

*Will and
Baumer*

ESTABLISHED 1855

The Pioneer Church Candle Makers of America

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

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

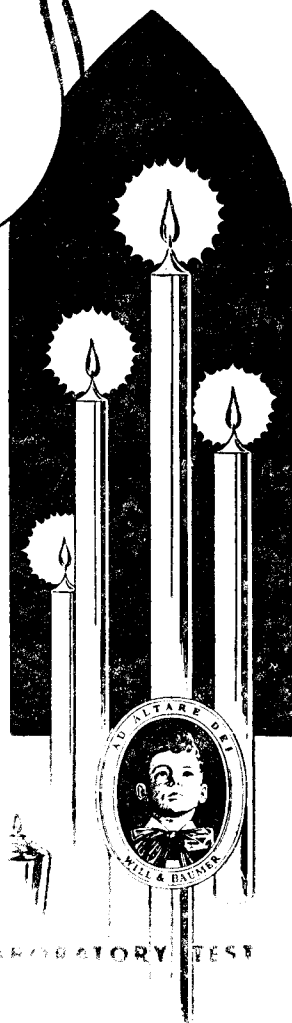
For the busy pastor, the practical standard of measurement is the *known integrity* of the maker . . . the *proved quality* of his products.

WILL & BAUMER
Candle Company Inc.

Syracuse Boston NEW YORK
Chicago Montreal Los Angeles



QUALITY PROVED BY LABORATORY TEST



the COURT

MONTHLY FRANCISCAN
OF SPIRITUAL DOCTRINE

JANUARY 1941

WITH HEAD IN HAND

by Zachary G.

THE FEBRUARY AND THE MARCH

Richard G. G.

OF THE MARCH

by G.

OF THE MARCH

by G.

FRANCISCAN INSTITUTE PUBLICATIONS

St. Bonaventure

De Reductionibus Theologiarum. A Commentary with Introduction and Translation. By Theres Healy, S.S.J., 1955. \$2.25.

Itinerarium Sancti Bonaventurae. With an Introduction, Translation and Commentary. By Phyllis Kavanagh, 1956. \$2.00.

Spirit and Life Series

The Revelations of Madonna of Cortona. By Bishop Ange-Marie Hiral, 1952. \$1.75.

Examination of Conscience According to St. Bonaventure. By Philotheus Boehner, O.F.M., 1952. Second edition, hard-bound, 1959. \$2.00.

In Journeys of the Franciscan Pioneers in the Orient. By Marion A. Habig, O.F.M., 1953. \$3.75.

The Legend and Writings of Saint Clare of Assisi. 1953. \$2.75.

The Upper Room. Retreat Readings for Priests. By Thomas Plassmann, O.F.M., 1954. \$2.75.

The Priest of the Gospel. By Martin Wolter, O.F.M., 1954. \$1.50.

The Book of Life. An Explanation of the Rule of the Third Order Regular of Saint Francis. By Allan B. Wolter, O.F.M., 1954. Paper bound \$1.50.

Spiritual Exercises According to Saint Bonaventure. By Dominic Faccia, Translated by Owen A. Colligan, 1955. \$3.85.

Where Caius Is and Other Poems. By Sister Mary Francis, P.C., 1955. \$1.75.

Other Books Available

John Duns Scotus. A Teacher for Our Times. By Beraud de Saint-Maurice. Translated by Columban Duffy, 1955. \$3.50.

Mary in the Franciscan Order. Proceedings of the Third National Meeting of Franciscan Sisterhoods. Vol. III, 1955. \$2.50.

History of the Development of the Devotion to the Holy Name. By Peter R. Blumenthal, 1943. \$2.00.

De Paroecia Domui Religiosae Commissa. By Francis I. Muller, 1956. \$2.00.

I Know Christ. The personality and spirituality of Saint Francis of Assisi. By C. J. O'Connell, O.F.M. Cap., 1957. \$1.00.

The Numerical Distinction of Sins According to the Franciscan School of the Thirteenth and Eighteenth Centuries. By Bonaventure A. Brown, O.F.M., 1957. \$2.00.

Order from

THE FRANCISCAN INSTITUTE

Saint Bonaventure University

Saint Bonaventure

the CORD

January, 1964
Vol. XIV, No. 1

A MONTHLY FRANCISCAN REVIEW OF SPIRITUAL DOCTRINE

Editor —

Fr. Augustine McDevitt, O.F.M., S.T.D.

Assistant Editor —

Fr. John Forest Faddish, O.F.M.

Managing Editor —

Fr. Ermin Klaus, O.F.M., Ph.D.

CONTENTS

EDITORIAL	2
WITH HEAD IN HAND	3
Fr. Zachary Grant, O.F.M. Cap.	
THE TERTIARY AND THE WORLD	10
Raymond G. Gorschboth, T.O.S.	
HERALDS OF THE KING	22
Fr. Augustine McDevitt, O.F.M.	
THE THREEFOLD EPIPHANY OF JESUS	24
Saint Bonaventure	
RACISM — A FRANCISCAN RESPONSE	27
HAND-PICKED BY GOD	30
Sr. M. Thaddine, O.S.F.	

Editorial Office:

THE CORD
Holy Name College
14th & Shepherd Sts., N. E.
Washington 17, D. C.

Business Office:

THE CORD
St. Bonaventure University
St. Bonaventure P. O.
N. Y.

THE CORD is published monthly by the Franciscan Institute of St. Bonaventure University. Entered as second class matter on Nov. 25, 1950, at St. Bonaventure P. O., N. Y., under act of March 3, 1879.

Cum Permissu Superiorum

Subscription Rates: \$2.00 a year (\$2.50 foreign) — 20¢ a copy

Good Morning, Good People!

May the Lord give you peace!

And the Word was made flesh, and dwelt among us. Surely, never has a more momentous or sublime truth been so simply expressed. Almighty God Himself, Saint John tells us, has assumed our human nature and come to live with us. Despite the truly tremendous significance of the event which they record, his words possess a peculiarly human intimacy. But then, this is the inspired word of God, and God bends down in revelation to speak the language of men.

The Evangelist employs no cold, abstract phrases to tell us what has happened. He does not say that the Word assumed human nature, or took unto Himself man's condition, or united humanity and divinity hypostatically. No, these terms — accurate as they are — are the explications of theological science; John is writing a message for all men. In the strikingly beautiful Jewish idiom of his time he tells us that Jesus became flesh — warm, vibrant, living human flesh. And like a two-edged sword the dramatic expression anathematizes both those who despise the flesh as something evil, and those who glorify it as the only good.

The Greek version of the second part of his announcement has the same ring of familiarity: "... and He set up His tent among us." For the shepherd people of old the figure must have been laden with vivid connotations. For anyone familiar with the Book of Exodus it brings to mind how, centuries before, Jahweh had erected His tent among the Chosen People, and signed His presence there in the pillar of the cloud. Surely we can suppose that Saint John selected the expression advisedly, conscious as he was that it describes the incarnate Sacrament of God's love for men.

Our own Saint Francis must have loved this passage from Saint John's Prologue. He must have rejoiced at the familiar humanness of it, exulted in its being so pregnant with Christ. Is it possible, do you suppose, that as he put the finishing touches on the first Christmas crib at Greccio, this incomparable lover of Jesus was thinking what a completely charming and effective way this was to demonstrate to the people of that region exactly what Saint John had meant?

The Editors

With Head in Hand

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

Foolishness marks the followers of Christ. From the day our Savior with blood-stained eyes looked out from the cross upon the world of prudent men and challenged, "Come, follow me!" untold thousands of fools have turned their backs on the "eat-drink-be merry" philosophy of life and steadfastly carried their crosses unto death. Among the greatest fools of all were Francis of Assisi and his early followers.

At the same time that Saint Francis himself was journeying in Syria and Egypt where he was to stand in the very presence of the Sultan Malek el Kamel and make brave but fruitless attempts to win over the Moslem leader to Christianity, five Franciscan friars were preaching in Morocco in the open streets, defying death by

denouncing Mohammed and declaring Christ to be the Son of God. After several imprisonments, and as many unsuccessful attempts to drive them from the country, the Miramolim, Abu Jacob, lost patience. He had them seized and tortured. They were finally brought into his presence and given the chance to renounce Christ and accept Mohammed. Weak from hunger, their bodies racked with pain from their gruesome ordeal, the five friars — Berard, Peter, Accursius, Adjutus and Otho — boldly proclaimed their loyalty to Christ. In a burst of anger Abu Jacob leapt from his throne and held aloft his huge scimitar "Then, die!" he cried — and with five hard strokes the Mohammedan split their heads and gave to the Franciscan Order its first martyrs.

The year was 1220 on January 16 when the first Franciscan blood flowed in testimony to Christ. Saint Francis himself did not learn of the deaths until he had returned to Italy from the Holy Land for the Chapter of Pentecost in 1221. When he heard the news, he

Besides fulfilling his duties as Assistant Master of Novices in the Capuchin Province of Saint Mary, Fr. Zachary is a part-time professor of theology, lecturer, and retreat-master out of St. Lawrence Friary, Milton, Mass. In the present article Fr. draws a practical lesson for our times from a meditation on the Protomartyrs of our Order.

joyfully exclaimed: "Now I can truly say that I have five Friars Minor."

Francis had personally sent these friars to Morocco. At the famous Chapter of Mats in 1919 he selected six friars, four priests and two lay-brothers, to proceed to this Moorish stronghold across the sea from Spain. The superior was Vitalis, but he took sick on the way at Aragon, and the small group went on to Portugal under the leadership of Berard. They stopped at the friary in Alenquer. Here for several months they prepared for a mission which would be a fulfillment of the gospel injunction to go as sheep among wolves. For the most part, aside from spiritual and physical strengthening, the preparation consisted in the study of the Arabic language and in allowing their beards and hair to grow according to the style of the Saracens. Having received suitable clothing from Princess Sancha, sister of King Alfonso and royal patroness of the friars at Alenquer, Berard and his band set out for the Moorish city of Seville in Spain.

Without any attempt to be cautious and, in fact, quite boldly, the five immediately began to preach Christ at every opportunity, even outside the

chief mosque of the city and in the very court of the king. Their attacks on Mohammed as a false and deceitful teacher were not graciously received, and they soon found themselves imprisoned. Only the intervention of the king's son preserved them from beheading.

Even in the prison tower the friars would not be idle. They proclaimed Christ from the windows to the crowds beneath. In an attempt to silence them, the Moslem leader had them cast into dungeons. Soon after, he ordered them expelled from Seville. Having discarded their secular clothes and resumed the religious habit, the five set sail for Morocco.

But their lesson had not been learned very well. Berard and his companions began once more to declare openly their Christian beliefs and Christ's supremacy over Mohammed. Before long they were taken before the Miramolim, Sultan Abu Jacob. He was basically a peaceful man and, without punishing them, sent them away with orders to cease preaching. He gave them into the custody of a Christian, Dom Pedro, who was the brother of King Alfonso of Portugal and who captained the Mohammedan army. But the friars would not be stilled, and

Dom Pedro was directed to take the five missionaries from the country and see them home. He had them brought to the seaport of Ceuta. To return, they were told, would mean death.

But this did not stop them. Back they came to Morocco, were expelled once more and again returned. The Christians were fearful that such insolence would bring the wrath of the Sultan on the entire Christian population of Morocco. Therefore, Dom Pedro took them with him wherever he went, even on military expeditions. But the persistent friars managed to escape his surveillance and preached openly again in the market places. Captured once more, they were put into a dungeon and left to die of starvation. But after twenty days they were found to be alive and healthy.

This miracle induced Abu Jacob to release them, but he sent them to the coast once more for embarkment home. On the way, they came across a company of Moorish soldiers in the desert who were weak with thirst. Berard miraculously produced water from the dry earth. Because of this they found a welcome with the soldiers, so they confidently returned with them to the capi-

tal. But the Moslem leader was not pleased, and they were soon back in prison, this time to be tortured. Among other things, they were rolled naked over beds of glass through the night. In the morning five were summoned into the presence of Abu Jacob — left there as martyrs. They were as they lived, fools for Christ.

Futility seemed to plague the efforts of the early friars to establish missionary headquarters in lands outside Iberia. The Chapter of Pentecost 1217 had sent missionaries beyond the Alps into France and Germany, but for the most part they were treated indifferently, and many times with disrespect and open contempt. Mostly this was due to a mistaken idea that they were heretics, and the friars, ignorant of the language, could do little to protect themselves. Even Saint Francis' expedition with twelve friars into the Holy Land with the Crusaders did little or nothing to convert the Moslem, although his presence was beneficial to Christian armies. Looking at the early missionary effort from the time of Saint Francis with a critical eye, we might properly conclude that the friars were a bit too simple. The methods they used

unrealistic and antagonistic more than helpful, and their unrealistic and antagonistic more than helpful and their hopes for great conversions were foolish.

Yet, from our vantage point we also conclude that the military crusades against the Mohammedans were also a failure, although we know that they effected by their very difficulty a certain unification of Christian Europe; the stubbornness of the Christian armies in the face of great odds inspires us still. So too, judging the missionary efforts of the friars by their failure to achieve their essential intention of converting the infidel would be a mistake. For we do know that further attempts in future years at missionary conquest of the Moslems did attain some success, and permanent mission stations were established among them. Nevertheless we cannot help but wonder at the foolhardy attempts to "put their heads through the wall", walking brazenly into the very jaws of death.

Only with the vision of faith can we possibly consider their actions as prompted by Christian prudence, remembering what Saint Paul declares in First Corinthians: "For the doctrine of the cross is foolish-

ness to those who perish, but to those who are saved, that is to us, it is the power of God. For it is written, 'I will destroy the wisdom of the wise and the prudence of the prudent I will reject.'" And he adds: "The foolishness of God is wiser than men!"

Berard and his companions cast aside all dictates of human prudence. Ignorance of what to expect in the land of the Moslem could be accepted as an excuse for their failure in Seville, but with that experience behind them they pursued the same tactics in Morocco. To explain their actions we might say that they were prompted by a motive other than the hope of converting the Saracens, e. g., martyrdom, or else their compulsion to fulfill their missionary ideals was so strong that it would brook no delay and set aside any inclination to try more cautious methods. A combination of both is the greater possibility. Nevertheless we are tempted to conclude that these men were just set on dying for their faith, and they intended the shortest route to that goal. They went to the Moslems, so to speak, with head in hand.

Since Berard and his companions were among the primitive friars, Berard having re-

ceived the habit from Francis himself in 1213, we can expect them to show forth an essential characteristic of the Franciscan ideal. They are known only for the fact that they became missionary martyrs, indeed the first martyrs — or protomartyrs — of the Seraphic Order. The simple approach to their vocation characterized all the early brothers, and each in his own way reflected the image of his father Francis. In Francis we have the embodiment of the Franciscan ideal, one as sublime as the Son of God Himself, who is its image. The early companions of Saint Francis were unique individuals — Bernard, Jupiter, Leo, John, Maseo, Rufino, Giles, Sylvester, and the rest — each a reflection of his father, but none encompassing the entire Francis. So too they all share the Franciscan ideal, yet each points up in particular only one aspect of it. Berard and his fellow martyrs show forth the missionary aspect of Franciscan life.

Francis had no doubts that his Order was called to "preach the Gospel to every creature." He began preaching in Assisi even before Bernard of Quintavalle joined him. Then the brothers numbered only eight he sent them two by two into

the other districts around Umbria. As early as 1212 he decided to travel to Syria to preach to the Moslems, but circumstances prevented him from reaching his destination. The personal efforts of Saint Francis for such an apostolate for himself as well as the other friars gives ample evidence that missionary endeavors among the infidels is at least part of the Franciscan way of life. Yet we can even go further and declare that the apostolate of the foreign missions is the highest form of the Franciscan vocation.

"This is the rule of the Friars Minor", Francis wrote, "namely to observe the holy Gospel of Our Lord Jesus Christ." And the literal imitation of Christ's mixed life of prayer and apostolic work has generally been considered the essence of the Franciscan vocation, in short, Christ's own example before the world. He was indeed the foreign missionary par excellence. He "left His native land" to preach the truth to an alien people. Although God, He "went native" and assumed the form of man, becoming like unto him in all things save sin. The Apostles He sent into all the regions of the world, though their combined efforts in Palestine might

have brought that entire nation to Christianity. "As the Father has sent Me I also send you." The missionary is indeed "one who is sent." Christ and the Apostles were certainly sent. So too must be the Friar Minor.

And the crown of martyrdom would be the final approval of the Franciscan missionary's work, since Christ and the Apostles ended their careers by violent death. Berard and his companions seem to have thought that approval should be sought quickly. It seemed to be of more concern to them than the conversion of the infidel.

Martyrdom brought them the glory of heaven, as they told Princess Sancha of Portugal to whom they appeared at the moment of their deaths to tell her of their victory. And when Vitalis, the superior they had left behind, learned of their martyrdom, he died in rapture. That they would die for Christ in their efforts to convert the Moslem was expected. This, then, manifested the true spirit of Saint Francis, whom Celano describes as "burning with the desire for martyrdom" in relating his first attempt to travel to Syria in 1213.

When we consider the conduct of our Seraphic Father and the early brethren toward the

spreading of the Gospel to foreign lands — the first Order to include such activity in its apostolate — there can be little doubt that a Franciscan is a missionary in the same sense as were Christ and the Apostles. This is what Francis meant by the gospel-life. Bishop Hilarin Felder in his *Ideals of Saint Francis* makes mission work an essential element of the Franciscan vocation. Hence the friar who is in *no way* a missionary lacks an essential note of his vocation — and is in effect no Friar Minor though he wear the habit.

Yet Francis himself did not expect or want all his friars "to go among the Saracens or other infidels." In the twelfth chapter of his Rule he demands something extra of the individual friar ("moved by divine inspiration") and a distinct fitness on which the Minister Provincial was to pass judgment. Therefore, it is not meant for everyone who professes the Rule of Saint Francis to leave his native soil to work among the heathen. Yet, since the missionary vocation is, according to the Capuchin *Statute of the Missions*, "eminently contained in the vocation to the Seraphic Order", each friar must reflect in whatever apostolate he is assigned to, the missionary spirit

of Saint Francis and Saint Berard, i. e., he must consider himself "as one sent." Ideally, then, the candidate for the Seraphic Order should have some hope, or at the very least lack all reluctance, for foreign missionary work.

One such candidate who entered the Order to do missionary work was directly inspired by the martyrdom of Berard and his companions, namely, Saint Anthony of Padua. Yet it was not as a foreign missionary that he attained the perfection of the Franciscan life. Anthony was living as a Canon Regular of Saint Augustine at the Monastery of Santa Cruz in Coimbra, Portugal, when the bodies of Berard, Accursius, Adjutus, Otho, and Peter were brought by Dom Pedro for burial. Upon seeing them he was seized by the inspiration to go where they had been and seek martyrdom

also. Anthony received permission to join the new Order at the friary in Coimbra, from which he set out for Africa soon after. But sickness took his strength, and he had to return. His ship was blown off course and landed in Italy where the friars were assembling for the Chapter of 1221. Anthony attended. It was not long after that he began his preaching career throughout Italy, and was assigned by Saint Francis to be the first Franciscan lector of theology. Yet it was the desire to be a missionary that led him to the Order.

Little else can be said of Berard and his companions. As missionaries they accomplished little. As Franciscan missionary martyrs they gave invaluable insight to future generations of Friars Minor into the depths and subtleties of the Franciscan vision of life.

Greater than all graces and gifts of the Holy Ghost which God gives to His friends, is the gift of denying oneself and, for the sake of Christ's love, of suffering pain, injury, disgrace, and distress. For, in the other gifts of God we cannot glory, because they are not our own but God's, whereas in the cross of trial and suffering we can glory, for it is our own.

SAINT FRANCIS

The Tertiary and the World

Raymond G. Gorschboth, T.O.S.

Recently, during the pre-dinner conversation of a reputedly well-informed group of dinner guests, someone mentioned a current news item which implicitly involved an evaluation of the moral standards of contemporary America. Almost immediately the host steered the conversation away from this trend with the remark, "Let's not talk religion."

This is not an isolated case. Incidents similar to this one are routine in the life of today's American Catholic.

Negative Exclusivism

This flight from even the discussion of topics with mere overtones of a religious nature points up one of the aspects of the Catholic layman's present environment: society's negative attitude toward any semblance of religious influence on one's daily life. For it is a fact of American life that, although

it is considered socially acceptable — even desirable — to belong to a religious group for Sunday service, yet the use of religious precepts as criteria for social behavior is generally resisted, and — as most of us in the world have experienced — the introduction of religion as a topic of conversation is frowned upon.

In the business world, in industry, in the labor unions, you find the same thing. You are informed that things like the divine sovereignty, or the use of Christian principles as guides to collective bargaining, are out of place here. That sort of thing, you are told, is reserved for the church. And you recall sadly how, not so very long ago, the Nazis demanded that the Catholics of their nation confine their activities to the church.

Positive Pressure

Side by side with the negative exclusion of religion, there is a positive pressure which challenges the spirituality of the Catholic layman. This is the all-pervading, ever-in-

Professed in the Third Order in 1960, Mr. Gorschboth is Master of Novices of the Fraternity of Mary Our Queen in Baltimore, Md. He is married, has one daughter, and is employed by the Sunpapers of Baltimore.

sistent force of today's materialism. The materialistic viewpoint has provided our modern society with what is virtually the only generally accepted standard of living: SUCCESS, which is defined by the materialist as wealth and all the trappings that are its natural consequence.

The pressure exerted by materialism is genuinely positive. Thus, by no means content to allow the Christian virtues of poverty and humility to pass quietly from the modern scene by default, or to die silently from lack of interest and practice, the philosophy of materialism has declared active war upon them. In our times, the most thoroughly organized, most richly financed, most intelligently directed effort in the history of civilization is dedicated to the proposition, and to its acceptance by all, that a second car of higher horsepower, a larger house in a stylish neighborhood, or a new household appliance in decorative colors will provide "instant happiness," and can be purchased on an easy installment plan. Today's ad-man, employing every means and technique of modern communication from his pulpit on Madison Avenue, preaches the doctrine of materialism with incredible success.

The Treadmill

The general effect of this concerted effort to create a desire (and consequently a market) for material goods, is that it uproots a man from his normal situation, and imposes upon him a condition that is artificial.

Thus, to the Catholic business man promotion may mean the purchasing of a new home; the new home brings with it the pressure to join the country club; the club yields valuable contacts; the contacts bring in new business; and new business means a better job. The new job, in turn, produces a higher salary, the extra car, the swimming pool — and new pressure. A new set of standards is thrust upon the man. His boss sums it up: "You were brought here because you were supposed to have contacts; so perhaps it isn't exactly ethical; that's how a business is run."

It is with great concern that the Catholic layman must view his newly acquired status. He may very well be forced to make the agonizing decision to give up his new standard of living for the sake of his very salvation. Or, in the case of the less conscientious, the prospect may be merely an unending cycle of new luxuries, new

pressures, new requirements. For what? leading where?

Similarly, the raise which the Union has secured for the Catholic laboring man permits him to buy the boat he has always wanted. He soon discovers, however, that the boat's operation costs more than he had estimated. He finds himself in the front rank of workers demanding new pay increases, even though, as a matter of fact, his new hobby has led him to cut corners on his working hours and decrease his productivity. All too soon the financial pressure becomes so great that his new leisure time, instead of being enjoyed, is used up working a second job in order to meet payments on the boat.

Whence Happiness?

And so another is caught on the treadmill, being forced to run faster and faster by the increasing rhythm of the gong stroked by the idea-men of the advertising agencies. And the theme of the dance, the chant of the caller, the carrot on the stick, is happiness! Let us sell you happiness! The history of man's existence is the story of man's quest for happiness. The laborer is wont, perhaps, to view the life of his colleague in business as the ultimate in

happiness: he has wealth, position, reputation. But if these bring happiness, it must be asked, what is the businessman seeking? When does he get off the treadmill and say, "Now I am happy"? How much of the world's property, wealth, and adulation does one have to gather to be happy? What does one have to own? What must one accomplish? What does happiness cost?

These are questions which the thinking layman frequently asks himself, and which are sometimes asked of the Catholic by his neighbors. For these questions the world has no answers. But if it cannot tell him what brings happiness, neither does anything which it offers by way of material gain allow him to get off the treadmill of materialism at a destination point marked "Satisfaction" or "Happiness". The path to happiness must lie, therefore, in another direction.

Man and His God

Man tries very hard to achieve happiness in this life. But frequently he tries to do so without God. Turning from the very Source of all happiness, he puts his love and trust in material things, and so misses the mark. Experience teaches us that nothing creates

— neither riches, honor, glory, reputation, power, pleasure, nor knowledge — is capable in itself of adequately satisfying our basic desire for happiness. But so many of us fail to learn the lesson, and our daily existence becomes a grim and dogged striving to squeeze a few drops of quickly evaporating happiness out of these things. And when the short-lived happiness is gone, it frequently leaves behind only frustration, heartbreak, and pain. Thus, by leaving the Source of happiness out of his life, man turns that life into a nightmare of searching for something he can never find. The life he desired to fill with happiness becomes in fact nothing but miserable existence.

This is not at all what God has in mind for the prince of His creation. He does not decree that we spend a glum existence here on earth. He has not created us in His image to wander in bleak despair through a vale of tears. Granted certainly that life has its difficulties, the God who loves us means for us to be happy, even here, working out our salvation.

The point is that in order to find here on earth the amount of happiness that God wants us

to have, we must keep things in proper focus. It may be necessary for us, if we are going to keep God in our lives as the true Source of happiness, to give up some of the enjoyment offered by the world. In a word, man is not made to be happy, and incidentally to be with God; rather, he is to attain to happiness here precisely because he lives with God. For on earth, as in heaven, happiness consists ultimately in union with God.

The union of grace between man and God here on earth is a union of love. We are shown how to love God by Jesus Christ. Through the teaching of the Church which He founded, and in which He lives, we are instructed as to how we should know God, and from knowing Him we come to love Him. In return for the love that we give to God, Jesus gives us His love and His peace. If we cooperate with His grace, and try to imitate Him, we then begin to see the things of this world with the eyes, as it were, of God; to see them as they really are, without all the trimmings; to see them as Our Holy Father Francis saw them, in all simplicity. Viewing the things of the world in this divine light, we acquire a capability not possessed by the worldly: that of

distinguishing the important things from the trivial. Happiness enters into our life only when we can do just that.

It is the possibility of attaining happiness through union with God, then, that distinguishes man from other creatures. The necessity of acknowledging this has been stressed by Father John L. McKenzie, S. J., who describes this close relationship between God and man:

The dignity of the human person and the values of human life rest on a belief in the inner worth of the human person, a worth which consists in this, that there is a kinship — if we may use the word — between man and God that is not shared by the lower animals. Otherwise man is typed in the organic cycle of birth, nutrition, and decay, and there is no hope more foolish than the hope that he can escape from this cycle. For there is nothing except God outside this cycle (The Two-edged Sword, Milwaukee, Bruce, 1956, 107).

The man, therefore, who would overlook union with God as the source of human happiness, fails completely to see the true meaning of human life.

Degree of Union

Beyond the mere statement of the fact that happiness can be attained on this earth through union with God, there is another topic of discussion which is pertinent here. This concerns man's evaluation of the measure of happiness attainable by him on earth. Through the ages, man has been occupied by a consideration of the possibility of achieving a more perfect union with God.

There are those who, in order to seek a more intimate relationship with God, enter the religious life. Striving to divest themselves of the world's distractions, they achieve union with God through the vows of religion. The vocation to which they are called enables those who embrace it enthusiastically to gain a large measure of happiness here on earth.

For the majority, however, this withdrawal from the world does not constitute a practical option. Not only can they not leave the world, but they may not. For it is the duty of their vocation to remain in the world, carry out God's will there, and help fulfill His promises in that area. This duty was pointed out by Cardinal Suhard, Archbishop of Paris, who wrote that, "The laity

have an irreplaceable work to do. They have their own witness to bear, their special problem to solve, and reforms to bring about, for all of which they are solely responsible" (cited in Donald J. Thorman, *The Emerging Layman, Doubleday, Garden City, 1962, 15*).

The greater segment of the Catholic population — those who remain in the world fighting its pressures, meeting its requirements, resisting its blandishments — is not excluded by its vocation from also attaining to happiness through union with God. While the Church provides the means to cope with the frustrations encountered in the world, and a guideline through the jungle of the market place and past the showcases of materialism, these are not the most important gifts of this good mother to her children. In addition to helping the layman thread his way through life, Mother Church gives him, especially through her sacraments, the capability of reaching a very intimate union with God. This union becomes for him a powerful weapon in negating and neutralizing the pressures of the material world in which he is immersed. But, more than this, it affords him the possibility of achieving here on

earth a high degree of genuine happiness.

Unfortunately, this awareness of life in union with God is not universally shared by Catholic laymen, for the Church does not always mean all that it might to everyone. According to Christ's intention the Church is certainly meant to be a guide to ultimate salvation; in practice, it serves that purpose for many Catholics. But many of the faithful fail to realize that here and now, at this moment, the Church provides them with a living union with God. These are what one might call "juridical Catholics," who understand that the Church is Teacher, but forget that she is also a life-giving Mother; these are the "eschatological Catholics," who believe indeed that the Church represents the means of getting ultimately to heaven, but seem to be unaware that she actually gives them divine life already here on earth. So many of us fail to grasp the notion that we are, in very reality, living members of the Mystical Body of Christ. Pope Pius XII's encyclical *Mystici Corporis* is a very clear exposition of the truth that the Church as a visible body is not only a juridical society, but far more than that — it is the very

body, the mystical body, of Jesus Christ. By its very nature, then, the Church is not only a teacher instructing us how we shall finally save our souls; she is the living Christ, mystically present in our world, and the fount of that supernatural sustenance which, even here in this life, provides us with spiritual happiness.

Consequences of This Failure

This failure on the part of so many Catholics to grasp and exploit the fact of their union with God has dire consequences. It is the tragedy of our time that in the midst of so much pressure from the world, the Catholic layman takes away from the Church so very little by way of assistance for his life.

Too often does the Church become for these unfortunates something akin to a political party, a social club, an organization whose strength in numbers brings satisfaction to its members, but which furnishes them with little strength in return.

Too often one encounters the minimal Catholic, who puts in his hour a week at Holy Mass, makes his Easter duty, and occasionally attends his favorite novena. Failing to appreciate what the Christian life is, Sun-

day Mass becomes for him "that hour" to be endured: the Gospel is unintelligible, the sermon a respite from kneeling, and the rest of the Mass an interval before release.

Even for those for whom Mass is a real spiritual experience, its effects often end at the Last Gospel. So little is carried away and used in daily living. Else, why is it so difficult to differentiate between a Catholic and non-Catholic in society? How do they differ? They seem to find the same smut amusing, the same corruption acceptable, the same lack of charity normal, the same materialistic goals desirable. Because so many of us restrict our religion to the weekly hour, we derive no lasting help or comfort from it. We do not allow it to enter into and influence our lives. And, being unmarked by it, we merit nothing for ourselves and provide no beacon for those outside the Church.

Lay Spirituality

In discussing the possibility of attaining to true happiness in this life through a life of union with God, we have seen that this blessing is clearly offered to the layman as well as to the religious. Unfortunately, however, a great majority

of those who live in the world miss out, because they fail to grasp the complete concept of the life offered by the Church.

The next question is obvious: *why* do they fail to grasp it? Why have so many Catholics failed to realize that Christianity is essentially a living in union with God, and an application of the effects of that union to one's relations with other men?

A good many of our contemporary Catholic writers answer that the reason for this failure is that the Church has developed so little direction for the layman in order that he may progress supernaturally in a spirituality which is uniquely his own and adapted to his peculiar needs. The superb training for life provided by the world has not at all been matched, they say, by the Church. In the development of principles and practices of supernatural growth, there has been, according to them, a concentration on religious life and consequently a gross neglect of spirituality for the layman. They claim that the practices recommended to non-religious for their supernatural growth represent a spirituality which is remote, to some extent foreign, and frequently unrealistic for the modern layman.

I am inclined to disagree with this explanation. When one looks into the recommendations which modern authors suggest for the development of a lay spirituality, one finds that they are describing something that has in fact existed in the Church for over 750 years — the Franciscan Third Order Secular. Offering to the layman a spirituality which can be adapted to any walk of life, Saint Francis founded this branch of his Order precisely to sanctify people living in the world, and to sanctify society through the tertiary. It is here that the layman will find a way of life which bridges the gap between the completely professed religious and the slightly committed layman.

The Third Order

What Saint Francis offers the layman through the Third Order is a school of religious discipline which admirably and exactly fulfills the need of which we were speaking above, viz., an awareness of one's union with God and of one's influence on society. You will not, of course, find the tertiary brother or sister in choir chanting the divine office; his or her choir — the place for praising God — will be the transit bus or the kitchen.

Nonetheless, the complete and conscientious observance of the Rule makes the tertiary a person completely dedicated to God in the World. For the member of the Third Order Secular walks truly in the footsteps of our Holy Father Francis, the perfect imitator of Christ. Putting the gospel into practice in his own particular everyday life, he is a living witness to the wonderful good news that Christianity is indeed living the life of God on this earth.

The Franciscan's approach to God is simple and direct. Unencumbered with complex systems and lengthy exercises, it goes right to the heart of things. It is for this reason that it is Christocentric. In the person of Jesus Christ, human nature and divine nature are wonderfully and uniquely joined. The man Jesus therefore serves as our model as we live the life of God in which we share. Jesus shows us how to live in union with God; and our own Saint Francis makes plain to us, step by step, how we are to imitate Christ.

The Way of Love

What is it that prompts the tertiary to strive for union with God in the world? What is it that constrains him to

live voluntarily in the spirit of the Evangelical Counsels? It can be only that generosity, motivated by love, which is so typically Franciscan. To be a follower of the Seraphic Saint is to be a lover, as Our Lord Himself is said to have asserted:

"My daughter," He one day said to St. Margaret of Cortona, the Franciscan Magdalen, alluding to her entrance into the Third Order, "by granting you the grace to enter the Third Order of St. Francis of Assisi, I have placed you in the garden of my love." "And why," replied the Saint, "do you call the Third Order of St. Francis the garden of your love?" "Because," Jesus made answer, nowhere in the whole world do I find an assembly of souls where there is more love!" (Do You Know?, publ. by Franciscan Capuchins of India, 1939).

Tertiary Life

This Christ-like love of God which the Franciscan tertiary strives constantly to sustain in his life is reflected also by his love of neighbor. It is here that the lay follower of Francis, directly involved as he is in the world, can exercise the Seraphic virtue of love very practically and concretely. It is here that he attempts to implement in his daily life the

gospel concept of love set down by Our Lord when He said, "A new commandment I give you, that you love one another: that as I have loved you, you also love one another. By this will all men know that you are my disciples, if you have love for one another" (Jn. 13: 34f).

Basically, it is the constant practice of this evangelical love that separates the authentic tertiary from those about him. This charity unconsciously permeates the personality of the tertiary, resulting in subtle changes in his attitudes. These changes, stemming from, and summed up by, his love for all mankind, are the mark of the tertiary.

This path of love is particularly marked for the layman, for among Franciscans only the lay tertiary is truly and completely in the world; it is he, then, who most often has the opportunity to influence the world with acts of love. Every day he is required to recommit himself in the way of Saint Francis by giving that full measure of his love to all with whom he comes into contact. In the modern world, this opportunity is uniquely his.

Further, in this repeated commitment — and through it — he is gradually joined more

closely to God, and consequently attains to a greater measure of spiritual satisfaction and happiness. Thus, the Church, which provides him with the divine life which is union with God, is not for him a tolerated interruption in life's treadmill. It becomes, rather, the most important element in this layman's life. And he, in turn, becomes more intensively the Church's instrument, its image, and its herald. As Pope Pius XXIII described it,

The faithful, and more particularly the laity, are stationed in the front ranks of the life of the Church, and through them the Church is the living principle of human society. Consequently, they especially must have an ever clearer consciousness, not only of belonging to the Church, but of being the Church (Mystici Corporis, cited by Thorman, The Emerging Layman, 14).

The way which Saint Francis has set down for the tertiary is neither a modified religious discipline, nor a matter of rubric and ritual. It is a way of life — rather, a way of *living*, in the sense that we have spoken of above — in which the Franciscan tertiary consciously enjoys a living union with God and, according to his state, directly extends

that life into his particular milieu.

Gospel Counsels

Motivated by Seraphic love, and intensely aware of the divine life within him, the tertiary cannot be content with observing only the precepts of God. His spirituality is that of the gospel, whose counsels are therefore his rule of life. While his vocation does not commit him to an observance of the vows professed by his religious brothers and sisters, his attitudes are informed by their spirit.

In his daily life it is the love of his neighbor that demands the tertiary's jealous care for his neighbor's good name. It is this love that will not allow him to take unfair advantage of his neighbor's foibles or lack of knowledge in the ruthless competition of life. With this greater love for the rights and aspirations of his neighbor, success in its materialistic sense becomes also less important to the tertiary. This relieves him of some of life's pressure, and provides him with the opportunity for a practical application of holy poverty in the world, whose wealth he views constantly in the perspective of eternity.

The tertiary's conscientious

fulfilling of his secular responsibilities out of the motive of Christian charity results necessarily in his obedience to his employer and to all civil authority — not begrudgingly, but willingly, in the spirit of Saint Francis.

Moreover, since nothing is more incongruous with the love of another than providing the agency for his moral corruption, the tertiary considers himself his brother's keeper and the protector of his virtue. This is so whether the agency take the form of invitation to his body, mind, imagination, or whether it be just the implied acceptance of immorality signified by silence.

In this way, the holy virtues of poverty, chastity, and obedience are practiced by the tertiary in the world, according to his own state, but in the spirit of Saint Francis. From these manifest commitments, the profile of the Franciscan tertiary emerges: he is of the world, yet different from other men.

Our World

The Franciscan principles by which the tertiary lives are perennial. It is his duty to adapt them for application to the particular time and place in which he lives. What does the Franciscan tertiary bring

to our own society? Perhaps the most pressing problems of our world, burdened as it is with the cult of self, concern the unreserved Christian acceptance of, and respect for, the rights of one's neighbor.

This paramount problem of our own times is most aptly formulated by Father James Meyer, O.F.M., who confronts modern man with the following questions:

In God's name how can people call themselves Christian, and be prigs and snobs? How can any Christian regard himself as a privileged class, to be served and to gather in the emoluments of human endeavor, regardless of what is his fair share and what are the rightful aspirations of those dependent upon him?

How can any Christian dare to keep whole classes of people from using the same public carrier with him, the same hotel, the same section of the city; and how can a Christian discriminate against such classes as to place and price of labor or trade; and how can a Christian bar them from his school and hospital — his very church — when the common divine Savior of both enters the very heart of both?

And finally, how can Chris-

tian people descend to depths where their snobbery becomes positively obscene, and they presume to say who and what class of people shall be born and what classes not? (Social Ideals of Saint Francis, Herder, St. Louis, 1948, 42).

It is for the tertiary, within his own community, in his own way of life, to answer these questions with a resounding "They cannot!" It is for him also to promote Christian social principles, both by taking his place in the vanguard of activities and by drawing others to them through the example of his life.

It is worthy of note here that, allowing for the guidance of ecclesiastical authorities, these problems belong *uniquely* to the layman. For it is he who must undergo the profound social changes and even economic pressures which are attendant upon the carrying out of Christian principles in these areas. It is here, then, that the Franciscan Third Order has the capability of making a real and important contribution to our society, by instilling Catholic laymen, for whom its holy founder envisioned it, with an awareness of the divine life within the human soul and a realization of man's consequent obligation to man.

In the Third Order there is offered to the Catholic layman, amidst the mechanized metropolises, through the streets filled with gleaming, overpowered status symbols of materialism, above the din of the commercials, past the billboards, the launchpads, the beauty-parades — a path to God well-worn by the feet of many centuries; a path of love; a path old, but uniquely adaptable to all times; a path of dedication wonderfully suited to those who remain in the world; a path to sanctification in a world that makes sanctification difficult: the way of Saint Francis, perfect lover of God.

Heralds of the King

Fr. Augustine McDevitt, O.F.M.

Anyone familiar with the life of our Holy Father Saint Francis must surely have been charmed by the vignette which describes that great-hearted lover of God striding through the forest, proclaiming that he was the Herald of the Great King. So essential is it, in Francis' mind, to witness God by one's example and word that his three Orders are indelibly sealed with a missionary character; every true Franciscan is, according to his own state in life, a missionary from God to the world, a herald of the divine King.

In the incessant life that is the Blessed Trinity, the divine

Son is eternally generated by the Father, and the Holy Ghost eternally proceeds from both Father and Son as from a single fountal Agent. So also in time, as Jesus Himself tells us, is the Son sent to men by the Father, while the Holy Ghost is sent into the world by both Father and Son as by one Sender. Theologians speak of these temporal appointments of the Son and Holy Ghost as their *missions*.

The Incarnation, which is the visible mission of the Son, is therefore a reflection in time of Christ's eternal generation. In the history of salvation, other men had been given oth-

er missions by Almighty God. Having chosen the Jewish people as His very own, God selected from their midst certain men, whom He appointed to the mission of witnessing Him before their fellows: prophets, who would teach the people truths about God; kings, who would direct and guide the people in the way of God; priests, who would offer man's worship to God and bring God's gifts to men.

Having been appointed to these offices by God, these men of the Old Testament represented Him authentically to His people: where the emissary is, there also is the sender virtually present. Yet, their mission was imperfect, a mere pledge of the work of The Anointed One who would come to be God's plenipotentiary witness to mankind. The divine mission of Jesus the Messiah fulfilled that pledge in a unique and infinitely superior way. For Christ embodies all of these separate offices in Himself: He is the Truth, the Way, and the Life. In the case of His mission, moreover, the emissary not only represents God, virtual-

ly present in him by the divine authority vested in him; in the marvelous Hypostatic Union, the human emissary is God. Mission finds its perfect expression in the Incarnation.

