealing with the life of St. Francis and his companions which had not yet been sent to the Curia should be collected, perhaps Brother Hugolino began to jot down the many unrecorded stories which he heard about the early friars. In 1327 he was still jotting down stories. The result of his work was the *Acts of St. Francis*. Today the complete work is lost. Although Paul Sabatier tried to edit Hugolino's *Actus* from several old manuscripts, his work is not complete. Sabatier's compilation is printed in the *Collection de Documents pour l'Histoire Religieuse et Littéraire*, Vol. IV.

Brother Hugolino was a Spiritual as were Brothers Giles, Leo, Masseo, Conrad of Offida, John of Alverna, and like them he did not leave the Order, nor was he tainted with heresy and insubordination. Hugolino had a profound appreciation for the Order. He said:

"When I came into the Order, I received this grace from God, that for all the things I saw in the Order I gave praise and thanks to God. And as a result I always lived in peace." (Brown, *op. cit.*, p. 25.)

Mr. R. Brown tells us why:

"The effect on Ugolino of the attitude of Bl. John of Alverna, namely, you did not come to raise yourselves up as judge of others, but to offer your wills to God . . . is the saving element which raises his book far above the level of a sectarian Spiritual tract to that of a masterly treatise on the genuine Franciscan Spirit." (*Ibid.*, p. 25)

Mr. Brown also writes regarding its historicity:

"The reader has every right to know to what extent this relatively late document is historically reliable. How trustworthy was Brother James of Massa, Ugolino's principal informant? Obviously we should not take literally the statement that all his visions and words were inspired by the Holy Spirit. He was no more infallible than any other chronicler . . . After we admit that the work undoubtedly shows a certain tendency to overstress the marvelous, that a few chapters may border on the legendary and that some passages betray literary embellishment, the fundamental question remains: what do the foremost modern students of the book have to say regarding the value of its unique additions to our knowledge of St. Francis and his companions? The substance of their verdict is that the *Actus* represents, not folklore, but a direct oral tradition transmitted by several of the Saint's closest friends—Leo, Masseo, and Giles—through a few intermediaries to the author, and that this oral tradition, although occasionally inaccurate in chronology and topography, is in the main reliable, unless disproved by earlier evidence."

The *FIORETTI* is an Italian translation of part of the original *Actus* of Hugolino. It was compiled by a friar between 1370 and 1385. We do not have the Latin manuscript which he used for his translation.

but it is evident that when he is not condensing, he translates very faithfully. He took 53 chapters from the *Actus* and called it the *Fioretti*. He next proceeded to compile an entirely new treatise entitled *The Considerations of the Holy Stigmata* in which he skillfully combined another five *Actus* chapters with texts from Thomas of Celano and St. Bonaventure together with other 14th century Franciscan writings and local traditions. During the next hundred years the *Life of Brother Juniper*, the *Life of Brother Giles*, and the *Syrings of Brother Giles* were added to this friar's work. Thus we have the present day edition of the *Fioretti* or *Little Flowers* which we find in the "Everyman's Library" edition, and in Raphael Brown's work.

Writers say that this is the most famous Franciscan Classic which has come down to us. Through the centuries many editions have been published in practically all languages. In English we have eight different translations from the past 50 years. Respecting its historicity and value, the same can be said that has been said of the *Actus*.

As was said, the *Fioretti* proper has 53 chapters. Chapters 1 to 38 tell us about St. Francis and his early companions and St. Clare. Chapters 39 to 53 relate some of the wonderful deeds of the friars of the Marches of Ancona. Then follow the various other sections mentioned above.⁸

Fac Secundum Exemplar—Speculum Vitae

About the middle of the 14th century a couple of similar compilations were made. They are the *Fac Secundum Exemplar* and the famous late medieval compilation of *Speculum Vitae*.

No doubt the original manuscript of these were composed by Fabian of Hungary, a Spiritual. He stresses the "Spiritual" virtues, namely, poverty, humility, simplicity, and the like.