By reason of the Catholic's incorporation into Jesus Christ, this mission of bearing witness to God before men is extended to him. The sacraments of Baptism and Confirmation establish him in relation, respectively, to God and men. By Baptism he is made to share, by adoption, in Jesus' divine sonship; Confirmation converts this sonship to mission. A son of God by Baptism, the Christian receives at his Confirmation the capability of being a mature brother of Jesus, contributing to God's plan of salvation by sharing actively and publicly in Christ's mission to mankind.

Participation in Jesus' mission is thus an integral part of Catholic life. The fact that Saint Francis so emphasizes it in his particular spirituality attests once again the remarkable insight which the Seraph of Assisi possessed into the mystery of the Incarnation.

The Threefold Epiphany of Jesus

Saint Bonaventure

Thou that sittest upon the cherubims, shine forth before Ephraim, Benjamin, and Manasses. — Ps. 79:2-3.

In the text we have quoted, David the Prophet foretells the longed-for manifestation of Christ following His birth. His words imply two things: in the verse, *Thou that sittest upon the cherubims* he intimates the sublime grandeur of Christ, the most glorious infant, according to His eternal divinity; when he says, *Shine forth before Ephraim, Benjamin, and Manasses* he alludes to His gracious appearing in assumed human nature. It is as if the Prophet were saying, "You who hold dominion over all the heavenly spirits in virtue of the excellence of supreme glory, now shine forth through these three men to all others, especially the Gentiles, by showing forth the humanity which You have assumed."

We notice, then, that these words express the Prophet David's prayer that just as the Son of God, the Word of the Father, far excels all creatures, both angelic and human, according as He sits as Lord of all above the heights of the heavens, being inaccessible LIGHT, invincible POWER, and priceless SALVATION, so also He may deign to shine forth to men in these three facets as the Word Incarnate. And this is precisely what He has done. Today He has manifested Himself as the splendor of eternal light, as the Word of immeasurable power, and as the salvation of human nature.

For He reveals Himself today:

—as LIGHT, by means of the extraordinary appearance of the shining star (Mtt. 2:2). Of this revealing we can say, *Obviously great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared to*

"A sermon preached by Brother Bonaventure in the convent of the Dominicans at the University of Paris, when the feast of the Epiphany fell on a Sunday" (Omnia Opera, Quaracchi ed., IX, 165a - 166a). Tr.: A. M.

angels, was preached to Gentiles, believed in the world, taken up in glory (I Tim. 3:16);

— as POWER, by means of the instantaneous transformation of a natural element: *This first of His signs Jesus worked at Cana of Galilee; and He manifested His glory, and His disciples believed in Him (Jn. 2:11);*

— and as SALVATION, in His beneficent sanctifying of the water of regeneration. As John said, after Christ had been baptized, *That He may be known to Israel, for this reason have I come baptizing with water (Jn. 1:31).*

So then, Christ has appeared to us today as TRUTH by diffusing light, as MAJESTY by exercising power, and as KINDNESS by sanctifying water for Baptism.

Moreover, it is according to this same threefold way that He reveals Himself spiritually to all those who dispose themselves through His coming into their mind. And here He is revealed to us:

— as LIGHT, by means of very clear revelations: *Search for wisdom, and she shall be made known to thee (Eccles. 6:28);*

— as POWER, by means of miraculous operations: *The Lord is a firmament to them that fear him: and His covenant shall be made manifest to them (Ps. 24:14);*

— as SALVATION, by means of amiable familiarities: *The mystery which hath been hidden from ages and generations, but now is manifested to His saints (Col. 1:26).*

But because Christ Jesus reveals Himself not to all, but to those only who conform themselves to Him as they should, we must point out that He manifests Himself:

— by very clear REVELATIONS only to those who believe faithfully: *We are happy, O Israel: because the things that are pleasing to God, are made known to us (Bar. 4:4);*

— by miraculous OPERATIONS only to those who hope confidently: *He hung up Nicanor's head in the top of the castle, that it might be an evident and manifest sign of the help of God; this is Christ, who hangs up the devil's head, by taking away his power, etc. (2 Macc. 15:35);*

— and by amiable FAMILIARITIES only to those who love fervently: *He who loves me will be loved by my Father, and I will love him and manifest myself to him* (Jn. 14:21).

Now, of those about whom we are here speaking,

— they who BELIEVE faithfully are signified by EPHRAIM, which means "the fruit-bearer"; *without faith, it is impossible to please God* (Heb. 11:6).

— they who HOPE confidently are signified by BENJAMIN, which means "son of the right hand," for they have fixed their heart there, *where Christ is seated at the right hand of the Father* (Col. 3:1);

— and they who LOVE fervently are signified by MANASSES, which means "forgetfulness," for they, forgetful of self and of the world, have submitted themselves completely to the obedience of Jesus Christ (cf. 2 Cor. 10:5).

The first of these offer the GOLD of lucent understanding, inasmuch as they are truly believers;

the second offer the INCENSE of trust which rises aloft, inasmuch as they truly hope;

and the third offer the MYRRH of carnal mortification, inasmuch as they are dying of ecstatic love.

It is according to all these things that He was adored today by the Magi, who offered to Him a threefold gift.

Finally, it is in this same threefold manner that He will present Himself also on the day of judgment:

— as LIGHT, to all in general, regarding both persons themselves and their consciences: *For all of us must be made manifest before the tribunal of Christ...* (2 Cor. 10:5);

— as POWER, to all the evil ones in a terrifying way, with both wrath and punishment: *God shall come manifestly...* (Ps. 49:3);

— and as SALVATION, to the just, who will have been longing for Him, in both benevolence and glory: *And Israel was made the manifest portion of God* (Eccles. 17:15).

Racism— A Franciscan Response

From the time of its very inception the authentic Franciscan spirituality has concerned itself not only with personal sanctification, but also with the correlative mission of injecting the good news of the gospel into the blood stream of society. A classic example of this is the social impact of the Third Order during the Middle Ages.

Today's Franciscan tertiaries are well aware of their mission to their contemporaries. In America, 1964, they have been addressing themselves energetically to the problem of race relations and the promotion of racial justice.

On November 10 of last year, at a luncheon in New York City, the North American Federation of the Third Order of Saint Francis awarded its 1963 *Peace Medal* to the Baptist minister, Dr. Martin Luther King Jr., for his leadership in the non-violent battle to vindicate the social and civil rights of our Negro brothers.

It is to the everlasting credit of the Third Order of Saint Francis that it thus became the very first Catholic group to recognize formally the work of this courageous American. In

his acceptance address Dr. King stated, "I have received many awards since I have been engaged in this struggle, but this is the first time I have had the great satisfaction of being given one by a Catholic organization."

The presentation of this award is very fitting. Those who are familiar with Dr. King's principles and the spirit of Franciscanism have been impressed with their similarity. THE CORD takes this opportunity to commend the tertiaries of North American for this application of the Franciscan spirit to one of our nation's most urgent and painful problems, and to ask God to bless their future efforts in this field with great success.

At the same time, we are happy to report that for some time now this same Federation has been engaged in the formulation and development of its own program, which it calls *Action for Interracial Understanding* (AIU). Its officers have recently drawn up and circulated the following statement, which we present in its entirety.

The Third Order was founded by Saint Francis not only

to enable laymen to strive after Christian holiness, but also to bring that holiness to the rest of the world by apostolic action. As the Third Order *Constitutions* specify, "It is the duty of the Third Order, as a leaven of gospel perfection put into the world, to give stability and strength to Christian life within the Church, and to maintain and spread Christ's kingdom by setting before others a pattern of genuine holiness (Art. 4); and also, "With great sincerity they shall show themselves to be true Christians and Franciscans... by promoting peace among members of the different social classes" (Art. 74).

Today, as our beloved country approaches the point of ultimate strain in the matter of race relations; as our Negro brothers justly become more outspoken in their demands for the rights which, though given them by God, are denied by their fellow men; as our white brothers, perhaps suddenly frightened by the forceful unity of the Negro demand, are tending to react violently against an essentially non-violent movement; as the non-violent movement itself tends to become violent at any moment; as the racial crisis reaches the point of no return; as

the threat of race war approaches the declaration of war; we feel it necessary to remind all members of the Third Order of their obligation to be peacemakers in the spirit of Saint Francis, and hence to request them to enter the present racial conflict quickly, effectively, and decisively, that they may "seize the mantle of leadership from the racist and agitator" (Statement of the Bishops of the United States, 1958), by bringing love where others have strewn hatred.

Specifically, we request all Third Order members:

1. To participate in demonstrations against discrimination with the specific goal of preventing the demonstrations from straying from the non-violence aims;
2. To mingle also in the crowds which seek to repulse the demonstrators, in order to channel their violent reaction into non-violent directions;
3. To keep uppermost in their minds that their goal in both of the above requests is to be peacemakers seeking to prevent violence;
4. To have printed up for distribution during demonstrations (as well as for private recitation) copies of the Third

Order Prayer for Interracial Understanding;

5. To refrain from patronizing all businesses and organizations which practice discrimination;

6. To write to their Congressmen in support of the civil rights bill now pending before Congress;

7. To prepare their neighbors for acceptance of this bill, and all other legislation enacted by Federal, State, or local governments;

8. To open up as many jobs as possible for Negroes in businesses which the individual tertiaries may conduct;

9. To influence unions to which individual tertiaries belong, to end discriminatory practices;

10. To join a neighborhood Fair Housing Practices Committee, or to form such a committee where one does not exist;

11. To form an Action for Interracial Understanding unit in each fraternity of the Third Order as quickly as possible. (Contact for this: Ralph E. Fenton, Executive Director, AIU, 575 Neponset Street, Norwood, Mass. 02062)

12. To offer indulgences gained through daily work and other means for those souls who are being detained in Purgatory for sins of prejudice, thereby enlisting the aid of those who are in the best position to understand the evils involved.

The first step in meeting any racial problem is to treat all men and women as persons, without reference to patterns of difference. But forgetfulness of God (which is the defect of secularism), and preoccupation with the physical (which is the effect of materialism), prevent this first step. They cause us to lose the view of man as God sees him. Thus, we grow insensitive to His image in every man, yet that image is the ultimate ground of mutual respect.

— U. S. Bishops' Statement, 1963

Hand-picked by God

Sr. M. Thaddine, O.S.F.

By Way of Preface

These essays are written primarily for women dedicated to the service of Christ in religious orders, living the communal life, and observing the holy vows of poverty, chastity, and obedience.

Alarmed by the present dearth of vocations to the religious life, and even moreso by the recent increase in defections from original dedication, the writer humbly proffers a welcoming hand to those who find it hard to leave the fleshpots of this world. More especially, she pleads with those who, having embraced the religious life, now find themselves in doubt, as it were, and "swinging the convent gate," hardly knowing on which side to dismount. These especially weak, trembling, and inse-

Sister M. Thaddine, of the Hospital Sisters of the Third Order of Saint Francis, holds a Master's degree in Psychology and teaches in the nurses' training school of Saint John's Hospital, Springfield, Ill. Every other month during 1964 THE CORD will publish one of a series of six essays by Sister on religious Sisters.

cure hands she would clasp firmly in her own and say, "Stick it out, Sister — it's worth it!"

As one grows older in the religious life and drinks more and more abundantly of the Living Waters, the yoke becomes sweeter and the burden lighter indeed.

Hold fast, Sister, and come. Let us go on together, that we may dwell in the house of our Lord forever.

I. HAND-PICKED BY GOD

Look about you, my dear Sister. All of these women you see — all dressed alike in the religious habit, even as you are dressed; some short, squat; other tall and angular; some severe of expression, others serene and peaceful-looking; some quiet of demeanor, others gay, boisterous; Jewish, Polish, French, Italian, Irish, Negro and Oriental — these Sisters are your Sisters. Look long and hard, Sister. These are your Sisters, hand-picked by Almighty God to dwell in the Lord's house with you forever.

HAND-PICKED BY GOD

31

These, Sister, are your Sisters — cross or crown.

In your own personal family, your own parental home, you had nothing to say when those blessed events, your brothers and your sisters, arrived. They were born into your family, and that was that. You couldn't just take them or leave them, reject or accept them. They were just as much a part of the family tree as you were, and you either loved them or tolerated them, just as they did you.

When anything in your own personal family went wrong — when brother Al got a ticket for speeding, or when Dad tarried too long at the corner inn, or your sis, Marge, had been reported by the good neighbors as having been seen smoking cigarettes at the school picnic — you took these family peccadilloes and hid them under the mantle of charity. You didn't carry on a whispering campaign about Al, or Dad, or Marge. You discussed them, of course, at home, in the privacy of the family circle; you prayed over them and forgot them. They didn't cause you to harbor any hatred or jealousy or bitterness. If anything, they brought the family closer together.

Remember how Mom would

hold up her hands and say, "Look at these ten fingers, my children. Should I hurt the smallest or the biggest, the pain is just the same. So it is with you. You are all alike to me."

So now, dear Sister, you've transferred from one family to another; a far bigger family. Do you still retain those old family principles of love, charity, and togetherness?

Do you recall when you first made the decision to enter the convent? You shopped around a bit to select just the right place for you. You wrote to several communities, and daily watched the mailbox for replies. Remember that one convent? They sent you a great big, thick letter which looked so very business-like and professional. It almost made you weak to open it. One sheet listed the things you were supposed to bring along just in case you decided on that particular congregation. Some of the things that were listed were spoons and forks, knives and napkins, tablecloths and napkin-rings. It's a wonder they didn't ask for the dining-room table! Dad said they did this so that in case you got kicked out, you'd have what it takes to set up housekeeping. Well, at that point, your feeble light of vocation began to flicker

fast, but, thank God, it did not blow out.

You finally found the community of your choice; or let us better say, perhaps, that God showed you the right congregation for you by His special graces. It was pretty hard to leave the old family home, wasn't it, Sister? Mom said nuns slept on straw mattresses and ate nothing but turnips. Brother Al said you could never construct and consume the three-story dagwoods you were wont to build. Dad said he'd give you just six weeks in the nunnery.

Did you persevere, my Sister, just to prove that you could take it?

The morning you left home! Can you ever forget it? There were butterflies in your stomach, and you felt sick and trembly all over. Then, when the train crawled out of the depot at 2:00 a. m., and your family and friends were crying and waving at you from

the platform, you nearly retreated, Sister. But you didn't. God's grace was working again. You waved back, and though the tears blinded you, Sister, you smiled. And it seemed that through the misty, wet tears and the dim station lights, you could see little flaming crosses, like the kind you see when you stare at the candles on the altar. They *were* crosses, Sister. God's crosses. In retrospect these crosses, Sister, could well be those new Sisters, hand-picked for you by Almighty God to help you gain merit and grace, and to live in union Him forever.

Do you love these hand-picked Sisters of yours as you cherished your own flesh-and-blood sisters? Do you overlook their faults and differences, and hide these with the mantle of charity as you did in your parental home? God gave them to you, dear Sister. They are the crosses which will win you the crown — just as you are to them.

UNIQUE . . .

IMPORTANT . . .

HANDSOME BOOKS

PAUL, TRUMPET OF THE SPIRIT

Compiled by Sister Emily Joseph, C.S.J.

These essays on the words, work, and personality of the Apostle of the Gentiles are carefully selected to give a three dimensional picture of him. Cardinals Newman and Doepfner, Elizabeth Bowen, Monsignor Knox, Daniel-Rops, H. V. Morton, are but a sampling of the authors headed by St. John Chrysostom in this glowing stirring anthology. \$3.50

THE FRANCISCANS: LOVE AT WORK

Boniface Hanley, O.F.M. Illus. Salvator Fink, O.F.M.

Exciting, inspiring reading in this beautifully made volume. It offers a short history of the three Orders and dramatic incidents of their person-to-person work in near and far parts of the world. One hundred and three fine pictures. \$6.50

Bookstores or Dept. 4-4120

St. Anthony Guild Press

Paterson 3, N. J.

FRANCISCAN INSTITUTE PUBLICATIONS

Works of Saint Bonaventure

De Reductione Artium ad Theologiam. A Commentary with Introduction and Translation. By Sr. Emma Therese Healy, S.S.J., 1955. \$2.25.

Itinerarium Mentis in Deum. With an Introduction, Translation and Commentary. By Philotheus Boehner, 1956. \$2.00.

Spirit and Life Series

The Revelations of Margaret of Cortona. By Bishop Ange-Marie Hiral, 1952. \$1.75.

Examination of Conscience According to St. Bonaventure. By Philotheus Boehner, O.F.M., 1953. Second edition, hard-bound. 1959. \$2.00.

In Journeyings Often. Franciscan Pioneers in the Orient. By Marion A. Habig, O.F.M., 1953. \$3.75.

The Legend and Writings of Saint Clare of Assisi. 1953. \$2.75.

The Upper Room. Retreat Readings for Priests. By Thomas Plassmann, O.F.M., 1954. \$2.75.

The Priest of the Gospel. By Martin Wolter, O.F.M., 1954. \$1.50.

The Book of Life. An Explanation of the Rule of the Third Order Regular of Saint Francis. By Allan B. Wolter, O.F.M., 1954. Paper bound \$1.50.

Spiritual Exercises According to Saint Bonaventure. By Dominic Faccin. Translated by Owen A. Colligan, 1955. \$3.85.

Where Caius Is and Other Poems. By Sister Mary Francis, P.C., 1955. \$1.75.

Other Books Available

John Duns Scotus. A Teacher for Our Times. By Beraud de Saint-Maurice. Translated by Columban Duffy, 1955. \$3.50.

Mary in the Franciscan Order. Proceedings of the Third National Meeting of Franciscan Sisterhoods, Vol. III, 1955. \$2.50.

History of the Development of the Devotion to the Holy Name. By Peter R. Biasiotto, 1943. \$2.00

De Paroecia Domui Religiosae Commissa. By Francis I. Muller, 1956. \$2.00.

I Know Christ. The personality and spirituality of Saint Francis of Assisi. By Gratian of Paris, O.F.M. Cap., 1957. \$1.00.

The Numerical Distinction of Sins According to the Franciscan School of Seventeenth and Eighteenth Centuries. By Bonaventure A. Brown, O.F.M., 1948. \$2.00.

Order from

THE FRANCISCAN INSTITUTE

Saint Bonaventure University

Saint Bonaventure, N. Y.

the CORD

February, 1964

Vol. XIV, No. 2

A MONTHLY FRANCISCAN REVIEW OF SPIRITUAL DOCTRINE

Editor —

Fr. Augustine McDevitt, O.F.M., S.T.D.

Assistant Editor —

Fr. John Forest Faddish, O.F.M.

Managing Editor —

Fr. Ermin Klaus, O.F.M., Ph.D.

CONTENTS

EDITORIAL 34

A MAN OF INTEGRITY 35
Thomas Donnelly

POPE PIUS XII AND THE JEWS 44

THE MYSTICAL BODY IN THE UNITED STATES 47
Fr. Aquinas A. Crowley, O. F. M.

CHARITY AND CHRISTIAN PERFECTION 51
Sr. Alice Clare, O. S. F.

UNDERSTANDING THE MASS 61
Fr. Bruce Ignatowski, O. F. M. Cap.

Editorial Office:

THE CORD
Holy Name College
14th & Shepherd Sts., N. E.
Washington 17, D. C.

Business Office:

THE CORD
St. Bonaventure University
St. Bonaventure P. O.
N. Y.

THE CORD is published monthly by the Franciscan Institute of St. Bonaventure University. Entered as second class matter on Nov. 25, 1950, at St. Bonaventure P. O., N. Y., under act of March 3, 1879.

Cum Permissu Superiorum

Subscription Rates: \$2.00 a year (\$2.50 foreign) — 20¢ a copy

Good Morning, Good People!

May the Lord give you peace!

The Constitution on the Liturgy recently promulgated by Vatican Council II clearly links the performance of Lenten penance with Baptism (NCWC ed., para. 109). In doing so, it reaffirms the traditional Catholic teaching that Christian mortification and penance are an extension during our lifetime of that sacrament which originally incorporated us into Christ.

Penitential practices, therefore, can truly be called sacramentals, i. e., "things or actions which the Church customarily uses, in imitation of the sacraments, in order to obtain through her own intercession certain effects, especially of a spiritual character" (CIC, 1144).

The link which connects penance with the sacrament of Baptism is death; a dying to sin; a dying which is somber because it costs us something of self, but glorious because it leads to life; a dying that receives both its meaning and efficacy from the Death and Resurrection of Jesus.

Saint Paul teaches us that our baptismal death and rising are modelled on the historical ones of the Divine Savior. "For," he writes, "we were buried with him by means of Baptism into death, in order that, just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life" (Rom. 6:4). Commenting on these words, Fr. Ferdinand Prat, S. J. observes: "The Sacraments are efficacious signs which produce *ex opere operato* the effects which they signify. Now, Baptism represents sacramentally the death and life of Christ. It follows that it causes in us a death, mystical in its essence, but real in its effects; a death to sin, to the flesh, to the old Adam; and a life in agreement with that of the Risen Christ" (*The Theology of St. Paul*, II, Bk. 5, Ch. 2).

The practice of penance, especially during Lent, when the Church relives the Death and Resurrection of Jesus, is a splendid imitation and renewal of Baptism. It is our personal ratification, now that we are adult, of what was done to us as infants, an active affirmation and voluntary continuation of what God has wrought in our soul.

The Editors

A Man of Integrity

Thomas Donnelly

Lay-brother and adventurer, tertiary and financier, celibate and husband, mystic and rancher — it is rare that one finds, even in the variegated lists of the saints of the Seraphic family, a man to whom all these titles can be rightfully applied. The majority of men and women who have succeeded in attaining to extraordinary holiness have done so in a particular state of life. Not so Blessed Sebastian of Aparicio, a sixteenth-century follower of the Poverello, who possessed a penchant for sampling many vocations and a genius for suffusing every one of them with genuine sanctity. His is a story of singular success, and the diversity of his several careers, all pursued in true charity, constitutes living proof that, indeed, "for those who love God all things work together unto good" (Rom. 8:28).

The Immigrant

Born in 1502 in the tiny village of Gudena in the north-

This is the remarkable story of the life of Blessed Sebastian of Aparicio, whose feast is celebrated on February 25.

west corner of Spain, Sebastian spent the days of his boyhood tending the family's modest herd of sheep. At the age of fifteen he left home to seek his fortune in the world, and for some fifteen additional years he was employed at manual labor in the environs of Salamanca, whence he sent money home to help provide for his parents, brothers, and sisters.

His early biographers (one of whom, Father John of Torquemada, wrote an account of his life in the very year he died) tell us that the young man was so harrassed by temptations offered by his corrupt surroundings that he decided finally to escape them by leaving Spain for the New World. Whatever his motivation may have been, he did set sail for Mexico in 1533. Arriving at Puebla de los Angeles, the thirty-one year old immigrant immediately displayed the enterprising initiative which was to mark his entire life.

A short stint at cultivating fields in the vicinity of Puebla demonstrated to the alert Sebastian that the methods of agriculture and transportation

employed by the natives were so primitive that their labor yielded little profit. He therefore set about instructing them in the use of more modern farming equipment, and showing them better ways of getting their produce to the markets in the more populated areas. One thing, it seems, led to another: as it became gradually more difficult for him to till the fields of his neighboring farmers with his own plow, the thing to do was to set about making plows which they could use themselves; when increased productivity rendered his own wagons inadequate for hauling the more plentiful fruits of the fields, he helped others to build carts of their own; and since wagons do not operate efficiently through dense forests and swampy marshes, Sebastian soon found himself involved in the business of building roads. In a short time, the young Spaniard's enterprises included agriculture, manufacturing, and general contracting. His fields produced rich fruits; his wagons rolled over his own roads to Vera Cruz, Zacatecas, and Mexico City; the road which is today a highway between the two latter cities, was one of Sebastian's main arteries of commerce.

The Man of Means

Sebastian's talent had not only greatly improved the lot of the natives; it had also earned a fortune for himself. He soon found himself a man of influence and means. To this man of God, however, power and money were things to be spent in helping others. Living in extreme poverty himself, he became a channel of providence to the poor. As quickly as his wealth increased, he found use for it in some worthy cause. Farmers stricken by misfortune were re-financed, widows and orphans were aided, the poor were fed and clothed. Blessed Sebastian had a knack of turning his own abundant success to the benefit of his neighbor and the glory of his God.

At the age of fifty, Sebastian had amassed a sizeable fortune. Probably he was at this time convinced that he had done what lay within his capacity by way of enriching the economy of his neighbors; possibly he was beginning at this time to sense the stirrings of the call to a more prayerful life. At any rate, he now purchased a huge tract of land near Mexico City, built a simple dwelling on it, and settled down to a more placid life. But a man of Sebastian's cut

creates things to do; within ten years he had developed this new property into a thriving farm and cattle ranch.

It was at this time that Sebastian married. Whether or not he had fallen in love, we do not know. It may be that his estate lacked the graces of a señora; perhaps he himself felt the need of a woman's care. Whatever the case, the quite eligible, if somewhat mature, bachelor finally yielded to the persistent urging of friends and took a wife, but only after making an agreement with his bride that they should live in perfect continence. Less than a year later his wife died, and Sebastian married again with the same understanding. This second marriage was also soon terminated by the death of his wife. Although God granted Sebastian the favor of receiving the sacrament of matrimony not once, but twice, one can see in the death of these two good women the divine hand, leading this servant of God on to a state of even higher perfection and union with Himself.

The Franciscan

The vocation was certainly not lost upon Sebastian. Liquidating his vast holdings, he distributed his goods to the poor,

dividing his wealth between a host of unfortunate lay people and a convent of Poor Clare nuns which he had formerly established and provided for in Mexico City. Literally possessed of nothing now, having returned to the Lord all that He had bestowed on him, Sebastian went to the Franciscan friars and was received into the Third Order Secular. Having donned the tertiary's habit, he now made a final gift of his own person: in return for meager room and board, he dedicated himself to performing menial chores in the service of the friary. Thus, the circle had been completed: journeying over, management handed down, wealth amassed and bequeathed, the man of God, now in his sixties, had returned voluntarily to a status in life much like the one whence he had taken his origin. Within the past two years a serious illness had threatened his life. This was the time, then, to let things come full circle, to slow down, to decrease... — or so Sebastian thought.

As things actually turned out, Sebastian thrived on his new-found way of life. His energy seemed to stir anew, his strength revived; there was life in the old fellow yet! And, as he worked side by side with

his brethren of the First Order — as he watched them pray and labor, return from preaching and leave for the quest — this great and simple man thought that once again he heard the voice of God, the voice of the Master whom he had followed everywhere. Yes, now he heard it more distinctly; gradually he became certain, and, convinced in his own mind that this was what God wanted him to do, he made application, at the age of seventy-one, to become a Friar Minor.

The Brother

Father Provincial could hardly have been really surprised. Here was an evidently holy old soul who had lived virtually as a religious for the past few years, and even before that, as a matter of fact. Why not accept him into the First Order? Why, now that he was approaching his last days, should he not be permitted to consecrate his holy life formally to God in solemn profession? Old as he was, the community would certainly benefit from counting one as saintly as he among its members. Nothing more in the line of work would be expected of him than the few chores with which he now filled his days. And so, after some deliberation on the part

of the superiors, old Sebastian was permitted to enter the novitiate of the First Order in Mexico City.

And with the reception of the friar's habit came — second spring! The elderly novice was to labor actively as a Franciscan friar for twenty-six more years. Novitiate must have presented to Sebastian more than its usual difficulties: people were always trying to do things for him, and here he had come to religious life to undertake a life of penance. The new Brother eschewed any attempt to offer him special concessions in deference to his advanced years. As enthusiastic and energetic as any of his youthful confreres, he spent his novitiate waging a vigorous and relentless struggle for perfection. When the class was professed, everyone agreed that it was The Old One who showed the most promise of sanctity.

Newly professed as a lay brother, Sebastian awaited his first assignment. His superiors, with the marvelous sense of incongruity seemingly granted only to the military and the religious, assigned the junior member of the community, aged seventy-two, to the begging of alms! More than that. The friary at la Puebla, to which he was assigned, pre-

sented a truly formidable challenge. It housed at that time a hundred friars to be provided for. A man twenty years his junior would have blanched at the thought of the task.

Brother Sebastian, for all his holiness, must have indulged in a bit of blanching himself. He was, after all, getting old; even he must admit that. And, although he possessed in spirit the verve and ardor proper to one just recently professed, his body was seventy-two years old, a fact of which it had been reminding him more frequently in the recent past. Nevertheless, Sebastian cheerfully accepted the obedience, and labored faithfully at the quest, day in and day out, for twenty-six years until his death.

It is an inspiring thing for the young to observe, this fidelity of the old. We watch, and admire, and congratulate those who, in their later years, are able — as we say — to keep up. It is only they who know how very burdensome the ordinary business of simply living can become as one grows old. The weakened body, the fading memory, the unruly emotions — all so heedlessly of the spirit's commands — are managed sometimes only by dint of a determination which is nothing short of he-

roic. One who is growing old must learn to be so patient with himself. What difficulties this elderly friar experienced, what fatigue he suffered, what discouragement he bore, what courage he summoned up, in order to fulfill the toilsome duties of his obedience, we shall never know. We do know that for a quarter of a century, and at an extremely old age, he did God's will by performing the laborious and humble work of the begging brother.

The Wonder Worker

It was during this last phase of his life that Sebastian's union with God came to be noticed by those about him. His early biographers relate a veritable litany of wondrous things wrought by the holy brother. The records of the process of his beatification list some three hundred miracles attributed to him. If his earlier life had been remarkable even from a natural viewpoint, these last twenty-five years paralleled it on a supernatural level. God saw to it that Sebastian's great love for Him would be manifestly requited. The friar is said to have been given the charism of reading men's hearts, and of foretelling the future. But most of the wonders narrated concern not

men, but two other classes of living creatures: angels and beasts.

God seems to have charged Sebastian's guardian angel with the admonition to take special care of the old man; perhaps, considering the friar's intense activity in the face of great infirmity, it was necessary for God to appoint several angels to watch over him. At any rate, the presence of angels was frequently obvious to those with whom the good brother came into contact: it is said that the heavenly spirits frequently transported him from place to place; they thoughtfully provided food and shelter for him; with angelic courtesy they lighted the way for him when he absent-mindedly extended his questing into the darkness of night; patiently they led him back to the friary whenever he had strayed into unfamiliar territory; when the quest had been particularly successful, they would often help him home with the goods he had collected. It appears that God's angels thoroughly enjoyed caring for the old brother: there are those who assert that they sometimes lightened the burden of Sebastian's labors by entertaining him with heavenly song! It is because of this special angelic protection dur-

ing his travels, incidentally, that Blessed Sebastian of Aparicio is invoked by many vagabonds — of both the Franciscan and other varieties — as Patron of Travellers.

The charm which Sebastian exerted over the heavenly spirits extended also to the beasts of the field and forest. At a mere word from him, ferocious animals became gentle, mules and donkeys turned docile — and oxen acquired the daintiness of fauns. One story recounts how, when staying overnight at a farm, the old brother horrified his host by unyoking a team of six oxen and turning them into a field of young corn to graze. The farmer slept lightly that night; he was not at all reassured by Sebastian's protestations that he had instructed the great beasts not to trample the corn, and to eat only what weeds they might find growing between the rows. But in the morning, it was just as the brother had said: though his oxen had eaten their fill, not a single stalk of corn had been disturbed.

The End

As the sixteenth century was passing into history, old age began seriously to exact its toll from Brother Sebastian. Infirmary turned into genuine ill-

ness, and he was forced to take to his bed. In a final gesture of urbanity, this man of the world who had used God's creation as its Maker had intended it to be used, struggled from his bed in order to meet God while lying on the bare earth. In La Puebla, the friary which he had served so devotedly for twenty-six years, the holy man returned his soul to God on February 25, 1600, at the age of ninety-eight. The chroniclers of this time assure us that his passing into heaven was signalled by many miracles, and that the crowds who came to pay homage to his memory were so great that his burial had to be postponed several days. Blessed Sebastian was beatified by Pope Pius VI in 1787. At the present time, efforts are being made in Mexico to ensure his promotion to the final honors of the altar.

A Man of Many Parts

If there is a single note which is characteristic of this holy servant of God who lived such a long, interesting, and successful life, it is possibly the note of wholeness. Sebastian was, in the authentic sense of the phrase, a man of many parts. His genius — and his sanctity — seem to have lain in his ability to organize the

several fractions of his life by preserving in each of them the common denominator of love. Though his interests in life were varied, and the activities to which he dedicated himself were diverse, he managed to bind them into a single whole by means of that charity which, as the Apostle assures us, is the bond of perfection (Col. 3: 13). By informing all his interests and activities with the love of God and neighbor, Blessed Sebastian perfectly integrated them. This basic virtue endowed him, moreover, with the freedom of the children of God. And, so endowed, he was able to develop his many-sided personality without hindrance. He was, in all truth, an integral man.

Integrity Regained

The figure of integrity may be pursued further. When our first parents were placed on the Garden of Eden, they were gifted by God with certain qualities which were neither necessary nor due to them in order that they be human. One of these gifts was the infusion of the entire supernatural organism of grace. The other was the perfection of their natural faculties and powers to such an extent that it is called preternatural. Broken into its

parts, this latter gift comprised immunity from suffering and death, immunity from concupiscence, and immunity from ignorance. Taken together as a whole, the condition is termed by theologians the gift of integrity.

Many persons are restored to grace through justification, but the gift of natural integrity is rarely regained by man on this earth. God does, however, occasionally grant to some very holy persons a portion of this gift. Considering the extraordinary life of Blessed Sebastian, is it extravagant to think that he was granted a partial restoration of the integrity which Adam had enjoyed?

Perhaps it is more than coincidental that, like the first man in his sinless state, Sebastian tilled the earth with easy success, and enjoyed a strange and familiar converse with the beasts of the earth. Surely, the two celibate marriages which he contracted evidenced in the man an unusual control over his natural passions. Indeed, one is tempted to wonder whether his living to such a ripe old age may not have been a providential reference to man's original privilege of not tasting death.

These thoughts must remain in the realm of speculation, of

course. But the facts are there: the man was blessed with insight, purity, and age — each of them in a most unusual degree. Who is to say that these were not specially granted to him, who so loved God as to approach that friendship with the Creator which Adam himself had enjoyed?

Franciscan Catholicity

Finally, this wholeness which Blessed Sebastian possessed sets him apart as an *anima naturaliter Franciscana*, a Franciscan by his very nature. Like our Seraphic Father, he loved God wherever he found Him, and he perceived Him everywhere in His creation. The things of this material universe are created, according to Franciscan theology, for the sake of and unto the glory of Jesus, the Incarnate Word of God. The world is the palace of Christ the King, and the things that abide in it are therefore good. Nature and grace are indeed two distinct things, but to the Franciscan mind they are never far apart from one another. In the Seraphic way, then, nature is not to be shunned as something which impedes man's union with God. It is, rather, to be used to promote that union. In a sense, everything is full of God's

grace, at least potentially; it is up to each man to perceive the grace of things by seeing in them a vestige of their Creator and Lord.

Like the Poverello, Sebastian was a *vir catholicus*, which signifies in its etymological sense nothing more than a whole man — a man whose interest in, and love for, the creatures of this world is all-embracing and therefore integral. Like Francis, he was brother to all creation, in which he saw constantly a reflection of God and His divine Son. In founding

three separate Orders, the Seraphic Saint served notice on the world that sanctity can be achieved in any walk of life; and in his own attitude toward creatures, he demonstrated that anything and everything, sin alone excluded, can help man in his search for holiness. As we have seen, both of these convictions were evidently shared by Blessed Sebastian who, even while busily engaged in the affairs of this world, sanctified his life, served his fellow men, and wonderfully glorified God.

FRANCISCAN COURTESY

What gave him (Saint Francis) his extraordinary personal power was this: that from the Pope to be beggar, from the sultan of Syria in his pavilion to the ragged robbers crawling out of the wood, there was never a man who looked into those brown burning eyes without being certain that Francis Bernardoné was really interested in *him*; in his own inner individual life from the cradle to the grave; that he himself was being valued and taken seriously, and not merely added to the spoils of some social policy or the names in some clerical document. Now for this particular moral and religious idea there is no external expression except courtesy. Exhortation does not express it, for it is not mere abstract enthusiasm; beneficence does not express it, for it is not mere pity. It can only be conveyed by a certain grand manner which may be called good manners.

— G. K. Chesterton, *St. Francis of Assisi*

Pope Pius XII and the Jews

During the latter part of this month, a very controversial drama will open in New York City. Entitled *The Deputy*, and written by a young German playwright named Rudolf Hochhuth, this play propounds the thesis that Pope Pius XII was guilty of a flagrant crime of omission in neglecting to protest more vehemently the slaughter of Jews by the Nazis. As one of the characters in the piece declares, "A Vicar of Christ who sees these things before his eyes and still remains silent because of state policies, who delays even one day... such a pope... is a criminal!"

The author of this play is but one of several people who have recently made public statements indicting the Holy Father's alleged vacillation in this matter. On the other hand, there are those who have come to the defense of the Pontiff's action by bringing to light a wealth of evidence testifying to his protests against this barbarity, and his efforts to aid the Jews during the days of their persecution.

One of the excellent defenses of the Pope's actions that has come to our attention recently

is a thirty-five page booklet written by Dr. Joseph L. Lichten, an executive of B'nai B'rith, and published by the N. C. W. C. It is entitled *A Question of Judgment: Pius XII and the Jews*. Factual, clear, and concise, this short treatise presents a cogent rebuttal to the attacks on the Holy See and the person of Pope Pius XII.

Drawing from both private papers and public documents, Dr. Lichten presents a good amount of solid evidence "in support of Pope Pius' fear that a formal statement would worsen, not improve, conditions for the persecuted" (p. 4). He also cites several prominent Jews who commended the Holy Father's prudence in taking this course.

The author illustrates, on the other hand, how Hochhuth's documentation is incomplete and, in some cases, even misleading.

Having thus cleared the ground, as it were, Dr. Lichten proceeds to demonstrate positively that on several occasions, beginning as early as 1933, the Holy See expressed its concern and disapproval of the anti-Semitism which was then mak-

POPE PIUS XII AND THE JEWS

ing itself felt in some European nations. He proves that Pope Pius XII, whose pontificate coincided with the full emergence of the Jewish persecutions, did in fact protest the situation, both in papal pronouncements from the Vatican and through the position assumed by the hierarchies of several countries. That his intervention was not ineffective is proved by the historical fact that in some cases the persecutions diminished, at least to some extent and for a time. But more striking, perhaps, is the documental evidence that some officials of the Nazi organization harshly denounced the Vatican for its intervention.

Nor was the Pope of Peace content, according to Dr. Lichten, merely to protest the ill treatment accorded to Jews. The author devotes several pages to summarizing the practical efforts made by the Church to provide assistance, comfort, and refuge to Jewish people. (Prominent among those who were engaged in this effort, by the way, was Father Benoit-Marie, a Capuchin friar, who performed prodigious acts of charity, both in France and later in Italy, on behalf of the victims).

The author of this booklet rounds out his presentation of

evidence by citing the testimonies of several prominent Jewish leaders who may be counted among "the thousand of voices that have praised Pope Pius XII's great work on behalf of the Jewish people" (p. 29).

Dr. Lichten's conclusion is sober and restrained. His point is that the playwright has overstepped the limits of logic by accusing the Pontiff of moral guilt in acting as he did. "No one," writes Dr. Lichten, "who reads the record of Pius XII's actions on behalf of Jews can subscribe to Hochhuth's accusation" (p. 31). He reasons as follows: granted that the Pope did not (to use the words of Pope Paul VI) "condemn in some public and spectacular way the massacres of the Jews during the last war," yet, as a critic of Pope Pius put it, "one cannot say that there may not have been pertinent and valid reasons for this silence" (*ibid.*). It is wrong, therefore, for anyone to accuse the Pope, as Hochhuth does, of committing a grave crime by remaining silent for reasons of expediency. History shows that the Holy Father did what he thought he should do and had to do. Whether his choice was the ideal one or not, no one can say. As Dr. Lichten ob-

serves, "though the evidence moves against the hypothesis that a formal condemnation from Pius would have curtailed the mass murder of Jews, this is still a question of judgment" (p. 31).

Since THE CORD describes itself as a Franciscan Review of Spiritual Doctrine, it may seem out of place to include in its pages a report like the one above. The editors of this review are of the conviction, however, that doctrine must be brought into the realm of practicality in order to attain its end completely.

Our Holy Father Saint Francis, basing himself on the doc-

trine of the gospel, fulfilled in an eminently practical manner his pledge of "obedience and reverence to the Lord Pope Honorius and to his successors canonically elected, and to the Roman Church."

The followers of Saint Francis have no right, it seems to us, to be silent in the face of an attack on the Vicar of Christ such as *The Deputy* represents. It is our opinion that, if the play causes a furor here in the United States comparable to the one it stirred in Europe, we Franciscans should be found, well-informed and articulate, in the front ranks of those who are anxious to defend the reputation of the Holy See.

We leave it to the (local) bishops to weigh the circumstances in deciding whether or not to exercise restraint, *ad maiora mala vitanda* (to avoid greater evil). This would be advisable if the danger of retaliatory and coercive measures would be imminent in cases of public statements by the bishop. Here lies one of the reasons We Ourselves restrict Our public statements. The experience We had in 1942 with documents which We released for distribution to the faithful gives justification, as far as We can see, for Our attitude.

Pope Pius XII, in a letter to Bishop von Preysing in Berlin; quoted by Lichten

The Mystical Body in the United States

Fr. Aquinas A. Crowley, O.F.M.