The *Fac Secundum Exemplar* is said to be a parent of the printed work entitled *Speculum Vitae*, which enjoyed much popularity during the later Middle Ages. It is a curious collection of anecdotes about St. Francis and the friars of the 13th century. Their main sources are the *Actus* and the *Speculum Perfectionis* (or the Perugian *Legenda Antiqua*). Because of the Spirituals' prejudices which pervade the work, much of its contents is unhistorical.

The *Fac Secundum Exemplar* manuscripts can be found described

⁸ Another collection of the *Actus* of St. Francis is that of *Actus B. Francisci in Valle Reatinum*. It tells us about various incidents in the life of St. Francis while he was in the Valley of Rieti. Some say it was written by Paul Trinci, who began the Observant reform; others say by Bl. Angelo Tancredi, a companion of St. Francis. More than likely it was composed about 1416. It depends upon various legends of the 13th century, and especially upon St. Bonaventure.

The Latin can be found in the *Miscellanea Franciscana*, Vol. 13, pp. 2-21.

heart and consulted with him on all important matters of Church government. The Holy Father may have also marvelled how this man was able to keep his Order united in the face of opposing pressures that threatened to erupt at any time. For seventeen years Bonaventure had been guiding the destinies of the great organization so well that he has been called the "Second Founder" of the Seraphic Order.

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in *Opusculs de Critique Historique*, Vol. I "Description du manuscrit franciscain de Liege" pp. 33ff; and *Collection d'Etudes et de Documents*, Vol. I, "MS, Vaticanus 4354". The *Speculum Vitae* is in the *Opusculs de Critique Historique*, Vol. I, pp. 299f)

Catalogus Sanctorum

In 1335 one of the first martyrologies of the Order was written. It is entitled the *Catalogus Sanctorum Fratrum Minorum*. It gives a list of friars who were martyred or noted friars who died in sanctity. For most of them just a small "martyrological" sketch is given.

It is printed in the *Fragmenta Minora* "Catalogus Sanctorum Fratrum Minorum" edited by L. Lemmens, O.F.M. (Rome, 1903).

De Vitis Sanctorum

This collection of the *Lives of the Holy Friars of Saxony* was composed about 1340 by a friar of Saxony. He decided to make a set of portraits of his older brothers in religion like that of the *Fioretti* of Italy. In his work he used an older document on the Holy Friars of Saxony. The friars in the work belong to the first generation of the Franciscans in Germany, such as John of Pian di Carpine.

It is an interesting collection, just as the *Fioretti*, and it gives some virtues and, you might say, peculiarities of the friars of Saxony.

The Latin text is published in the *Archivum Franciscanum Historicum*, Vol. XVIII, pp. 211-25; XIX: 46-62; 181-193. The English version of this can be found printed in *The Cord*, Vol. VI, pp. 147-156; 213-219; 106-11; 178-181 (section on Brother Conrad is not printed, but can be found in a MSS in St. Leonard Library, Dayton, Ohio.)

Chronicle of the XXIV Generals

Friar Arnold of Sarano, who was for a long time Minister of Aquitaine, is said to be the author of the *Chronicle of the XXIV Generals*. He finished the work about 1374.

It is a monumental work which discusses the first 24 Generals of the Order and the important men and happenings during each of their reign. First, of course, comes St. Francis. Along with him the author writes about Bernard of Quintaville, Brothers Rufino, Juniper, Leo, Gilles, Masseo, Anthony of Padua, Simon, Christopher, John and Peter (Martyrs), Bevenutus, and Agnes and Clare. Then he pens a history of the other Generals in succession.

It is an outstanding source for early history of the Order. He had access to documents which today we can no longer find. Now and then we may criticize him as a critical historian, which more than likely he did not intend to be.

The Latin text can be read in the *Analecta Franciscana*, Vol. 3, pp. 1-578.