Long before the minds of men contemplated the United States as a great and thriving nation, courageous apostles, bent on carrying Christ's message to every creature, crossed the Atlantic to America. In California the Franciscan Fra Junipero Serra established a Christian culture among the Indians. Fra Juan de Padilla, another son of the Poverello, anxiously awaited his first contact with the savages somewhere in Kansas; before he could begin his work of actual evangelization, he became America's protomartyr. Dominican priests attempted landings on the shores of Florida, only to meet death as a result of their efforts. Saint Isaac Jogues of the Jesuits, recalled to France after being tortured almost to death, returned to the New World to share the martyrdom of his missionary companions.

Men such as these enriched the soil of our country with

their very blood, and in doing so laid a strong foundation for the Church's future in the United States. Their heroic exploits on God's behalf characterize the entire missionary era of the American Church.

The age of mortar and brick followed hard on the heels of that initial period of agony. Across the length and breadth of our land many bishops, priests, and laymen expended their energy to plant the seeds of faith whence the roots of a strong Church would spring. In 1784 John Carroll, the first American bishop, was consecrated in England to serve the Diocese of Baltimore. Shortly afterward, four other dioceses had grown up, and Baltimore was named the first American archdiocesan see. The vast number of dioceses established by the year 1920 is indicative of the success with which the hard work of the Catholics of this time was blessed.

Today the Church in the United States is a mature society. She has encouraged contemplative life, and hundreds of her men and women have poured into the great cloistered

A member of the Holy Name Province, Fr. Aquinas is stationed at the friars' Saint Anthony's Shrine in Boston, where he puts his past parochial experience to good use.

Orders. She has held religious life up as an ideal, and thousands of her sons and daughters have embraced the three vows of religion. She has sought to provide good educational facilities for each of her school children, and the laity have cooperated with their pastors, gladly making the sacrifices entailed in establishing and maintaining Catholic schools. Above all, our country's religious leaders have remained close to the faithful while providing for their supernatural welfare, and our people have responded with such obedience, respect, and love, that they are an object of admiration for all the world.

Three Signs of Love

The heroism, labor, and sacrifice which we have briefly outlined as characteristic of the development of the Church in America have been motivated — nay, even demanded, by the virtue of love. Throughout our history this love is constantly observable, shining brightly under three forms which are enunciated by Saint Thomas Aquinas. The Angelic Doctor shows us a sure way to test love, by pointing out three of its signs. These are unity, presence, and sacrifice: unity is the desire to join oneself to the one who is loved; presence is

the desire to be close to the beloved; sacrifice is the willingness to give up all things for the loved one.

In the life of Our Lord, we find these three signs of love very strikingly apparent. He loves us so much that He assumed as His very own our human nature. He loves us so much that He states, "unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you" (Jn. 6:54). Surely, this is the highest form of desire for unity.

Jesus loves us so much that He came to earth and dwelt among us. He loves so deeply that He awaits us constantly in the Blessed Sacrament in the tabernacle. Here is the highest form of presence as a sign of true love.

Certainly, the highest form of sacrifice was shown by Our Lord's passion and death on the Cross. "Greater love than this no one has, that one lay down his life for his friends" (Jn. 15:13). He loves us so much that He re-presents this same redemptive act before our very eyes in the Holy Sacrifice of the Mass.

Many Are One

The early missionaries, bishops, and priests; the present

day contemplatives; the active clergy and laity; all of these, both singly and collectively, exhibit the same three signs of love. As individuals they receive the Holy Eucharist; as a group, through the specific grace of this sacrament, they are intimately united to one another as members of the Mystical Body of Christ, which is His Church. As individuals they strive to keep their hearts and minds closely alligned to the spirit of Jesus; as a group they are aware that "as long as you did it for one of these, the least of my brethren, you did it for me" (Mtt. 25:40). As individuals they sacrifice home, friends, country, and even life itself for Christ; as a group they offer society's collective mind, heart, soul, and life to God.

In our daily lives each of us strives to follow the same norms by frequent reception of Holy Communion, by repeated thoughts of Jesus and visits to Him in the Blessed Sacrament, and by the continual sacrifice of our lives in the imitation of Christ crucified. Yet, we may easily overlook the presence of the three signs in our collective love for God as members of the Mystical Body in so far as it lives here in our own country.

The Parish Level

It is important for us to keep in mind that the diocesan, and even the parochial, segment of the Church in which we happen to be living is, through the grace-life of its members, joined in mystical union to form a part of the Church as a whole. But, although the diocese or parish is a local part of the Mystical Body, this does not mean that it possesses only part of that Body's life. No, the divine life which flows in the entire Church pulses in its entirety in each of its parts. Perhaps one can perceive a parallel of some sort between this communication of total life to single parts, and the complete presence of Jesus in each particle of the consecrated Host. This sharing of life by the individual members of each segment of the Church means that, while the Pope and bishops (with their pastors) are an essential element in the juridical society founded by Jesus, yet they are not the entire Church. The Church is comprised also of those persons who are actually united to Pope and bishops, and in whom the Christ-life of grace flows.

The ordinary Catholic lives this life on the parish level. And so, as our ancestors showed their zeal for the Church in

the actual living of their lives, we too must show our love for the Mystical Body precisely where we encounter it — in our own parish. While, therefore, we strive singly to unite our own thoughts, desires, plans, and dreams to the mind of Jesus, we must also realize that membership in the parish-segment of the Mystical Body imposes on us a social obligation as well. Under the leadership of our pastor, who speaks for our bishop, we endeavor to exert a Christian influence on all those who live within the confines of the parish — by bringing to full union those who are only potentially members of the Mystical Body, or by aiding those who are already members to a more fruitful membership.

This endeavor of ours must not remain a merely moral or spiritual thing; we must at-

tempt to assume a visible and tangible part in the activities of the parochial body. Participation in the complete development of the parish — supernatural, intellectual, physical, and even financial — becomes the norm of the Catholic who truly loves God.

Self-sacrifice is the expression par excellence of Christian life and love, even as the sacrifice of Calvary is the ultimate proof of Jesus' love for mankind. The Catholic men and women who established the Church in America gave their all for Christ; the modern Catholic will do no less. Joining with his pastor in promoting the Mystical Body for God's glory and the welfare of souls, he will gladly sacrifice his time, talent, substance, and energies — all he possesses — for the love of Christ.

There is but a sole Eucharistic Bread and Chalice, from the Cenacle to the end of the world, partaken so many millions of times over by priests and faithful, and drawing the whole Church throughout all ages and nations into the unity of Christ, so that these two, Christ and the Church, form but a single mystical person.

Jean Mouroux, *The Meaning of Man*

Charity and Christian Perfection

Sr. Alice Clare, O.S.F.

Our Blessed Savior's Sermon on the Mount has been rightly called "a program for Christian living". As Saint Matthew records it with his characteristic attention to neat logical divisions, the discourse is composed of two principal sections. The first, found in the fifth chapter of his Gospel, comprises the Beatitudes, a brief description of the Christian's place in the world, and Our Lord's perfecting of the Old Law with His own new spirit. The second section, which comprises the sixth and seventh chapters, outlines in some detail the conduct of the ideal Christian. Located between these two parts of the Sermon, as if to link them together and sum up the burden of the entire message, is Christ's definitive admonition to those who would be members of His Kingdom: "You, therefore, are to be perfect, even as your heavenly Father is perfect" (Mtt. 5:48).

In the present article, Sister discusses the nature of the perfection to which all Christians are called, and the manner in which they are to attain to it.

Our Heavenly Father

Exegetes who comment on this admonition of Jesus observe that it concerns primarily and directly the mercy and love which the Christian is expected to extend to those who are inimical to him. This seems obvious from the immediate context in which Christ casts it; He has been pointing out the difference between the principle of talion in the Mosaic Law and the Christian ideal of charity. This interpretation is supported, moreover, by the fact that Saint Luke's account of the same sermon contains the words, "Be merciful, therefore, even as your Father is merciful" (Lk. 6:36).

Beyond this literal sense of the passage, however, the injunction of Our Lord can be given an extended meaning, based on the broader scope of the entire Christian ethic which Jesus established. Lifted out of its immediate and proper context, the admonition to perfection may be taken as the Christian's ultimate mandate. The incarnate Son of God perfectly reflects the consummate

moral perfection of the Father; those who would follow the Son must strive to imitate in their own lives this same perfection, thus reproducing in time and place the incarnate Image of the Father.

When Our Lord enjoined God-like perfection on his disciples (*all* His disciples), He was most certainly aware that in the strict sense God alone is perfect. What He expects of His followers is not an equality of perfection with God, but an imitation on the human level of that perfection which God necessarily possesses. What the Savior asks, then, is not a perfection which is identical with God's, but one which is modeled on it. Jesus used a similar figure when, at the Last Supper, He prayed "that all may be one, even as thou, Father, in me and I in thee" (Jn. 17: 21). The mystical union which the members of His Church enjoy with one another is not identical with the natural union between the Father and Son, but is to be patterned after it.

This, then, is what Christ expects us to be: men and women whose human perfection imitates the perfection of God Himself. But, we may ask, what is perfection? In precisely what way are we to imitate the perfection of God?

Perfection

If we are going to arrive at a notion of what Christian perfection is, we might do well to begin by looking at perfection in a broader sense. The word "perfect" (*per* and *factum*) means "thoroughly done", "completely finished." Aristotle assigns the equivalent Greek adjective "... to that which cannot be surpassed in excellence and goodness in its own kind" (*Metaphysics*, 4:16). And Saint Thomas states that "each thing is said to be perfect in so far as it attains its own end, which is the highest perfection of anything" (*Sum. Theol.*, IIa IIae, q. 184).

Only Almighty God Himself is, of course, truly perfect in an absolute sense, and this eternally. Being what He is by necessity, He is eternally what He ever could be; He completely fulfills His capacities, admitting of neither limitation nor acquisition.

The perfection of creatures, on the other hand, is said to be relative, because they are perfect in so far as each attains the purpose for which it was created. Irrational creatures tend to perfection instinctively and according to their nature; by simply being what they are, and performing whatever activities they may have by in-

herent instinct, they fulfill the purpose for which they exist.

Rational creatures differ from irrational in two ways, as regards their inclination to perfection. Not only do they tend to fulfill the purpose of their existence freely rather than instinctively, but they have been given a manner of fulfilling the purpose of their existence which is proper to them by reason of their nature. Like irrational creatures, they exist ultimately for the purpose of giving glory to their Creator. Left to themselves, they would freely achieve this end through the practice of natural religion, that is, by knowing, obeying, and worshipping God according to the natural light of their reason. As a matter of fact, however, God has elevated man to a life above his natural one, and it is in living this supernatural life that man is now bound to use his free will in order to achieve his purpose of glorifying God. Man's end is, therefore, in the present state of things, supernaturalized. He is to glorify God by knowing, obeying, and worshipping Him in a supernatural manner. Ultimately, the supernatural means which God furnishes to man for this end is the Beatific Vision, the gift of intuitive vision of, and immediate union

with, the Triune God. Already here on earth, God gifts man in an anticipatory way with this knowledge and love, by infusing into his soul the entire supernatural organism which is the life of grace. As Saint Thomas observes succinctly, "grace is glory already begun, and glory is grace perfected" (*Sum. Theol.*, IIa IIae, q. 24, a. 3).

The human creature, therefore, will attain to his relative perfection (i. e., that which is proper to him) only in heaven, when he fulfills his ultimate purpose of glorifying God by means of enjoying the Beatific Vision. How is it possible, then, for Our Lord to urge His disciples to be perfect like their heavenly Father, even while yet living on earth? What is this earthly perfection about which ascetical writers speak? This question presents no difficulty if one remembers that the life of grace here below is already the beginning of the life of glory in heaven, and that the attainment of future glory depends on the use which we make of present grace. If a man is doing everything within his power during his life to glorify God, then he is fulfilling already here on earth the capacity which he presently has for attaining his ultimate end; he is, in a sense, perfect.

Christian Perfection

The follower of Christ, therefore, can be said to be perfect already in this life because God anticipates the gift of glory with that of grace. But even here, theologians distinguish between two ways in which a man can be said to be perfect. When a person lives in the state of sanctifying grace, he possesses everything he needs to fulfill his nature in its elevated state. He is, therefore, living up to his full capacity for union with God in this life. And in this sense, he is living in the state of perfection. On the other hand, however, this union with God is capable of being increased and intensified without limit. And for this reason the man in the state of grace, while in a certain sense perfect, has supernatural capabilities which are yet unfulfilled as long as he lives here on earth. Under this aspect, he will be rightfully called perfect if he is doing what is in his power to fulfill these capabilities; that is to say, if he is striving not only to remain in the perfect state of grace, but also to increase the life of grace within him.

Spiritual writers therefore distinguish between two types of perfection to be attained by the Christian in this life. The

first, called substantial or habitual perfection, is nothing more than the possession of sanctifying grace. The second, which is referred to as progressive perfection, or perfection as pursued, or perfection of activity, consists in the effort to increase the life of grace in the soul.

It is this latter perfection which Pope Pius XII described as "an habitual disposition of the Christian soul through which, not content to fulfill the duties that devolve upon it under threat of sin, it surrenders itself entirely to God to love and serve Him, and consecrates itself for this same purpose to the service of its fellow man" (*Address to Second General Congress of the States of Perfection*, NCWC ed., para. 10).

In the remainder of this article, we shall deal only with this progressive perfection, and shall attempt to state more precisely what it is, and outline how it is to be achieved.

What Perfection is Not

Before proceeding to a discussion of the nature of perfection and the means to attaining it, it is important to distinguish between Christian perfection itself and various other phenomena with which it can easily be confused.

In the first place, we must not confuse perfection with the so-called "canonical states of perfection". The members of Christ's Mystical Body are divided into three orders, scil., lay, clerical, and canonical. This third category, which is intermediate between the other two, and includes both clerics and laypeople (cf. Pius XII, Apostolic Constitution *Provida Mater*, NCWC ed., p. 3), is what is called technically the canonical state of perfection, since it is "a permanent condition of life, officially recognized as such by Canon Law, wherein one binds oneself to strive after perfection" (Tranquerey, *The Spiritual Life*, Newman, n. d., ed. 2. p. 184). It is further divided into three forms, scil., the religious state with common life and three public vows; the religious state with common life but without public vows; and a state (e. g., Secular Institutes) with neither common life nor public vows.

The reason for distinguishing carefully between Christian perfection and these "states of perfection" is to preclude any notion that the former may be achieved only in the latter. The clergy and the laity most certainly can, and also must, attain to Christian perfection. As Pope Pius XII wrote, "It is im-

portant, first of all, to recall that the concept of 'perfection' cannot be identified with the concept of 'state of perfection,' and that it also extends greatly beyond it. One can, in fact, encounter heroic Christian perfection, that of the Gospel of Christ's Cross, outside of every "state of perfection" (*Address to Second General Congress*, para 9).

In the second place, one must distinguish true Christian perfection from various other phenomena in man's life. First to be excluded, of course, would be all merely natural excellence in human activities; if one denies or neglects the supernatural, one may indeed speak of excellence, even in the religious sphere; but one is not speaking of authentic Christian perfection.

Thirdly, one must recognize that Christian perfection does not consist in gaining admission to some sort of Christian elite, a group of the elect who have achieved a degree of knowledge, love, or practice reserved to a relatively few select Christians. The history of spirituality manifests a frequent occurrence of this notion: the ancient Gnostics spoke of a perfect understanding of God and His mysteries; the Montanists thought that perfection is the

experiencing of various charismata; the perennial quietistic tendency, which came into full bloom in the sixteenth and seventeenth centuries, sees perfection as complete passivity in the supernatural life, whose activity God assumes completely; the unexpressed, but clearly implied view of the Modernists (some of whom are apparently with us yet) was a reversion to the anti-intellectualism of the Gnostics; for them, perfection is a rather undefined intuitive insight into the meaning of God's revelation.

In all of the trends just mentioned, one will notice both a divisive tendency, which sets aside a chosen segment of Christ's followers, and also a de-emphasizing of human activity in the supernatural life. As we shall mention below, true Christian perfection is something attainable by all Christians, and it entails a genuine effort on the part of man.

Finally, it is necessary to distinguish between perfection itself and the entire gamut of activities, even supernatural ones, which either help one to attain it, or are the normal expression of it. At the very beginning of his *Introduction to the Devout Life*, Saint Francis de Sales makes this distinction

quite clearly, and gives several examples of activities which are sometimes confused with true perfection.

True Christian Perfection

In what, then, does authentic Christian perfection consist? Basing themselves on many citations from the New Testament, all spiritual writers agree that the essential note of perfection is charity: love of God and of neighbor for God's sake. But since man's life on earth comprises a great variety of activities, it is also true that the perfect Christian will perform acts of the other virtues as well. The necessity of the exercise of other virtues is seen very clearly in the fact that Holy Mother Church, in her processes of canonization, looks for heroism not only in the practice of charity, but also in other virtues.

In recognition of this, the authors, while insisting on charity as essential, also speak of acts of the other infused moral virtues as belonging integrally to perfection. Father Antonio Royo, O. P., for instance, makes a clear distinction between the metaphysical and the physical essence of Christian perfection; the former is that element "which is conceived as the first and most knowable property of that

thing and the source or principle of all its other perfections", while the latter is "the conjunction of all the properties and perfections which belong to a thing in the real order" (*The Theology of Christian Perfection*, Priory Press, 1962, p. 126). While this author insists, as others do, that Christian perfection consists especially in charity, he also adds that from this fact "it does not follow that the role of the other virtues is purely accidental or that they do not form any part of the essence of Christian perfection... The metaphysical essence of Christian perfection is constituted by the simple perfection of charity, to be sure; its physical essence, which is total or integral, demands all the other infused virtues in the same degree of perfection as charity" (*ibid.*).

We may say, therefore, that Christian perfection consists comprehensively in the charitable exercise of virtue. When a person lives virtuously for the love of God, he is thereby tending toward the attainment of his ultimate end, and to that extent he can be said to be perfect.

Charity Essential

Understanding that charity is the essential note of Christian

perfection, we may now consider the relationship which exists between this virtue and the other virtues which comprise perfection. Spiritual writers tell us that charity is related to the practice of these other virtues in three ways.

In the first place, it is charity that is the ultimate purpose for practicing virtue. The acts of other virtues are elicited, not for themselves, but in order to unite us closely to God and to enable us to love Him. The pursuit of perfection by virtuous acts aims precisely at establishing and conserving in our souls an intense love toward God and neighbor.

Secondly, charity is the motivating force for the exercise of the other virtues. Although a virtue is practiced under the influence of actual grace, yet, in the mystery of our free cooperation with that grace, it is our love of God which moves us to cooperate. And, while the motive of faith is the authority of God, and the motive of hope is His goodness, yet the thing which moves us to elicit acts of faith and hope is our love of Him, i. e., the virtue of charity.

In the third place, spiritual writers borrow from Scholastic terminology and tell us that charity "informs" the other

virtues. By this they mean that this principal virtue qualifies the other virtues, by making them more intense and more meritorious. It is true, certainly, that other virtues may truly exist without charity; wherefore, charity cannot be said to be their essential form. But charity informs them in the sense that the soul informs the body, giving it life; and unless these virtues are in some way vivified by charity, they are lacking in merit and are therefore somewhat incomplete. It is precisely this third relationship of charity to the other virtues that makes it the essential element in Christian perfection: as Saint Paul tells us in the celebrated Hymn to Charity which is the thirteenth chapter of his First Epistle to the Corinthians, no gift or virtue has any value if separated from charity. And it is also under this aspect that charity gathers together all the virtues which a Christian practices, and thus becomes in a very real sense "the bond of perfection" (Col. 3:14).

Applied Charity

It is charity, therefore, which is the final, quasi-efficient, and formal cause of Christian perfection. But since charity itself may be distinguished under

several aspects, it is necessary to determine under which aspect this virtue functions as the principal element of perfection.

Charity may be defined as the love of God for Himself, and of neighbor for the love of God. In order that a virtuous act be a part of Christian perfection, it is not necessary that it be performed solely for the love of God; if one performs it out of true Christian love for one's neighbor, then love of God is surely included. On the other hand, the more directly one is able to refer the virtuous act directly to God — that is, the more intensively one alludes to love of God as the reason for love of neighbor — the more perfect will that act be.

Spiritual writers distinguish charity into affective and effective love of God. The former is the virtue in so far as it makes us desire union with God; the latter causes us to want to do God's will. The former is "being in love with God"; the latter is "acting out of love of God". Or, as Saint Francis de Sales says, "The first makes God pleasing to us; the second makes us please God" (*Treatise on the Love of God*, Bk. 6, Ch. 1). Either of these types of charity can be the es-

sential element of Christian perfection; in other words, a virtuous act informed by charity is an act of perfection, whether one performs that act simply because He loves God, or because he wants to do what God wants him to do. Writers are wont to point out, however, that a person could deceive himself in regard to adjudging his affective love of God, whereas he could hardly do so in respect to evaluating his effective love. For this reason, one's acts are a much safer gauge of charity than one's affections.

More important than the two points immediately above is a third consideration, which had very important practical implications. Charity, whether it be directed toward God or toward neighbor for God's sake, and whether it be affective or effective, can exist in the form of either habit or act. Now, all authors agree that a person must possess the *virtue*, or habit, of charity in order to tend toward perfection through virtuous acts; for the virtue of charity is nothing but the capability of loving God and neighbor supernaturally, and if it be not present, then no act has any supernatural value.

Nevertheless, spiritual writers insist at the same time that

the *mere* possession of the virtue of charity does not suffice to constitute a virtuous act a part of perfection. The principal reason for this is that habits or virtues exist for the express purpose of flowing naturally into their corresponding acts, where they find their perfection. This means that the performance of a virtuous act (e. g., an act of justice) is not an act of Christian perfection *solely* because it is performed by a person who is in the state of grace and thus possesses the virtue of charity. While such an act is good and meritorious (because it is informed by the virtue of charity possessed by its agent), it becomes an act of perfection strictly speaking only when that charity is somehow actualized, i. e., when one adverts, even in some slight way, to the fact that he is performing this act out of love.

To what precise extent charity must be actualized in order to constitute the essence of Christian perfection, is disputed among spiritual writers. Based on the principle which we have set down above, concerning the habit flowing naturally into act, it may be safe to say that in practice, where the virtue of charity is present it will most frequently inform the virtuous act in *some* way, and thus

be actualized. Father Joseph de Guibert, S. J., seems to think that both habitual and actual charity are present in the acts of the perfect Christian: "Christian perfection increases according as a higher degree of the *habit* of charity is infused into the soul, with the effect that all human acts of the soul are elicited, or commanded and informed, by charity in a more universal, actual, and intense manner" (*The Theology of the Spiritual Life*, Sheed and Ward, 1953, p. 48; emphasis ours).

Purity of Intention

Whatever degree of actualization may be required in order that an act be informed with charity, and thus become an act of Christian perfection in the strict sense, spiritual

theologians do state that as the act of charity becomes more intense, so is the perfection of the one performing the act greater. For the more actively, intensively, and directly the Christian relates the act of any virtue to God, so much the more is he fulfilling the purpose of his creation.

The practical implication here is that the person who is striving for perfection will make a conscious effort to perform as many of his daily activities as possible out of a love of God that is as pure as possible. The more intensely, the more universally, the more frequently he can come to do this, the more completely does he respond to his vocation to unite himself to Jesus in reflecting the perfection of God.

Francis' favorite devotion was the Sacred Humanity of Jesus Christ. His idea of Franciscan piety is total conformity to the God-Man as He was and lived and taught. . . . Jesus as the Saviour of men, Jesus as the great Atoner for the sins of others, is the Jesus of Francis. From the Crib to the Cross, from the Cross to the Ciborium where the atonement is perpetuated in the Holy Eucharist, the reserved fruit of the sacrifice — these are the three stations Francis makes in love and imitation of his Master. The Incarnation of the Saviour, the redemption, and the sacrifice of Calvary and the Holy Mass are the bases of Franciscan penance and atonement.

— Theodosius Foley, O.F.M. Cap., *In the Spirit of Saint Francis*

Understanding the Mass

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

Pope Pius X once wrote that "active participation in the sacred and solemn mysteries of the Church is the first and indispensable source of the true Christian spirit." This is another way of saying that for a Catholic, the Holy Sacrifice of the Mass is very life; that it is the Mass that matters.

Since this is so, it is profitable to re-examine how a deeper insight and understanding can be gained concerning the three main parts of the Mass. The more we deepen this insight and understanding, the greater will be our love for that august Sacrifice, and the more precious the fruit that will be derived from participating in the Mass.

First of all, let us review what thoughts should be ours during the Offertory of the Mass. One thought especially should be fixed in our minds at this time, namely, that the offering is not only the priest's, but that of the people physi-

cally present at the Sacrifice as well as that of the entire Church. In other words, the Mass is an offering by the entire Mystical Body of Christ, and especially by those members who are actually present. This is true because all Christians share in the priesthood of Jesus Christ by virtue of their baptism. That is why Saint Peter declared, "You, however, are a chosen race, a royal priesthood, . . ." (1 Pt. 2:9).

At the Offertory we ought deliberately to ratify what the priest is doing, since the celebrant is acting in our name. This we can do by personally offering ourselves along with the gifts on the paten and in the chalice. By doing so, we shall be praying the Mass instead of merely praying in the Mass. Otherwise, the Mass will be an official collection of prayers, and not primarily an action directed toward God, i. e., a giving, which is the most beautiful and delightful of actions.

Nonetheless, the Offertory is but a preparation, for Jesus desires to give us His own sac-

A member of the Province of Saint Joseph, Fr. Bruce is a regular contributor to this review. He is stationed in Huntington, Ind.

rifice to offer. Jesus wants our gifts in order that He may transform them into His own Body and Blood.

During the Offertory, then, we offer the material for the sacrifice; we have not yet come to the real sacrifice. Offering this material is all that we can do by ourselves. The rest Christ accomplishes. At the Consecration, the priest works a drastic and wonderful change. Our gifts are transformed into the divine Victim. And thus transformed, our offering is presented to God in union with the Sacrifice of Jesus Christ.

Now let us proceed to the second main part of the Mass, the very heart of the Sacrifice of the New Law.

The basic fact that we should grasp concerning the Consecration is that before receiving Jesus in Holy Communion, we offer Him to God. The priest offers the Holy Sacrifice with the power of Christ, as the accidents of bread and wine veil His eucharistic presence. And, just as at the Offertory we offered ourselves with and through our gifts, so now we continue to offer ourselves with and through Our Savior. Our heavenly Father sees the self-oblation of His own Son reflected in our self-oblation. At this point we arrive at the ve-

ry core of the mystery of the Mass.

The presence of Our Lord under the appearances of bread and wine is not an end itself, but a means to the production of spiritual effects in our souls. Wonderful as the real presence of Christ is, we arrive at the full meaning of the eucharistic presence when we realize its spiritual significance. We realize this if we perceive the presence of Christ's power and desire to sanctify and transform us. This is the most valuable aspect of His eucharistic presence. Jesus is present, then, to act on us and to communicate His life to us. It could be put in this way: our awareness of the *present* Christ is to lead to an appreciation of the *active* Christ. Hence, the Real Presence is the great sacrament of the divine life in us.

Let us now consider the third principal part of the Mass, Holy Communion. When we receive Our Lord in Holy Communion, we do not receive a visit from the eucharistic Jesus for its own sake. It is rather the sign and cause of something higher, of something spiritual, namely, the union of our souls with God. The union of our souls with the Blessed Trinity by the divine Indwelling is intensified by Christ by means

of this sacrament. Although Our Lord's bodily presence is sublime indeed, how much more sublime is the spiritual union which the sacrament signifies and actually brings about.

Holy Communion is God's answer to our action. Having accepted our offering through Christ, God now communicates Himself to us through Christ. Christ the Victim, whom we offered as bearer of our love and self-surrender, we receive back from God as bearer of His friendship and surrender to us. At the Offertory we sought union with God through Christ; in Holy Communion God unites Himself to us through Christ.

The infusion and increase of grace in the soul is in every aspect a revolutionary event. Jesus comes to take complete possession of us, and to direct our whole lives. Because of this, a Catholic cannot be an ordinary person, for the inner law of his supernatural being is to be like Christ.

Our Lord lives on in us in order to work through us. Jesus wants to direct us wherever we may be, whether we be in church, in the home, at school, at the factory, on the farm, in the convent, in the friary, in the rectory — even during our recreation hours.

For no matter where we are, or what we are doing, we are members of Christ, Christ-bearers. Jesus yearns most ardently to continue His life on earth through us. He wants to present His own life again in the present-day world. Yes, His desire goes so far that He wants us to be representatives of Himself to the twentieth century. Hence, He must live in us. However, such a dignity and responsibility can be lived up to only if we are Christ-like in thought, word, deed, and desire. Saint Paul expressed it in the words, "Rather are we to practise the truth in love, and so grow up in all things in him who is the head, Christ" (Eph. 4:15).

Our Blessed Lord is an individual person; hence, He cannot be what we are. Yet, to satisfy the longing of His love, He would like to be all that we are, so that in every possible way He may glorify His Father, and come into personal contact with every human being. And so, Christ asks each of us to yield up ourselves totally to Him, in order that He may multiply Himself, and penetrate every part of the world to the end of time. As a consequence, we are not merely intimately possessed by Him when we receive Him in Holy

Communion, but we become virtually other Christs.

Through us Our Blessed Lord can work a spiritual revolution all around us. Through us His light will shine, His example will radiate, His life will spread, and His love will conquer. With Jesus we can do all things. According to our capacity and cooperation with grace, we shall be a light to the world, the salt of the earth, the leaven of mankind, fishers of men. Christ wants us to have the very best — Himself; He wants us to give the very best — Himself.

A self-centered life frustrates Christ's designs and destroys such fruit that should accrue from every reception of Our Lord in Holy Communion. A self-centered life prevents the unfolding of the spiritual revolution in our souls, and, through us, in society. A truly Christian life cannot be a cheap life, which a self-centered life is, for the Christ-life in us is a life of self-surrender, a life of love. The unchanging law applies: we must lose ourselves in order to find ourselves; we

must die to our selfish life to live the divine life.

So the purpose of the Holy Mass is not only that Christ may offer Himself anew for us. Nor is it only that we may offer Him instead of ourselves. For in the Mass we offer ourselves with and through Christ. Since Jesus lives and works and prays in His members, He wants to continue His offering in them.

With this understanding and appreciation of the Holy Sacrifice of the Mass, our lives will not only be enriched, but they will be Christ-like lives; the life of Christ will be continued mystically in our times and environment. With these thoughts as the basis of our convictions and love of the Mass, our daily lives will be the living-out or the continuation of the Mass throughout the day and throughout our lives. Then in all truth we shall be able to repeat the war-cry of the sixteenth century, when Europe was torn asunder by the Protestant Revolution: "It 's the Mass that matters!"

UNIQUE . . .

IMPORTANT . . .

HANDSOME BOOKS

PAUL, TRUMPET OF THE SPIRIT

Compiled by Sister Emily Joseph, C.S.J.

These essays on the words, work, and personality of the Apostle of the Gentiles are carefully selected to give a three dimensional picture of him. Cardinals Newman and Doepfner, Elizabeth Bowen, Monsignor Knox, Daniel-Rops, H. V. Morton, are but a sampling of the authors headed by St. John Chrysostom in this glowing stirring anthology. \$3.50

THE FRANCISCANS: LOVE AT WORK

Boniface Hanley, O.F.M. Illus. Salvator Fink, O.F.M.

Exciting, inspiring reading in this beautifully made volume. It offers a short history of the three Orders and dramatic incidents of their person-to-person work in near and far parts of the world. One hundred and three fine pictures. \$6.50

Bookstores or Dept. 44120

St. Anthony Guild Press

Paterson 3, N. J.

FRANCISCAN INSTITUTE PUBLICATIONS

Works of Saint Bonaventure

De Reductione Artium ad Theologiam. A Commentary with Introduction and Translation. By Sr. Emma Therese Healy, S.S.J., 1955. \$2.25.

Itinerarium Mentis in Deum. With an Introduction, Translation and Commentary. By Philotheus Boehner, 1956. \$2.00.

Spirit and Life Series

The Revelations of Margaret of Cortona. By Bishop Ange-Marie Hiral, 1952. \$1.75.

Examination of Conscience According to St. Bonaventure. By Philotheus Boehner, O.F.M., 1953. Second edition, hard-bound, 1959. \$2.00.

In Journeyings Often. Franciscan Pioneers in the Orient. By Marion A. Habig, O.F.M., 1953. \$3.75.

The Legend and Writings of Saint Clare of Assisi. 1953. \$2.75.

The Upper Room. Retreat Readings for Priests. By Thomas Plassmann, O.F.M., 1954. \$2.75.

The Priest of the Gospel. By Martin Wolter, O.F.M., 1954. \$1.50.

The Book of Life. An Explanation of the Rule of the Third Order Regular of Saint Francis. By Allan B. Wolter, O.F.M., 1954. Paper bound \$1.50.

Spiritual Exercises According to Saint Bonaventure. By Dominic Faccin. Translated by Owen A. Colligan, 1955. \$3.85.

Where Caius Is and Other Poems. By Sister Mary Francis, P.C., 1955. \$1.75.

Other Books Available

John Duns Scotus. A Teacher for Our Times. By Beraud de Saint-Maurice. Translated by Columban Duffy, 1955. \$3.50.

Mary in the Franciscan Order. Proceedings of the Third National Meeting of Franciscan Sisterhoods, Vol. III, 1955. \$2.50.

History of the Development of the Devotion to the Holy Name. By Peter R. Biasiotto, 1943. \$2.00

De Paroecia Domui Religiosae Commissa. By Francis I. Muller, 1956. \$2.00.

I Know Christ. The personality and spirituality of Saint Francis of Assisi. By Gratian of Paris, O.F.M. Cap., 1957. \$1.00.

The Numerical Distinction of Sins According to the Franciscan School of Seventeenth and Eighteenth Centuries. By Bonaventure A. Brown, O.F.M., 1948. \$2.00.

Order from

THE FRANCISCAN INSTITUTE

Saint Bonaventure University

Saint Bonaventure, N. Y.

the CORD

March, 1964
Vol. XIV, No. 3

A MONTHLY FRANCISCAN REVIEW OF SPIRITUAL DOCTRINE

Editor —

Fr. Augustine McDevitt, O.F.M., S.T.D.

Assistant Editor —

Fr. John Forest Faddish, O.F.M.

Managing Editor —

Fr. Ermin Klaus, O.F.M., Ph.D.

CONTENTS

EDITORIAL	66
THE KING'S GOOD SERVANT, AND GOD'S	67
Marcellus A. McCartney, O.F.M.	
MEDITATION AT CALVARY	76
Frederick Doherty, O.F.M.	
IS "LADY POVERTY" POVERTY?	80
Linus Bertram, O.F.M. Cap.	
THIS COSMIC CHRIST: THE LORD JESUS	85
Vincent de Paul Cushing, O.F.M.	
THE SINGLE SILKEN STRAND	92
Augustine McDevitt, O.F.M.	
THE MOTHER'S JOY: A SERMON FOR EASTER	93
Saint Lawrence of Brindisi	

Editorial Office:

THE CORD
Holy Name College
14th & Shepherd Sts., N. E.
Washington 17, D. C.

Business Office:

THE CORD
St. Bonaventure University
St. Bonaventure P. O.
N. Y.

THE CORD is published monthly by the Franciscan Institute of St. Bonaventure University. Entered as second class matter on Nov. 25, 1950, at St. Bonaventure P. O., N. Y., under act of March 3, 1879.

Cum Permissu Superiorum

Subscription Rates: \$2.00 a year (\$2.50 foreign) — 20¢ a copy

Good Morning, Good People!

May the Lord give you peace!

The editors of THE CORD prayerfully wish all our readers a very blessed and joyous Easter.

During this glorious season of the year, the Church's liturgy again recalls to our minds the appearances of the risen Savior to His disciples before He ascended into heaven. The body which His followers saw was the same one with which they had become familiar before the resurrection. But it was now glorified by properties which it had not enjoyed previously. The risen Jesus, still in the world, was no longer of the world.

This transformed condition of Christ's risen body offers a graphic model of the state of our souls by reason of baptism. Still human, they are infused with new beauty and new capabilities. The Christian is very definitely in the world, but he is no longer of the world.

Just as the glorified state of our Lord's body witnessed to the fact of His resurrection from the dead, so should the grace-endowed Catholic manifest his elevation to the divine life by his very presence in the world. Through our ordinary, daily, human activities there should shine the glow of divinity. Our attitudes, our judgments, our decisions, should reflect in every area of our lives the inner life of the Spirit.

Our Blessed Savior did not discard His natural body and appear to His disciples in a thoroughly new form; rather, the body which was His before death was transformed; suffused with glory, after His resurrection. Just so, the activity of our own grace-life is not something which takes the place of the functioning of our natural personality. We did not cast nature aside when we were called to grace. It is our task, rather, to accept that personality which nature has given us, to use it in such a way that its gift of grace shines through, and thereby to witness before the world that God lives in His creatures.

The Editors

The King's Good Servant, and God's

Marcellus A. McCartney, O.F.M.

We do not know all that the future has in store for us. One thing, however, we do know. Of at least one thing we are sure. We are going to die.

Yeas, amid all the uncertainty that surrounds us in this modern age, of at least one thing we are sure: we are going to die.

And surely the saddest moment in any man's life must be this moment of death, if he approaches it with the knowledge that he is going to God with empty hands, or if he dies with the realization that he could have done so much more for God if only he had used a little more push.

But life need not come to a close on such a note. If we want to be practical men and women in this modern practical age, we can and should really do something about this inevitable fact of death. We can and should really put God first, and everything else in subordination to

Father Marcellus is a professor of Moral Theology and Canon Law at Holy Name College in Washington, D.C. He devotes much of his free time to the conducting of retreats and days of recollection.

Him. In other words, we can and should really accept the divine challenge which Jesus has hurled at us, really pick up the gauntlet which He has thrown at our feet: "You therefore are to be perfect, even as your heavenly Father is perfect" (Mtt. 5:48). To be holy with the holiness of God — that is the challenge.

How many times have you heard a married man say, especially when the going gets rough, that he should have entered a monastery? How many times have you heard the mother of a family say, especially when discouragement threatens to take over, that she should have become a nun? Now, all that sort of talk is just plain nonsense — understandable, of course — but just plain nonsense, all the same.

The good God, in His divine providence, has placed each and every one of us in the particular century in which we live, in the particular vocation as priest, religious, or layman in which we walk, in the particular environment in which we work out our destiny. And it is in these circumstances that God wants us to become saints.

It is impractical and a waste of precious time to bewail our lot, and to judge that things would be so much better if we were transplanted to greener grass. We are *here*; the opportunities are *here*; God's grace is *here*. The practical thing to do is to take God at His word, to take ourselves as we are, to give ourselves to Him, and to get going!

Others have done it. Why can't we?

How are we to go about it? Our Lord Himself has given us the clue. The night before He died, He prayed to His Father, "I have glorified thee on earth; I have accomplished the work that thou hast given me to do" (Jn. 17:4). That's the simple secret of eternal success: to do the work that God has given us; to do a good job — but really a *good* job — in every department and in every moment of our lives.

That's what Saint Thomas More did. Why can't you? On the day of his death, he could and did paraphrase the Master in his own immortal words: "I die the King's good servant, but God's first."

If anyone wants to be a saint (and don't we all?) here is a worthy model. He is "a man for all seasons," a saint for all times. Here he is: the married saint, the human saint, the merry saint, the scholarly saint, the

lawyer saint, the politician saint — take your pick.

To be a saint it is not essential to be an eccentric. Far from it. Saint Thomas More was certainly no eccentric. In 1519, Erasmus of Rotterdam, close friend and admirer of More, wrote of him, "He seems born and framed for friendship, and is a most faithful and enduring friend. He is easy of access to all. . . . In a word, if you want a perfect model of friendship, you will find it in no better than in More" (Maynard, *Humanist as Hero*, pp. 55-6). In 1524, another contemporary penned the following lines: "More is a man of angel's wit and singular learning. I know not his fellow. For where is a man of that gentleness, lowliness, and affability? And, as time requireth, a man of marvelous mirth and pastimes, and sometimes as of sad gravity. A man for all seasons" (*Idem*, p. 124). And much more recently, someone "quoted a friend to the effect that, of all the saints, Thomas More was the only one with whom he could possibly imagine spending a pleasant social evening" (Herr, "The Man Who Wouldn't Conform," *The Sign*, Jan., 1964, p. 22).

That last quotation is at least a tremendous tribute to the warmth of Saint Thomas More. Even a casual acquaintance with

his life will convince anyone that it would have been pleasant indeed to spend an evening with him socially. He was congenial, gracious, and affable. In his case, conversation was an art, and he was proficient at it. Having used to the full all the talents which God had given him (and God had given him many), he knew something about practically everything, and could talk about it interestingly. Were he alive today, he would be able to make a valuable contribution to any conversation on the population explosion, automation, labor unions, fringe benefits, the threat in southeast Asia, NATO, missiles, and everything else that is current. But withal he remained very humble. Furthermore, not the least of his virtues was his merry disposition; he was loved by all who knew him. One biographer has referred to him as "the most cheerful man in all England," and "the most popular man of his time" (Maynard, *op. cit.*, p. 108).

Even his penitential practices were hidden, so that they interfered in no way with the innocent pastime and enjoyment of others. If, for example, the occasion called for wine, he would unobtrusively raise the glass to his lips without drinking its contents. And who would

ever have suspected that under his robes this merry man, whose very presence seemed to exude joy, wore a penitential hair shirt!

Saint Thomas More was born in London in 1478, and died there in 1535. Within that brief life span (he was only fifty-seven when he died) he tasted the sweetness and the bitterness of life, but neither the one nor the other turned him from God. The motto of this Franciscan tertiary could very well have been *In Holiness and Learning*. Both his holiness and his learning were authentic. He did not feel that he had to cultivate the one at the expense of the other, or reject the one to favor the other. He was deeply interested in the Renaissance learning of the sixteenth century, and as a true Christian, felt that this too, like everything else, should be oriented towards God. Permeated with the grace of God and cultivated for His love, holiness and learning went hand in hand.

This man did not live in any ivory tower, nor in any so-called superior isolation from his fellows. Because of his learning, his holiness, his tremendous love for God and for others, he was a man of intense commitment, a man involved in this world, as is evidenced by this private and his public life.

Private life

By profession Saint Thomas More was a lawyer. However, he did have thoughts about a vocation to the monastic life and/or the priesthood. Practical man that he was, he took steps to reach a decision. When he had been admitted to the bar as a young man of twenty-three, he went to live in the London Charterhouse of the Carthusians. He tried, as far as possible, to participate in the life of the monks, while at the same time pursuing his own profession of law. He remained there for about four years, and finally came to the decision that his vocation was to the married life. He married twice, his first wife having died after six years of marriage.

The life of prayer and penance, however, which he had learned and lived with the Carthusians, remained with him throughout his life. When he was at home, he recited morning and evening prayers in common with his wife and children. Every Friday he made a day of recollection. And it was his custom, on days of importance, to go to confession, assist at Mass, and receive Holy Communion (Roper, *Life of Sir Thomas More, Knt.*, p. 27, 71). One time, the Duke of Norfolk, coming to dine with him, found him singing in the church choir. At this

time, More was Lord Chancellor of England. The duke reproved him for thus dishonoring the king and the chancellorship. Saint Thomas smilingly assured him that the king would not be offended with him for serving God, the king's master (*Idem*, p. 50). Deeply religious all his life, he was the type to make religion attractive to others.

Family Life

When roughly twenty-seven, he married Jane Colt, a sweet young girl of about seventeen. And here, too, is an indication of More's gentle nature, of his desire never to inflict pain on another. Although attracted to one of her sisters, he decided to marry Jane, the eldest, because he thought it would have been to her grief and shame if the younger sister were chosen in preference to her! Roper quaintly writes: "He then, of a certain pity, framed his fancy toward her, and soon after married her (*op. cit.*, p. 6). It was a very happy marriage, and he loved his wife dearly. She gave him four children, three girls and a boy. After six years of married life, she died.

More now had a problem, and again the practical side of his nature came to the fore to solve it. Here he was a widower, at the age of thirty-two or so, with

four very young children. Much as he loved them, he could not possibly give them all the love, care, and sense of security that they needed; they had to have a mother's love as well. Within a month after his wife's death, therefore, he married Alice Middleton, a widow who was seven years his senior. She was a good wife to Thomas Moore, and a good mother to his children.

Saint Thomas More had a deep love for his family, especially for his eldest daughter, Margaret. And the love was mutual. It would almost seem that it must have been his ambition to be the best of fathers.

He wanted his children, his girls as well as the boy, and his adopted daughter as well as his ward, to have the best education possible. To this end, he had the school conducted in his own home, hired the teachers himself, and told these same teachers what he expected them to impart to his children in the way of knowledge and virtue.

This eminently practical nature of his revealed itself again when his daughters came of an age to marry. He did not want them to marry just any Tom, Dick, or Harry. Far from it. It was his desire that they make good matches, both from the material point of view and from the viewpoint of virtue. As a

matter of fact, they did marry well.

The tender and deep love of Saint Thomas More for his children is one of the most beautiful and touching facets of his life. His love and attachment to them could very well have occasioned a severe temptation to him during his imprisonment in the Tower of London, where he languished for some fifteen months. With death a certainty if he held on to his principles, and with the realization that merely by taking an oath acknowledging the king's supremacy as head of the Church in England, he would have been re-united with his family — yes, it would have been a great temptation! He loved his family, but he loved God first.

Public Life

London born and bred, he loved his native city and became involved in its social and civil affairs. Within a few years after his admission to the bar, he became a successful and well-known lawyer. His reputation for honesty was wide-spread. At the age of thirty-two he became a member of Parliament for the city of London, and, a little later in the same year, the Under-Sheriff of that city.

On several occasions he served as ambassador to the

European continent, at first for the merchants of London, and later for the interests of the English king. In 1518 he was made a member of the King's Council, in 1521 he was knighted, and in 1523 he became Speaker of the House of Commons.

The greatest dignity of all was conferred on him in 1529, when he was made Lord Chancellor of England. This was the highest public office which any man could have attained in England, short of a revolution, because it gave him power second only to the king. Here, too, in this exalted position, he became widely known for his honesty, his thoroughness, and his complete dedication to his work.

More was fifty-one when he became Lord Chancellor, a position he held for two and a half years. He had already become a personal and intimate friend of the king; he had every thing to live for. Long before this, however, he had already become the personal and intimate friend of God; he had everything to die for.

The Martyr

The sequence of events so disastrous to the Church in England had begun to unfold with Henry VIII's infatuation for Ann Boleyn and his deter-

mination to procure an annulment of his marriage to Catherine of Aragon. Unable to obtain this from the Pope, the English king, through Parliament, gradually maneuvered the final break with the Holy See and the proclamation of his supremacy as head of the Church of England.

About two years before this, in 1532, More had already resigned the Chancellorship. But he was not to enjoy a quiet retirement. Henry was determined that the influential More should take the oath which would acknowledge not only the right of succession of his progeny by Anne Boleyn, but also his new position as Supreme Head of the Church of England. It was this latter provision to which Thomas More could not in conscience submit. It is to his great glory that he was keenly aware of Church unity and papal supremacy. The English bishops, with the exception of Saint John Fisher, had subscribed to the oath. More was arraigned in 1534, and, upon refusing to take such an oath, was consigned to the Tower of London. There he remained for about fifteen months, during which time his family had to pay for his daily food and lodging.

On July 6, 1535, he died. He was beheaded because he up-

held the unity of the Church and the supremacy of the Pope. He was a Catholic from the crown of his head to the soles of his feet. On May 19, 1935, he was raised to the altars as a saint.

The Good Servant

"I die the King's good servant, but God's first." These were among the last words of the great layman, Saint Thomas More. And that idea of being a servant, one who gives a real, unfeigned service of love, could very well be about the best description of this man that could be found.

In October of 1959, a banquet was given to honor Dr. Thomas Dooley, and to gain material support for his work. He was the young man who dedicated his life and his medical abilities to the people of Laos. During that banquet, various members of the medical profession arose to pay tribute to him. One doctor, in a few words, gave expression to a very significant and basic truth, a truth which, if deeply pondered and acted upon, could transform our lives. "None of us asked to be born," he said, "but the price to be paid for the privilege of existence is service to others."

The price to be paid for the privilege of existence is service

to others. Why, properly understood, this is but another way of giving a concrete expression to the essence of Christianity!

Jesus has said practically the same thing. "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. Not so is it among you. On the contrary, whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be your slave; even as the Son of Man has not come to be served, but to serve, and to give his life as a ransom for many" (Mtt. 20:25-28). Again, in His last discourse to the apostles, He expressed a kindred thought in even stronger words: "Greater love than this no one has, that one lay down his life for his friends" (Jn. 15:13).

Such thoughts as these that welled up from the heart of the Master found a faithful echo in the Apostle to the Gentiles: "In humility let each one regard the others as his superiors, each one looking not to his own interests but to those of others" (Phil. 2:3-4).

It is said of Saint Francis of Assisi, the man of the gospel, that he lived not for himself alone, but for others. It is in keeping with this holy tradition, therefore, that Saint Tho-

mas More could say that he was the King's good servant, but first and foremost God's.

And with this holy passion for service, Saint Thomas More was not afraid to become involved in temporalities. Such involvement would seem to be the object of the prayer of Jesus for His followers: "I do not pray that thou take them out of the world, but that thou keep them from evil. They are not of the world, even as I am not of the world. Sanctify them in the truth.... Even as thou has sent me into the world, so I also send them into the world" (Jn. 17:15-18).

Sanctity consists in an habitually perfect love for God and neighbor. For all practical purposes, the test and measure of sanctity lies in love of one's neighbor. "In this we have come to know his love, that he laid down his life for us; and we likewise ought to lay down our life for the brethren" (I Jn. 3:16). This love, which is something very definite and real, finds its concrete expression in the corporal and spiritual works of mercy.

"At eventide they will examine thee in love." This *Spiritual Maxim* of Saint John of the Cross expresses a reality of far-reaching consequences. It can be taken as a recapitulation in capsule form of the latter

part of chapter 25 of the Gospel according to Saint Matthew, a passage which could very well supply material for frequent spiritual reading and reflection: "Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat; I was thirsty... a stranger... naked... sick... in prison and you came to me.... Amen, I say to you, as long as you did it for one of these, the least of my brethren, you did it for me.... (Mtt. 25:34-46).

The spiritual life should be simple because God, its Author, is Simplicity itself. And this idea would seem very simple: a true, sincere, unfeigned, unselfish service of love to God and neighbor, regardless of the cost. Yes, it is very simple, but it takes "a heap of living" to reduce it to practice, a heap of living and a powerful amount of grace. To regard others as one's superiors, to look not to one's own interests but to those of others, to lay down one's life daily for the brethren; truly this is a challenge to the complete commitment of oneself, to supernatural involvement in the interest of God and of souls! To forget oneself and really to love and serve others for God — the husband, wife, or child in the family; the re-

ligious sister in the convent and classroom; the brother in his duties of manual labor or teaching: the priest in the parish or hospital — to make the world a happier place because we have passed through it — there's the program!

There is not too much time left. Of one thing we are certain: we are going to die. It is

inevitable. In the words of Saint Thomas More, "We never ought to look to death as a thing far off, considering that although he makes no haste towards us, yet we never cease to make haste toward him" (Maynard, *op. cit.*, p. 107). Yet death will be welcomed as "sister Death" if we have really tried to be good servants to others, but to God first.

He (Saint Thomas More) died only for that one point of the Papal Supremacy, then universally doubted and one on which it was common sense to compromise. ... I think he had very little support from within. His was not only a sceptical mind, as has been the mind of more than one who has none the less suffered death for truth held by faith and not by experience; it was also a mind which had long practice of seeing both sides of any question and thinking anything could be argued; on that particular point of the Papacy he had himself argued sincerely enough upon the wrong side. I suggest that the Martyr in his last moments had all the intellectual frailty of the intellectuals, and that at the end his scepticism was still working; but his glorious resolution stood — and that is the kernel of the affair. He had what is called "Heroic Faith."

— Hilaire Belloc, *Characters of the Reformation*

Meditation at Calvary

Frederick Doherty, O.F.M.

Good Friday, the year of our Lord, 33. The holy city of Jerusalem is strangely quiet today; the warm noon air hangs heavy and close; the usual noises of the market place are stilled; only silence remains. We leave the city and walk through the Gate of Ephraim, out along the road that leads to Golgotha, that desolate, infamous hill on which criminals are put to death. As we begin our ascent, there rolls down to meet us the blood-curdling roar of a mob; it courses down the hill like an avalanche, and crashes about our ears. Startled, we stop, and look to the top of the hill, black with a swaying, seething mob. At the center of this furious maelstrom outlined against the sky like a jagged rent in a purple backdrop we see — a cross. And fastened to it with nails, a writhing, gasping, bleeding man.

Faster now, we make our way hurriedly up the narrow rugged path, the noise growing louder, louder, until at last it booms about our heads like angry surf and engulfs us. All about us surges the shouting, jeering crowd; eyes red with anger glare up at the figure on

the cross; sweaty brown fists shake to blood-chilling blasphemies: "Behold the Son of God! Come down from that cross, and we'll believe your story!"; Women's mouths twist in mocking laughter: "He could save other people all right, but he can't save himself!" And in the midst of this howling riot of man gone mad, the Son of Man, Jesus Christ, bleeds to death with a broken heart.

Close by the cross stands a group of four people, small, silent, pathetic. It is His mother Mary, her sister, Mary Magdalen and the beloved apostle John. Jostled by the mob, reviled and insulted, these loyal four keep sorrowful vigil, waiting — perhaps praying — for the end.

And I? where shall I stand? In the presence of a man crucified, in the world-shaking drama that is Calvary, I cannot remain indifferent. I cannot stand off and observe objectively, like some visitor from another world. No, the gibbet of the crucified God reaches down to the very core of the earth, and splits the world into two forces forever. And, like all men, I must take a stand. I must either throw in my lot

MEDITATION AT CALVARY

77

with the tormentors of Christ, or I must join forces with His friends. Instinctively my heart responds, eagerly my soul cries out, and I willingly take my place at my Savior's torn and bleeding feet.

As I stand there beneath the cross with that pitiful loyal group, I reflect that as Jesus' persecutors are joined by a bond of hatred, so are His friends also united in a common bond, a bond of love and suffering. And suddenly there floods in upon my understanding this deep and truly tremendous truth: union with Jesus Christ is attained only through suffering! In my mind dawns the true meaning of those words which He spoke, "And I, if I be lifted up from the earth, will draw all things to myself", and "If any man will come after me, let him deny himself, take up his cross, and follow me." If I am to have part with Him, then I too must be lifted up from the earth; I too must be nailed to the cross. One side of the cross is occupied by His own bruised and bleeding body; the other side is empty, reserved for me.

This is not a new thought for me. Often before, in the fervor of prayer, I have voiced it. Frequently I have resolved to take up the cross and follow Christ. But has this resolution

been merely the expression of passing fervor? Do I realize what the stark reality of the cross means? Or must I admit that, like the apostles James and John, I do not know what I ask? Let me stop and consider what the carrying of the cross means to me personally, in my own life today.

Our Blessed Savior's cruel passion and death was a perfect sacrifice, the highest act of worship which could possibly be offered to God. I know that because Jesus the God-Man is both priest and victim, the offerer and the offered, this sacrifice possesses an unlimited dignity in the honor it gives to God, and an infinite value in the atonement it makes for the sins of men. By means of His death on Calvary, "Christ, being come a high priest of the good things to come, . . . entered once into the holy of holies, having obtained eternal redemption" (Heb. 9:11). In offering this infinitely worthy sacrifice to God, He completely fulfilled man's vocation to worship and thoroughly cancelled man's debt of sin. And once again man became a friend of God and an heir of heaven.

But although Jesus' merits are infinite in value, yet in His divine wisdom and goodness He decreed that in the application of these merits to men's souls

through His Church, individual men like myself must have a part. As He assumed human nature in which to suffer and die for us, so also He has chosen the action of human beings through which to dispense the fruits of His death. Just as I need His help for redemption and holiness, so also, marvelous as it may seem, Christ has need of me! "This is not because He is indigent and weak, but rather because He has so willed it for the greater glory of His spotless Spouse. Dying on the Cross He left to His Church the immense treasury of the Redemption, towards which she contributed nothing. But when those graces come to be distributed, not only does He share this work of sanctification with His Church, but He wills that in some way it be due to her action. This is a deep mystery, and an inexhaustible subject of meditation, that the salvation of many people depends on the prayers and voluntary penances which the members of the Mystical Body of Jesus Christ offer for this intention..." (Pope Pius XII, *Mystici Corporis*).

This, then, is why I can find union with Christ only on the Cross; only on the Cross can I accomplish this work which He has set out for me. By a willing acceptance of suffering in my life, "I help to pay off the

debt which the afflictions of Christ leave still to be paid" (Col. 1:24). And I share in His Sacrifice, not only by partaking passively of the fruits thereof, but also by actively helping to extend them and apply them to my fellow men. In some mysterious way, through the unfathomable goodness of my Lord, I am called to take part in the salvation of men's immortal souls!

What would He have me do? How can I share in His cross? Surely I shall never suffer as He suffered. Most probably I shall never be called upon even to shed my blood. But there is a way of suffering open to me: the cross of dying to myself and living to Christ, by conforming my life to His. How many opportunities I have each day of imitating His virtues: His obedience, by cheerfully accepting the trials and troubles of my particular state in life; His charity, by seeing in every person whom I meet the image and likeness of God; His humility, by seeing myself as God sees me; His kindness, generosity, purity, and all the other virtues of which He is the model.

Often in reverie, I go back to the scene of that first Good Friday, and project myself into the events of that dire day. Had I been there, I think, I

should certainly not have fled as His apostles did. Rather, I should consider it a rare privilege to stand beneath His cross, comforting His dear mother. And yet, in the clear, cold light of reality, do I stand by His Church in the face of all adversity? Do I take advantage of the great privilege of assisting at the Holy Sacrifice of the Mass? Have I cultivated a true, practical devotion to Our Blessed Lady?

And what of that one cross that looms large in my life? It may be the lonely cross of deep sorrow or disappointment; it may be the gaunt cross of poverty or pain; it may be the rough cross of temptations, or even of sinful attachments to be broken. Despite its weight, do I carry my cross uncomplainingly and to the best of my ability, thereby uniting my suffering to His?

When I compare these things to the cross of Jesus Christ, they seem but trifles. But sufferings they certainly are, for in striv-

ing to be like Jesus, I must constantly chastise and discipline myself. As the author of *The Imitation* wrote, "It is no small matter, even in things the most trifling, to relinquish self" (III, 39:3). And God accepts these denials of self through, with, and in the Sacrifice of His divine Son.

Now I begin to realize the great dignity of the Cross, and its great value. God incarnate suffers and dies to redeem the souls of men sin and death. He deigns, through His Church, to canonize the sufferings of men by uniting them to His own and offering them to the Father. Men will, indeed, continue to suffer despite the Crucifixion. For suffering is the offspring of sin. But in crucifying Jesus, sin has killed itself. For suffering can now be sanctified. And sanctified suffering can conquer sin. Sin is overcome, and death holds sway no more. On Calvary's dolorous hill, the gates of heaven are unlocked to mankind with the key of the Cross.

Suffering purifies our life, mortifies our passions, detaches us from the world and from self; it unites us anew to Christ by making us share His life of immolation; it is a sure means to continue His work of redemption and salvation. What wonder then that all fervent souls have felt drawn to the cross?

F. X. L'Hoir, S.J., *Alter Christus*

Is "Lady Poverty" Poverty?

Linus Bertram, O.F.M. Cap.

Was the Lady Poverty wooed by Saint Francis the poverty of modern times? Did poverty have the meaning for the Poverello that it so commonly has today? Frankly, by some distortion, poverty has come to mean material destitution in our slum areas or backward countries. Dorothy Day states somewhere that she would prefer to reserve the word *poverty* for the Lady Poverty of Saint Francis. When all the trimmings that have accumulated in the past seven-hundred years have been removed, we shall find something mysteriously different in poverty. Who, then, is the Lady Poverty of Saint Francis?

I think that few persons since the time of Francis have spoken so eloquently of poverty as has Leon Bloy: "The poor you have always with you." In the whole abyss of time since that Word no man has ever been able to say what poverty is. The Saints who wedded Pov-

erty from love of her, and begot many children by her, assure us that she is infinitely lovely. Those who will have none of such a mate, die sometimes from terror or despair, at her kiss, and the multitude pass 'from the womb to the grave' without knowing what to make of such an anomalous entity. When we inquire of God He replies that it is He who is the Poor One — *Ego sum pauper*. When we inquire not of Him, He displays the glory of His riches. Creation appears as a flower of Infinite Poverty; and the supreme work of Him who is called the Almighty was to cause Himself to be crucified like a thief in the most absolute and ignominious destitution. The angels are silent, and the trembling Devils tear out their tongues rather than speak. Only the idiots of our own generation have taken upon themselves to elucidate this mystery. Meanwhile, till the deep shall swallow them up, Poverty walks tranquilly in her mask, bearing her sieve."¹

The words seem to me to reveal the very depth of our Holy Founder's conception of poverty. Bloy uses the word *mystery*

IS "LADY POVERTY" POVERTY?

81

when describing poverty. This, I think, should be our attitude as well. It is not a problem that we must solve, but a mystery which we must learn more about, something in whose embracing arms we must lose ourselves. A problem is something outside ourselves, objective, like the situations we find in mathematics. Mathematical problems are outside ourselves because they have no immediate effect on our lives. But in speaking of a mystery we speak of something intimately connected with ourselves, subjective, like the mystery of our own existence. To many people God is a problem to be studied and answered, but for us He is mystery to be plunged into and be lost in, for God is so intimately united with us in our very existence. Likewise, for many people (I should be tempted to include some religious) poverty is a problem which must be solved, defined, and set into limits so one is not bothered by its kiss. But for us, poverty is a mystery which must be plunged into and relished, because, like God and our own existence, it is so intimately united with the life of man. As Bloy goes on to state, "There is no beast of the field so naked as man, and it should be a commonplace to declare that the rich are 'bad poor'."²

The Poverty Which is Love

These words of Bloy would be sufficient by themselves to provide the basis for a short discussion on the nature of Lady Poverty. But the almost infinite facets of this pearl of the gospel compel me to write for an even deeper understanding. For this Lady can take one to the heights of mystical union with God, as Saint John of the Cross verifies in his life.

Our work, then, is to define poverty, or to describe it if definition be impossible, so that we can escape the trammels of our earthly existence and fly to intimate union with God. Doubtless, this is how Gratien of Paris, O.F.M. Cap., interpreted the life and words of Francis: "For him evangelical poverty was not only a wretched privation of earthly and material possessions. It personified the spirit of total renunciation of self and of all riches, material and immaterial. Humility, obedience, simplicity, chastity were in his thought the inseparable sisters of poverty, or rather different forms of poverty."³

Too often, I feel, we are under too narrow a concept of poverty to make it have any real meaning for us. The concept I am seeking is broader and highly analogous. Thus, poverty would refer primarily

Frater Linus is a theological student at the Capuchin Seminary of Saint Mary in Crown Point, Indiana. In this article he attempts to locate the virtue of poverty in the vision of Saint Francis.

to the attitude of a soul toward God as the poor, humble, man of faith — one of the "anawim" of the gospel — and only then would it refer by analogy to the renunciation of material goods and spiritual qualities. Frankly, this concept is in opposition to a traditional interpretation of poverty, but recent studies into a deeper meaning of passages in the Bible have given us this new insight.⁴ Even more important, however, this notion of poverty would refer to a quality present in faith, a quality in hope, love, chastity, obedience, and other virtues. This hypothesis will become clearer as we proceed to explain and give examples.

It was only under this light that a statement by Father Ubaldo of Alencon, O.F.M. Cap., makes any sense. After indentifying Franciscanism with the spirit of Saint Francis, he declares that "The spirit of a saint is the personal conception which he forms for himself of a virtue or of saintliness, in the special manner in which he practices it, in the way in which he envisages Christianity from his own unique point of view, and in the combination of different virtues which he creates."⁵ But what relation does this have to poverty? For this we must look into the life of Christ, viewing it especially

through the eyes of the great saints of the Church.

God eternally cherishes an Idea, the Word, by which He knows and performs all things. Likewise, every human genius has some central idea from which he derives all his thought and action. As we go down the line of these men, we shall see that these ideas are very similar when analyzed.

Various Spiritualities

"God is love," writes Saint John, "and he who abides in love abides in God, and God in him" (I Jn. 4:16). John's whole life witnessed to this central idea. Saint Paul sings in his so-called "Canticle to Charity" that his whole life would be absolutely nothing without charity. And love is but the desire or the actual identity of the lover with the beloved, a total loss of the self in the beloved.

What, do you think, is central to the spirituality of Saint Benedict? Obedience? Not exactly. At first glance this is what it appears to be, but for Benedict the keystone of spirituality is humility. Obedience is merely the external expression of this interior disposition. His degrees of humility are marked by the degree of obedience. Again, humility is nothing but the recognition of our finiteness and our real

worth in the eyes of God. As Dom Marmion states, "St. Benedict has a very sure and at the same time a very wide concept of humility. He does not envisage it simply as a very special virtue apart, . . . but as a virtue expressing the whole attitude the soul ought to have in the presence of God."⁶ It is interesting to note how many references to Sacred Scripture by the Benedictines regarding humility correspond to those which Franciscans cite when speaking of poverty.

Abandonment, complete and absolute, is characteristic not only of the writings of the Jesuit, Father Caussade, but of the whole Carmelite school of spirituality. Recognition of our "nakedness" is really an amplification of both Benedictine humility and Franciscan poverty of spirit as it has been considered since the time of Francis. Whether we like the term or not, the Little Flower Saint Theresa has been called Franciscan in her attitudes. Is this because of her Franciscan spirit of poverty? No, but living her Carmelite spirit of abandonment gave her that humility and simplicity which is characteristic of Franciscanism as well. Abandonment, then, is the total self-effacement of a soul in the sight of God, and complete dependence on divine providence.

The Franciscan Note

To these concepts of Christian spirituality, Francis added a distinctive characteristic by his life of absolute renunciation of all goods of this world. Nor is his Lady Poverty something completely negative; the negative and positive aspects march in equal pace. We find the perfect analogy of this in baptism. With the pouring of the water we both die to self and become alive in Christ. And the more we become dead to ourselves during our lives, the more we become alive in Christ.

Francis had an intuition of the spiritual life which was unique. For him, all was summed up in that pearl of the gospel, poverty, and he expressed his intuition in words that take on new meaning with modern Scripture scholarship. "Our Father, who art in heaven," was a favorite prayer of the Poverello. Yes, his poverty was the spirit of the "anawim" of the gospel — the poor, humble, man of faith. "The Lord Himself revealed to me how I ought to live," is his own testimony to this intuition.

This love-humility-abandonment concept, plus the distinctive mark of absolute renunciation of all material goods, is, in my opinion, the Lady Poverty which Francis espoused. For he had the genius to see

that the spiritual life is an integral whole, and is not made up of parts which can be acquired one by one. This becomes strikingly apparent when we read Francis' own canticle on the virtues. "Hail, Queen Wisdom! The Lord save you, with your hold sister pure 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 you unless first he die to himself. 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."

But poverty was still a means. Love and intimate union with Christ were the ends. Saint John uses love as both means and end. But here love as a means is really a particular act of love tending toward a final union in love. If poverty really is a *poverty which is love*, then the poverty of Francis was an act of love leading to intimate union with Christ. It is equiva-

lent to the two types of vision which Saint Paul outlines in his canticle: "We see now through a mirror in an obscure manner, but then face to face" (I Cor. 13:12).

When we consider this hypothesis, we find that poverty has many ramifications. I have already hinted in the last paragraph of the possible intimate union with Christ that this virtue affords. But this touches on a mystical element of poverty, which is beyond the scope of this article.

Conclusion

In conclusion, I would say that Lady Poverty was more for Francis than just material poverty, or even poverty of spirit. Lady Poverty was the unique, fundamental virtue in his spiritual life, similar to the basic spiritual concepts of other great saints. It was the attitude of the "*anawim*" of the gospel — the poor, humble, man of faith. In fact, Lady Poverty is much more than I have spoken in these few words, because Saint Francis looked upon Lady Poverty as Gabriel Marcel views human existence. Lady Poverty is a mystery, and not just a problem.

- 1 Leon Bloy, *The Woman Who Was Poor*, tr. I. J. Collins (New York, 1939), p. 217.
- 2 *Ibid.*, p. 218.
- 3 Alexandre Masseron and Marion Habig, O.F.M., *The Franciscans* (Chicago, 1959), p. 316.
- 4 Jean Danielou, "Evangelical Poverty," *Theology Digest*, Vol. XI, 1963, pp. 57-59.
- 5 Masseron and Habig, *loc. cit.*
- 6 Dom Thibaut, Abbot Columba Marmion, tr. Mother Mary St. Thomas (London, 1942), p. 54.

This Cosmic Christ: The Lord Jesus

Vincent de Paul Cushing, O.F.M.

Any man who has ever felt the earth shudder under his feet when rocked by an earthquake remains forever sensitive to the slightest ground tremor. He, unlike other men, knows of a hidden, unseen power that can change his whole world. The same holds true, I suppose, for a seaman who has seen a static sea roiled into heaving cascades of water in the grip of a raging storm. When he takes to the sea once more, he does

so with an awareness that this calm sea possesses a power and might far beyond its placid appearance. The same experience is (or should be) true for the Franciscan when he looks out upon this Christic universe: he is aware of a power — a power not produced by a rupture in the earth's shell, but manifested in the removal of a stone at the tomb of Christ. He is acutely sensitive to a force in the world of far greater power and glory than a turbulent sea. He is aware of his risen Savior, the Lord Jesus, striding through the ages of man and the eons of time, and lead-

In this article Father Vincent, who studies theology at Catholic University, presents a resume of the theological significance of Easter.

ing all creation to the fullness of redemption. Our victorious brother, this cosmic Christ, the person in whom all life finds its source and consummation, is truly alive and still reigning throughout the world.

Redemption: Man and Universe

The noted scholar, Fr. Stanislas Lyonnet, has shown that Saint Paul's exposition of God's redemptive plan consistently presupposed a profound unity, exemplified by the term *alliance* or *covenant*. This alliance even prior to the one with Abraham, was established by God with mankind in the person of Noah, and embraced the whole universe in the re-creation after the Flood.¹ "I will establish my covenant with you, and with your descendants after you; and with every living creature that is with you, the birds, the cattle, and every wild animal with you; all that came out of the ark, even the wild animals. I establish my covenant with you. Never again shall all flesh be destroyed by the waters of the flood; never again shall there be a flood to destroy the earth" (Gen. 9:9-11).

Father Lyonnet points out that just as the execution of the first alliance had cosmic implications, so the eschatologi-

cal alliance will have cosmic implications.

In Saint Paul's Letter to the Romans a passage refers to the state of creation and its longing for redemption: "For the eager longing of creation was made subject to vanity — not by its own will but by reason of him who made it subject — in hope, because creation itself will be delivered from its slavery to corruption into the freedom of the glory of the sons of God. For we know that all creation groans and travails in pain until now. And not only it, but we ourselves also who have the first fruits of the Spirit — we ourselves groan within ourselves, waiting for the adoption as sons, the redemption of our body" (Rom. 8:19-23).

To appreciate this thought we must understand that for Saint Paul the *fullness* of salvation is achieved when the resurrection of the body takes place. Then, when the people of God are bodily present in the City of God, the divine plan will have been totally accomplished. The redemption of the universe is a corollary of the resurrection of man's body. The Christian is animated by the Holy Spirit, who vivifies both his soul and his body, as the Holy Spirit did for Christ's body: "But if the Spirit of him

who raised Jesus from the dead dwells in you, then he who raised Jesus Christ from the dead will also bring to life your mortal bodies because of his Spirit who dwells in you" (Rom. 8:11). Then, in verse 23, after treating of the travail of the universe, Saint Paul mentions the hope and expectation of the Christians as the "redemption of our body". It can be seen that the redemption of the universe is a consequence of the redemption of man's body. We know that the universe itself is to be redeemed. It is not like an intruder at a reception for a select party; rather, it is called to share in the future state and expectation of the children of God. Because of the sin of man, the material universe has been subject to the punishment due to man — wars, calamities, uncontrolled disease; so should it also share in man's release from the tyranny of sin and death. Sin and death entered the stage of history in Adam's sin, but they were conquered in the passion, death, and resurrection of the second Adam, Jesus Christ.

The Paschal Mystery

Both the redemption of the universe and the resurrection of man's body are based on the Resurrection of Christ. Today many reputable scholars (e. g.,

Lyonnet, Stanley, Durrwell, and Vawter) see in the Resurrection of the Lord something more than an apologetic confirmation of Christ's divinity, or a necessary condition for the application of the fruits of the Redemption to man. Rather, they assert that the Resurrection, together with the passion and death of the Lord, effects the justification of mankind. The Paschal Mystery saves us because Jesus suffered, died, and rose from the dead. To understand how the Resurrection of Jesus has redemptive value, we must understand that Jesus' death is intimately bound together with His Resurrection. In other words, the Resurrection is the acceptance by the Father of the suffering and death of Jesus. Christ's death is redemptive because it is a great act of love and obedience designed to give *life*; it is essentially life-giving, a victory over death, and was bound to bring resurrection. Father Lyonnet has stated this concisely: "St. Paul's whole doctrine of the redemption can be summed up by saying that he united the idea of Christ's giving himself to free us from sin to that of our reunion with God (Tit. 2:14). Christ's return to God and humanity's return in Christ cannot be achieved apart from his glorification, which in-

cludes both his Resurrection and Ascension. It is because Jesus was raised from the dead that 'he has delivered us from the wrath to come' (I Thess. 1:10). 'If Christ has not risen, vain is your faith, for you are still in your sins' (I Cor. 15:17). It is through the Resurrection that Christ has become the life-giving spirit, giving life to humanity."²

What has been said so far should not surprise us as something new or different. Some think that this approach plays down the value of our beloved Lord's suffering and death. Nothing could be farther from the truth. To give a complete picture does not detract from the beauty and magnificence of each figure in the portrait. Moreover, it points out the richness in the unity of the Paschal Mystery contained in the death and Resurrection of Christ.

The Incarnation

How is this appreciation of the cosmic influence of the Resurrection related to the Incarnation? If it does anything, it points out that the Incarnation, too, bore within itself a cosmic design. The humanistic emphasis of the Franciscan school has endowed creation with dignity because it sees Christ as the person who gives meaning

to all creatures: "He is the image of the invisible God, the firstborn of every creature. For in him were created all things in the heavens and on the earth, things visible and invisible, whether Thrones, or Dominations, or Principalities, or Powers. All things have been created through and unto him and he is before all creatures, and in him all things hold together. Again, he is the head of his body, the Church; he, who is the beginning, the firstborn from the dead, that in all things he may have the first place. For it has pleased God the Father that in him all fullness should dwell, and that through him he should reconcile to himself all things, whether on the earth or in the heavens, making peace through the blood of his cross" (Col. 2:15-20).

In this lyric passage the grandeur of the Incarnate Word shines forth, characterized as the One who gives meaning and life to the material universe. His role is that of incarnate Unity, from which the whole world comes forth as do spokes from the hub of a wheel. Again, he is the "firstborn of the dead," implying that others are to be yet born from the dead. This, His mission, is to reconcile all things to himself. The profound transformation of the

universe began with the passion, death, and Resurrection of the Lord. There is a profound unity in the one divine plan of creation and redemption.

A Single Plan

We must not force a wedge between the victory of Christ in redemption and the purpose of creation. Christ the Redeemer enables the created universe to achieve its purpose, and its purpose is to partake in the saving acts of God. The Lord Jesus is not some lonely and lovely figure once present in the world but no longer of value, like a brilliant comet streaking across a far, faint horizon. He is the Lord of History, the Beginning and the End, Christ yesterday, today, and forever! In Him all things have their beginning, their existence, and their redemption; in Him all creation is redeemed.

The final age of the world has been upon us since the death and Resurrection of Christ. This new creation began with the Paschal Mystery and will achieve its fullness in the Second Coming. The final order of things exists in Christ fully, but is still incomplete in the rest of the material universe. We may say that the end of the world will come in two stages; the present age is the first stage, during which men

are allowed to share in the new creation and transformation of the material universe. When the Lord of History returns, the splendor of His glory will signal the ultimate stage. Then all that was hidden will be illuminated, the tag-ends of history will fuse together in marvelous coherence, the darkness of an unintelligible world will be suffused with the Light of the World, and Jesus the Savior will reign.

The Seraphic Viewpoint

The task that confronts us as Franciscans can be stated as a paradox: our lives must be wholly worldly, yet wholly devoted to God. As sons and daughters of Saint Francis, we have the challenge "to restore all things in Christ, both those in the heavens and those on the earth" (Eph. 1:10). Everything is to be reborn. This is the basis for the Christian humanism which is so emphatically stressed by Seraphic theology. Everything that is (sin "is not"), is sacred. If men have wrenched creation from its true holiness, then Christian man is to consecrate it once again, just as a desecrated church is re-consecrated. Creation is sacramental, having Jesus for its beginning and its end. Because creatures are sacred, every act of human life and labor acquires

a value for eternity. Our bodies are holy because they will share in the resurrection and be glorified in heaven; our work is holy because it partakes of the transformation of this world into the world to come. In both life and labor we must keep in view the truth of the nature of creatures: they are redeemed; they are made for heaven.

Do you remember when you were a child, how the simplest thing — a cake pan, an old tire — became something of immense value to you, because you knew that it was not just a piece of trash, but a mystery, capable of myriad uses for games? Adults looked at the same thing and saw it as something fit only for the rubbish can. Who had the truer view? When a child finds an old top or a broken radio, he views it from all sides, tugs at the movable parts, explores it thoroughly. He recognizes that top or radio as something meaningful to him. The top or radio, cake pan or tire, adds to the life of the child, and he imaginatively multiplies the value of the new toy he has invented. He sees it as something special, valuable; in his own way, he redeems it. Unfortunately, as we grow older we seem to lose the ability to endow simple objects with the imaginative uses

that our child's imagination so easily and quickly bestowed on them. We shrivel up and distrust creatures, perhaps because we no longer respect them, or remember that they come from God and are destined to return to Him.

Saint Francis saw creation as a child views it: delightful, mysterious, sacred. He looked at things differently than most men do. One author has depicted the Poverello as a man who stood on his head to see the world in its true perspective: as coming down from the heavens. Our Seraphic Father was acutely aware of the Lord Jesus in the world. "The Great King of Creation" was, for Francis, not a metaphor but a title applicable to the Lord Jesus in the truest sense. All creation appeared to him as sacred, something to be venerated, to be handled with reverence, as one would do with any holy thing. In all this, he was aware that there was to be a new heaven and a new earth; but he also knew that they would be made up of the goodness of the old heaven and the old earth. When Saint Francis looked at a mountain, it came alive to him, filled with the divine grandeur and animated with desire for God. Water was precious and fire was strong, not because Francis was a medieval

conservationist, but for a higher reason: these things were Christic — coming from Christ and destined to be joined again with Christ after His Second Coming.
*As kingfishers catch fire,
 dragonflies draw flame;
 As tumbled over rim in
 roundy wells
 Stones ring; like each tucked
 string tells, each hung bell's
 Bow swung finds tongue to
 fling out broad its name;
 Each mortal thing does one
 thing and the same:
 Deals out that being indoors
 each one dwells;*

*Selves — goes itself; myself
 it speaks and spells,
 Crying What I do is me;
 for that I came.*
*I say more: the just man
 justices;
 Keeps grace: that keeps all
 his goings graces;
 Acts in God's eye what in
 God's eye he is—
 Christ — for Christ plays in
 ten thousand places,
 Lovely in limbs, and lovely
 in eyes not his
 To the Father through the
 features of men's faces.
 (G. M. Hopkins)*

Footnotes

- 1 Stanislas Lyonnet, S. J., "The Redemption of the Universe," in *The Church: Readings in Theology* (New York: P. J. Kenedy and Sons, 1963), 136-156.
- 2 Idem, "St. Paul and Mystical Redemption," in *Theology Digest* 8 (1960), 87.

The Single Silken Strand

Augustine McDevitt, O.F.M.

Classical writers on the spiritual life warn us that a soul which is free from serious sin may yet be prevented from surrendering itself entirely to God because it is attached to some small creatural thing. Restrained by such attachment, the soul is like a captive bird: though capable of flying, it cannot soar whither it will; it is tethered to earth by a single silken strand. Let the slender thread be broken, and the soul goes winging on its way to God.

We may state this truth in another way: an act which is in itself insignificant can be truly critical in our quest for union with our Heavenly Father. Many a soul, intending to free itself from a single attachment, has discovered joyously that this victory, so small in itself, has produced effects for which the soul had not dared to hope. The severance from a particular tie has resulted in a much broader liberation. Other attachments, thought to have been chains, are now seen to have been actually only the same single strand making itself felt in other areas. Having won an apparently small vic-

tory, the soul has in reality successfully traversed a genuine crisis in its journey to its goal.

The phenomenon which we are describing does not always take place. One may successfully detach oneself from a particular creatural thing without changing one's entire life. Whether or not the single act produces a universal effect will depend on how fundamental the single attachment was in one's personality. If a log jam is to be broken, it is the key log which must be moved.

From what we know of the young Francis Bernardone, he was not a wicked sinner. Yet, like all men, he had his crucial creatural attachment. In his case the single silken strand was a fastidiousness of spirit, a delicacy of taste, which caused him to savor unduly what are called the nice things of life.

Francis was wise enough to recognize shortly after his conversion the critical nature of his fault. And that, perhaps, is why he surrendered completely to God only on that day when he kissed a leper for the love of Christ.

The Mother's Joy: A Sermon For Easter

Saint Lawrence of Brindisi

Introduction

Saint Lawrence of Brindisi was born in 1559, and died in 1619. His life as a Capuchin-Franciscan priest was marked by sanctity, wisdom, and scholarliness. Among his many duties and positions of responsibility in the Church and order were assignments as religious superior, teacher, preacher, and official diplomat for the Holy See to the kings of Spain, Germany, and Bavaria. Most spectacular of all, perhaps, was his office as spiritual delegate in the battle against the Turks, in which he led the troops personally, armed only with his crucifix.

The friar's sanctity prompted Pope Pius VI to place his name among the Church's blessed; some ninety-eight years later, Pope Leo XIII elevated him to sainthood. His scholarliness and wisdom in explaining the divine truths, especially his writings

This sermon, unique in that it concerns the joys of Our Lady at the Resurrection of her divine Son, was preached by Saint Lawrence on the Vigil of Easter. The introduction and translation were done by Frater Regis Armstrong, O.F.M. Cap., of Glencliffe, N. Y.

on the Blessed Mother, incited Pope John XXIII to list him among the official Doctors of the Church, bestowing on Saint Lawrence the title of "Apostolic Doctor."

The sermon presented here is taken from a collection which deals with the vision described by Saint John in chapter 12 of the Apocalypse. It was delivered on Holy Saturday as the concluding sermon of a Marian-Lenten series. It seems to us that the sermon is a classic example of the use of Sacred Scripture in the apostolate of preaching; it also affords a deep insight into the heart and mind of our Blessed Mother as she participated in the great mystery of the Resurrection.