PERFECT JOY

The brightest ray from Truth's white light
Was yellow's holy joy
Whose magnificence was sometimes hid
To shield it from alloy
By the purple hue,
The blackening night.
These two but clothed the light
Of Francis' perfect joy which was
To suffer —
That the lack be filled,
And souls be saved,
And Heaven won.
To suffer —
Wearing Penance's royal cloak
Of purple.
To suffer
Seeing in the blinding black
His shadow.
To suffer that one may find the
Way of Royalty
And Providence
To Light.
That one may find the
Purity
And nakedness
Of joy.
And blest be he who sings
The joy of Canticle,
The Benedicite,
Laude Dominum
In suffering
For he has perfect joy.
"In terra deserta et invia, et inaquosa sic
in sancto apparui tibi, ut viderem virtutem
tuam et gloriam tuam. Sic benedicam te in
vita mea."

Lauds - Little Office

Sister Therese Martin

TENTATIVE PROGRAM
OF

TENTH ANNUAL MEETING OF FRANCISCAN TEACHING
SISTERHOODS.

LOURDES CONVENT

5531 So. Karlov. Avenus, Chicago 29, Illinois

NOVEMBER 24 - 25, 1961

Friday, November 24

8:30 A.M. High Mass, Rev. Ernest Latko, O.F.M., S.T.D., L.G.
President, Franciscan Educational Conference.

9:00 Registration

10:00 *General Assembly* - Stritch Hall

Opening of the Tenth Annual Meeting by the President
Address of Welcome: Rev. Mother Dionysia, S.S.J.

General Superior, Third Order of
St. Francis

Franciscan Principles and Ideals Regarding Money, Rev.
Ignatius Ramirez, O.F.M., Zapopan, Jalisco, Mexico.

11:00 *Historical Aspects of Franciscan Money Management and
Accounting*, Rev. Raphael Huber, O.F.M.Conv., Rensselaer
N. Y.

11:50 Luncheon

1:30 *General Assembly* - Stritch Hall

Practical Business Problems of Religious. Sister M. Laura,
S.S.J., South Bend, Indiana.

2:30 *Sectional Meetings*

A. *College* Lourdes Library

Fund Raising: Community Project. Sr. M. Aniceta,
S.S.J., Cleveland, Ohio

B. *High School* Annex G-18

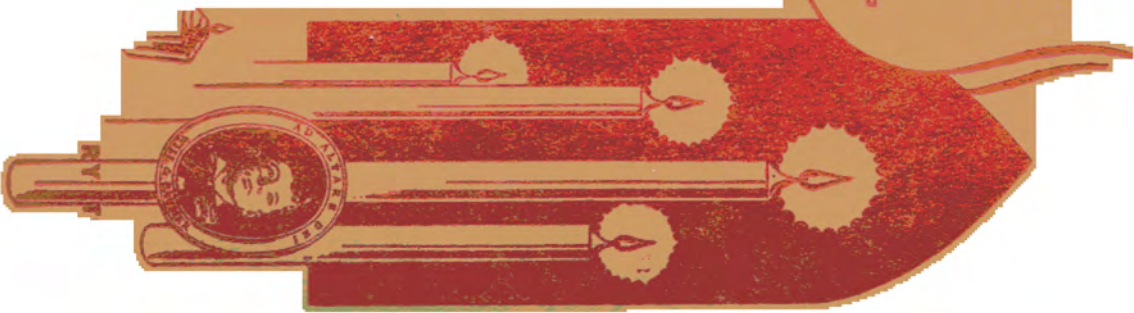
Franciscan Adaptation in Financial Administration with
emphasis on the High School. Sr. M. Muriel, O.S.F.,
Cleveland, Ohio.

Chairman: Sr. M. Sharon, C.S.B., Farmington, Mich.
Discussant: Sr. M. Marcellita, O.S.F., Mishawaka, Ind.

C. *Elementary School* Stritch Hall

Poverty and Spirituality. Sr. M. Marilyn, O.S.F., Wheat-
on, Illinois.

*What shall
Be mine &
Be mine &*



the CORD

A FRANCISCAN SPIRITUAL REVIEW

VOL. XI, NO. 12, DECEMBER, 1961

A Commentary on the Psalms:

Father Jerome A. Kelly, O.F.M.