— R. A., O.F.M. Cap

THE MOTHER'S JOY

Since, dear brethren, we have recently considered the most bitter and severe sufferings of the Virgin Mother because of the passion and death of her Son, it is only right that we now turn our attention to her joys because of her Son's resurrection from the dead. She hoped for light after the darkness; she hoped for a pleasing

spring after the horrible winter had passed; she must have kept in her heart the words of the Psalmist, "Sorrow is but a guest of the night and joy comes in the morning" (Ps. 29:6), or "amid all the throning cares that fill my heart, my soul finds comfort in thy consolation" (Ps. 93:19). "Insofar as the sufferings of Christ abound in us," wrote St. Paul "so will our consolations abound through Christ" (II Cor. 1:5).

In the Old Testament the Patriarch Jacob believed that his best-loved son Joseph was dead, and it was only after a long time that he learned that his son was not only living, but was also ruling gloriously in Egypt. And just as Joseph was living in great glory, so Christ arose with great glory, for He said, "All power has been given to me in heaven and on earth" (Mtt. 28:18). And just as Jacob rejoiced at the news of his favorite son, who could ever try to imagine what happiness and bliss the Virgin enjoyed at the glorious and immortal Resurrection of her Son, when He appeared to her in that same glory which He had shown to His chosen disciples?

In our own lives, we experience both sorrow and joy, fear and hope, love and hatred, just as if they had been balanc-

ed exactly on a scale. A shepherd rejoiced when he retrieved a sheep which had been lost; a woman who had lost a drachma was greatly relieved and thankful when she found it; and a forbearing father showed an amazing happiness when his wasteful son returned home safe. "We must rejoice and exult," he said, "because he was dead, yet he has returned to life; he was lost and has been found" (Lk. 15:22-32). What then did the Virgin feel? What kind of rejoicing was hers? What happiness did she experience because of Christ's Resurrection? If the disciples rejoiced at the sight of the Lord, how much more did the mother rejoice at the sight of her most cherished Son? If she had been so happy at His conception, when she conceived a mortal person subject to many pains, as to say, "My soul magnifies the Lord, and my spirit rejoices in God my Savior" (Lk. 1:45), how much happier was she when He received immortality and blessedness?

Surely, she had the right to cry out with Anna, the mother of Samuel, "My heart thrills with joy in the Lord, and I lift up my head in my God. My mouth is bold against my enemies because I am happy in my salvation!" (I Kg. 2:1). O immortal God, how great and how

wonderful is the reason for this joy! "This is the day which the Lord has made," sings the chorus of saints, "let us rejoice and be happy during it" (Ps. 117:15). "Now the homes of the just echo with glad cries of victory" (Ps. 117:15). Yet, what was the cry of happiness and victory in the heart of the most holy mother? If the Jews saw a new light dawning, bringing rays of joy, honor, and a favorable sign to Mardochoi and Esther after the execution of the wicked Aman, a cruel and prominent enemy of the Jews, imagine what light the Virgin must have seen on this day in the great glory and exaltation of her Son, when, after He had conquered and triumphed over hell, overcome death, and crushing Satan in battle, He appeared to her clothed with the sun and wearing a crown of stars.

Mary, the sister of Moses, along with so many other prophets, rejoiced in the Lord; when this woman saw the salvation of her own people guaranteed and the destruction of the Egyptians achieved while crossing the Red Sea, she picked up a tambourine, led a group of the Israelite women, and sang, "Let us sing to the Lord, because He is so great and so glorious; He has thrown both horse and rider into the

sea. The Lord is my strength and my glory; He is my Savior!" (Ex. 15:20-21). What would Mary have done today with all the saintly women and the apostles? Most likely she would have sung again, "My soul magnifies the Lord, and my spirit rejoices in God my Savior" (Lk. 1:46).

Mary rejoiced in the conception of Christ, she thrilled with joy at His birth, and when she heard "Glory to God in the highest and on earth peace to men of good will" (Lk. 2:13-14), the hymn echoed throughout the countryside by a chorus of angels. Mary was enraptured when the Magi came in adoration, and when she found Jesus in the temple; and she was even more joyous when she heard of and saw the great number and variety of miracles which He was working. Her joy grew more profound as she saw Him ascend into heaven, His seat of glory, accompanied by the angels. But on this day, she was filled with a happiness greater than all of these, greater than can ever be told. Just as the man who found the great treasure in his field, in an unimaginable manner Mary found an infinite glorious treasure in the Resurrection of her Son, Jesus Christ.

In the vision of Saint John, which he describes for us in the Apocalypse, we read that "A

woman brought forth a son, the son who is to shepherd the nations like sheep with a crook of iron; and this child of hers was caught up to God, right up to His throne" (Apoc. 12:5). In this we certainly can find reasons for joy; yet, we can also find reason for great sadness. But Christ once said, "A woman in childbirth feels distress because now her time has come; but when she has borne her child, she does not remember the distress any longer, so glad is she that a man has been born into the world" (Jn. 16:21). But what sort of man was born to Mary in the Resurrection? Saint John said, "A son is born, a male child." And when a son is born in the houses of kings, especially if he is the first-born son who will some day inherit the kingdom and have power over it, there is always rejoicing, not only in the house of the king, but throughout the entire city, and even throughout the entire kingdom. "She bore a child," he said, "a son"; but "he will shepherd the nations like sheep." But which king has this child as his first-born son, this prince and heir to his kingdom? "This child of hers was caught up to God, right up to His throne" (Apoc. 12:5). "We have seen His glory, glory as of the only Son of God" (Jn. 1:14).

"All power in heaven and on earth has been given to me" (Mtt. 28:18). What an infinite cause of joy and happiness!

Happiness stems from a desired good which is at hand; the greater the good, the greater the happiness for the person who receives it. If a man is created a bishop or archbishop while his parents are still living, the joy which his dignity will bring them is great. If this same man becomes a cardinal, this joy will grow even more. And should he become the supreme pontiff, certainly the greatest of all joys: his parents will be overwhelmed with happiness and jubilation. Today, Christ risen from the dead has been created by God the Supreme Pontiff and Bishop of the whole Church, both militant and triumphant. What happiness, therefore, this beloved mother must have experienced. Even if Christ had returned to a mortal life again, as Lazarus and others whom, as we read, were called back from death, in this resurrection alone she had reason to experience an unbounded joy. But Christ returned to a life which was, which is, immortal and most blessed; He returned to a life filled with the infinite glory of the divinity, and the great joy which He gave to His mother is incredible and inexpressible.

UNIQUE . . .

IMPORTANT . . .

HANDSOME BOOKS

PAUL, TRUMPET OF THE SPIRIT

Compiled by Sister Emily Joseph, C.S.J.

These essays on the words, work, and personality of the Apostle of the Gentiles are carefully selected to give a three dimensional picture of him. Cardinals Newman and Doepfner, Elizabeth Bowen, Monsignor Knox, Daniel-Rops, H. V. Morton, are but a sampling of the authors headed by St. John Chrysostom in this glowing stirring anthology. \$3.50

THE FRANCISCANS: LOVE AT WORK

Boniface Hanley, O.F.M. Illus. Salvator Fink, O.F.M.

Exciting, inspiring reading in this beautifully made volume. It offers a short history of the three Orders and dramatic incidents of their person-to-person work in near and far parts of the world. One hundred and three fine pictures. \$6.50

Bookstores or Dept. 4-4120

St. Anthony Guild Press

Paterson 3, N. J.

FRANCISCAN INSTITUTE PUBLICATIONS

Works of Saint Bonaventure

De Reductione Artium ad Theologiam. A Commentary with Introduction and Translation. By Sr. Emma Therese Healy, S.S.J., 1955. \$2.25.

Itinerarium Mentis in Deum. With an Introduction, Translation and Commentary. By Philotheus Boehner, 1956. \$2.00.

Spirit and Life Series

The Revelations of Margaret of Cortona. By Bishop Ange-Marie Hiral, 1952. \$1.75.

Examination of Conscience According to St. Bonaventure. By Philotheus Boehner, O.F.M., 1953. Second edition, hard-bound, 1959. \$2.00.

In Journeyings Often. Franciscan Pioneers in the Orient. By Marion A. Habig, O.F.M., 1953. \$3.75.

The Legend and Writings of Saint Clare of Assisi. 1953. \$2.75.

The Upper Room. Retreat Readings for Priests. By Thomas Plassmann, O.F.M., 1954. \$2.75.

The Priest of the Gospel. By Martin Wolter, O.F.M., 1954. \$1.50.

The Book of Life. An Explanation of the Rule of the Third Order Regular of Saint Francis. By Allan B. Wolter, O.F.M., 1954. Paper bound \$1.50.

Spiritual Exercises According to Saint Bonaventure. By Dominic Faccin. Translated by Owen A. Colligan, 1955. \$3.85.

Where Caius Is and Other Poems. By Sister Mary Francis, P.C., 1955. \$1.75.

Other Books Available

John Duns Scotus. A Teacher for Our Times. By Beraud de Saint-Maurice. Translated by Columban Duffy, 1955. \$3.50.

Mary in the Franciscan Order. Proceedings of the Third National Meeting of Franciscan Sisterhoods, Vol. III, 1955. \$2.50.

History of the Development of the Devotion to the Holy Name. By Peter R. Biasiotto, 1943. \$2.00

De Paroecia Domui Religiosae Commissa. By Francis I. Muller, 1956. \$2.00.

I Know Christ. The personality and spirituality of Saint Francis of Assisi. By Gratian of Paris, O.F.M. Cap., 1957. \$1.00.

The Numerical Distinction of Sins According to the Franciscan School of Seventeenth and Eighteenth Centuries. By Bonaventure A. Brown, O.F.M., 1948. \$2.00.

Order from

THE FRANCISCAN INSTITUTE

Saint Bonaventure University

Saint Bonaventure, N. Y.

the CORD

April, 1964
Vol. XIV, No. 4

A MONTHLY FRANCISCAN REVIEW OF SPIRITUAL DOCTRINE

Editor —

Fr. Augustine McDevitt, O.F.M., S.T.D.

Assistant Editor —

Fr. John Forest Faddish, O.F.M.

Managing Editor —

Fr. Ermin Klaus, O.F.M., Ph.D.

CONTENTS

EDITORIAL	98
BROTHER OF THE LITTLE WAY	99
Jeremiah Crosby, O.F.M. Cap.	
SPIRITUALITY AND THE INTERRACIAL APOSTOLATE	108
Roy M. Gasnick, O.F.M.	
BLESSINGS OF A NUN	116
Sister M. Petrone, F.S.P.A.	
SPIRITUALITY FOR THE SPACE AGE: THE SECULAR INSTITUTE	117
Nance Karlin	
WHO ARE YOU?	127
Sister M. Thaddine, O.S.F.	

Editorial Office:

THE CORD
Holy Name College
14th & Shepherd Sts., N. E.
Washington 17, D. C.

Business Office:

THE CORD
St. Bonaventure University
St. Bonaventure P. O.
N. Y.

THE CORD is published monthly by the Franciscan Institute of St. Bonaventure University. Entered as second class matter on Nov. 25, 1950, at St. Bonaventure P. O., N. Y., under act of March 3, 1879.

Cum Permissu Superiorum

Subscription Rates: \$2.00 a year (\$2.50 foreign) — 20¢ a copy

Good Morning, Good People!

May the Lord give you peace!

If there is a single word which adequately describes the Franciscan school of spirituality, that word is probably "evangelical". It was in the gospel that our holy Founder beheld the vision of the form of life that he and his disciples should live; all the various elements which comprise the Seraphic vocation can be reduced ultimately to observance of the holy gospel.

To make himself as much like Jesus as possible — this was Francis' ideal. "He wished," writes Cajetan Esser, "to follow not merely the footsteps of the Apostles, not simply to live again the life of the early Church, but to follow and to imitate as literally and as completely as possible the life of Jesus upon earth" (*The Marrow of the Gospel*, p. 111).

It must have been of great importance to Francis, then, to know quite thoroughly the four Gospels and the things recorded there about Christ. We can be certain that in his reading of the sacred pages, and in his meditation on what he found there, not one of our Lord's syllables or gestures escaped his notice. Every detail narrated by the Evangelists must have been precious to the Poverello.

In responding to the Franciscan vocation, each of us has committed himself to become a mirror of Jesus Christ. It must be our primary and incessant occupation to become Christlike, down to the last minute detail. It will not be enough for us to have that general attitude which is the mind of Christ. We must teach ourselves to speak as He spoke, to act as He acted. Our every word and deed must reflect Jesus to those about us.

In order that we may even begin to honor this commitment of ours, it will be necessary that we get to know Christ intimately. This will be accomplished mostly by prayer. But the knowledge of Jesus acquired by our prayer will be authentic to the extent that we have become, like our Seraphic Father, lovers of the gospel.

The Editors

Brother of the Little Way

Jeremiah Crosby, O.F.M. Cap.

There is no doubt that the form of spirituality known as The Little Way furnishes us moderns with a path to holiness that is tried and true. Pope Pius IX, who canonized Saint Therese of Lisieux in 1934, declared that the littleness which was so characteristic of her sanctity could be adopted profitably by people in any walk of life.

In the very year that the Little Flower was declared a saint, this same pontiff canonized a contemporary of hers who, like her, had walked the small path to holiness. Within the confines of the Capuchin friary at Altoetting in Bavaria, Saint Conrad of Parzham had lived his own Little Way in the footsteps of Saint Francis of Assisi.

Secret of Sanctity

It is not often that a saint gives us the secret of his sanctity in his own words. Saint

Frater Jeremiah, of Marathon, Wisc., has contributed articles to *THE CORD* and to other periodicals. He recounts here the life of Saint Conrad of Parzham, whose feast we celebrate on April 21.

Therese did us this favor; so did Conrad of Parzham. Although his complete writings do not equal even this article in length, we can find in them his life's ideal, an ideal which in its simplicity is both timely and dynamic.

"My life," he wrote, "consists chiefly in loving and suffering, in admiring and adoring the unspeakable love of God for us poor creatures. I am always most intimately united with my loving God. Even amidst my many duties, I am intimately united with Him. I speak to Him confidentially, as a child with its father. I lay before Him my needs, my desires, and whatever gives me the greatest concern. Then I implore Him to grant me some grace, but always with childlike confidence. If I have committed a fault, I humbly beg Him to pardon me, and promise to be a real good child. The means which I use to exercise myself in humility and meekness is none other than the cross. This is my book. A single look at the cross teaches me what I must do on any occasion. Thereby I learn patience, humility,

meekness, and the cross becomes sweet and light."

From this passage we must conclude that Conrad's sanctity consisted in cultivating a union with God by means of deep interior recollection and a lively, humble faith in His fatherly providence. It is true that Conrad had a natural inclination toward the interior life. Yet, it is also true that he learned early in life that one can grow in union with God only if the awareness of that union also grows in one's mind and is expressed in one's actions. We need only to look at his life in order to see how he lived this ideal, and how he expressed it daily in his patience and meekness toward others.

The Beginning

When, in 1849, he came to the friary of Saint Ann in Altoetting to enter the Capuchin Order, John Birndorfer was thirty years old. Ever since his spiritual conversion eleven years prior to that time, this naturally introspective young man had grown more reserved and retiring. His mother, whom he used to refer to as "my first novice mistress," had stressed from his earliest years the important role which God should play in his life. After his spiritual conversion,

through years of almost daily Mass and weekly spiritual direction, the grace of God led him to the door of this famous Capuchin friary.

Shortly after his arrival, John was invested as a tertiary and given the name Conrad. He was assigned as assistant porter to receive the many pilgrims — as many as three hundred thousand annually — who came to the shrine of Our Lady there.

During the first few months, Conrad discovered that community life was quite different from the life of quiet solitude to which he had grown accustomed. As he said, "I found it rather hard to live together with so many others, for I was very shy; but when I became better acquainted, matters improved."

Matters did indeed improve; soon the young tertiary had fallen in love with his new life and work. It was not long, however, before he was asked to leave Altoettingen to be infirmarian for a sick priest in another town. "I cannot conceal the fact that I find it hard to leave this place of heavenly favors," he wrote home at that time; "I acknowledge it sincerely; the time spent here seemed so short that I can hardly believe a year and nine months have already gone since

I came here. But obedience calls me to another place, and I must obey ... Pray for me, so that I may attain my ideal and become a true son of Saint Francis and may live and die as one."

After serving as a candidate for two years, he was sent to the brothers' novitiate, where he was invested with the holy habit on September 17, 1851. As a novice he was afflicted several times with rather serious illness. But this did not deter him from steadily cultivating the spirit of recollection under the guidance of Father Stanislaus, a learned and holy novice master.

The "Resolutions"

Before his profession on October 4, 1852, Conrad showed to what an extent he valued his interior life, when he composed his *Resolutions*. Because they, together with his love for the Mass, formed the groundwork for his simple spiritual life, we shall quote here a few of the points which he set down:

"Resolutions taken with great deliberation and full confidence in the assistance of Jesus and Mary to help me keep them:

"I will strive earnestly to form the habit of always placing myself in the presence of

God and of often asking myself: 'Would I do this or that if my confessor or my superior were observing me, and especially in the presence of God and my guardian angel?'

"I will often ask myself when crosses and pain come to me: 'Conrad, why are you here?'

"I will earnestly strive to preserve brotherly love in myself and in others. I will be careful never to utter a word against charity. I will bear patiently with the faults, defects, and weaknesses of others and — as far as possible — I will cover them with the mantle of charity whenever there is no obligation to reveal them to one who has the power to correct them.

"I will carefully observe silence as much as possible. I will always be sparing of words in conversation, and thereby avoid many faults and be able to converse the better with God."

It is especially worthy of note here that these *Resolutions* proved to be more than the aspirations of an eager novice. Conrad had made them, as he says, "with great deliberation"; he remained remarkably faithful to them after he had left the confines of the novitiate and assumed the active work of the Franciscan brother.

themselves after Conrad had chided them for their boisterousness. Like the little girls, they decided to come one by one to the friary, asking for their piece of rye bread. Each successive call was so timed that Conrad had to walk the entire distance of the cloister to answer it. When the twelfth boy had made his appearance, Conrad merely said, "I suppose, Louis, that you young rascals are out to tease me today, since you are coming one by one. But that does not matter, boys; I shall come again, even twenty times, as long as my feet will carry me." He was then seventy-three years old.

Friend of the Needy

At noon Conrad would join the community for dinner. Afterward, he would go immediately to the kitchen to gather up whatever was left over to distribute it to the poor. His superiors had given him a free hand in the distribution of alms, and although he always had a good supply of soup, bread, and beer for those who called, the kitchen always provided more. Should some of the friars gently chide him for his solicitude toward the needy, he would say something like, "Never worry about what you give to the poor; it will always come back

again," or, "I value more the Our Father that the poor say for us than the food and drink we give to them."

After dinner and his chores in the kitchen, Conrad would usually spend a half-hour in the friary garden, meditating on the Stations of the Cross. Then he would return to the door until seven in the evening.

Since he returned to the door around dinner time, or a little later, he was generally met by a rather large crowd of people waiting for their alms. Once, after most of the better food had been distributed, a beggar came to the door. Conrad explained that at this late hour there was little left. He brought a bowl of soup from the kitchen, however, and gave it to the poor man. On tasting it, the man threw the bowl at Conrad's feet and snarled, "You can eat that slop yourself." Calmly Conrad stooped down, picked up the pieces of the broken bowl, and said, "I see you don't like this kind of soup. I'll go and get you something else." To many, this incident would be the cause for a justified outburst of temper. For Conrad it was an opportunity to imitate Jesus, who had remained silent when humiliation and bitterness were inflicted upon Him.

Besides helping the poor who

were hungry for food, Conrad sought to satisfy those who hungered for spiritual nourishment. He had the faculty of penetrating beyond the faces of those who came to the door. Very often he saw their lives reflected in their eyes. His was a look mixed with love, compassion and knowledge — knowledge which at least once sent a wayward youth hurriedly into the confessional next door. To those who came to him with troubles, he would give all the help and advice he could. "Let us trust in God," he would say, "and everything will come out all right;" or "Let us pray with great confidence, and the good Lord will come to our assistance."

In all his associations with the people, he remained true to the *Resolutions* which he had written before his profession. He was especially careful to be reserved and brief in his speech, for he was convinced that "A person who talks too much can never arrive at a truly interior life." If he saw that a conversation was becoming needlessly long, he would usually cut it short, saying, "I must now ask to be excused, for I still have some prayers to say."

Man of Prayer

During the day the holy friar spent much of his spare

time in adoration of the Blessed Sacrament, or in the recitation of the Little Office of the Blessed Virgin. His devotion to Jesus and His Blessed Mother sustained him in his association with the public, and gave him strength in his constant and growing suffering.

Although as a youth he had developed a robust constitution from his work on the family farm, as the years went on he was troubled with stomach ailments and arthritis. He once wrote, "I suffer constantly, but I am still able to perform my duties." Because the cross was his book, he looked upon his ill health as a blessing. He called sickness "a season of grace for your soul," and advised, "See that you make good use of it. Sickness can teach us much if we would only be disposed to learn."

Even more intense than physical sufferings were his spiritual trials. His desire to be united to God amounted almost to what we might term obsession. Almost every letter he wrote includes some sort of request for prayers on his behalf. In his youth he had joined several pious confraternities, and in his life as a Capuchin he made a sort of "prayer-pact" with others for the purpose of praying for each other. Yet, if we truly analyze

Conrad's life, we can see why he acted this way. He believed firmly what he once wrote, "God is good to us. He showers His graces on us out of pure love and mercy. What ingratitude it would be then, if we did not make good use of them, or if we went so far as to abuse them."

Conrad ultimately reached that stage in his spiritual development where he suffered not from the renunciation of his own will, but from the realization that he himself harbored so many inclinations which were not God's, and that many other people still cared so little for Him. "I am trying hard to love God truly," he wrote. "My one regret is that I love Him so little. I should like to be a seraph of love. I should like to call on all creatures to help me love my God. But I must stop. I am going too far ... Love knows no bounds."

As the years of hard work wore on, Brother Conrad himself began to wear out. He grew gradually weaker from his increasing suffering, as well as more silent and recollected from his growing union with God. He developed by degrees into that figure which we see pictured so often — a white-haired, bearded Capuchin with a little chaplet wrapped around

his finger, gazing at the small cross he always held in his hands while he prayed.

Death of a Saint

For forty-one of his seventy-six years, Conrad had manifested the patience, humility, and peace which is born of union with God. On the morning of April 18, 1894, the brother was able for the last time to get to the chapel of Our Lady to serve the five o'clock Mass. After Mass he began his usual duties, but by nine o'clock he had to go to the cell of another brother for help. In the afternoon, he went to the superior and said simply, "Father Guardian, I can keep up no longer." He was immediately sent to bed.

On April 21 during night prayers, the door bell rang twice. Thinking that the substitute porter had not heard it, Brother Conrad struggled out of bed and got as far as the door of his cell to shout several times, "Brother Deodatus, Brother Deodatus!" A novice who happened to be near hurried to his side to see what was the matter. But Conrad could only mumble a few words as he collapsed into the novice's arms. The end had come.

The fathers and brothers hurried to his bedside and be-

gan the prayers for the dying. He was conscious, but unable to speak. As the *Angelus* began to ring, a peaceful smile broke over his face. Before the bell stopped, Conrad was standing face to face with the God he had known interiorly for so many years.

God regarded the lowliness of this servant of His who had kept so many things hidden in his heart as he went about fulfilling the divine will. God saw to it that within forty years Conrad would be given to the entire Church as a model of that simple way which can be the way of every Christian.

Today the Church points to Conrad of Parzham as she points to Therese of Lisieux, and tells us that even we in our times can become the saints which they became. The words of Conrad himself can best summarize all our efforts to become one with the God within us, to think of Him more and more while we perform our daily duties. "Our trust in God must be great," Conrad tells us, "and greater still our love for Him. ... A great desire to give itself to God entirely is the characteristic of a soul that loves God sincerely."

The Christ of Francis was the humble Saviour of men who "emptied Himself and took on the form of a servant." Francis, then, would become the Francis of Christ. This is the way, the truth, and the life of the Friars Minor! Our glory does not consist so much in our learned doctors, or in our eloquent preachers, or in our popular writers, but in our simple, humble, unworldly brethren, no matter how hidden their existence may be.

— Foley, O.F.M. Cap., *In the Spirit of Saint Francis*, p. 59

Spirituality and the Interracial Apostolate

Roy M. Gasnick, O. F. M.

I. The Cosmic Import of the Apostolate

We live in revolutionary times. All around us there is change — quick, worldwide, upheaving change. So little of yesterday has remained the same way, and today is already being changed into the new world of tomorrow. The whole world is in crisis, groaning in anticipation of a new civilization that seems ready to burst upon us at any moment.

The late Cardinal Suhard described the crisis well: "All agree that our times are an age of transition. The suffering which affects the whole world, the dangers which threaten its future, the strong currents which sweep over it are less the consequences of a catastrophe than the warning signs of an imminent new birth."

Fr. Roy, of the Province of the Most Holy Name, is a professor of English at Saint Bonaventure University. As Executive Moderator of the Third Order's Action for Interracial Understanding, he devotes a great deal of his time to filling speaking engagements and writing articles.

Mankind is undergoing cosmic labor pains; it seems as if Saint Paul's description of individual conversion is taking place on a universal level: the human race is putting off the old man and putting on the new.

What will this new man be like? That depends on the Christian conscience. If we continue our present hostile attitude to the world, saying in effect, "This civilization, these trends are secularistic and evil, hence we must not touch them lest they contaminate us," then the new man may well turn out to be the one-man united by force, the identity-less automaton predicted by Aldous Huxley in *Brave New World*, and George Orwell in 1984.

On the other hand, if we see our role, (as the early Church always did), as one of entering into, permeating, subverting and supernaturalizing the secularistic tendencies of the civilization aborning, then indeed will the new man evolve in the terms in which Teilhard de Chardin described him: the

one-man united to his fellow men by love. Gone will be the I-THOU man of today, who tries to explain all of the universe in terms of himself — and predictably fails; born will be the THOU-I man, who finds the explanation of himself in terms of the rest of the universe, especially in terms of his fellow man.

In this context, the work of the interracial apostolate assumes cosmic proportions, because its long-range goal is to hasten the birth of the new man. We must see our role as witnesses and apostles for the dignity and unity of man. Anything less than that will relegate us to the level of those dogooders, social workers, and sociologists who are more interested in pragmatic solutions for the effects of discrimination than in the realistic eradication of its causes; they seek to eradicate racism as a social evil because it hurts society, rather than because it hurts a man; they use standards which perpetuate the I-THOU man of today without any inkling that the evil they are trying to cure can be cured only by the concept of the THOU-I man.

To convince a white man that his salvation may well depend upon his willingness to recognize the dignity of man in a Negro, to convince him that the

riddle of himself can be solved only in terms of other men, to convince him that the future of the human race depends upon his courage to choose to love rather than to be loved, is to strike a blow for the new man who will become "a new creature in Christ, his old life disappeared, everything become new about him." (II Cor. 5:17).

Our vocation then is clear: we must become the heralds of the great King announcing the news of the mystery of Christ: "It was His (the Father's) loving design, centered in Christ, to give history its fulfillment by resuming everything in Him, all that is in heaven, and that is on earth, summed up in Him." (Eph. 1:10); we must become the *makers* of salvation history; we must become the agents of God in fulfilling the divine plan for all creation.

We who have set as our goal the proclamation of the dignity of man, are vitally necessary at this moment in history, at this moment when the whole world is undergoing a cosmic crisis in search for unity. We are needed now. Nothing must stand in the way of our vocation: neither the obstacles set by our detractors, nor even the greater obstacles of our human weaknesses.

II. The Grace of Persecution

The interracial apostolate is not a "popular" cause; the widespread violent reactions of whites to Negro protests during recent months indicate that far too few of our countrymen understand the issues at stake, far too few of our co-religionists understand the motivation of our work. Hence there is persecution and there will be persecution.

Few of us will be asked, as Medgar Evers was, to perform the ultimate challenge of love, to lay down our lives for our fellow man. But we do know the lesser challenges (if there be such a thing) of love: the bombing of Our Lady of Good Harbor school in Louisiana; the physical threats against a Southern bishop while preaching against segregation; eggs thrown by Catholics at Third Order members in Boston; the neighbors who begin to disassociate themselves from us; the closed doors of parish rectories; the cautious "don't get too involved" injunctions from superiors; the malicious whispers of "radical", and "fellow traveler"; the priest spit upon because he was accompanying a five-year old girl to school in New Orleans. Indeed, Saint Paul's description seems to fit so well: "We are the world's

refuse; everybody thinks himself well rid of us." (II Cor. 4:13).

All this can be demoralizing and discouraging. But we must not miss these for the opportunities they are, opportunities to turn them into acts of love, into proofs of our love for the Christ we have pledged ourselves to serve. Indeed, we must come to realize that for the success of our apostolate, these persecutions are fundamental necessities, they are something we should desire. Saint Paul recognized this long ago: "I am well content with these humiliations of mine, with the insults, the hardships, the persecutions, the times of difficulty I undergo for Christ; when I am weakest, then I am strongest of all. (II Cor. 12:10).

Saint Francis is one of the few men in history who understood this principle, and significantly, he was one of the few men in history who was truly successful. For Francis, true happiness was not to be found in great accomplishments but rather in the ability to suffer persecution for the sake of the apostolate. In his famous parable on "Perfect Joy," he says, "Above all the graces and gifts of the Holy Spirit which Christ gives to His friends is that of conquering oneself and willingly enduring suffering, insults,

humiliations, and hardship for the love of God, as they are not ours but God's, as the Apostle says, 'What have you that you have not received from God?' But we can glory in the cross of tribulation because that is ours."

The parable of perfect joy comes as a concrete exemplification of the spiritual principle formulated by Saint Paul: "The suffering of Christ, it is true, overflows into our lives, but there is overflowing comfort, too, which Christ brings to us." (II Cor. 1:5).

Hence, one of the most important tests which faces our spiritual life, difficult as it may be, is to recognize persecution not as an evil but as a grace, a necessary grace for the success of the apostolate. We can, therefore, expect little earthly compensation. We will face indifference, we will face hostility, we will face opposition. Thank God for them! They are the stigmata which make us Christ-images: "If the world hates you, be sure that it hated Me before it learned to hate you. ... Do not forget what I told you, No servant can be greater than his master. They will persecute you just as they have persecuted Me. ... and they will treat you thus because you bear My name." (Jn. 15:18; 20-21).

In the face of persecution and hostility, we must remember that we are peacemakers. Retaliation cannot help our cause, it can only provoke anger, strengthen antipathy and make permanent the blindness to truth. St. Bonaventure offers us a good piece of advice marked by common sense: "When the water is quiet, a man sees his face clearly reflected; but when the water is rough, nothing is reflected. In the same way, when a man is angry, he cannot see truth."

Our reaction to those who hate, curse, and threaten us insultingly, however, must go much further than the mere negative one, that is, a mere non-retaliatory reaction; ours must be positive, a reaction that will test our faith to the utmost: "Love your enemies, do good to those who hate and persecute you, bless those who curse you, and pray for those who treat you insultingly" (Lk. 6:17-28).

Martin Luther King, certainly, has taken these words of Christ and made them a point of identification for his non-violent Southern Christian Leadership Movement. When Dr. King received the Saint Francis Peace Medal from the Third Order of Saint Francis in November, 1963, he restated Our Lord's teaching in terms

of the interracial apostolate: "So throw us in jail and we will still love you. Bomb our homes and threaten our children and, as difficult as it is, we will still love you. Send your hooded perpetrators of violence into our communities after midnight hours, and drag us out on some wayside road and beat us and leave us half dead and we will still love you. Send your propaganda agents around the nation, and make it appear that we are not morally and culturally fit for integration and we will still love you. But be you assured that we will wear you down by our capacity to suffer, and one day we will win our freedom. But we will not only win freedom for ourselves, we will so appeal to your heart and your conscience, that we will win you in the process and our victory will be a double victory."

To do this will take great courage; it will take great faith and love. But the difficulties we undergo are nothing in comparison to the gigantic thing we are doing for the world: "For it is not you who are speaking, but the spirit of your Father who speaks through you" (Jn. 16:3). What really counts, the only thing that counts, is that Christ has called us, has pressed his seal upon us and sent us forth:

"You have not chosen me, but I have chosen you, and I have appointed that you should bear fruit" (Jn. 15:16).

III. The Need for Selflessness

Accepting persecution is the first hurdle we must clear if we are to make our interracial work a means for spiritual growth. There is another and more difficult one: our own human weaknesses. There are three great pitfalls here, each deriving from pride and egoism, which can not only hinder spiritual growth, but actually hasten spiritual decline.

1. *To lack the courage of total commitment.* This is the temptation which usually besets the man who feels deeply about suffering humanity, but yet fears the taunts and reaction of his associates, as well as the damage to his prestige his involvement in race relations may cause. Human respect, of course, is his weakness; when he must choose between THOU and I, he reluctantly chooses I. The danger here is that the failure to fulfill initial involvement will hasten spiritual decline, because, as our Lord Himself pointed out, "No man putting his hand to the plow and turning back is fit for the kingdom of God."

Since this is a temptation which at times will strike all of us, we must be prepared for it. And the only preparation which will help us is the virtue of humility. All too often in the spiritual life we beg God for the virtue of humility, and yet squirm at the least humiliation. Humility is built upon the acceptance of humiliation. It accepts the reduction of the capital I to a small i for the sake of the THOU. It realizes that allowing the I to be crossed out will produce a cross. And that is essential to the spiritual life.

Cardinal Merry del Val, in his "Litany of Humility," has offered a program for the man who would fail in the interracial apostolate because of human respect. His emphasis, it should be noted, is not on the deliverance from humiliation, but on the deliverance from the fear of humiliation:

Deliver me Jesus:

From the fear of being humiliated,
From the fear of being despised,
From the fear of suffering rebukes,
From the fear of being calumniated,
From the fear of being forgotten,
From the fear of being ridiculed,
From the fear of being wronged,

From the fear of being suspected ...

2. *To lose the spirit of obedience.* This is one of our great dangers. Each day we are made painfully aware of suffering humanity: a prostrate Negro woman with the knee of a policeman on her neck; a Negro youth being torn at by a police dog; a Negro priest having Catholics refuse to receive Communion from him; wretched living conditions in a ghetto; full-grown men unable to get jobs; despairing youths wasting away from alcohol, narcotics, and sex. We see all this and are appalled that those in authority are sometimes blind to this suffering and fail to see the need for our doing something for suffering man.

It is all too easy to fall into the temptation that the needs of our fellow man exempt us from the bonds of obedience, that God's will must be done in spite of the indifference of superiors. It sounds so rational, but it is really a rationalization. If God's will is going to be done (and it will be done), then it will never be done outside the normal line of authority and obedience. If we truly seek spiritual growth by serving suffering humanity, then we cannot rely on deceit and disobedience; such a reliance is

natural way out. Our way must be supernatural: "We to rely on the Holy Spirit, unaffected love, on the of our message, on the of God" (II Cor. 6:6-7). This is the only way out. Elisha, a member of the Jewish Sanhedrin, was wise enough to point this out for analyzing the newly born Christian Church, he judged: this is man's design or man's undertaking, it will be overthrown: if it is God's, you will have no power to overthrow (Acts 5:38-39).

To use the interracial apostolate for our own glorification. This is, without a doubt, the greatest danger we face, because it turns our whole work upside down and blurs the focus on the goals God expects us to fulfill. The man who uses the interracial apostolate to enhance his own prestige is no longer a witness for the proclamation of the dignity of man, is no longer a healer of suffering humanity. He is a betrayer of his fellowman because instead of serving him as he was called to do, he is using them to serve him. And what is so particularly dangerous here is that not only his egoism snuff out his spiritual life, but he will damage the interracial apostolate itself.

Too many a local opportunist has made a name for himself by calling for an unnecessary boycott, by stirring up an unwanted demonstration, or by making a startling and unfounded statement. But at what price? The alienation of the people who could help us and the hardening of too many racists and discriminators.

Indeed, T. S. Eliot's memorable lines from *Murder in the Cathedral* apply so perfectly here: "The last temptation is the greatest treason, to do the right thing for the wrong reason." For the sake of our own spiritual growth then, as well as for the health of the interracial apostolate, we must be ever on guard against this "last temptation," all the more so because it is so subtle a temptation, one into which we can fall so easily because we find attention drawn to ourselves a pleasing sensation. Here again, the "Litany of Humility" can be a safeguard against this temptation:

Deliver me Jesus:

From the desire of being esteemed,
From the desire of being loved,
From the desire of being extolled,
From the desire of being honoured,
From the desire of being praised,

From the desire of being preferred,
From the desire of being consulted,
From the desire of being approved. . .

IV. The Making of a Saint

Saints are not made in a day; they are not made in a month; they are not made in a year. Even in the era of "Instant" products, there is yet no "instant sainthood." To become a saint, to become a Christ-image, will always remain a lifetime job.

Yet, since the interracial apostolate plunges us into the very heart of the Christian experience, it would seem that it can be one of the fastest roads to sanctity. It forces us

to see and understand our role as Christians: that we are heralds of the mystery of Christ proclaiming the dignity and unity of man; that we are seeking to grow in our love for God through our love for our neighbor; that we must have the courage to withstand persecution and humiliation for the name of Christ; that we must have the humility to recognize ourselves for what we are; that we must be selfless, disregarding ourselves when faced with suffering humanity; that we must trust in the plans of God and not in our own devices; that we must not let ourselves get in the way of the work of Christ.

This is the program for holiness which flows from the interracial apostolate.

Can't you see, Brother, that to evangelize a man is to say to him: "You — yes, you too are loved by God in the Lord Jesus." And you must not only tell him so, but you must really believe it, and not only believe it, but conduct yourself with this man in such a way that he can feel and discover that there is something within himself that is being redeemed, something more majestic and noble than he had ever dreamed. . . . This will be possible only if you offer him your friendship, a true friendship, unbiased and without condescension, a friendship rooted in profound confidence and esteem.

— Leclerc, O.F.M., *Wisdom of the Poverello*, p. 125

Blessings of a Nun

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

A nun counts her blessings, and not her woes. She rises early, and with joy in her heart says, "Good morning, God." She is blessed with the privilege of meditation, a speaking to God, and a daily rallying of her spiritual forces for the duties of the day. Rich blessings are hers as she daily participates in the renewal of Christ's sacrifice and comes close to Jesus in Holy Communion. Weekly, Christ's redeeming power is increased in her through the sacrament of penance. Through her spiritual reading she receives the blessings of noble thoughts emanating from gifted authors of all times who conspire to mold her to Christ-likeness. All her spiritual exercises exert their influence to bring her the blessings of holiness, so that she may more effectively attract souls to Christ.

The nun, like every other woman without exception, is under obligation of conscience not to remain aloof; she must go into action in her own way, and join in stemming the tide which threatens to engulf the world. She realizes that as a woman she is born to be a *mother* in the role of spiritual motherhood. She is in agony of spirit until Christ be born again in the hearts and souls of others.

In sharing the same home with Christ, she has the blessings consequent upon physical proximity to Him.

She strives daily for a necessary idealism plus a liberal admixture of realism which will bring her the blessings of accepting others as they are, and not as she would like them to be.

The nun as a teacher is privileged to mold the pliable heart and receptive soul of youth, and by her good example make them ever more Christ-conscious. The nun in the hospital has the dramatic opportunity to snatch souls from the brink of an unhappy eternity, and by her gentle care to teach the sick to sanctify their pains. The nun, wherever she may be or whatever her duty, can by her prayers and sacrifices effect the conversion of sinners.

The sincere nun has the radiant peace, joy, and blessings of being constantly in love with the Author of all, Who has promised her a hundredfold in this life and life eternal.

Spirituality for the Space Age:

The Secular Institute

Nance Karlin

Life today, with its astronauts, astrojets, missiles, space flights, moon shots, and a general "out-of-this-world" consciousness, makes one dizzy with its rapid progress and change. Who would have thought, a scant ten years ago, that the phrase "to fly to the moon" would today express a very real possibility?

In the midst of all this change there stands, today as always, a clear, bright, and un-failing light which illumines the path of man's life on earth. This is the Catholic Church, that steady, unchanging beacon for the journey into space which must be made by every man without exception: the journey back to his Creator. No matter how far on earth men may roam, no matter how deep

into it they penetrate, how high above it they soar, the Church, good mother that she is, keeps pace with the progress of her children in order to fulfill her God-given mission of bringing all men to God.

Each century has its own needs. The history of the Church is witness to the fact that in each succeeding age the Holy Spirit inspires the means whereby a perpetual incarnation of Christ in society is mystically effected. The Church is unchanging in her truth, but adjustable in her approach to life. This is clearly evidenced by Vatican Council II. Just a few years ago, who would have thought it possible to live an approved consecrated religious life outside a community and without a religious garb? Today it is being done in Secular Institutes.

Nance Karlin is the nom de plume of a Missionary of the Kingship of Christ. The author here describes a rather recent development in the expression of our Seraphic spirituality. While Secular Institutes are not exclusively Franciscan, the present article points up the adaptability of the Poverello's spirit to this mode of Christian living.

Papal Approval

Although the idea of the Secular Institute originated in the latter part of the eighteenth century, this mode of life was not accorded full recog-

nition and approval until February 2, 1947, when Pope Pius XII issued the Apostolic Constitution *Provida Mater Ecclesia*. In this document the Holy Father wrote: "Therefore, by this present letter we approve the general statute of Secular Institutes which the Supreme Congregation of the Holy Office has carefully examined concerning all that falls within its competence and which the Congregation of Religious has drawn up and revised, at Our command and under Our direction. In virtue of Our Apostolic Authority we declare, decree and enact as follows (there follows the special law governing these institutes); further, we appoint the Congregation of Religious for the execution of this law as set forth in the decree above, and we grant it all the faculties necessary and expedient for the purpose."