PSALM 119

The twelve Psalms used at Terec, Sext, None, and Compline—Psalms 119 to 130—share a common title, one which is borne, too, by Psalms 131, 132, and 133, although these latter do not appear in the Little Office. Each of these Psalms is described as a “song of ascents.” Because of the equivalent of this phrase in the Vulgate in the words *cantus graduum*, these fifteen Psalms have come to be called the Gradual Psalms or Canticles.

We would be describing them more accurately, perhaps, by calling them Pilgrim Songs. That is what they really seem to be: songs sung by pilgrims making the trip to Jerusalem, which journey, because of the location of the city upon Mount Sion, was indeed an ascent. Such pilgrimages to the Holy City were a duty laid by the Law upon all male Israelites. “Three times a year . . . all thy men folk shall present themselves before the Lord thy God in the place of his choice; at the three feasts of the Pasch, of Weeks, and of Tabernacles” (Deuteronomy 16:16). It was in fulfillment of this very law, as a matter of fact, that Joseph and Mary went up to Jerusalem that time when Christ was left behind in the Temple.

The observance of the feast being over, Joseph and Mary had started home and, “thinking that he was among their travelling companions, had gone a whole day’s journey before they made enquiry for him among their kinsfolk and acquaintances” (Luke 2:44). I mention these familiar circumstances because they permit us to infer that such pilgrimages were made by large groups of people, regular caravans, as it were, travelling together for the companionship, the encouragement, and the protection such an arrangement would provide.

It was just such a group that Jesus himself was leading up to Jerusalem on the occasion when he “took his twelve disciples aside on the way, and warned them” (Matthew 20:17) of his imminent passion, death, and resurrection. The seriousness of this particular episode of the journey is a reminder that all such pilgrimages were fundamentally religious. There was, nevertheless, a joyfulness about them, too, that prompted the pilgrims to raise their voices in praise of Almighty God. This is precisely the conduct suggested by Isaiah when he says that “men’s hearts are light when they go up, with the flutes playing about them,

to the mountain of the Lord, where he dwells, the strong God of Israel" ("Isaiah 30:29). And it seems quite likely that the songs sung to the happy pipings of the pilgrims were these Pilgrim Songs.

The brevity of these Psalms would naturally recommend them for inclusion in the Office for recitation at the Little Hours. The longest of the twelve, Psalm 121, has only nine verses; the others range in length from three to eight verses. But apart from their brevity, these Psalms, precisely because they are Pilgrim Songs, are beautifully suited to the Little Hours, as you can see by considering the significance of the hours themselves.

Each day of our lives may be likened to a journey, with the hours of the day marking the miles along the way. Every so often we must stop and refresh ourselves if we are going to come safely to the end of the day. This is why, early in the history of the Church, prayers were appointed to be said at various hours of the day. The three watches of the night were sanctified, of course, by the nocturnes of Matins, and the dawn was religiously welcomed by the chanting of Lauds. The day itself, from about nine in the morning until six in the evening, was divided into periods, and these were hallowed by Tere, Sext, and None. Vespers served as a kind of night prayer at the close of the day. In the monasteries, of course, the canonical

hours were actually chanted at the appointed times. In the monasteries, too, the custom developed of chanting Prime before the work of the day and Compline at the completion of it. The hours of the Office, therefore, are stops, along the way of each day's journey when we raise minds, hearts, and voices to God in fervent prayer.

It is quite true today that the nature of our work and the demands upon our times make it nearly impossible so to space Tere, Sext, and None, that they match our progress through the lengthening day. But we must not forget, especially while reciting these hours, that this is precisely what they are supposed to do—to dedicate each division of the working day to God and to bring down his blessings upon it as it passes. The more we attend to this truth, the more clearly we see how fitting it is that on our journey through the day we chant the Pilgrim Songs sung by our spiritual ancestors on their journey to the Holy City. It is doubly fitting, in fact, because all our days are but stages of the journey we are making to "the heavenly Jerusalem, city of the living God" (Hebrews 12:22).