Article I of the Special Law Governing Secular Institutes determines precisely which groups within the Church are to be called Secular Institutes: "Clerical or lay associations whose members, in order to attain to Christian perfection and the full exercise of the apostolate, make profession of practising the evangelical counsels in the world, receive the special name of Institutes or Secular Institutes, in order to

be clearly distinguished from other general associations of the faithful (*Code of Canon Law* Book II, Part III). These Institutes are subject to the laws of this Apostolic Constitution".

This same document describes the purpose of these associations, which were first established in the first half of the nineteenth century and are now called Secular Institutes: "Their purpose was to practise faithfully in the world the evangelical counsels, and to undertake with greater freedom the duties of charity which owing to the evils of the times, were made difficult for, or were entirely forbidden to, the religious orders."

Missionaries of the Kingship of Christ

One of the Secular Institutes in the Church is called Missionaries of the Kingship of Christ. The first to receive approval in Italy, this group traces its origin to 1919 when, under the direction of Father Agostino Gemelli, O. F. M., twelve young women — Franciscan tertiaries — consecrated their lives to God in the choir of Saint Clare in the Church of San Damiano at Assisi. At that time, the Holy See had not yet authorized Constitutions for as-

sociations of the faithful who bound themselves by vows for a life of perfection. Pope Benedict XV himself had suggested that those who wished to consecrate themselves to God in the world join established Third Orders. These first twelve — including a teacher, a writer, an office worker, women of wealth, and women of moderate means — promised God that day at San Damiano to live in perfect chastity. At the same time, they dedicated themselves to the apostolate, and to those forms of modern activity suitable for promoting and spreading the Kingdom of God.

Even though the little group grew slowly, it received vocal approval from Pius XI, who urged the members to reach out to all parts of Italy. The many trials to which the association was subjected during the following years, especially the difficulties engendered by World War II, served only to strengthen its members. During this time, the Missionaries had the opportunity of proving their worth in various fields of the apostolate by bringing their authentically Christian attitude to bear on their social, business, political, and religious activities.

In 1945, two years before issuing the *Provida Mater Ecclesia*, Pope Pius XII approved

the group's statutes for a period of five years; then, in 1948 the Institute received from the Holy See the Decree of Praise; final and definitive approbation came in 1953. As an institute of pontifical right, privileged to branch out anywhere in the world, it is now established in Italy, the United States, Canada, France, England, Japan, Korea, Australia, South America, and elsewhere.

Form of Life

Possessing all the features which are common to Secular Institutes in general, the institute of the Missionaries is also clearly marked with the distinctive sign of Franciscan spirituality. Its aim is to bring together and spiritually unite women who live and pursue their respective professions in the world, while striving wholly for Christian perfection. There are two principle objectives: the first is the sanctification of the members in evangelical perfection; the second is the cultivation of apostolic zeal in promoting the lay apostolate and Catholic Action according to the mind of the Holy Father and the local bishops.

Missionaries of the Kingship live in a genuine canonical state of perfection by reason of their vows to observe the

evangelical counsels. In a very real sense it can be said that they are in the world, but are not of the world. Wearing no distinctive dress or distinguishing mark of any kind, these women dedicate themselves to God by a vow of chastity and promises of poverty, obedience, and the apostolate. Yet, they continue to live in the environment of home and family.

Evangelical Counsels

By reason of her vow of chastity, a member of the institute not only foregoes marriage, but also assumes the responsibility of setting an example in Christian dress and behavior. She dresses modestly, neatly, and in good taste; while discouraging unbecoming and offensive conversations and jokes, she retains a sense of humor and a happy disposition; although she repulses unlawful advances and undue familiarity, she remains friendly and helpful to all.

In a world largely intent on glutting itself with material wealth and temporal pleasures, the Missionary, in accordance with her promise of poverty, lives a life of simple desires. Serene in her particular circumstances, she accepts gratefully what God gives her, never asking for more, and using

what belongs to her for the benefit of others. Her outward appearance does not change by reason of this promise; she continues to dress in a style befitting her circumstances. The promise of poverty does demand certain limitations in the use of money for personal expenditures; these limitations are established by mutual agreement between the individual Missionary and her superiors. Practically, her spending is regulated by a rather unique means: although a Missionary retains dominion and use of whatever she possesses or may acquire, whether by her work, inheritance, gift, or other legitimate means, she is also obliged to present for the approval of her superiors an annual budget within whose limits she promises to live.

The Missionary's promise of obedience requires submission to her superiors, whenever they command in virtue of this promise and within the limits of the Constitution and the Rule of Life. Her observance of the virtue of obedience sets an example which is sorely needed today. It involves submission to lawful authority in a willing and cheerful manner — to civil laws and regulations, to the daily requirements of work, to one's moral obligations, to family and

neighbor, to the gentle but firm guidance of Holy Mother Church, and, above all, to the regulations imposed by her Rule of Life.

Other Obligations

Missionaries of the Kingship of Christ are found in a great variety of professions and occupations. The institute's typical member may be a clerk, a secretary, a nurse, a member of the armed forces, a teacher, a housekeeper, or almost anything else that one may imagine. Whatever her work may be, this is the Missionary's primary field of the apostolate, this is where she concentrates the first fruits of her own striving for holiness. In addition to this, she participates in some form of Catholic Action as fully as her circumstances permit. Here again, as in the case of her occupation, the member of the institute has a wide choice. With the consent of her superiors, the Missionary may devote herself to any activity and service of a religious and social nature, as long as these are compatible with her professional duties. Practically speaking, her choice will be directed frequently by her personal inclination, talent, and environment.

The Secular Institute which we are here describing has a

Constitution and a Rule of Life which are peculiar and proper to itself. The former sets down the general norms of the institute; the latter describes the particular application of that law to each member. It is in the Constitution that one finds the keystone on which the entire structure of the dedicated life in the world depends: those who would pursue this form of life are required to devote at least two hours a day to practices of piety. The daily practices include Holy Mass and Communion, a specified period of meditation, the rosary, the Franciscan tertiary's Office of the twelve Paters, Aves, and Glorias, a visit to the Blessed Sacrament, spiritual reading, the examination of conscience, and, of course, morning and evening prayers. None of these activities is performed in common; each member carries them out at a time most compatible with her particular circumstances.

The weekly spiritual exercises comprise sacramental confession, the Stations of the Cross, and an act of special devotion to the Blessed Mother. Each month the members make a day of recollection, which includes a holy hour. Finally, the Missionary is required to make an annual retreat for one week, and to engage in a prescribed

course of study. The monthly day of recollection and the annual retreat are generally made in common.

The Typical Missionary

In order to see more clearly what this form of spirituality entails, let's observe the life of an average Missionary.

Mary, a secretary in an insurance firm, lives at home with her parents and a younger brother and sister. While avoiding extremes in her clothing and hair-style, she dresses in a becoming and fashionable manner. Her appearance is that of an ordinary office worker. She is a member of her office bowling team, an officer in the credit union, and an enthusiastic participant in the occasional outings which the office sponsors. Although she is not generally regarded as an outstanding leader, her colleagues respect her as an efficient, cheerful, dependable worker. Her more perceptive associates are aware of the good influence which she quietly exerts upon them: her calm good sense has allayed many an office storm, and not a few of the other girls have been inspired, almost unconsciously, by her general demeanor.

Mary participates in the activities of one of the organi-

zations in her parish, attends a work-related evening class in the local high school, and is a member of the local fraternity of the Third Order Secular of Saint Francis.

She enjoys living with her family. Without compromising her consecration to God, she performs all the normal tasks that one does as a member of a family. She assists her parents in the same way any daughter would. She is thoughtful of her sister and brother; the youngsters are especially appreciative of the small treats which she occasionally provides for them. Since she handles her own financial affairs, keeping a budget raises no problems.

Of course Mary is teased or questioned occasionally about the mystery of "not marrying." An attractive girl, she has gradually grown accustomed to this sort of thing. Remarks of this nature are laughed off or answered, as the occasion demands, and she has discovered that, in the face of her obvious interior peace and the contentment of a useful, busy life, they eventually cease.

Since the prayer life of the individual member of the Missionaries is adapted to her own particular circumstances, Mary has worked out her own schedule. She spends one week of

her annual vacation in making a retreat; with quiet persistence she has also arranged for a day of recollection each month. Her spiritual exercises for each day are fulfilled somewhat as follows: having assisted at Holy Mass in the morning, she recites part of the office, and may even do some spiritual reading, on the bus which takes her to work. The office routine leaves no room, of course, for formal prayer; but, because of her complete dedication, Mary performs her work in a deeply prayerful spirit. After work, there is a visit to the church around the corner from the office, where she makes her meditation. The bus ride home gives her the time to recite the rosary and more of the divine office. Just before retiring, she takes time to complete the office, examine her conscience, and engage in night prayer.

Formation of a Missionary

As we have pointed out above, members of a Secular Institute do not live the common life. In the light of this feature, it may be asked whether they receive any special training for their vocation. Yes, they do.

Prior to training, however, there are, of course, certain qualifications prerequisite to

acceptance into the Missionaries of the Kingship of Christ. The candidate's health must permit her to undertake the personal and apostolic duties involved in this state of life. She must be emotionally well balanced, of good morals, and between the ages of twenty-one and thirty-five. There must be some degree of flexibility in her family ties, so that she may freely fulfill these duties; she must enjoy sufficient economic independence to ensure self-support; she must possess enough intellectual capability and cultural training to acquire a position in an environment favorable to the exercise of the apostolate. Finally, if she is not already a Franciscan tertiary, the candidate for the Missionaries must have the intention of becoming one.

Because she is "in the world but not of the world," a Missionary must be possessed of a great deal of moral and spiritual balance, and a character tempered to meet the interior and exterior difficulties inherent in this form of life. She also needs a very solid formation to a life of intense piety. During the first six months after her acceptance, a candidate receives careful and intensive instruction in the Rule and the Constitutions of the institute. She then spends two years in

a systematic study of how she may most effectively apply the evangelical counsels and the Missionaries' way of life to her own situation and circumstances. Moreover, the Missionary is encouraged to continue her studies privately, in order to keep abreast of the annual course of study in Christian doctrine and other sacred sciences. Her spiritual and cultural formation never ends; she strives to promote it constantly through spiritual reading, advice from her confessor, conferences with her superior, and the guidance of her spiritual director.

The Challenge . . .

This, then, is the life of the Missionary of the Kingship of Christ. Glamorous? Spectacular? Not at all! But it does seem to be eminently suited to our own times — a state of life which corresponds admirably to the needs of our day, a form of spirituality well-fitted to the space age. It is a fact that today, while man is conquering outer space, he is at the same time putting more and more space between himself and God. Filled with the pride of technological successes, many modern men deny the existence of God, or at least deny Him the role that He should play in

human affairs. They surround themselves with work, like-thinking friends, and amusements, hoping thus to find happiness in this world with no thought of the world to come. They live in a spiritual void, comfortably divorced from the influence of religion. Members of Secular Institutes can break through this shell of temporalities with which men isolate themselves from true reality. They can meet twentieth-century man on his own grounds, in the same office, laboratory, hospital, barracks. They share his problems, speak his language, think his thoughts. Having come to his side in order to experience his point of view, they try, by their example, mortification, and prayer, to lead him gradually out of his vacuum and into rich friendship with God.

. . . And the Response

Contrary to the inference commonly drawn from the name of her institute, the Missionary of the Kingship of Christ does not go off to foreign lands to convert the heathen. Her vocation thus lacks the lure of travel and adventure; for the most part, it is also void of the consolations of spectacular results. For her there is no publicity, no glam-

our, no mass conversions; she foregoes even the deference and respect accorded a religious habit. Completely unrecognized (even her family does not know she is a Missionary), she remains in her own environment, pursues an apparently ordinary routine, and quietly but persistently works to convert the pagan world which is, in a very real sense, her own. In complete anonymity, except to the ecclesiastical authorities who have a right to know, she lives her hidden, dedicated life.

The reason for keeping her vocation a strict secret is precisely to make its apostolate more effective; the ordinary nature of her life enables her to meet the world on its own terms. Would a public school-board, for instance, today hire or retain a teacher known to be living the evangelical counsels? Would a stenographer at the next desk be inclined to seek or accept advice about the attention of that interesting (but married) man in the office, from a girl who has taken a vow of chastity?

As Jesus shrouded the glory of His divinity so that He might approach more closely the men whose nature He had assumed, the Missionary hides her dedication to God beneath the sacrament of normalcy in order to attract souls to her

Father. At her place of work, on the subway train, in her recreation, the Missionary is "just one of the crowd." But the ordinary manner of her existence is the very thing that enables her to suffuse the atmosphere through which she passes with the good perfume of Christ.

The writer may be permitted the insertion here of an incidental observation. Although, as we have pointed out, the secular institute is not an exclusively Franciscan form of life, it occurs to us that its apostolate as we have just described it possesses a particular Seraphic quality. This unobtrusive permeation of the natural with the supernatural, this ordering of nature to the purpose of grace, is very definitely characteristic of the Franciscan school of theology.

A Missionary of the Kingship of Christ is clearly aware of and deeply concerned for the problems of modern life. While living in their midst, she seeks to solve them by the only means which are truly effective: personal and apostolic sanctity. By means of mortification and detachment born of a deep spirit of prayer, she strives for personal holiness in her chosen way of life. Through word, work, and example, she

attempts to hasten the return of society to Christ the King.

Membership in a secular institute is truly a special vocation with requirements all its own. It is by no means a life of compromise, a sort of halfway state between world and cloister. It is a vocation

wonderfully adapted to the peculiar needs of our times. It has the approval of the Church, which guarantees that it is pleasing to God as a form of life for those souls whom He has called to higher perfection and to an apostolate in the world.

The Holy Ghost, who unceasingly re-creates and renews the face of the earth, daily made desolate and stained by many and great evils, has called to Himself by a great and special grace, many beloved sons and daughters whom with great affection We bless in the Lord, so that gathered together and organized in Secular Institutes, they may be for this dark world which has lost its savour, a world to which they do not belong and in which by divine dispensation they must nevertheless remain, the salt, the light, and the leaven: the incorruptible salt which, renewed by the effect of vocation, does not grow savourless; the light which shines amid the darkness of the world and is not put out; the leaven, small in quantity yet ever active, which always and everywhere at work, mingled with all grades of society, from the highest to the lowest, strives by word, example, and in every way to reach and permeate them each and all, until the whole mass is transformed and wholly leavened in Christ.

— Pope Pius XII, *Motu Proprio Primo Feliciter*

Who Are You?

Sister M. Thaddine, O.S.F.

Just who are you anyway, Sister? Where do you come from? This isn't a quiz to embarrass you. It shouldn't, Sister, because truly you're wonderful. Just think, you are an individual. One couldn't possibly divide you up into small pieces and still have you. You're really *one* — a unit. Something that is different and separate from every other individual. Sure enough, you sisters may dress alike, walk alike maybe, or even look alike; but you're not alike. That's the wonder of it all, Sister. You, yes you, are a special product of these times. In your body and intellect are all the wonders which existed in your parents; traits, colors, shapes, contributed by all those people in the ancient family tree, not only on your mother's side of the family but also on your father's side; and even beyond that, their mothers and their fathers, back through the ages. You ought to come up

with something pretty wonderful, don't you think so, Sister?

But that's not all. You've inherited a great many things about you from your superb ancestry; but believe it or not, you've acquired a few traits of your own. Without realizing it, your environment, your friends, your school teachers, your reading habits, good or bad, your nationality, your health — all these things have contributed to the structure of you — your body, your emotions, your personality: the *you* which you are today. Almighty God surely was generous to you, dear Sister, because it was He who made the *you* you are today possible. He placed you in the environment most suitable for you. He gave you appetites and passions according to the strength and weaknesses of your temple — the temple designed by your ancestry to which He added light. And then, to harness these appetites and passions, God gave you a brilliant intellect so that you could choose rightly and see in His illuminative light the directive for your own free will.

This is the second of six Essays for Religious Sisters appearing every other month in this volume of THE CORD.

Do you ever thank Him for this intellect, dear Sister? You ought to. It led you to His door.

And so what does all this mean now, to you, my dear Sister? What do these words say and suggest to you? Only this, dear friend, and ponder them well. It means that when that big iron convent gate slammed behind you, shutting out (as you thought) the world when it clanged shut, you carried this self-same world along into the convent with you. It hid itself in your appetites, it sneaked in with your passions, it disguised itself as part of the good and wholesomeness of you, and got in somehow even though you didn't see it. You were too much in love with giving, too much in love with ambition and the great things you'd do for God and His Blessed Mother, and too greatly blinded by His tremendous consolations and His divine love, that love which He gives to those who are still too young and feeble to share in the weight of His cross.

And now that the tremendous ecstasy of that love of consolation with which your divine Spouse embraced you has cleared away, and you see His cross and His bleeding wounds, Sister, are you frightened? Will you too go away?

Oh, my dearest sister in

Christ, know you now that you are a fragile vessel, that your concupiscences will taunt and harass you, that your appetites and passions will overwhelm you, that you will fall time and time again, and get dust on your clean soul; but know also that in your weakness strength will be found in the cleansing brush of penance and the daily refreshment of Holy Communion. So take heart, friend. God is with you.

And see all those sisters around you? They too are experiencing these same fears, joys, and sorrows. They too, to the extent of their strength of will, are throttling the appetites and passions, are practicing virtue or are falling in the dust. Your sisters need you, dear Sister. They need you to help them in their weaknesses, just as you need them for their strengths. So, again, take heart, friend. You are still a human being, but very special and chosen one whom God loves and will protect and be with forever.

Your Thought For Now:
Where there is unity and love, there is God. Even though you still must fight the battle to the finish, with your appetites and passions, your sisters share in the same conflict. Together with God, you must surely win!

UNIQUE . . .

IMPORTANT . . .

HANDSOME BOOKS

PAUL, TRUMPET OF THE SPIRIT

Compiled by Sister Emily Joseph, C.S.J.

These essays on the words, work, and personality of the Apostle of the Gentiles are carefully selected to give a three dimensional picture of him. Cardinals Newman and Doepfner, Elizabeth Bowen, Monsignor Knox, Daniel-Rops, H. V. Morton, are but a sampling of the authors headed by St. John Chrysostom in this glowing stirring anthology. \$3.50

THE FRANCISCANS: LOVE AT WORK

Bonifacc Hanley, O.F.M. Illus. Salvator Fink, O.F.M.

Exciting, inspiring reading in this beautifully made volume. It offers a short history of the three Orders and dramatic incidents of their person-to-person work in near and far parts of the world. One hundred and three fine pictures. \$6.50

Bookstores or Dept. 4-4120

St. Anthony Guild Press

Paterson 3, N. J.

FRANCISCAN INSTITUTE PUBLICATIONS

Works of Saint Bonaventure

De Reductione Artium ad Theologiam. A Commentary with Introduction and Translation. By Sr. Emma Therese Healy, S.S.J., 1955. \$2.25.

Itinerarium Mentis in Deum. With an Introduction, Translation and Commentary. By Philotheus Boehner, 1956. \$2.00.

Spirit and Life Series

The Revelations of Margaret of Cortona. By Bishop Ange-Marie Hiral, 1952. \$1.75.

Examination of Conscience According to St. Bonaventure. By Philotheus Boehner, O.F.M., 1953. Second edition, hard-bound, 1959. \$2.00.

In Journeyings Often. Franciscan Pioneers in the Orient. By Marion A. Habig, O.F.M., 1953. \$3.75.

The Legend and Writings of Saint Clare of Assisi. 1953. \$2.75.

The Upper Room. Retreat Readings for Priests. By Thomas Plassmann, O.F.M., 1954. \$2.75.

The Priest of the Gospel. By Martin Wolter, O.F.M., 1954. \$1.50.

The Book of Life. An Explanation of the Rule of the Third Order Regular of Saint Francis. By Allan B. Wolter, O.F.M., 1954. Paper bound \$1.50.

Spiritual Exercises According to Saint Bonaventure. By Dominic Faccin. Translated by Owen A. Colligan, 1955. \$3.85.

Where Caius Is and Other Poems. By Sister Mary Francis, P.C., 1955. \$1.75.

Other Books Available

John Duns Scotus. A Teacher for Our Times. By Beraud de Saint-Maurice. Translated by Columban Duffy, 1955. \$3.50.

Mary in the Franciscan Order. Proceedings of the Third National Meeting of Franciscan Sisterhoods, Vol. III, 1955. \$2.50.

History of the Development of the Devotion to the Holy Name. By Peter R. Biasiotto, 1943. \$2.00

De Paroecia Domui Religiosae Commissa. By Francis I. Muller, 1956. \$2.00.

I Know Christ. The personality and spirituality of Saint Francis of Assisi. By Gratian of Paris, O.F.M. Cap., 1957. \$1.00.

The Numerical Distinction of Sins According to the Franciscan School of Seventeenth and Eighteenth Centuries. By Bonaventure A. Brown, O.F.M., 1948. \$2.00.

Order from

THE FRANCISCAN INSTITUTE

Saint Bonaventure University

Saint Bonaventure, N. Y.

the CORD

May, 1964
Vol. XIV, No. 5

A MONTHLY FRANCISCAN REVIEW OF SPIRITUAL DOCTRINE

Editor —

Fr. Augustine McDevitt, O.F.M., S.T.D.

Assistant Editor —

Fr. John Forest Faddish, O.F.M.

Managing Editor —

Fr. Ermin Klaus, O.F.M., Ph.D.

CONTENTS

EDITORIAL	130
OUR LADY AND VATICAN II	131
Alcuin Coyle, O.F.M.	
THE NURSING SISTER: HANDMAID OF THE LORD	139
Sister Marie Clement, S.F.P.	
VATICAN II AND THE RELIGIOUS	146
Method C. Billy, O.F.M. Conv.	
SOME RECENT FRANCISCAN BOOKS	153
Philip Harris, O.S.F.	
OUR SENSES AND APPETITES	157
Sister M. Thaddine, O.S.F.	

Editorial Office:

THE CORD
Holy Name College
14th & Shepherd Sts., N. E.
Washington 17, D. C.

Business Office:

THE CORD
St. Bonaventure University
St. Bonaventure P. O.
N. Y.

THE CORD is published monthly by the Franciscan Institute of St. Bonaventure University. Entered as second class matter on Nov. 25, 1950, at St. Bonaventure P. O., N. Y., under act of March 3, 1879.

Cum Permissu Superiorum

Subscription Rates: \$2.00 a year (\$2.50 foreign) — 20¢ a copy

Good Morning, Good People!

May the Lord give you peace!

One again God blesses us with the lovely time of year called May. Gentle and graceful and full of promise, like her for whom it is named, this month inspires within us a renewal of our devotion to Mary, the Virgin Mother of God.

In recent months, many words have been spoken and written by Catholic and Protestant theologians alike, concerning the doctrinal basis of this Marian devotion of ours.

Within the Church the present Mariological problem is, very fundamentally, that of locating and best expressing the place which Our Lady holds in God's economy of salvation: while all Catholics agree that her place is a preeminent one, they are currently disputing the precise nature of this preeminence and the context in which it can best be theologically expressed and developed.

Among those outside the Church, the Mariological difficulty is much more acute. Notwithstanding a gradually increasing interest in Mariological doctrine, many non-Catholics still consider the Church's teaching on Our Lady to be a real hindrance to Christian reunion.

We should like to suggest, by way of trying to understand the non-Catholic position, that the failure of Protestant theology thus far to solve the problem of Mary lies far deeper than Mariology itself. It should be remembered that most non-Catholic theologians today persist in viewing Our Blessed Mother in a doctrinal context which is not fully that of traditional Christianity.

"What do you think of the Christ? Whose son is he?" Many there are who do not know who Mary is because they are not sure who Jesus is. The key to understanding Mary is a clear grasp of the truth of the Incarnation. When one realizes that Mary's son is truly and completely almighty God, one then has a basis in reality for discovering her place in His divine plan, and for comprehending the supernatural prerogatives with which He has graced His mother. It seems to us that they labor in vain to solve the problem of Mary, who have not yet solved the problem of Jesus Christ.

The Editors

Our Lady and Vatican II

Alcuin Coyle, O.F.M.

Specialization in scholarship seems to be the order of our day, apparently as a necessary evil resulting from the breadth and complexity of all fields of intellectual inquiry. This situation has obtained in the area of theology for some time now in the form of seemingly self-contained tracts. Although there are certain advantages to this, the obvious drawback in this process of isolated analysis is the absence of a final synthesis.

The climate is only too evident in our theological teaching, both in our collegiate and seminary institutions, where it has been customary to take up in succession the various tracts which constitute the whole of theological investigation without allowing them mutually to fructify one another. One wonders if the tracts on the Church and on grace, to take only two

examples, might not have been richer if they had been written in closer continuity with Trinitarian theology and Christology.

Theological Integration

No theological area has suffered more from the baleful effects of isolated treatment than Mariology. Our Lady has been honored through an increasingly long series of privileges and titles, which all too often have not been integrated into the total picture of salvation history. Of late there have been many attempts to renew Mariology as part of the general renewal of Catholic life and thought. Quite naturally this re-thinking has been done with an eye to its undoubted ecumenical significance. One of the most promising and fruitful lines of discussion has attempted to establish a parallel between our Lady and the Church, as seen in its strict dependence upon Christology. This parallel, well-established in patristic thought, serves to illuminate mutually two key ecumenical problem areas — Mariology and Ecclesiology —

Father Alcuin writes about Vatican II out of first-hand experience. During the first two sessions, he served as one of the English-speaking secretaries of the council. A member of Holy Name Province, he is presently Professor of Canon Law at Christ the King Seminary, Saint Bonaventure, New York.

while at the same time it underlines the centrality of Christ as the focus of our salvation. We see revealed in this question the unity of theological thought, as well as the benefits to be derived from allowing one tract to throw light on another.

It is significant that at both sessions of Vatican II, many Council Fathers were determined to include the schema on our Lady within the central theme on the Church. For nothing has suffered more from this truncated Mariology than Marian devotion, which is not only an ecumenical bone of contention, but a cause of wonder to many within the church as well. It is of further significance that among the most outspoken for this move were the South American bishops, gravely concerned with the abuses of Marian devotion in their countries. They expressed the hope that the Council would correct certain tendencies of Marian devotion in countries that occupy the people with what is secondary and accidental, instead of leading them to the center which is the mystery of Christ.

Pope John XXIII

On October 4, 1962, a week before the opening of Vatican II, Pope John XXIII made a twofold pilgrimage: one to the famous shrine of Loreto, near

Ancona on the Adriatic Sea, and another to the tomb of Saint Francis in the Umbrian hill-town of Assisi. At both places he prayed for the success of the council, and at both he spoke of Our Lady. Pope John declared at Loreto: "O Mary, Mother of Jesus and our Mother, we have come here this morning to invoke you as the first Star of the Council which is about to begin, as a propitious Light to our journey that turns hopefully toward the great ecumenical assembly which is a universal expectation."

In the plain below Assisi, there is another Marian shrine, the little stone chapel of Our Lady of the Angels, or the Portiuncula, which was so dear to the Poverello. Pope John, speaking at the tomb of Saint Francis, did not fail to make mention of this shrine in the very introduction of his address: "Venerable Brothers, Beloved Sons! Two shining names indicate the moment of arrival in Assisi and the central ideal of this city; as you enter the city, Saint Mary of the Angels; at the summit of the city, the Hill of Paradise, resounding with the name of Francis. O Mary, Queen of Angels! Here you show us the way to Paradise, which this hill marvelously symbolizes; and you inflame

a common enthusiasm for the celebration of the Ecumenical Council which wishes to be a true and great feast of heaven and earth, and of the angels, saints, and men: for your honor and the honor of your most chaste spouse Saint Joseph, for the honor of Saint Francis and all the saints, and for the praise and triumph, in souls and in peoples, of the Name and Kingdom of Jesus Christ, Redeemer and Master of the human race".

Council Patroness

The Second Vatican Council opened under the auspices of Our Lady on October 11, 1962, commemorating the truth of the divine motherhood defined at the Council of Ephesus in the year 431. At Ephesus the Church proclaimed that Mary is "Mother of God" and prevented the followers of Christ from dividing Him into a human and divine person. Since the time of the Council of Ephesus Mary's universal veneration within the Church has been undisputed and incontestable. In the testimony of the first two centuries, Mary was more an object of theological speculation than of liturgical or personal devotion. Yet, the way in which this difference emerges lends itself precisely to demonstrating her position in the economy of salvation, thereby

providing an explanation for the tremendous growth of her veneration in later times

When the present Council opened, and as it continues, "Christians are divided over the person of the Virgin Mary and have been for centuries." A large portion of the Christian world finds itself unable to accept the Mother of Jesus as the spiritual mother of the Church. Yet, Pope John continued to regard Our Lady as the patroness of Christian unity. Noting that the first session had begun and ended on feasts of Mary, namely, her Motherhood and her Immaculate Conception, he said that "these coincidences ... make us realize that the Church's historic events invariably take place beneath the kindly influence of Mary's motherly protection."

Pope Paul VI

Likewise, Pope Paul, proclaiming his dependence on the intercession of Our Lady explains, "We cannot think of anyone who is more concerned for the Church than the Mother of Christ, for Mary was present to the Church, not only when it was born from the pierced side of her Son, and not only when it was inaugurated at the coming of the Holy Spirit on the first Pentecost, but Mary has been present to

the Church through all the centuries: present to the Church making progress at every time."

On another occasion, speaking to several thousand members of Marian congregations meeting in Rome shortly before the second session, Pope Paul explained that it is in the history of salvation that we find Mary. "All Catholics are children of Our Lady," he said. "Their piety for Mary should reflect this common membership in the family of the children of God, always by the habitual signs of the centuries-old worship devoted by the Church of Jesus Christ to the Mother of the Saviour."

He cautioned them to avoid excesses in Marianism. "Avoid everything that sets one apart. Seek rather, that Marian devotion which is the best insured by tradition, as it has been transmitted to us since the beginnings through the prayers of successive generations of Christians in the Orient and Occident." "Mary," he continued, "is for everyone the source of true beauty. But where will you find Mary? Surely it is not in exaggerations, nor in sentimentalism, nor in the abuse of deductions aiming towards bombast and hyperbole, nor in novelty. ... When all is said and done, you will find Mary if you take

scrupulous care to place her within the whole of the Christian mystery."

Conciliar Discussion

The question of our Lady's position in the Christian dispensation and in the structure of the Mystical Body played an important part during the discussions of Vatican II. The Council Fathers attempted to express the fulness of the doctrine as far as it enters into the balanced perspective of the Church, and at the same time to place the veneration of Mary in its proper relation to the adoration of Christ. During the discussion, two diverse methods or ways of understanding the role of the Blessed Virgin Mary in the Church emerged.

In the conciliar debate immediately prior to the vote on the proposed schema "*De Beata Maria Virgine, Matre Ecclesiae*," Cardinal Santos (Manila) and Cardinal Koenig (Vienna) were commissioned to defend their respective divergent opinions on the role of Our Lady in the Church. These widely publicized speeches, expressing unalterably opposed positions, became two of the most significant documents delivered on the floor of the council-hall during the second session. The discussion dealt with the ques-

tion whether to treat the doctrine of Our Lady independently, or as a part of the principal document of the council, the schema "*De Ecclesia*."

Cardinal Santos

The Cardinal from the Philippines, defending the necessity and propriety of treating of Our Lady in a separate schema, proposed summarily four main arguments:

1) A separate schema would indicate the eminent dignity and singular place of Our Lady in the Church. As a member of the Church, Our Lady is singular, since she is associated with the bringing forth of this Church; likewise, as a member, she has the singular vocation to sanctify. According to Cardinal Santos, Mary is the cause of growth in holiness, both by meriting together with her Son the grace of redemption for all, and by causing the application of graces to those who are to be sanctified.

2) The particular role of Our Lady places her "in some way above the Church." Her function is essentially different from other members in the Church, since she cooperated in the redemption and the realization of the Mystical Body. Moreover, her singular preservation from sin establishes a difference in her redemption

from other members of the Mystical Body, not only in degree but also in kind.

3) The Blessed Virgin is co-redemptrix of mankind, and the mediatrix of all graces in the Church. This close relationship between Christ and His Mother does not permit one to reduce Mariology to Ecclesiology.

Finally, 4) Catholics and non-Catholics anticipate a new and complete synthesis on our doctrine of the Blessed Virgin.

Cardinal Koenig

Cardinal Koenig, on the other hand, offered historical reasons for integrating Marian theology into the schema on the Church, citing scriptural and patristic texts which warrant the parallel between Our Lady and the Church. A reflection on Our Lady as the most perfect model of what the Church is, has a logical place in the schema on the Church. The Viennese Cardinal argued that the Church as "the people of God" is the central theme of the council. Therefore, if we regard the Church principally as "the people of God," then Our Lady belongs inseparably to the Church. By reflecting on the Blessed Mother in the context assigned her by God, we would learn to appreciate more deeply the value and relevance of Marian doctrine.

Mary and the Church enjoy a similar relationship to Christ; both are the fruits of the redemption, and the means to salvation. As the Church is the fruit of the redemption of Christ, and as such is chosen by Him as means of salvation for others, so also was Our Lady a fruit of the redemption, and as such appointed as a means of grace in the history of salvation. And because Mary was the fruit of Christ's redemption in a unique and sublime way, she also was an instrument of grace for humanity in a very special way. Just as the Church is the fruit of the redemption actually cooperating with Christ, so Our Lady actively cooperates with her Son in faith, hope, charity, and intercession, thus extending and perfecting the mission of the Church.

Finally, Cardinal Koenig insisted that Mariology has been separated too much from the other branches of theology, and by integrating the teaching of Our Lady into the schema *De Ecclesia*, our understanding of both the Church and Our Lady would become richer and more profound. In this way Catholics would be better instructed on the rule of Mary in the great mystery of the Incarnation, lest they neglect the essentials of our faith, and find them-

selves lost in the accidentals of secondary devotions.

Decision

Before the vote was taken on October 29th, the acting president for the session, Gregorio Cardinal Agagianian stated: "No vote on either side can be constructed as constituting any lessening of the dignity of the Blessed Virgin or any diminishing of her preeminent role in the Church." The Council Fathers voted 1,114 to 1,074 to include the declaration on Our Lady in the schema on the nature of the Church, rather than introduce the separate schema proposed by the Theological Commission.

In the press conference that followed, it was pointed out that the two currents of thought manifested in the voting concerned only two different methods of giving due importance to the Blessed Mother, neither of which detracted in any way from her dignity or prerogatives. Each of the schools of thought was convinced that its method was the one which gave more importance to the position of Our Lady within the Church. From the voting itself, with the majority being carried by only a slight margin, one can see that the Council Fathers as a body were perhaps hesitant or

even undecided as to which method would give more importance to the role of Our Lady. Certainly the discussions in the sessions to come will bring forth a new development of both method and doctrine, with the common purpose of a better understanding of Our Lady and the Church. The mystery of the Church will be more fully exposed in the Marian mystery; and conversely, as our understanding of the ecclesial mystery deepens, so too will our appreciation of the mystery of Mary.

Mary and Unity

The ecumenical movement as well as the Mariological era have developed under the guidance of the Spirit of truth and under the direction of the magisterium of the Church. Popes John and Paul, in convoking Vatican II, have graciously invited non-Catholics to reunion, and have repeatedly stated that one of the main purposes of the council is to bring about the fulfillment of the ardent desire of Christ, that all may be one. Placing the council under the heavenly protection of Our Lady, the pontiffs have prayed with the Church that through her powerful intercession, the activities of the council may be brought to a successful conclusion. For the

Church is well aware that a proper spirit of ecumenism can be effectively achieved under the patronage of her in whom the Lord is eminently pleased, and who is the mother and most efficacious source of true unity. For as those outside the Church come to know and recognize Mary, they will recognize the Church of Christ.

A Balanced Approach

Basic doctrinal differences do exist between ourselves and Protestants with regard to Mariology. These differences should be set forth clearly, so that a way and method may be found toward a useful dialogue. On our part, we must candidly admit that there have been at times exaggerations and abuses both in regard to doctrine and to cult. However, in our desire for a dialogue we must not minimize the place of Our Lady in the Church. We must indicate how the humble "handmaid of God" has her position only in relation to Christ and to God. In this way we shall be able to show them that just as she illumined the primitive Church by her presence and strengthened it by her prayers, she now also brings help to the Church militant, especially toward the union of all the faithful whom Christ commended to her beneath the

Cross in the person of the apostle John.

The tract on Mariology today must be treated with the ecumenical movement in mind, not that the teaching itself should be modified — for the teaching must always remain the same — but that the method and manner of explaining it should be guided by ecumenism. Regarding the dogmas of faith and the truths sanctioned by common consent and the magisterium of the Church, Catholics must be as careful about asserting the truth and defending it as they are in not giving offense to non-Catholics.

Conclusion

Catholic theologians are presently asking for a scientific explanation on the place of Our Lady in the Church and how the Marian doctrines are contained in the sources of revelation. Protestants, on the other hand, are hoping that the council will explain how the Marian doctrines are deduced from Scripture, and especially that it will proclaim in clear

terms that the Blessed Mother is entirely subordinate to and dependent upon Christ, the one Mediator. Finally, it is hoped that the council will clearly propose what the Church teaches concerning the mission of the Blessed Virgin, her privileges and her cult. Every effort must be made to bring those outside the Church to a complete understanding of Catholic thought concerning the Blessed Mother and her mission in the economy of salvation. This should be done with due regard to the sensibilities of non-Catholics and the demands of charity.

If the Marian and Ecumenical movements progress side by side within the Church, and if earnest prayer is added to the efforts of all, the day may soon come when the whole community of Christians, through the intercession of the Mother who constantly fosters the unity of the Church, will be united in love of both Mary and her divine Son, and brought together in one fold and under the same Shepherd.

In the Blessed Mary, Mother of God, "the Church holds up and admires the most excellent fruit of the redemption, and joyfully contemplates, as in a faultless image, that which she herself desires and hopes wholly to be."

—Vat II, *Const. on Liturgy*, no 103

The Nursing Sister: Handmaid of the Lord

Sister Marie Clement, S.F.P.

The account is so very familiar to us: "Do not be afraid, Mary, for thou hast found grace with God. And behold, thou shalt conceive in thy womb and thou shalt bring forth a son; and thou shalt call his name Jesus" (Lk. 1:31). Then follow the words of Gabriel, clear, terse, meaningful, a divine confirmation of Mary's mission: "And behold, Elizabeth thy kinswoman also has conceived a son in her old age, and she who was called barren is now in her sixth month; for nothing shall be impossible with God" (Lk. 1:36-37). And Mary in humble, obedient submission, replied: "Behold the handmaid of the Lord; be it done to me according to thy word."

The modern handmaid of the Lord, the spouse of Christ, the

religious sister engaged in the care of the sick, is conscious of her mission to bring Christ forth in souls. She, too, has professed: "Be it done unto me according to Thy word."

Bearer of God's Love

When Mary called herself "the handmaid of the Lord," her services to Him were defined for nine months, when He in His human nature became totally dependent upon her. But her service to Him inspired service to others; genuine love of God invariably awakens love towards one's fellow men. "For how can he who does not love his brother, whom he sees, love God, whom he does not see? And this commandment we have from him, that he who loves God should love his brother also" (1 Jn. 4:20-21).

Our Lady's Visitation was a particularly human event in the economy of the Incarnation. In this article, Sister Marie Clement, of the Franciscan Sisters of the Poor, describes how the Franciscan nursing sister suffuses womanly activity with the supernatural. Sister is Mistress of the Junior Professed at Schervier Juniorate in Dayton, Ohio.

And so "Mary arose and went with haste into the hill country, to a town of Juda. And she entered the house of Zachary and saluted Elizabeth" (Lk. 1:39). Mary's first response to the Son of God made man was to carry Him over

the hills with haste as she went on a mission of neighborly love. This, in general, is woman's mission in the Kingdom of God — to carry the Savior through the world, to lavish service and love on others out of love for Him. And it is the very particular mission of the sister who cares for the sick. For she has dedicated herself to bringing His love in a most tangible manner to those who stand in such poignant need of it — to those who have fallen ill, those who are in pain, those who must think seriously of meeting their Creator soon.

While on her way to her cousin's, Mary experienced the joyous solitude of a human being with God in a way hitherto undreamed of. The journey of three days through the hill country was difficult, but, oh so happy! A holy solitude — God and His Mother — Mary and her God! Anyone who chanced to see her could never have guessed what treasure she bore within. But it is always thus with the inner riches, those riches of the heart that are the ornament of womanhood. In Mary these shone in full splendor. The gentleness, the calmness, the thoughtfulness of a woman bespeak greater beauty than richness of raiment and gaudy jewels.

Greeting in the Lord

Then Mary met her cousin, and Saint Luke records Elizabeth's words: "Blessed art thou among women, and blessed is the fruit of thy womb! And how have I deserved that the mother of my Lord should come to me? For behold, the moment that the sound of thy greeting came to my ears, the babe in my womb leapt for joy. And blessed is she who has believed, because the things promised her by the Lord shall be accomplished" (Lk. 1:42-45).

What was Mary's greeting? What did Mary wish for Elizabeth that had the effect of bringing a new and higher life to the child in Elizabeth's womb? Most likely it was the salutation common among the Jews: "*Shalom!* Peace be with you!". The greeting of Mary was a wish for a real tranquility of order within the human soul, the sum of all blessings. And the wish of the Mother of God was immediately effective: the statement of Elizabeth has traditionally been interpreted as implying that at that moment sanctifying grace was poured into the soul of the yet unborn John the Baptist.

In this greeting of two souls so dear to God, there is so much reverence. When people who are filled with love en-

counter one another, they experience no struggle for precedence, but a mutual and spontaneous well-wishing. This is the meaning of the "*Pax et bonum!*" of Saint Francis and his followers, a greeting which leaves no room for jealousy and strife — only peace. Again, it is a part of the special mission of the sister who is dedicated to caring for the sick and ministering to their physical needs, but who is at the same time always mindful of the undercurrents of distress, of worry, of fear, of apprehension, even of guilt, that must be allayed effectively and replaced by peace. To the aged person who is suffering a paralysis which brings about a total dependence upon others, she must show the consideration and respect which Mary had toward her aged cousin and Zachary, who had been so sorely tried by God. To the young, so fearful of medical treatment, her assurance must be as firm and secure and tender as that which Mary offered Elizabeth. To the patient who is emotionally afflicted, often beset by temptation as well as by physical distress, her willingness to serve as an instrument of God's grace must be just as effective as Mary's. Always she is mindful of her role as "handmaid of the Lord";

always she lives her original submission: "Be it done unto me according to Thy word."

Magnificat!

After she greeted her cousin, Mary's soul broke jubilantly into the *Magnificat*, for her heart could no longer contain its riches. Her hymn was spontaneous and natural, so characteristic of the East, and in singing it Mary became the poetess of the New Testament. Her song was the gushing forth of the thoughts stored within the reservoir of her heart. It broke out first in a canticle of humility, which neither denied the great things done to her, nor arose from a feeling of inferiority. Mary simply ascribed all to God. In the spirit of Anna, the mother of Samuel (1 Kg. 2:1-10), she attributed all that had come to her to God's goodness. She echoes Judith, who in her own canticle had sung, "O Adonai, Lord, greatest art thou and glorious in thy power; and no one can overcome thee. . . . They that fear thee shall be great with thee in all things. Woe to the nation that riseth against thy people; for the Lord almighty will take revenge on them" (Jud. 16:15 ff).

With a familiarity born of frequent and fervent prayer, Mary borrows phrases from the

Psalms of David with which to garnish her paeon of praise: "I will be glad and rejoice in thy mercy. For thou hast regarded my humility; thou hast saved my soul out of distress and hast not shut me up in the hands of the enemy. ... O magnify the Lord with me; and let us extol his name together... I will praise the name of God with a canticle; and I will magnify him with praise.... Who is this King of glory? The Lord who is strong and mighty; the Lord mighty in battle. ... Thou hast humbled the proud one, as one that is slain; with the arm of thy strength thou hast scattered thy enemies" (Ps. 30:8, 33:4; 68:31; 23:8; 88:11).

It is in the spirit of the *anawim*, the humble and poor of heart, that Mary acknowledged her total dependence upon God. With the truly poor in spirit she sang out, "He who is mighty has done great things to me, and holy is His name" (Lk. 1:49).

This is the same spirit which motivated Saint Francis to embrace a life of poverty, a life of total dependence upon God, dependence not just for material things, but also in his acceptance of everything which God gave to him and in all circumstances ordained by God. It is a spirit of trust and confidence, the spirit of the lowly

and humble, the spirit of one for whom God has come to mean all. It is the spirit of total surrender to the divine will. It is the spirit of loving acceptance of the "sacrament of the present moment." For the religious dedicated to serving Christ in the sick, it is living the response which she made to her vocation: "Be it done unto me according to Thy word."

Mary was caught up in the exigencies of the present moment, and, woman-like, she met the needs of Elizabeth. The Blessed Mother's consciousness of her cousin's need is one aspect of the mystery of the Visitation that has been for many a source of inspiration and of wonder, expressed in art and literature, and aptly summed up in the lines:

*O, child, when our heart
stirs to question, "Why?"
Whether we be old or young,
mother or maid,
When, helpless, we seek our
Fate's unravelling —
There's but one answer, child,
to serve, to serve!*

Is service not, in the last analysis, the ideal function of woman? Was it not to be a help-mate to man that Eve was created? And if service be woman's fundamental role in the scheme of things, then no-

where, certainly, is this beautiful virtue so strikingly exemplified than in the biblical description of God's own mother being of service to Elizabeth. It is this ideal that particularly inspires the sister engaged in hospital work, regardless of what form that work might take. She, in imitation of Mary, is fully dedicated to woman's ideal altocentrism.

Selflessness

The most natural manifestation of this orientation to the needs of others is the service of love which a mother performs for her child. Unquestioning, without hesitancy, her true love responds to every need of the child. Her sacrifice seems to others to be extremely heavy and burdensome; understanding her dignity and responsibility, she makes it without weighing the cost. Hers is a generous, unselfish service extending through twenty-four hours of every day. Nor is her service limited to material needs alone. She is constantly attentive to the higher, spiritual needs of her offspring, and prompt in responding to them. Love always seeks the good of the beloved, and the greater the love, the higher the good which will be striven for.

The most perfect example of motherly love and solicitude is

that of Holy Mother Church, the Bride of Christ, which He established so that she might foster every good of her children, but particularly the very highest good to which God has called them. Her dignity and responsibility lie in mystically begetting children to her divine Spouse through the sacramental system with which He endowed her. It is she who, in the divine economy, gives to them and nourishes within them the divine life through these effective signs of grace.

Through their membership in the Church, all Catholics share in this dignity and responsibility of hers. Once possessed of the divine life themselves, they acquire a mission whereby they bring other souls to her to be born to divine life. And it is not by accident that among all the members of the Church, some there are who are called Spouses of Christ. In the light of the Church's mystical motherhood, it is obvious that religious sisters bear this title with good reason, and not merely out of poetical piety. Dedicated as they are to Jesus and to mankind, committed as they are to begetting mystical sons and daughters to God, they imitate this motherly function of the Church in a very special and real manner.

Again, our own Saint Fran-

cis, so acutely aware of the true heart of things, observed this very natural tendency of a natural mother, and referred it to the supernatural order: "If a mother love and cherish the child of her flesh, how much more should not one love and cherish his spiritual brother." Francis was thinking here of the promotion of the greatest, the highest good, of the individual. And as far as he was concerned, this was the core of the apostolate.

The love and service given by the religious sister, the woman engaged in the apostolate, is well described in terms of spiritual motherhood. Her child is *Everyman* — any one with whom she comes into contact, and to whom she can be of service. Whether it be the old, the young, or the in-between; whether their need be physical, emotional, or spiritual; whether the service she renders be natural or supernatural; she will be ready to provide for all in a fruitful way, in a way that will bring Christ forth in the other, and that will satisfy the maternal need of her own womanly nature.

Conclusion

We have pointed out that the salient feature of Our Lady's Visitation was the forgetfulness of self that is characteristic of

a mother's service. Besides this, however, several other virtues are evident in Mary's regard for Elizabeth. These latter virtues are always attendant upon forgetfulness of self. Provision for the needs of others ever respects the independence of those who are aided; never becoming overbearing or pompous, it strives always to maintain gentleness which is inherent in woman's nature. Its aim is to be thoughtful and helpful. Ultimately, this attitude can be reduced to the virtue of humility, which is the primary characteristic of respect for others. The Blessed Virgin manifested this humility in a way which is simple, but most impressive. There is no indication that she desired to impress Elizabeth with her ministrations; she wanted only to provide for her needs in a thoughtful, gentle way.

The nursing sister should frequently evaluate her service to the sick to discover whether it is truly forgetful of self and wholeheartedly dedicated to the good of others. She must be ever alert to the encroachments of attitudes which would vitiate her service — aspirations of self-seeking, insistence upon recognition and expressions of appreciation, forgetfulness of the supernatural implications of what she does.

She recognizes that the sufferings of the sick often make them rather oblivious to the sacrifices which she makes for them. But here she sees an even greater opportunity to give. Here she can truly be a mother — a spiritual mother bringing forth new life, the supernatural life of grace in the soul of another. And she will know that in bringing grace to others she is closely imitating

Our Lady, who was the bearer of supernatural life in the Visitation. In imitation of her heavenly mother, the nursing sister strives only to give, only to be of service, only to live her love. She remembers that she has embraced her life of service by making her own the words of the Mother of God: "Behold the handmaid of the Lord; be it done unto me according to Thy word."

The days in which our work can prove our undoing are both too many and too obvious. All that need be said here is that if we exploit it simply for self, if we exclude God from it, if we make it our excuse for neglecting everything else, if we cheat at it, if we are lazy about it, if we give it up before the time, if we make a god of it, if we drive other people to do it for us, we are worse failures in this matter of work than those whom we despise for not doing it at all. Thus for practical purposes there are two extremes which have to be guarded against: first, allowing work to run away with us; second, finding excuses for running away from it.

— Hubert van Zeller, O.S.B.
WE WORK WHILE THE LIGHT LASTS

Vatican II and the Religious

Method C. Billy, O.F.M. Conv.

The second session of the Ecumenical Council Vatican II, which closed on December 4, 1963, followed the tone set in the first session by Pope John XXIII. Discussions on the various drafts or schemata were geared toward the evangelical and pastoral approach. Pope John suggested that we open the windows, let in some fresh air, and renew the spirit of the universal Church. Just how this renewal would be carried out was first described in certain texts which appeared in central Europe even before the first session of the council was convened. The influence on the liturgical aspect of the Church came from various parts of the world. The conciliar Fathers were briefed by theologians from different climates and backgrounds so that the preparation they received outside

the council assisted them to vote intelligently upon the proposed drafts.

When the second session of the Vatican Council was about to convene, the same question was asked as before the first: what can we expect from this session of the council? Father Thomas Stransky, C. S. P., in an article entitled "A Critical Turn in Vatican II" (*Sign Magazine*, October, 1963, p. 16), stated: "My own answer, therefore, to what is to be expected from the second session is based on personal reflection and experience, aided by those best secondary sources of serious speculation that trickle down from the cooler North in the French, Dutch, and German journals." How true this statement was! Many suggestions contained in these journals were adopted both within the council and by Pope Paul VI outside the council. Little wonder, then, that Father Hans Kueng writes in his book, *The Council in Action* (Sheed and Ward, N. Y., 1963, p. 77), "It is no secret that it is the central European episcopate and

central European theology which has so far, intellectually, led the field."

Cardinal Suenens

Some notion of what we may expect from the council in regard to those who live in the States of Perfection can be gathered from the book *The Nun in the World*, by Leon Joseph Cardinal Suenens, Archbishop of Malines — Brussels (Newman, Md., 1963). Every aspect of the religious life as it pertains to sisters and nuns is treated in this work. It calls for a renewal from without, and the implementing of adaptations which will be necessary if women religious are going to take their place in the pastoral work of the Church. Will suggestions like those proposed in the cardinal's book prevail in subsequent sessions of Vatican II? If they do, the religious program of the Franciscan communities of nuns and sisters may well be affected. Naturally, this will necessitate a different allocation of time, which in turn will curtail some of the religious activities of the present schedule. According to the proposed plan, more time will be devoted to pastoral work outside the confines of the convent. It is hoped that in this way the work of the nun in the new economy of the

pastoral approach will be more effective and fruitful for the apostolate.

Franciscan Loyalty to Church

Our present Holy Father, Paul VI, like his predecessor Pope John XXIII, appealed to the entire Christian world to participate in the council. There come to mind immediately two ways in which we may respond to this appeal. First and foremost, we should pray earnestly and frequently for the council's success. Secondly, we shall be expected to comply with the council's decisions as loyal sons and daughters of Saint Francis and children of Mother Church.

In his address at the opening of Vatican II, Pope John declared, "In this assembly we wish, under the guidance of the Holy Spirit, to seek out how we are to renew ourselves so that we may correspond more and more closely to the Gospel of Christ." Our Seraphic Father presented this same appeal to Pope Innocent III for his small group of followers. He also realized that the Church is the guardian of the gospel. Thus, he admonished his followers to be ever loyal and obedient to the Church and to her visible head. In the first chapter of the rule he states that, "Brother Francis promises obedience and reverence to the Lord Pope

Honorius and to his successors canonically elected and to the Roman Church. And let the other brothers be bound to obey Brother Francis and his successors." In all humility and simplicity, Francis of Assisi dedicated himself and his followers to submission and reverence to the Holy Father and to the Church instituted by Christ Himself.

1209: Francis Goes to the Pope

When, in 1209 (or 1210, as some contend), the poor man of Assisi decided to seek approval for his new way of life, he set out for Rome with a small band of friars to see the Holy Father, Pope Innocent III. The Supreme Pontiff had listened to many requests from various groups for the reform and renewal of the Church; even the cardinals at the Roman Curia had asked themselves if this unknown Umbrian were not some sort of reformer who wished to stir up the faithful against the prelates. When they heard Francis explain his program for the Order of Penance, they were quite certain that it was impossible for any religious institute to exist without possessions, housing, food, or fixed revenue to support such a program. While living according to the gospel from day to day was admittedly a praise-

worthy endeavor, it seemed hardly practicable.

The Church certainly needed renewal at that time, as the contemporary Councils of the Lateran attest. Moreover, Pope Innocent himself wished nothing more than a true reform of the Church. Still, he could not quite understand the mind of this little poor man from Assisi. Evangelical poverty and life according to the letter of the gospel of Jesus was commendable, but hardly feasible. The problem which loomed large in the minds of the papal prelates was the future of a group such as Francis proposed to establish. Granted that a tiny band of immediate followers could persevere in such a severe manner of life, what would happen if a multitude of men should undertake it? Complete dependence upon divine Providence constituted a supreme act of trust in the goodness and generosity of God and His people; but how would such an institute be able to continue in the future?

While Pope Innocent and his advisors were weighing the implications of Francis' proposal, Cardinal Giovanni Colonna di San Paolo set before them an idea which shed a bright light on the question. "If," argued the prelate, "we refuse to approve this new way of life

on the grounds that it is impossible to live, then we shall affirm that the gospel of Christ is impractical to follow" (cf. *Legenda Trium Sociorum*, 46-51). So it was that Saint Francis found a friend in the holy and influential cardinal of the Church.

Impressed now by Cardinal Colonna's logic and Francis' sincerity, the Supreme Pontiff asked the latter to pray for a manifestation of God's will in this matter. We can be certain that Francis, man of prayer that he was, did not ignore the Holy Father's wish. And in reply to his prayers, Pope Innocent received the sign which removed from his mind all doubt as to the spirit by which Francis was being prompted. The pope dreamed that the basilica of the Lateran, the head and mother church of Christendom, was leaning to one side, about to topple. Suddenly a man of small stature ran up to it and, with a simple movement of his shoulders, righted the building. The Holy Father recognized the Assisian as the providential man of his dream.

The meaning of the dream was also clear to the pontiff: the universal Church needed the advent of a new spirit in order to be righted from its perilous position; the new spir-

it must certainly be a return to the life of the gospel, and here this little poor man of Assisi had appeared on the scene to request approval for just such a life. Pope Innocent willingly gave his approval to this new religious group, and so officially — albeit only vocally for the time — the Church sanctioned the Franciscan way of life as an authentic form of Christianity. Having expressed his gratitude to the Vicar of Christ, Francis went immediately to visit the tomb of the holy apostles, where he prayed for his new order and for the universal Church.

Now, seven centuries later, Pope John has called for an identical renewal, when he expressed the wish that Christians would live more closely to the gospel of Christ. Even today, does not the Church depend upon the charity of its members? Jesus founded His kingdom on love, and one of the ways in which this love is expressed is the sacrifice of the people of God. Some of the Fathers of Vatican II have enunciated their thoughts on this matter of evangelical poverty and living according to the gospel. Their Christocentric viewpoint seems to agree remarkably with the notions expressed by Saint Francis of Assisi.

1962: *The Pope Goes to Saint Francis*

On October 4, 1962, Pope John, himself a Franciscan tertiary from his youth, made a pilgrimage to the Seraphic shrines at Assisi and Loreto, where members of all three branches of the First Order had the pleasure of receiving him: the Friars Minor at Saint Mary of the Angels in Assisi, the Friars Minor Conventual at the Basilica of Saint Francis in Assisi, and the Friars Minor Capuchin at the shrine of Our Lady in Loreto.

At each of these shrines the Holy Father prayed for the success of the Second Vatican Council, which was to open on October 11. While visiting Loreto, Pope John prayed, "O Mary, O Mary, Mother of Jesus and our mother! We have come here this morning to call upon you as the first star of the council that is about to begin; as the auspicious light on our path, which is directed with confidence toward the great ecumenical meeting awaited by all" (*The Pope Speaks*, vol. 8, 1963, p. 277).

At Assisi the Pontiff spoke to the crowds of pilgrims who greeted him. He declared that Francis, who had been poor and humble here upon earth, entered heaven a rich man. He also called for holiness of life, and

pointed to the Seraphic saint as one who summed up the good life in a single word, teaching us how to set a proper value on events in this life and how to communicate with God and with our fellow men. The possession of God was the dream and goal of Francis, and he achieved it by living according to the gospel of Jesus.

Renewal of Spirit and Adaptation

The world today is on the move. Its problems are not those of the thirteenth century. Nevertheless, the Christian gospel, and even its particular adaptation by Saint Francis, is as relevant to our own times as it was to the times of Francis.

Every aspect of our modern apostolate will be discussed by the Council Fathers. Since the general tendency of the council is to stress the pastoral approach to the apostolate, even though the pastoral approach is not confined to parish work alone, the means to progress in the modern-day apostolate may be changed.

If Franciscan religious are going to be effective in teaching and preaching the word of God to modern man, they must seriously ponder how they are to renew their spirit, both from within and from without.

The conviction that their vocation is a Seraphic one must be renewed; their own lives must be brought to conform more closely to the life of Jesus as related in the Gospels; the Christocentric view of life which is characteristic of modern theology must be recognized and reaffirmed as their Franciscan heritage.

As Pope John pointed out in his talk at Assisi, Saint Francis our founder knew how to communicate both with God and with his fellow men. So also, we who are followers of the Poverello must acquire the knack of doing this if we are to be true to our Seraphic Father. Emphasis on fear and punishment has never been the authentic Franciscan approach to religion; the message of God's love, the good tidings of the gospel which has been so wonderfully stressed by good Pope John — this is truly our own heritage, and we Franciscans should be in the front ranks of those who would bring it to the world.

Pope John wisely reminded us that today's world is much more in need of saints than of intellectuals. Sanctity is a much more powerful influence in the world than discussion and instruction. In the renewal of the Church, it is the living example of Jesus Christ which is

most important. And it is given to the Franciscan, in virtue of his dedication to living the gospel life in his own time, to be just that — a living example of Jesus Christ. This is what Saint Francis became to his contemporaries; it is what we must become to ours.

The wisdom of the Franciscan way of life is such that it will not change with each new age. It is perennial in its applicability to changing times. Our Father Francis exhorts his followers in the fifth chapter of the Rule of the Friars Minor that they should not extinguish the spirit of holy prayer and devotion. While this particular chapter of the Rule is entitled "The Manner of Working", its substance deals with prayer. This is specifically the basis of our renewal. It is the individual seraphic soul in union with its God that must be renewed in the spirit to conform more closely with the gospel. Renewal must begin with the individual, who in turn will share it with the entire Franciscan family. This was always the principle of renewal with the Seraphic Order: a movement from the individual to the community, and so eventually to a more profound appreciation of our association with Jesus.

Francis of Assisi was a man

of intense prayer. His spirituality was Christocentric, all of his activity being referred back to Christ. His motto, *My God and My All* was the external expression of his internal conviction and self-sacrifice. He wished to follow Jesus in prayer, just as he did in preaching and in doing good for others. Francis prayed alone in the hills of Umbria; he prayed with his community at Saint Mary of the Angels. His praise of God took on both a personal and a communal aspect. Ever since the early days of the Franciscan Order, his followers have recited the divine office in choir.

The schema on the States of Perfection which the Fathers of Vatican II will discuss at the next (or perhaps at some subsequent) session, may bring some changes into our Seraphic way of life. This does not mean that essential parts of our heritage from Francis will be disturbed. The spirit of prayer,

zeal for souls, active participation in the apostolate, and our own sanctity and imitation of Christ will still be our goal. Since our Rule is evangelical in spirit, we can adapt ourselves to such changes. To live according to the gospel is what we professed to do when we became Franciscans. To do this more closely will require a renewal of spirit in the individual Franciscan, and the adaptation of the community to the proposed wishes of the Church as expressed in the future teachings and recommendations of the council. As true sons and daughters of Saint Francis, we can intensify our determination to the extent that wherever we are called upon to adapt ourselves to the new pastoral apostolate, we shall not lose the spirit of holy prayer and devotion. In all things we shall progress with our imitation of Jesus, as outlined for us by our holy founder, Francis of Assisi.

... All who render this service (of praying the divine office) are not only fulfilling a duty of the Church, but also are sharing in the greatest honor of Christ's spouse, for by offering these praises to God they are standing before God's throne in the name of the Church their Mother.

— Vat. II, *Const. on Liturgy*, no 85

Some Recent Franciscan Books

Philip Harris, O.S.F.

Books in English by Franciscans or about Franciscanism have been coming forth in the last decade at a prolific rate. The publications reviewed briefly here are produced by the Franciscan Herald Press (1434 West Fifty-first Street, Chicago 9, Ill.), which has done a remarkable job in translating a large number of basic Franciscan works from the German and French with the hope that this policy will inspire American writers to produce scholarly and popular volumes based on the words, example, and ideals of everybody's saint, Francis of Assisi. The challenge to all who would interpret the message of Francis is to produce a readable book in the context of the twentieth century and relevant to the needs of contemporary man. The following efforts are steps in this direction.

Placid Hermann, O.F.M., has done remarkable research into original sources, and published

a synthesis of the spirituality of Saint Francis. *The Way of Saint Francis* (1964, 172 pp., \$3.75) digs into the words of the Poverello and highlights his characteristics of moderation, self-denial, self-sacrificing and self-emptying love of God and neighbor, and literal faith in God's world. There is a need to emphasize more the humanness of Francis and less his asceticism; while this book moves in that direction, it does not quite capture the warmth of the personality that has enthralled the hearts of men for centuries. It does analyze the salient reasons why Francis had such an impact on the people and conditions of his time, and attempts to point out the significance of Franciscan spirituality today. Actually, it only opens the topic and leaves to other writers the demonstration of how the new developments and insights into Christian spirituality in this century were foreshadowed by Francis.

The New Song (1964, 140 pp., \$3.50) develops the theme further, but concentrates on the theological counsels as the heart of Franciscan spirituality.

A member of the Franciscan Brothers of Brooklyn, Brother Philip is Educational Director of the Third Order's Thomas E. Murray Training Center at Three Rivers, Michigan.

This translation by Antonellus Engemann, O.F.M., discusses the theological virtues of faith, hope, and charity which flower in the Gifts of the Holy Spirit. The Christocentric spirituality of the Seraphic Father engenders a grace-giving community life. The author describes the means for growth in these virtues and the dangers that threaten their development. He maintains that "the new creature" can emerge only from these three germinal forces so well exemplified in the "Second Christ", as Pope Pius XII called Francis.

Saint Francis was a prophet in so many ways. In our age of materialism, his teaching on poverty assumes a fresh meaning. Valentine Breton, O.F.M., has attempted to give moderns the essence of that inner poverty of spirit which Francis lived and preached. *Lady Poverty* (1963, 104 pp., \$2.50) gets into the Poor Man's example and approach in this regard. Translated from the French by Paul Oligny, O.F.M., the book captures some of the simplicity and humanness of Francis as he wooed this Lady he called poverty. However, it yet remains for a layman, perhaps a member of the Third Order Secular, popularly to present this magnificent concept in an understandable and attractive

format that will have the necessary impact on the contemporary American, so orientated to and attracted by the accumulation of the things of this earth without comprehending the need for detachment from the possession of them. Not enough has been written on the value of sharing material wealth for the service of one's neighbor as a manifestation of true poverty.

Memorable Words of Saint Francis of Assisi is a classic from the French historian and student of Saint Francis, Alexandre Masseron. Taking the most memorable words of the saint of Assisi, the author provides pithy commentaries. He groups his selections around certain themes like poverty, obedience, joyfulness, charity, prayer, example, and death. However, the appropriateness of some of his choices can be questioned, especially when they lack a modern interpretation which seeks to get at the real essence of Francis' meaning as applied to our times. An example of this is the short chapter on "The Company of Women", which seems only to point up the Church's traditional respect for womanhood, but her alienation of them in daily life. One would have to be a student of history, culture, and anthropology to get at the ex-

act intention of Francis' words within the framework of his times, in order to grasp their application to our own. Perhaps a new forthcoming book of the same title and publisher may begin to do just this.

For those interested in the basic source works on Saint Francis, it is well to point out that a book previously published, entitled *Saint Francis of Assisi* by Thomas of Celano, his first biographer, is now available in a pocket-book edition without illustrations, at a third of the original cost (1963, 405 pp., \$2.95).

The next three books of the Franciscan Herald Press form a biographical trilogy of great Franciscans. The first is *Saint Charles of Sezze*, the autobiography of the Franciscan lay brother who was canonized in 1959. The book has been translated and edited from the Italian by Leonard Perotti, O.F.M. Although circumstances forced Saint Charles to forsake formal studies at an elementary level, this simple brother has left behind volumes of profound writings on the spiritual and mystical life. A contemporary of numerous canonized saints and confidant of three popes, Brother Charles has been praised by Pope John XXIII as "a martyr of obedience" who demonstrated "absolute love of

silence, detachment, and humility, values which the world despises, but which alone have value before God." This revealing book goes into the saint's thoughts about the virtues of his parents, his vocation, interior life, obstacles before and during his entrance into the religious life, his problems with melancholy and vain glory, his humble assignments in the friary, his ecstasies and levitations, the opposition to his writings, his battles with lust, and his virtues. An interesting life, but not one expressed in terms likely to inspire young men and women to imitation in this day and age. With growing evidences of holiness among the laity, one wonders when the process of canonization will include more laymen whose example of sanctity will be emulated because people can relate and identify with these saints.

Certainly, the subject of the next book, Junipero Serra, is of interest to Americans, but largely as a great historical figure. Marion Habig and Francis Steck, of the Order of Friars Minor, have brought together in this book a series of articles which are dedicated to the Apostle and Father of California on the occasion of the two-hundred and fiftieth anniversary of Serra's birth. Since

this dynamic missionary's cause for beatification is currently under investigation, *Man of Greatness* (1964, 172 pp., \$3.50) is a welcome contribution to the growing number of biographies on Fray Junipero. Interestingly written in story form, but based on careful scrutiny of historical facts, this volume will be enjoyed by young people and adults, whether they are interested in evangelization or American history.

I, *A Sinner* (1963, 393 pp., \$4.95) is a good example of modern religious biography which will appeal to people of this generation. It is a unique autobiography of the worldly Mexican opera star who became a Franciscan friar, José Mojica, O.F.M. The noted Mexican writer and historian, Alfonso Junco, thinks that Father José has recounted his life story from childhood to ordination without guile and with frank Franciscan simplicity and freedom. A descendant of one of the signers of the Mexican Declaration of Independence, José was raised by a devout widowed mother, only to reject the Church when he was twenty years old. From operatic

success in his native land, José went to stardom as a member of the Chicago Opera Company in this country. By 1934 he had appeared in a dozen movies and over three-hundred concerts all over the world. Described in Hollywood as "a second Valentino", he fell in and out of love and lived like a king. A chance recital at the Franciscan college in Quincy, Illinois, was the immediate source of his eventual conversion, membership in the Third Order Secular of Saint Francis, and religious priestly vocation. Suddenly, at the height of his successful career, he stopped in the midst of a world tour in Peru, and entered the Franciscan Order. His popularity in Latin countries can be gauged by the fact that the Spanish edition of his autobiography sold over three million copies. Since his ordination, this priest has devoted his life to the promotion of religious vocations and the building of a seminary. His is a touching story which again demonstrates the attraction of the Seraphic Saint, whose ideals and example can still have an impact on the sophisticated modern.

Our Senses and Appetites

Sister M. Thaddine, O.S.F.

Now, Sister, now that you understand and know a little better, perhaps you realize that saint production is not an assembly line job. Yes, of course, you had great ideals and plans mapped out for your religious life, didn't you, Sister? No small-fry holiness for you! You would become a great saint; maybe even a martyr saint. You had visions of your heroic courage and sanctity. What's become of them, Sister! Why, there were times you even fancied you felt the pains of the Master's wounds, so great and intense seemed your love.

But this past week wasn't so good was it, Sister dear? Last night after your examen, as you looked up at the Savior, you didn't have much to offer, did you? Oh yes, you had been kind today, and cheerful; you had worked hard and practiced patience; you had really sacrificed in obeying the rules and regulations; but, Sister, how about recollection and silence? Did you pause momentarily

from your Martha work and gaze into your soul at Christ? Yes, I know you made the good intention for the day this morning, Sister, and that counts for something. Don't be annoyed with me, Sister. I'm just trying to be of help to you as I know you will be to me.

So, you were very busy today. Your hands and your feet, and, at times, your mouth, too, were something like a treadmill, always moving. Now, as you kneel in the darkened chapel where the peace of God envelops you and the candle in the sanctuary lamp casts red shadows on the stained glass windows and all is quiet and calm, your treadmill grinds on, doesn't it, Sister? It's hard for you to wrench the psyche from the hustle and bustle of the matter and to let it gently blend into the spiritual realms of prayer and introspection.

Just what did you do wrongly today, Sister, that makes you sad in your offering? Christ listens. Tell Him. So you spoke harshly to a fellow sister; so you completely avoided and ignored another one; you didn't practice any mortifica-

This is the third of six Essays for Religious Sisters appearing every other month in this volume of THE CORD.

tion when it came to food; so you wasted time by participating in idle gossiping for purposes of human respect?

Why, dear Sister? What is there in you and about you that makes you do as Saint Paul says: "For I do not the good that I wish, but the evil that I do not wish, that I perform" (Rom. 7:20-21). Surely by now you have become acquainted with those wonders of God, your senses and your appetites. We'll discuss these forceful powers in a moment, Sister, but for now, let us get back to that examen you were making when all the pernicious and frustrating little creatures crept into your thoughts and invaded your peace and quiet. Don't let them frighten you, dear Sister. Really, their subtle invasion only points up the fact that you, after all, are a member of that common species called man — you are a human being.

Do you recall the conferences that Father Leo gave when you were a novice? Really, Sister, it's not *that* long ago. He relished telling little stories to make a point, just as Jesus used to relate His parables to the poor unlettered fishermen so that they would glean the desired meaning. Father said in analogy, that the tiny dust particles which are always present in the air about us cannot be

seen by the naked human eye. But let a bright, shiny, stray sunbeam sneak through the window and ho — the tiny specks become visible, dancing, spots of matter thrown boldly and clearly into view.

So, too, dear Sister of mine, is your precious soul. When you were living in the world of the laity, bustling hither and yon, you did not see the dust specks of imperfections, of faults, of unkindness, of human frailty. You did not even know that they existed because then, my dear Sister, you did not focus on them the bright spotlights of meditation, particular and general examen, introspection, and prayer. Now, this special insight into your soul permits you to see them clearly and vividly. Don't be alarmed, Sister, for even though you did not see them before, they were there all the time, hiding in the shadows until you found them. What a tremendous discovery, Sister. Now you can begin to work on them, whilst heretofore they worked on you.

But, back to those appetites and senses again which started all this business anyway. What about them? Just what makes them so forceful, so vicious at times, so docile and subjective at others? We have already discussed the soil, namely the strengths or weaknesses inher-

ent or acquired in which these appetites are planted and which the senses feed and harbor. It's a pretty evident fact that normally you can't do much about the color of your eyes, the size of your ears, or the curve of your nose; but you can and are expected to control your senses and your appetites. To make it practical for you and me, dear Sister, let's cite an example — something closer to home.

You like to eat, don't you, Sister? Who doesn't? Almighty God gave you an appetite for food and the pleasure of taste to enjoy it.

If you never experienced hunger and the pleasurable zest of eating, you probably wouldn't take the time to eat and brother body would soon rebel and suffer. But, thank God, there's nothing wrong with your senses, Sister. Those dagwood sandwiches you used to construct at home look and taste just as delicious in their religious environment, your convent refectory. But you have learned to control this appetite for food, haven't you, Sister? Especially now since your size 14 has expanded to a size 20. But that's not your main reason, Sister. You have learned moderation. You have learned the story Father Leo expounded so frequently: "Virtue takes

the middle of the road", not too much, not too little — and in accordance with your nature and acquired strengths and weaknesses, you have done so very much, Sister. And look at those hand-picked sisters of yours about you; they've been working, too. It could just be that their soil of character is not as fertile as your soil of character. They need your strengths.

Our senses! What wonderful gifts of God — feeding and harvesting our imagination; memory; giving light to our intellect and forcing it to present choices to the will. Let's take another look, a different perspective. What happened this morning at five a.m., Sister? According to the books, you *were supposed* to arise from your repose quietly, and in the presence of God, prepare your way to chapel. Well, Sister, when that convent bell emitted its monstrous, lengthy shriek, you shuddered and flew out of bed like a shot out of a cannon. "Why", you trembled, "Why does Sister Emphatica have to lean on that bell?" Then you awakened somewhat, and caught the delightful aroma of freshly cooked coffee, and you softened. Sister Mellowness up at dawn. How wonderful she is to get up so early to prepare that delicious hot coffee for you,

Sister and for your fellow sisters.

You gathered yourself together then. In exactly twenty minutes you were due in chapel. So you smiled, dear Sister, and hurried to wash the traces of sleep from your eyes, and to don the armor of religious garb while whispering, "Good morning, my Jesus, I place myself in your presence," and then ruefully, "I did it again, Jesus. But you understand, don't you?"

Let's backtrack now, Sister. That harsh bell that shattered the convent silence and your ears; that bell triggered off one of your senses, your hearing to be exact. The aroma of the coffee brewing tickled your sense of smell and taste; your eyes opened and let into your mind images and pictures of things about you; your fingers touched lovingly your religious habit. These sentinels of sense, industrious and sharp, are always ready to prod into action the highly specialized powers which in turn, with far greater accuracy than an IBM machine, will decipher and code into cognizant thought those treasures or trifles your senses have snared. Oh wonder of wonders, our senses — our sentinels. Scholastics affirm: "*nihil est in intellectu quod non fuerit prius in sensu*, there is

nothing in the intellect which was not first in the senses."

And so, dear Sister, what now? What does our conversation suggest to you? Humbly and sincerely it is meant to be a supportive shoulder for you; hopefully it will help you in turn to support others. It is meant to remind you, dear Sister, that we are all so very weak and yet so very strong; so dependent, yet independent; so lovable, so thoughtful, so inconsiderate. And so, dear Sister, come. Let us labor together to understand our senses, and to plan a mode of action to better control them, so that we may reap abundantly the harvest of good from the seeds we have inherited, acquired, and sown. Let us sift out the chaff and the weeds, and bring our offering pure and unsullied together to Christ.

After all, Sister, we are sisters — hand-picked by almighty God, to be His chosen ones forever for both cross and crown.

Your Thought For Now: Let me know myself, dear Lord — my weaknesses that I may strengthen them, my strengths that I may share them. Help me to guard my senses. Enlighten my intellect, and grant me the will to make the proper choices. And, dear Lord, include my sisters in this prayer.

UNIQUE . . .

IMPORTANT . . .

HANDSOME BOOKS

PAUL, TRUMPET OF THE SPIRIT

Compiled by Sister Emily Joseph, C.S.J.

These essays on the words, work, and personality of the Apostle of the Gentiles are carefully selected to give a three dimensional picture of him. Cardinals Newman and Doepfner, Elizabeth Bowen, Monsignor Knox, Daniel-Rops, H. V. Morton, are but a sampling of the authors headed by St. John Chrysostom in this glowing stirring anthology. \$3.50

THE FRANCISCANS: LOVE AT WORK

Boniface Hanley, O.F.M. Illus. Salvator Fink, O.F.M.

Exciting, inspiring reading in this beautifully made volume. It offers a short history of the three Orders and dramatic incidents of their person-to-person work in near and far parts of the world. One hundred and three fine pictures. \$6.50

Bookstores or Dept. 4-4120

St. Anthony Guild Press

Paterson 3, N. J.

FRANCISCAN INSTITUTE PUBLICATIONS

Works of Saint Bonaventure

De Reductione Artium ad Theologiam. A Commentary with Introduction and Translation. By Sr. Emma Therese Healy, S.S.J., 1955. \$2.25.

Itinerarium Mentis in Deum. With an Introduction, Translation and Commentary. By Philotheus Boehner, 1956. \$2.00.

Spirit and Life Series

The Revelations of Margaret of Cortona. By Bishop Ange-Marie Hiral, 1952. \$1.75.

Examination of Conscience According to St. Bonaventure. By Philotheus Boehner, O.F.M., 1953, Second edition, hard-bound, 1959. \$2.00.

In Journeying Often. Franciscan Pioneers in the Orient. By Marion A. Habig, O.F.M., 1953. \$3.75.

The Legend and Writings of Saint Clare of Assisi. 1953. \$2.75.

The Upper Room. Retreat Readings for Priests. By Thomas Plassmann, O.F.M., 1954. \$2.75.

The Priest of the Gospel. By Martin Wolter, O.F.M., 1954. \$1.50.

The Book of Life. An Explanation of the Rule of the Third Order Regular of Saint Francis. By Allan B. Wolter, O.F.M., 1954. Paper bound \$1.50.

Spiritual Exercises According to Saint Bonaventure. By Dominic Faccin. Translated by Owen A. Colligan, 1955. \$3.85.

Where Caius Is and Other Poems. By Sister Mary Francis, P.C., 1955. \$1.75.

Other Books Available

John Duns Scotus. A Teacher for Our Times. By Beraud de Saint-Maurice. Translated by Columban Duffy, 1955. \$3.50.

Mary in the Franciscan Order. Proceedings of the Third National Meeting of Franciscan Sisterhoods, Vol. III, 1955. \$2.50.

History of the Development of the Devotion to the Holy Name. By Peter R. Blasiotto, 1943. \$2.00.

De Paroecia Domui Religiosae Commissa. By Francis I. Muller, 1956. \$2.00.

I Know Christ. The personality and spirituality of Saint Francis of Assisi. By Gratian of Paris, O.F.M. Cap., 1957. \$1.00.

The Numerical Distinction of Sins According to the Franciscan School of Seventeenth & Eighteenth Centuries. By Bonaventure A. Brown, O.F.M., 1948. \$2.00.

Order from

THE FRANCISCAN INSTITUTE

Saint Bonaventure University

Saint Bonaventure, N.Y. 14778

the CORD

June - August, 1964
Vol. XIV, Nos. 6-8

A FRANCISCAN SPIRITUAL REVIEW

Editor —

Fr. Augustine McDevitt, O.F.M.

Assistant Editor —

Fr. Michael D. Meilach, O.F.M.

Managing Editor —

Fr. Ermin Klaus, O.F.M.

CONTENTS

JOHN, GUIDE TO A NEW PENTECOST	163
Boniface Hanley, O.F.M.	
APOSTLE TO THE BLACK AND THE RED	170
Sister M. Amandine, O.S.F.	
FRANCISCAN PIONEERS IN MEXICO	180
Benedict Leutenegger, O.F.M.	
A PLAN FOR ACTION	191
Sister M. Thaddine, O.S.F.	
UNDERDEVELOPED AREAS OF FRANCISCAN RESPONSIBILITY	196
Philip R. Harris, T.O.S.F., Ph.D.	

Editorial and Business Offices

THE CORD

Saint Bonaventure, N. Y. 14778

THE CORD is published monthly by the Franciscan Institute of St. Bonaventure University. This issue is mailed as third class matter from the Post Office at Brooklyn, N. Y. 11221.

Cum Permissu Superiorum

Subscription rates: \$2.00 a year (\$2.50 foreign) — 20¢ a copy

Editorial

May the Lord give you peace!

With this first in a series of three over-sized issues, **THE CORD**, renews in earnest its effort to meet the needs and expectations of all of you, its faithful subscribers. As you can plainly see, the message this issue brings you is both varied and non-seasonal or, in a sense, perennial.

By mentioning the variety of the material, we mean to point out the wide range of topics included here. From the biblical approach of Father Boniface, to the historical perspective of Father Benedict, to the stress on present-day renewal in Doctor Harris' article, this particular issue of **THE CORD** tries of Christianity itself.

We have said, moreover, that the material is "non-seasonal". We realize the anomaly involved in publishing a June-to-August issue at this time, and so we have carefully refrained from including any conference or article based either on the liturgical season or on the natural phenomena of summertime. Thus the material should prove of value at any time it happens to be read or used. This will most emphatically not be our policy, of course, in the regular, current issues which will continue to be published as these back numbers are being supplied. We hope, on the contrary, to comply as fully as possible with the evident desire of the Holy Father and the Second Vatican Council, by inviting our readers to drink deeply of the living waters of truth, strength, and love dispensed to us by the liturgical life of the Church.

Thank you, once again, for bearing with us during this somewhat difficult period of adjustment. We beg you, not only to continue to be patient with us, but also to help us, by your own prayers especially, to reflect ever more vividly the totally Christian spirit of St. Francis of Assisi.

Grace be to you and peace from God our Father and the Lord Jesus Christ.

John, Guide To A New Pentecost

Boniface Hanley, O.F.M.

Tomas Mamani is a simple Indian peasant who lives high in Bolivia's Andes Mountains. Towards sunset of June 24, the feast of the Nativity of Saint John Baptist, Thomas will gather his family about a small pyre of wood set in front of their humble mud-brick home. Tomas will solemnly bend over the modest pile of wood, gathered painstakingly over the past weeks in this land of few trees, and light it. The Mamani family, after spilling a few drops for Mother Earth's delight, will toast the new fire with some *chicha* (a mild corn liquor), or *coctailito* (not-so-mild sugar alcohol cut with orange juice).

Neighbors will drop by to greet the family, and there may be some off-key singing, and there certainly will be dancing. From time to time the children will stir up the fire and feed it more wood until crackling and sparkling, it dances gaily, its yellow, red,

and orange fingers joyfully jabbing the soft belly of the enclosing night.

When conviviality reaches its peak, the attention of all will focus on one ceremony. Each one present (and this may include visiting clergy, and — God help us — nuns!) will jump through the fire as often as his devotion to Saint John so moves him.