All this having been said, it is rather baffling to find that the very first of these Pilgrim Songs—Psalm 119, which is the first Psalm for Tere—seems little suited for singing by people making a pilgrimage to the Holy City, much less the journey to "the

heavenly Jerusalem." Although the Psalm has only seven verses, two in each of the first two strophes and three in the third strophe, its brevity is not what bothers you. The poem concentrates so exclusively on the personal affairs of its composer that it seems scarcely relevant to anybody else but him. The majority of pilgrims, you imagine, would have a hard time referring the poem to their own lives and circumstances.

Whatever we think about Psalm 119, we have to admit that it does reveal and characterize the man who wrote it, his personality, his train of thought, his imaginativeness, his intense indignation, his grief, and his faith. This disclosure is cleverly achieved both by the structure and by the substance of the poem. It begins as a soliloquy and then surprises us by the suddenness with which it becomes an ejaculatory prayer. The second strophe is an angry apostrophe, as severe as it is short. The final strophe is another soliloquy, a bit longer and much more personal than the one with which the poem opened. The structure of the poem is not accidental; it is a perfect reflection of the agitated workings of the speaker's mind and heart. Suddenly struck by a clear recollection of God's help in the past, he is inspired to appeal earnestly for deliverance from present distress. The mere thought of his troubles enkindles his anger against his

persecutors, whom he vehemently denounces. The blaze of indignation dies suddenly. He sadly faces facts and laments the ever-present and unhappy circumstances of his life. Not a hundred words spoken, yet we know a man and pity him in his troubles.

The words spoken are not ordinary words because the speaker is not an ordinary person. This we discover as we examine his poem. It opens with a verse that states a fact remembered:

In my distress I called to the Lord and he answered me.

Something about the statement—its directness, abruptness, force?—suggests the sudden way that memories have of flashing into mind. It is a bare statement, too, in that it gives no details of the episode recalled. You get the impression that for the speaker the important thing is not what he remembers but what the remembrance does to him, how it affects him. It inspires him to pray:

O Lord, deliver me from lying lip, from treacherous tongue.

And with the prayer the first strophe closes.

The poet binds the second verse of the strophe to its first verse as effect is related to cause; he then links the second verse to the following verses as curiosity is related to satisfaction. I mean that he makes it necessary for us to read beyond the prayer to learn that he is asking to be delivered not from temptations to lying and

treachery but from molestation by liars and traitors. The imaginative quality of these latter

verses he first introduces in verse two, thus contrasting it with the undorned statement with which the poem opens. Rather than call his enemies liars and traitors, the poet uses a figure of speech, synecdoche, to characterize them by reference to their most offensive features, "lying lip" and "treacherous tongue". The expressions make verse two an example of synonymous parallelism because they are but two ways of expressing the same thing. To be delivered "from lying lip" or "from treacherous tongue" is to be delivered from calumny, detraction, slander, perfidy, betrayal of confidence, from all the machinations of men who refuse to love their neighbors and to live in peace with them.

An aspect of the psalmist's prayer that can easily escape notice is that it is not a plea for his deliverance only. In a sense, that would be a selfish act: to beg for his own deliverance but to care nothing for others in the same or in a similar situation. That the evildoers be punished, therefore, is a necessary, although implicit, corollary of his prayer that he be delivered. There must be this connection between the two facts

For the Lord watches over the way of the just,

but the way of the wicked vanishes.

(Psalm 1:6)

This is the logic that leads from the prayer of the first strophe to the malediction of the second. Actually the poet dispels the mood of prayer by the mention of his enemies. Incensed anew at their wickedness, he conjures them up in imagination and caustically addresses them as if they stood in the flesh before him. Here is the question he hurls at them:

*What will he inflict on you, with more besides,
O treacherous tongue?*

The wording of the question is a bit puzzling. Just what is meant by the phrase, "with more besides"? It resembles this formula of a curse sometimes used by Israelites: "May the Lord do such and such evils to you and add still more." Possibly the poet is echoing this formula. Strictly speaking, however, he is not cursing so much as asking a question about the future and answering it. The device, a familiar rhetorical one, is more sophisticated than a simple, straightforward curse would be. In this view of things the phrase means that greater penalties are in store for his enemies than he describes in the answer to his own question. God will punish these men not only

*sharp arrows of a warrior
with fiery coals of brushwood*

but "with more besides" than even the poet can envision.

The anger and contempt of the poet is convincingly expressed by the curt, brusque and almost fierce tone of verse four. The verse also reveals the working of his imagination. Although he directs his attention and addresses his words to men, the poet has not lost sight of God. Behind the words, giving them force and validity is the image of God as David described him, "the Lord, strong and mighty, the Lord mighty in battle . . . the Lord of hosts" (Psalm 23:8, 10). He is the "warrior" who will let loose a shower of "sharp arrows" against the deceitful and the treacherous, who will pour down upon them "fiery coals of brushwood" in condign punishment for their crimes. The image is a familiar one the poet uses rather than an original one he creates.

Even the imaginative details of the verse make it sound like a condensed version of David's description of the Lord of hosts: *A just judge is God,
a God who punishes day by day.
Unless they be converted, God will sharpen his sword;
he will bend and arm his bow,
Prepare his deadly weapon against them,
and use fiery darts for arrows.*

(Psalm 7:12-14)

The punishment God will inflict is, I think, here described metaphorically. If we suppose that the

poet means that his enemies will actually be shot down in battle or overwhelmed with glowing charcoal, are we not weakening his words from a solid threat of what will come to a mere wish for what may come? He is not necessarily speaking of real arrows and real coals. He is saying that God will justly punish evildoers. Whatever the punishment inflicted, it must pierce and burn his enemies because their lies and slanders have pierced his heart and made his soul burn with sorrow and anger.

Those metaphors were carefully chosen, I think, to suggest the correspondence that must exist between sins of the tongue and the penalty for them. Liars, slanderers, traitors, and the like should be punished by "sharp arrows" because they are men

*who sharpen their tongues like
swords,
who aim like arrows their bitter
words,
Shooting from ambush at the
innocent man,
suddenly shooting at him with-
out fear.*

(Ps.)

*They feel themselves,
But God shoots his
suddenly they are
He brings them down
tongues,
all who see their
heads.*

And what makes

suitable punishment for such sins is that "in the lips of the wicked man is a burning fire" (Proverbs 16:27). Ages after the writing of this poem, inspired the words were recorded in which Saint James said "that is what the tongue is, a fire. Among the organs of our nature, the tongue has its place as the proper element in which all that is harmful lives. It infects the whole body, and sets fire to this mortal sphere of ours" (James 3:6).

The final strophe is the longest of the three that make up the Psalm. It is also, I think, the most important. In the first place it is the key to an understanding of the entire poem. In these three verses the poet reveals for the first time the full details of his situation. Once we realize how seemingly hopeless it is, we understand the vehemence of his turning to the Lord in prayer. Then, too, the harsh outburst of the second strophe is rendered more creditable when we know that its occasion is the constant and prolonged irritation to which the poet is subjected.

In another sense the strophe is all-important because it rounds out the poem. What began as a soliloquy here closes as a soliloquy. And in this final act of self-communing the poet discloses facts that make all the preceding parts more logically and psychologically correct. In the light of this strophe, really, the poem is

revealed as a completely unified and comprehensible work of art.

Finally this is the strophe in which the poet drives home to us the pathos of his situation. Recollection has led the way to fervent prayer. Prayer has been succeeded by indignant denunciation. Impotent anger has run its course and collapsed. The weary poet is left with nothing but a heightened awareness of his plight and the dejection into which this plunges him. All but disconsolate he bewails his lot, and by doing so reveals it:

Woe is me that I sojourn in Mosoch, that I dwell among the tents of Cedar.

The rugged territory between the Black Sea and the Caspian Sea was called the land of Mosoch—son of Japheth and grandson of Noe—because its savage inhabitants were supposedly his descendants. On the other hand, Cedar—son of Ishmael and grandson of Abraham—was the ancestor of fierce nomadic tribes who roamed the Arabian Desert. The first of these lands is far to the northwest of Palestine; the other lies off the east and the south. The poet is not claiming actually to live among people so widely separated. What he is doing, I think, is using the names of two well-known barbarian tribes, making a kind of parallelism with them, and letting them be symbols of troublesome, hostile, and warlike people in

general. His complaint—and he thus makes it figuratively because he is writing a poem—is that he is forced to live among men who are in their way as odious as the rudest descendants of Mosoch and Cedar.

Verses six and seven make the complaint more precise and specific. His grief is caused as much by the length of his stay among them as by their hateful disposition:

All too long have I dwelt with those who hate peace.

His way of life, the things he does, even the words he speaks, these will provoke trouble and persecution because they are absolutely contrary to the attitudes of the evil men who surround him:

When I speak of peace, they are ready for war.

With that statement the psalmist ends his poem. He has nothing more to say, not, at least, until he remembers something that happened in days gone by. Then he will speak again:

In my distress I called to the Lord, and he answered me.

O Lord, deliver me . . .

What man composed this poem? Who first set it to music and made a song of it? Who first thought of singing it as the pilgrims moved slowly along the moonlit road to Jerusalem? No one can say. Why did those who heard it love it well enough to preserve it among the Pilgrim Songs? Did they find it a touching reminder that the just man will always suffer persecution and must always turn to God for deliverance? Did they recognize that it strikingly reflected the sufferings of their nation and the merciful help that God had given it? Did God lead them to surmise, however dimly, that its message would be repeated, enriched, and strengthened beyond all doubt by his Word: "In the world, you will only find tribulation; but take courage, I have overcome the world" (John 16:33). If they did any of these things, they had solid reason for ranking Psalm 119 among their Pilgrim Songs.

Your tiny hands reach for my love,
A paltry, shop-worn top!
Yet that is what You seem to want
Oh Mary's little Boy!
You seek the dark-deep of my heart
With candid, searching eyes,
To light it with unfailing grace
And to make it paradise!

(*Francesca*)

STEPHENMAS

Before the wreaths of holly are dismissed
From windows and from doorways
And packed into tidy boxes for another year,
St. Stephen, we think of you.
Hardly is that tender joy comprehended,
When sternly we are told of stones
That tore your life away from earth
Where Christ so lately clothed Himself as man
Everything is in these two days
To make us draw our Faith about us like a cloak
For, knowing how a vision stopped the pain
Of hatred's stones,
We also know there must have been somewhere,
Between, beyond, before,
A promise upon another hill.
And holly and the stones and heaven's light
All come to us by way of Calvary.
Sister M. Florian, O.S.F.

Index To The Cord

A Franciscan Spiritual Review

Father Honorius A. Santoriello, O.F.M.

In working out an index to the Cord, because of the wealth of material contained in each issue, it seemed best to make four different indices so that nothing might be omitted. In the course of time we hope to present to you these indices under the following headings:

- INDEX I. - A CROSS-INDEX OF TOPICS.
- INDEX II. - AN INDEX OF WRITERS, THEIR ARTICLES AND TRANSLATIONS.
- INDEX III. - AN INDEX OF POEMS.
- INDEX IV. - AN INDEX OF BOOK REVIEWS.

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INFANT KING

Infant King:
Hear me sing
Words of worship, awe!

From Your throne—
Crib that's loaned,
Abrogate the Law!

Though You are the Lord on High,
Let me hold You in my arms!
"Til from joy I'd likely die!
So enraptured by Your charms!

Infant King!
Gifts I bring—
Those You seek the most.

Mind and will,
Keep them 'till
You're my Heavenly Host!
Father Bruce Ignatowski, O.F.M. Cap.

SING TO THE LORD A NEW SONG!

Sing to the Lord a new song!
Sing this new song all day long!
Burst with the joy of the saved!
God has become a mere Babe!

Sing of the joy in your soul!
Jesus has come in the role
Of the Redeemer of all.
Sound forth your jubilant call!

Sing as you never have sung!
Sing in divergence of tongue!
Vow that to Him you belong!
Sing to the Lord a new song!
Father Bruce Ignatowski, O.F.M. Cap.