Scenes similar to this will take place on the feast of Saint John's Nativity in many Catholic countries through the world. The form may vary, but the spirit of rejoicing will be the same. (I can't help mentioning here the peasants of one Caribbean town, who, mixing a little voodoo with their celebration, cast into Saint John's Fire tiny images of things that plagued them during the year. Their good bishop eventually condemned such nonsense, his zeal for orthodoxy inflamed, no doubt, when he discovered they were burning miniatures of him!).

We "*Yanquis*", more familiar perhaps with the science of Catholic life than its art, may find it difficult to appreciate our Latin brothers' joyous festivities on the feast of the

A former missionary to Bolivia, Father Boniface is presently master of clerics at Rye Beach, N.H., the philosophy college of Holy Name Province. Two years ago he co-authored a very successful book entitled The Franciscans.

great ascetic, Saint John Baptist. Our devotion is more apt to turn on his role as the zealous forerunner who prepared the ways of the Lord with the ringing message, "Repent! for the Kingdom of Heaven is at hand!" (Mt. 3:2).

John's uncompromising warnings, cast in grim imagery of unfruitful trees thrown into the fire, of the axe being laid to the root, of the winnowing fan unerringly separating the chaff from the wheat, of fleeing broods of vipers, are scarcely calculated to arouse our affection. Indeed, our common impulse is to flee the person who stirs up the bats of guilt and fear that hang in untidy corners of our hearts.

Yet, John Baptist was eagerly received by the people of his day. Saint Mark reports, "all the country of Judea went out to John; and all the inhabitants of Jerusalem" (Mt. 1:5).

These people, human beings like ourselves, certainly did not go out to the desert to be terrorized. We can be sure, too, that they did not go out simply because of John's message. For John said little that hadn't already been said before by Israel's long and powerful line of prophets. John did claim the Messiah was near, but so had many others before him.

Yet, somehow, John's message of penance penetrated hearts sunk in torpor and long since weary of the words and promises of prophet and priest. John so touched them that many "were baptized by him in the river Jordan, confessing their sins" (Mk. 1:5). So highly did the people regard him that they "wondered in their hearts about John, whether perhaps he might be the Christ" (Lk. 3:15-18), and seeking his advice, "the crowds asked him, saying, 'What then are we to do?'" (Lk. 3:10).

What credentials did John bear that certified him as one worth following even though his words raised the ghosts of sin and guilt that lay half-buried in the soil of the hearts of his listeners? How can we explain the love and respect of the crowds for him, or the strange effect John had on Herod, his eventual murderer, who "feared John . . . and protected him; and when he heard him talk, he did many things..." (Mk. 6:20)? What was in John's penitential preaching, so powerful that it laid the groundwork for Christ's acceptance in Galilee, where Saint Luke tells us "when they had heard him (Christ), all the people and the publicans justified God, having been baptized with the baptism of John. But the phar-

isees and the lawyers, not having been baptized by him, brought to nought God's purposes concerning themselves" (Lk. 7:29-30)?

The facts of John's life provide our answer, and they, with happy accord, point to one thing. John was a man of joy.

The crowds, in Christ's words went out "to see John" (Lk. 7:26). And they saw in him the unmistakable sign of the divine Presence which the eyes of every human heart can read. They saw joy in John. And when they saw that, they were anxious to hear him and follow his advice. For, as Cardinal Suenens rightly observes, "the heart of man lives by joy even more than it lives by bread."

From all eternity, God, "who knows the heart of man", had set the character of John's mission of opening blind eyes to "see the salvation of God" (Lk. 3:6). And divine Wisdom had suffused that mission with joy.

Gabriel, God's messenger, sets the tone of John's life when he describes to the incredulous Zachary, John's father, the type of person his son was to be.

"He shall be great before the Lord . . . filled with the Holy Spirit from his mother's womb, . . . and thou shalt have joy and gladness and many will rejoice at his birth" (Lk. 1:13-15).

The prophecy is quickly fulfilled. John's advent and birth are surrounded by song and canticle, poetry and cheerful tidings. Elizabeth, his mother, until her old age bearing the stigma of barrenness, now rejoices with the new life stirring within her. "Thus," she cries with delight, "has the Lord deigned to take away my reproach amongst men" (Lk. 1:25).

Christ's mother Mary visits Elizabeth to assist her, and sings to her the Magnificat. And John's tiny being, enclosed in the narrow womb of his mother, leaps for joy at the presence of the Child Mary bears beneath her heart.

Eight days after John's birth, on the occasion of his circumcision and naming, Zachary, struck dumb for his weak faith, finds fresh faith and vigorous voice, and from the aged vessel of his body he pours out the sparkling, new wine of the Benedictus canticle. "Filled with the Holy Spirit," he sings: "And thou, child, . . . shall go before the face of the Lord to prepare his ways, . . . to give his people the knowledge of salvation through the forgiveness of their sins" (Lk. 1:68-79).

Some three decades later, after a youth spent in the desert where "he grew strong in the

Spirit" (Lk. 1:80), John fulfills his father's prophecy. In the region about the Jordan, he cries in joyful anticipation, "Make ready the way of the Lord!" Mt. 3:3).

On the banks of the river, Christ, the Salvation of God, confronts His herald and requests the baptism of repentance.

Even John's mighty faith is tried by the Savior's abasement. Attempting to hinder Christ in this act, John lays bare his own nothingness. "Dost thou come to me? It is I who ought to be baptized by thee" (Mt. 3:14). In obedience, John performs the baptism and God, who loves the humble man, now reveals to John the secret of his own totality. God is Trinity. And John is the first man to be told.

From the infinite depths of the triune God, John now sees the same Spirit of love and joy he has known since his mother's womb, pour down upon the Man standing before him. And John now knows, this Man is the Son of God (Jn. 1:33-34).

It is the moment of supreme joy for John. His happiness rests on such a rich stream of truth flowing from the bosom of God, that had he not grown strong in the Spirit, he could not drink of it.

But it is the Spirit who sustains him and enables him to know that in the Word made flesh, God now possesses all His creation in rapturous and fruitful union. John later speaks of this mystery in terms of marriage. His flare for imagery finding new outlet, he refers to Christ as the Bridegroom, and the creation He possesses as the bride. John describes himself as "the friend of the Bridegroom", alluding to the oriental custom by which the friend of the prospective groom prepares all things necessary for the marriage ceremony.

John takes occasion to instruct his disciples regarding the significance of the baptism of Christ when they come to him, piqued and annoyed, because "he (Christ), who was with thee beyond the Jordan, to whom thou hast borne witness, behold, he baptizes and all are coming to him" (Jn. 3:26).

In the face of his diminishing importance, John can hardly contain his joy. He humbly sets the facts straight. "I am not the Christ, but have been sent before him. He who has the bride is the Bridegroom, but the friend of the Bridegroom, who stands and hears him, rejoices exceedingly . . . This, my joy, therefore, is made full" (Jn. 3:28-29).

John knows that it is only through union with Christ that God takes our poor, battered, sinful race to Himself as His bride, and in that union He cleanses us of every spot and wrinkle of sin.

"The Father loves the Son and has delivered all things into his hands", John tells his disciples. "He who believes in his name has everlasting life; he who is unbelieving towards the Son shall not see life" (Jn. 3:35-36).

John stands "a burning and shining lamp" (Jn. 5:35) at the frontiers of this new creation, this new life, this new Kingdom, bearing witness to the Light of the World. It is John's vocation to herald "to those who sit in darkness and the shadow of death" the limitless mysteries of God's loving kindness and the limitless potentialities of every human heart.

Is there any wonder that John rejoices, indeed, finds his joy made full at the very voice of the Bridegroom?

But John, having taught us who Christ is, now teaches us something of how Christ loves. Having preceded Christ to the gates of His Kingdom, John is now led by the Spirit to precede Him in His passion and death.

The herald begins now to drink deeply at the dark wells of sorrow and suffering. His

closest friends and disciples, and the crowds who once wondered whether he were the Christ, begin to leave him. He continues to preach penance, incurs the wrath of a vicious, foolish woman, is imprisoned, undergoes what seems to be an agony of abandonment by God, and suffers an untimely (he was probably in his early thirties), lonely, and senseless death.

Yet John, in this passion, finds joy. "Christ is increasing, he is decreasing" (Jn. 3:30), and "people are forcing their way into the Kingdom" (Lk. 16:16). The Bridegroom is slowly claiming His bride, and that for John is joy.

To the very end, John is herald of the Kingdom. The Spirit of God, the Spirit of joy, possesses him, shapes him, strengthens him, and leads him to triumphant martyrdom. It was his privilege to announce the greatest event in the history of our poor race and in the history of our poor, individual lives, that Christ is ready to possess us and through Christ the joy John knew, is now ours.

No wonder people like Tomas Mamani light their festive fires, drink their cheerful toasts, and jump for joy. No wonder the Church on his nativity prays, "O God, who has made this day

honorable to us by the birth of Blessed John, pour forth upon Thy people the grace of spiritual joys and direct the souls of all Thy faithful into the ways of eternal salvation" (Oration for the Nativity of John the Baptist).

Every Christian, lay, priest, religious, shares the exalted vocation of Saint John Baptist. We are all heralds to our sombre nuclear age. It is an appalling job.

Our words are not enough. Our message of repentance is no longer heard, for our world feels that we've said enough—and really have said nothing. Like John, then, we must accredit the value of Christ's message by the effect it has on our lives. We can no longer talk men into the Kingdom; we must attract them into it. We are being asked to do what John did, to live what we say we believe, and enjoy it. Only when our world sees that, will it listen to us.

John saw Christ in the flesh, and this was the source of his joy. We must see Him in His mystical body. We must see Him in each person with whom we come into daily contact. We must peer through the spotted and torn veils of human frailty and sin, surmount our own disbelief and selfishness, and be aware that somehow in the

tabernacle of the person standing before us, Christ dwells.

We must see Him in the unkempt pupil who keeps our classroom in turmoil, and in his whining mother who blames all his troubles on his teachers — or on the other children. We must see Him in the adolescent teenager whose imperiousness to algebra is matched only by his ability to daydream at studies. We must see Him in the despised derelict who haunts us for a handout, see Him in the proud, the stupid, the moral lepers who so often take up our precious time fruitlessly. Behind the complaints of the sick, the ingratitude and impossible demands of the old, we must hear the voice of their Bridegroom.

We must have the same vision that prompted our present Holy Father, when Cardinal of Milan, to kneel before the poor when he preached to them, because he saw Christ present in them.

But it will only be when, like John, "we have grown strong in the Spirit" that our hearts will recognize His, "when the charity of God is poured out on our hearts through the Holy Spirit who is given us" (Rom. 5:5).

When our hearts are enlightened by the holy fire which

Christ came to cast upon the earth, we shall, like the great precursor, be able to fulfill joyfully our vocations. We may, like John, be called upon to participate in Christ's passion through our sufferings, illnesses, frustrations, and weaknesses. But never mind! Like the apostles, having seen Christ, we will go away rejoicing. "And the joy of the Lord will be our strength" (2 Esd. 8:9).

During this Pentecost season we must pray that the Holy Spirit breathe upon us, changing the cold and useless stones of our hearts into the joyous hearts of the children of Abraham, so that we might rightly judge and see the presence of

God in Christ all round us. Ours is the Pentecost prayer of the Church: "O God, who on this day didst teach the hearts of Thy faithful people by the light of Thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and ever rejoice in His holy consolation."

There was "a man sent from God" (Jn. 1:6), a herald who labored to bring about a new Pentecost in our grey world. He achieved great success, "serving the Lord in gladness" (Ps. 99).

Was it a coincidence that when he was crowned head of all Christendom, he chose to be called John?

The Son of God willingly emptied himself to take the form of man; he gave up his divinity to all external appearances to become like man. For Francis this was the foundation of poverty. He too would empty himself, would give up the most precious thing he possessed — his intellect and will. He would become absolutely dependent upon God for everything. But obedience to the Church was, for Francis obedience to God.

There would never be a question in Francis' mind that the voice which commanded him to begin his new way of life was the same voice which directed him to write the Rule. For Francis a life of the Gospel was inconceivable unless lived within the Church.

— Kieran Glynn, O.F.M.
in INTEREST

Apostle to the Black and the Red

Sister M. Amandine, C.S.S.F.

To transfer from its Italian setting to the shimmering California coast the silhouetted figure of the saint of Assisi, violin in hand, singing his canticle of gratitude against a background of the sun half-descended in the glowing west, should seem neither difficult nor unnatural. In a measure this transfer was made on June 26, 1769, when Fray Junipero Serra's weary band of explorers and missionaries descended a great and precipitous depth below San Juan Capistrano to a luxuriant valley near the sea, where the coast is wild, but forms a kind of bay that breaks the waves gently. However, the silhouette assumes the frame, not of our blessed Father Francis, but of his devout, faithful son, Saint Francis Solano. Fray Junipero goes on to explain in his Diary: "We called it San Francisco Solano,

with the confidence that under the patronage of the holy Apostle of the Spanish Indies such a multitude of gentle Indians as have come together here to us will be reduced to the bosom of the Church."¹

The noted Franciscan historian and explorer is partial at this point. To this handsome site he applies the name of his favorite saint, canonized only forty-three years earlier, when Serra was a boy of thirteen. Actually, Saint Francis Solano had never seen North America. A more appropriate setting for him is the coast of the southern continent, the land his Creator destined for the saint's complete immolation with Christ in order to direct into the eternal Kingdom a broad sector of the native race.

Francis Stimulates the Heart of a Continent

In 1589, at the age of forty, in the company of Father Balthazar Navarro, an experienced South American missionary, and three newly appointed padres, Francis Solano left the Granada monastery for the port of Cadiz, whence the five Spa-

nish Franciscans set sail for the South American coast. Their vessel stopped in Haiti, continued to Cartagena and across the Gulf of Darien to Panama. The voyagers crossed the isthmus on foot and resumed their journey south on another vessel, but were shipwrecked in the Gulf of Gorgona. Those who reached the shore settled there temporarily, while Father Balthazar volunteered to return to Panama for help. After much delay, the missionary reappeared. With him the survivors embarked on the ship that arrived to convey the group to Lima. Eager to advance more rapidly and to acquire some familiarity with the terrain, at Payta, where the vessel docked for a prolonged stay, the five grey-habited religious commenced a six-hundred mile trek along the coast to Lima and thence a fourteen hundred mile journey to the missions of the south. At Tucuman in northern Argentina, Francis Solano received his assignment and made himself at home. The others moved on.

Having disciplined himself throughout his boyhood and in the novitiate in perfect submission to the holy Will of God, Francis spared no fatigue, shrank from no sacrifice, however great, and surmounted all

physical dangers that stood in the way of evangelizing the savage regions assigned to his ministry. Sparked by the agility and courage of his youthful zeal, the "flying missionary", bearing but three essentials — a portable altar, a crucifix, and a violin — reveled in preaching the charity of Christ to thousands of Indians, astounding these and his confreres with his kindness, his miracles, his music and his extraordinary, almost uncanny grasp of the Indian dialects. He covered vast tracts of Paraguay territory situated between the La Plata and Chile, as high north as Tucuman and as deep as the Gran Chaco of Bolivia to the very edge of the dread region known as the "Green Hell", a land of wilderness and murderous Indian tribes dominated by fanatical witch doctors. Twelve years of missionary ardor rewarded Francis with more than fifty well-established mission settlements. Small wonder that through the centuries that followed he acquired such esteemed titles as, "the Apostle of America," "the Francis Xavier of South America," "the Wonder-worker of the New World."

To appreciate more fully the significance of Francis' missionary work in New Spain, one must recognize the three steps

Sister Mary Amandine is a Felician Sister of the Pittsburgh Province. She has studied at Catholic University, Duquesne University (where she earned her master's degree), and Notre Dame. A former teacher of English, French, journalism, and art, she now concentrates on teaching the latter at Canevin High School in Pittsburgh.

that led to any Spanish conquest. In the first of these it was the work of the padres to check and rebuke the excesses of the rough Spanish soldiery toward the red men. Having thus gained the confidence of the natives, the missionaries could proceed to the next stage, that of founding settlements called "reductions," where they labored to pacify, civilize, and Christianize the Indians. Several soldiers remained to aid the Fathers in each mission. A given religious order supervised a reduction for a period of ten to twenty years. Unmolested in their respective reductions, the natives thrived as wards of the Spanish Crown. They learned to manage cacao, coffee, and sugar plantations, to raise stock and to participate in other useful occupations and trades. Some of their time was reserved for study, particularly reading. When a reduction proved ripe for disbanding, the missionaries entrusted the Indians to the care of the secular clergy.

Building up municipalities comprised the third stage. The Spaniards employed the natives to help them fill vast stretches with houses, shops, schools, churches, hospitals, libraries, courts, aqueducts and admirable roads. They set up printing presses to satisfy their own

needs and to provide literature for the natives in at least twelve Indian dialects. Facilities for natives were usually separate.

As Europeanization progressed, dissensions multiplied between Spanish speculators and the padres, some of whom also had a more canny eye to economic and imperialistic advantages than to the motives that inspired them in their original religious fervor. Each of the groups accused the other of abusing and exploiting the Indians. Consequently, it was not uncommon for the Spanish sovereign to withdraw certain societies and orders and to punish individual offenders, real or supposed. Those who justified the system of exploitation threatened ecclesiastics who defended the natives, with the rude handling and the unpopular treatment that constantly met the Dominican, Bartolome de las Casas, particularly when he arrived to assume the bishopric of Chiapas in Mexico. Under conditions such as these, Francis Solano strove for the truly spiritual conquest of native souls, in opposition to a more secular reasoning on the part of even some of his own confreres.

As this ideological struggle intensified, the contemporaneous European reform move-

ment, initiated and enforced by the Cardinal and Franciscan tertiary, Saint Charles Borromeo, caught fire in the land of Columbus. The saintly Archbishop of Lima, Turibius, strove to revivify the spirit of dedication and holiness among the clergy under his jurisdiction, but left his work incomplete when death claimed him in 1606.

Member Cities Respond to Warnings

After having served as Custos of the Tucuman province and briefly as guardian first at Lima, then at Trujillo, Francis resumed the post of guardian at Saint Mary of the Angels in Lima for a second time in 1604. An ardent admirer and emulator of the late archbishop, everywhere he moved Francis undertook successfully to re-establish the pure Franciscan spirit that characterized his order at its inception. He went even further. He dared to carry the reform to the corrupt Peruvian populace, especially those of Trujillo and Lima. His disciples likened him to a visionary of the Old Testament: "Led by divine inspiration, Saint Francis Solano passed through the town (Lima), the way the prophet Jonas once did at Ninive and proclaimed to the inhabitants the judgments

of God if they would not be converted. All were seized with fear. They called aloud upon God for mercy. The worst sinners publicly declared their determination to reform."² Toward the end of this eventful crusade, Francis prophesied his own death, to occur that same year (1610), and foretold the tragedy and calamities that were to befall Trujillo, most of which was demolished in an earthquake eight years later.

It may interesting to digress here and note that rival hagiographers tend to minimize the relative merit attributed to Saint Francis Solano in the historic conversion of Lima. In her *Book of Unlikely Saints*, Margaret T. Munro, for example, writes: "When Rose (of Lima) was about twenty-five or twenty-six, there took place, not exactly a native rising, but a sudden withdrawal of the natives from the religion of their conquerors. But the idolatry to which they returned was one shorn of all its sweeter aspects. Everywhere the revolt was an uprush of the dark powers of the human heart. A further note of terror was added when a village of relapsed people was swallowed by an earthquake. Terror is catching. The dark wave swept through the country, sucking down natives and whites alike. The

clergy were helpless against its satanic power. At this juncture there came to Lima another saint, St. Francis Solano from Argentina. He tried to meet terror with terror. ... 'Yet forty days and Ninive shall be destroyed.' It is not easy to see what other line public preaching could have taken, but the result was unfortunate, a panic which froze up contrition . . . In this impasse Rose took to her instruments of penance . . . She had a passionate love for her own people and her own city, and with all her ardor she offered herself to God as a victim in their place. . . . And about dusk a new spirit crept through the city. Panic gave way to repentance. . . ."³

That Saint Rose had made a contribution is obvious, but in all fairness some of the credit must be given also to the saintly Brother Martin de Porres, about thirty years of age, living with the Friars Preachers at the monastery of San Domingo, and to the recently deceased Archbishop Turibius. Never were there so many known saints dwelling in so limited an area among so sinful a population. And certainly, many less known and even more unknown holy persons must have interceded for God's mercy on Lima's behalf. But the fact remains that Saint

Francis Solano was far more affected by the change of heart than were the others. Penitent throngs flocked to the friary for spiritual direction in such numbers that he had to call upon the already burdened secular clergy for help. With the same spirit of devotion, Francis now ministered to the need of the whites and the natives of the city as he had formerly served the Indians in the heart of the South American wilderness.

So ended the life's work of a saint — very differently than he had in hopeful dreams planned it. For, oddly enough, in his youth and in the early years of his religious life, back in the 1570's and 1580's, the mind, the heart, and the eyes of Francis Solano inclined toward an effort which is of relatively recent general concern, and which is currently absorbing more and more international attention: namely, Africa, the Moslem, the Negro.

A Saint Hopes to Ameliorate Africa's Plight

Evidently the fields of the Dark Continent had not yet been furrowed for God's acceptance of Francis' total oblation in the African cause. His ordination prayer of thanksgiving for the priestly powers

bestowed upon him by almighty God was followed by the request, "Please, dear God, let me go to Africa as a missionary." This impelling force permeated his entire being already in his boyhood at the Jesuit school. It was this dream that dissuaded him from joining the Society and drew him instead to the Franciscan Order. For many years the Franciscans had been sending a small group of friars annually to labor among the bloodthirsty African Moors who followed the teaching of Mohammed, and who considered it a privilege to kill every Christian they could.

Thus, at every shift, at every transfer, Francis hoped for Africa. However, he did not permit the delay in missionary assignment to discourage him. It was God's will. Whether the Father Guardian assigned him to direct the choir and teach sacred music at Loreto, to look after his deaf mother at Montilla after her husband's death, to direct the novices at Arizafa and later at Montoro, to serve as guardian at Montoro, or to rest at Granada after recovery from the plague, which he contracted while tending the stricken at Montoro — nothing changed his attitude. He continued to offer his prayers and sacrifices for the spread

of God's kingdom in Africa. Then, finally, came his call to the missions; but it was not for Africa.

Today Saint Francis Solano's spirit lives on and regenerates itself in the aspirations of Christ-minded men of the latest decade. Currently, the Vatican Council's incorporation of the Jews in the schema on ecumenism has awakened alert minds to the relative injustice of excluding the Moslems. Certainly, it is in harmony with the missionary attitude of the Saint of Assisi and of Solano, his son, that Peter Koch supports the Moslem cause on the basis of the reasoning that follows: the people of Islam, "descended of Abraham, accept the prophets of the Old Testament, go farther than the Jews in accepting Christ as at least a prophet, and honor Mary. They, too, partake with Christians and Jews in a common heritage of the Divine Spirit working through history. Why not the same treatment for the Muslim"⁴ as for the Jew? The age demands a closer relationship between the Mohammedan and the Church established by Christ.

Saint Francis Solano's first encounter with Negro slavery occurred when, during the latter portion of their journey to the New World, the passengers

crossed the Isthmus of Panama to board the vessel that awaited them on the Pacific shore. Francis shuddered with disbelief and vainly shouted his indignation at the captain and soldiers, as they harshly herded about eight hundred African slaves into the hold through a narrow boardway from the dock. The unfortunate blacks had been gathered earlier in Puerto Rico and Haiti to be sold in the markets of Lima.

Strangely, the gigantic crime of Negro slavery did not disturb the Spanish sovereigns who appeared so deeply concerned about the welfare of the Indians. Negro slave trade, introduced around 1505, had flourished in Puerto Rico since 1510, when, among others, Las Casas endorsed the use of the strong, husky African as an excellent substitute for the weak red man engaged to work under wretched conditions in the ore mines of the Antilles. Although the originators of the movement early repented of having chosen this solution to their labor problem, many of the wealthy and rising Christian lords found the practice financially too rewarding to discontinue on the grounds of a disturbed conscience. Rather, it seems, they sought justification in Aristotle's ancient counsel to Alexander of Macedonia

— that all his politics be based on a fine but fundamental distinction; namely, that nature produces two categories of humans, those "naturally" free and those "naturally" slaves. In general, the free ought to be the Greeks, the slaves the barbarians. The free ought to be governed politically with institutions and laws to their advantage, the slaves despotically by arbitrary decisions. Concerned about his own prosperity in as healthy a relationship as any conqueror hopes to establish with the vanquished, Alexander refused to heed the philosopher's advice.

Many Christians, inspired by more supernatural motives, always have understood and currently realize the injustice of so inhuman an outlook as Aristotle's. But today, more than ever, where it exists, the undercurrent of human partiality and prejudice flows to a visible, if murky surface, betraying still a failure to accept the total human brotherhood under Christ. Among others, George Lincoln Rockwell, head of the American Nazi Party, fails to sound the depths of human existence and resorts to biology for the justification of discriminatory attitudes. "The scientific fact," he explains, "is that man is only a super-intelligent kind of animal —

and like the rest of life, differs by breeds or races."⁶

Francis Solano esteemed neither the color nor the breed of man, but his inestimably precious soul. In His providence God rewarded the persistent apostolic appeals of the friar. He permitted Francis to extend his missionary activity to Africa along the very shores of America by placing the saint in a number of circumstances wherein he might attest his genuine spiritual concern for the black man. On board the slave-laden vessel destined for Peru, Francis requested permission to visit these "poor people" and instruct them in the Holy Faith. But the captain refused to endanger the lives of the passengers and crew with disease germs the friar might possibly transmit if he were to remain with the Negroes even for brief periods. Thus hampered, Francis intensified his prayers for the slaves, and during this period grew more concerned about them than he was about the Argentine Indians. Finally to establish a personal contact between Francis and the captives — to permit him to preach one sermon and to evoke in their stricken hearts a baptism of desire — required more than human intervention.

In a tragic accident in the Gulf of Gorgona the ship found

dered on a reef which tore a great hole amidships. The friars hurried about administering absolution and assisting passengers to lifeboats. These tense moments failed to turn Francis' mind from the Negroes. He secured the captain's key and released the terrified mass. Obedience forced him to return to deck duties promptly, but he promised to come again. Rescuing men and cargo and ministering to the needs of the panic-stricken whites took all night. At mid-morning Francis noticed that the section of the ship in which the slaves huddled together had broken off completely and was already beginning to sink. Perched atop the other portion, he addressed to the Negroes words of inspiration, comfort, and resignation to the will of the God who loves the black man as well as He does the white man or any other human being. They repeated after him acts of faith, hope, and love ardently enough to make him feel these were sufficient to cleanse their souls from the stain of original sin. And over their watery grave he earned the privilege of reciting the Church's burial prayers.

Lack of charity toward Negroes, particularly toward the children in the streets of Lima and Trujillo, prompted him to

reprimand the Spanish lords, officials, and wealthy colonists who proved niggardly or heartless when approached for alms. Just in such an unpleasant circumstance he chanced to meet and to recognize a now affluent fellow-seminarian who had left the Order in his youth. So effective were Francis' reproof and genuine interest that the gentleman and his wife became tertiaries and their youngest son a friar. But slavery's worst issue was to be on the northern continent. Two hundred and fifty years after the death of Francis Solano, a struggle ensued to establish freedom and citizenship for the United States Negro. An additional century awakened the black race to demand justice through the Civil Rights legislation. All these phases of liberation to undo practices the saint had witnessed, deplored, and denounced already in their early stages; South and Central America had managed to counteract them without the prolonged intricacies that evolved in "the Land of the Free."

Search for Remedies Continues Against Obstacles

Popes, cardinals, bishops, pastors, and other religious leaders advise the faithful that no Catholic "in good conscience" can sign petitions or support

legislation to deny Negroes and other minority groups equal opportunities. Like Saint Francis, these saintly leaders find clashing viewpoints among members of their own congregations. A Detroit Catholic Laymen's League, for example, has contradicted the appeal of the archbishop by calling for active and vigorous opposition of the "mis-labeled" Civil Rights bill, "lest it cause the Negro to be used as a pawn and lead the United States down the road of socialism."⁶ On the other hand, thousands of religious and laymen are engaged in organizing crusades for interracial justice. Prominent among these official apostolates is a movement known as *Action for Interracial Understanding*, whose purpose is to activate some 150,000 Franciscan tertiaries to help solve racial problems by individual and group action. The movement draws its inspiration directly from our own Saint Francis of Assisi, whose insight into the dignity of man has ever compelled his followers to take their stand at the side of the socially oppressed — the medieval leper, the feudal serf, the American Indian, the Negro of the United States.

Some of the far-seeing and sincerely committed clergy, including Monsignor Charles Owen Rice, dare even bolder

observations. Monsignor Rice points out that nineteen states still forbid marriage of white with Negro. Such legislation, he believes, and one must admit, is based on the evil premise that the Negro is less than human. "Only when those persons who wish to marry members of other races are so free to do so that it becomes routine, will our race problems be close to solution. That day will hardly come in the immediate future, but it has to come eventually."⁷

Meanwhile, even Saint Francis Solano will note with satis-

faction one beneficial aspect of the slave trade — Christianity and education for the American Negro. In his turn, the ascetically-inclined "American Negro has a job vital to Christianity in Africa, a job no one else can do." American religious brought the gospel here, and Africa accepted it. . . . But something essential is lacking. . . . The overly rapid pace of missionary development neglected to provide Africa with native monasteries, powerhouses of grace, where the best representatives of different tribes might come together to help form the new People of God."⁸

-
1. *Diary of Fra Junipero Serra, O.F.M., Being an Account of His Journey from Loreto to San Diego, March 28 — June 30, 1769*, ed. Franciscan Missionaries of Mary (North Providence, R. I., n. d.).
 2. Marian A. Habig, O.F.M., *The Franciscan Book of Saints* (Chicago, Franciscan Herald Press, 1959), p. 498.
 3. Margaret T. Munro, *A Book of Unlikely Saints* (New York, Longmans, Green and Co., 1943), p. 107.
 4. Peter Koch, "Muslims, Too," *America*, CX (March 14, 1964), p. 326.
 5. "The Nazi Mind," *America*, CX (March 14, 1964), p. 329.
 6. "Join Negroes' Rights Fight, Catholics Told," *Pittsburgh Press* (April 7, 1964).
 7. Charles Owen Rice, "Race and Marriage," *Pittsburgh Catholic*, CXVI (May 14, 1964), p. 4.
 8. Boniface Luykx, O. Praem., "Africa Speaks to the American Negro," *America*, CX (March 21, 1964), p. 365.

Franciscan Pioneers In Mexico

Benedict Leutenegger, O.F.M.

I. THE SAINTLY SONS OF FRANCIS

"The Rule and life of the Friars Minor is this: namely, to observe the Holy Gospel of our Lord Jesus Christ by living in obedience, without property and in chastity. . . . Let those friars to whom the Lord has given the grace of working, work faithfully and devoutly, yet in such wise that, excluding idleness, which is hurtful to the soul, they do not extinguish the spirit of holy prayer and devotion to which all created things are meant to contribute. . . . Let the friars serve the Lord in poverty and humility. . . . Whosoever among the friars, following divine inspiration, may wish to go among the Saracens and other infidels,

should ask permission to do so from their Provincial Ministers."

When the twelve missionaries were about to leave Spain for New Spain (Mexico) in 1524, the General of the Order gave them an instruction in writing on how they were to conduct themselves on this mission. "Father Francisco de los Angeles, Minister General and servant of the whole Order of Friars Minor, to the venerable and devoted Father Martin de Valencia . . . and to the other religious who have been sent by me, peace and paternal blessing. As the Hand of the Most High is not shortened by showing mercy to his creatures, the exalted Father of the flock, God and our Creator, does not cease to work in the vineyard of his Church and to gather in the fruit which his divine Son gained by his death on the cross. There never will be an end of sending new laborers into his Church. In the land of New Spain, overcome by the devil and the flesh, Christ did not win the souls whom He had

redeemed by his most Precious Blood, for there Christ was greatly offended. But that was no reason why I should be unconcerned, but rather so much the more did I feel with the prophet David when he said: 'The zeal of thy house has eaten me up, and the reproaches of them who reproach thee are fallen upon me' (Ps. 68:10). Being so moved, and desiring to follow in the footsteps of our holy Father Saint Francis, who sent friars to the regions of the infidels, I agreed to send you, Reverend Father, to those lands just mentioned, with the twelve companions appointed by me, commanding in virtue of holy obedience that you and they undertake this laborious journey for Him, just as Christ, the Son of God, did for us." He concludes his instruction with: "These few, plain and simple words I have wished, my dear brethren, to say to you, more to do my duty thereby than to supply any need on your part, for I trust your judgment more than my own."

Arrival

The friars landed in New Spain on May 13, 1524, after a calm voyage. Father Geronimo de Mendieta (died 1604) writes that the wind and celestial breeze was never wanting. The sea was always calm; noth-

ing like it had been seen or heard of before, and so the ship kept right on sailing. Father Geronimo sees in this a special sign of divine Providence, for this was a voyage of "heroic men, who undertook one of the greatest conquests that has ever been seen from the beginning of the world until now."

When the friars arrived in Mexico City, they were most cordially welcomed by Cortés, who had sent urgent appeals to the Emperor for missionaries. Cortés knelt down and kissed the hands of the friars, as did the Spanish noblemen and the Indian chiefs. A painting of this famous scene was found in many parts of New Spain to preserve for posterity this memorable occasion, when Cortés "acted more like an angel from heaven than a human being" (Mendieta). The friars made their first appearance in the capital city of the new world as poor, emaciated, and lowly men, and here Cortés achieved his greatest victory, the victory over self, the greatest, the most powerful and most difficult achievement; it was an act of a great man and a great Catholic (Mendieta).

The Seed Is Planted

One of the first things the friars did after getting settled was to invite the sons of the

A member of the Saint Louis-Chicago Province, Father Benedict has many publications to his credit in the form of articles, booklets, and translations. His latest effort, a translation from German entitled "Life of Father Gereon Goldman, O.F.M., will appear very soon. At present, Father Benedict is stationed at the famous Franciscan church, Saint Peter's in the Loop, Chicago.

This article is the first of a series of four which will appear in successive numbers of this review.

Indian chiefs to school. From the boys they learned the Mexican language. But to achieve this they had to give up their gravity of demeanor and seriousness, for the Indians out of great respect did not dare say a word in their presence. To meet the problem the friars as always had recourse to God. They increased their prayers, fastings and supplications, and called upon the intercession of the Blessed Virgin, the Mother of God, and the holy Angels and Saint Francis. They devised games for the boys with straws and pebbles. Then the boys became themselves and began to speak, and the Padres wrote down the sounds they heard. But a greater help came from small boys who spoke Mexican well. One of them stayed with the friars and taught them the Mexican language. Later on he joined the Order and was ordained priest. After six months the friars began to preach in the Mexican tongue.

The boys were able and eager students, and learned the catechism with ease. They helped the friars in converting the adults and in eradicating idolatry. At one time a thousand boys attended the school adjoining the monastery of Saint Francis in Mexico City. Some of the boys later died a martyr's death.

Life of Prayer

The lives of the first friars were lives of prayer and study and work. Their activity flowed from a contemplative soul. They lived intensely and heroically. Mendieta writes: "How vigorously they fought against their spiritual enemies: the world, the devil and the flesh." They overcame the world by becoming religious and by leaving their homeland and sailing over the dangerous sea for a country just newly discovered and full of uncivilized people. They triumphed over the demon, who ruled the land by fear and often appeared to the Indians in an ugly form. They subdued their flesh, subjecting sensuality to reason by fasting, scourging, prayers, and other corporal and spiritual exercises, so that they could say with Saint Paul: "I chastise my body and bring it into subjection, lest perhaps after preaching to others I myself should be rejected" (1 Cor. 9:27). "Who can explain the splendor of the virtues of these holy Fathers? Their faith and hope and love of God and neighbor. Their justice in giving each one what was his. Their fortitude in the struggles in life. Their humility amidst the honors of the world. Their patience in persecution. Their abstaining from food when it was had in abundance.

Their prayer, devotion, meditation, and contemplation amid so much external activity. Their prompt obedience, their poverty amid so many dangers of violation. Their long and many travels on rough roads." And Mendieta exclaims: "Oh, blessed Fathers, servants of our Lord, models of every virtue, lights which shine in the world like burning candles for the love of our Lord and neighbor!"

The Fathers began the day by chanting the Divine Office at midnight and some of them continued in prayer until the early morning when they said Mass. Father Martin, the first superior, who came with the "fullness of power" granted by the Pope, was known to become enraptured in prayer. Father Bernardino de Shagun, who came to New Spain in 1529 and was a zealous missionary, a gifted teacher and writer, tells us that one morning after the chanting of the Divine Office he noticed Father Martin going to a corner of the choir. He followed him there and saw such a bright light that he was blinded by it. Bewildered and in fear, Father Bernardino returned to his place.

When Father Martin was buried, so great was his reputation for sanctity that the provincial said Mass in honor of

Saint Michael, to whom Father Martin was devoted. A devout person attests that he saw Father Martin from the beginning of the Gloria to the end of Communion, standing before his own coffin, clothed in his habit and cord, his hands in his sleeves, and his eyes cast down. Mendieta gives this explanation: "Father Martin had such love and zeal for holy poverty that even after his death he wished to watch over it in his grave." Motolinia, who came to New Spain with Father Martin, also mentions this incident, but he has Saint Gabriel instead of Saint Michael, and writes: "One must not be surprised that this good man might have been in need of prayers. Men of great sanctity, we read, had need of them, being detained in purgatory. Nor does it follow from this that they cannot perform miracles. I have been told that the deceased Father Martin raised to life a dead person who had been commended to him; that he cured a sick woman who had devoutly prayed to him; that he freed a friar from a serious temptation that afflicted him. Many other things of this kind are related. But not being sufficiently sure about them, I neither believe nor disbelieve them. Father Martin was a friend of God, however, and I devoutly be-

lieve that he is with God in heaven; wherefore I pray to him and invoke his aid and intercession."

Father Juan de San Francisco appeared to a devout lady in Cuernavaca after his death in 1556, and told her he had been in purgatory twelve hours. He also appeared to his intimate companion, Father Rodrigo de Bienvenida. While Father Rodrigo was lying in bed, his cell suddenly became bright with light. Father Juan embraced Father Rodrigo and encouraged him to serve the Lord faithfully, and with that he disappeared. Father Rodrigo gave this account in writing to Father Gerónimo de Mendieta, who adds: "It is nothing new or surprising to say that some great servants of God and holy men have suffered in purgatory and were in need of prayers, for we read in the history of the Church that men of great sanctity suffered in purgatory but did not stop working miracles." We know that the souls in purgatory can help the members of the Church militant here on earth, though the souls in purgatory are not able to help themselves, since their days of further merit end with death.

When Father Juan de San Francisco was Provincial, he never had a light in his cell at night, and counselled his

companions to do the same, for he said that the soul tastes of God much better without material light. He did not permit the friars after the Angelus to write letters or busy themselves with other matters until after Mass on the following day. Mendieta writes that some of the Fathers did not approve of all his methods and thought his zeal excessive.

Pastoral Zeal

The first missionaries did a tremendous task in converting so many souls, more in number than in the first century of the Church. They destroyed the numerous temples of the demon and risked retaliation from the Indians. "How hard these blessed Fathers must have worked," exclaims Mendieta. "They were the ones who cleared the land and worked it so that their successors with little labor could enjoy the fruits, the salvation of many souls. To understand better the work which the preachers of the holy Gospel did in those first years, one can compare them with the preachers of Spain and of other kingdoms of Christianity. In Spain we know this to be the common practice among the preachers that after a sermon, when they are sweated up and tired, they must change their clothes and relax. If they asked

a preacher (after he had finished preaching) to sing a High Mass or hear a confession of a sick person, or bury the dead, he would think they might as well open up a grave and bury him. (Mendieta did have a sense of humor). Here in Mexico it is the ordinary thing for a friar to count the natives in the morning and then preach to them, and after singing the High Mass to baptize the children and hear the confessions of the sick (though there be many) and bury the dead, if any. This went on for almost forty years, and at the present time it is still being done in some places. Some Fathers have preached three sermons, (and I know the preachers) one after another in three different languages, and sang the Mass and did all the rest that was to be done before taking a bite to eat. When they came to table, they had a pitcher of water but not a drop of wine, for poverty's sake, since wine was expensive in New Spain. There was one friar who taught Christian doctrine in more than ten different languages and preached the Catholic Faith in those languages and travelled about and taught in various parts of the land." Since the Indians wrote by means of pictures and drawings, the friars used drawings in their instructions. They

had painted on canvas the articles of Faith, the Ten Commandments, the seven Sacraments and the rest of Christian doctrine.

Sermon of Saint Francis

The life of the early friars was a living sermon, and this it was that converted many. Miracles did not happen as they did in the first century, for they were not necessary in New Spain. "According to the divine plan, and in keeping with the character of the people, the purity of life and the holy habits the Indians saw in the friars sufficed to convince them that the friars were truly messengers of God, sent by heaven to save their souls, as the Indians themselves have said. They saw in the Fathers great mortification of the body, for they went barefoot and wore a habit of coarse wool; they slept on a mat with a log or a bundle of dry herbs as a pillow, covered only by old blankets. The friars did not lie down but leaned against a wall in order not to give the body too much comfort. Their food was tortilla and chili, cherries and cactus fruit."

The Indians were so poor that they outdid the indigence of Saint Francis in his day. When the Indians saw the Spaniards seek so eagerly

showy clothes, luxury and comfort, large bedrooms and rich food and spacious mansions, they could not but notice the striking contrast to the friars. The Indians saw the lowliness of the friars, "their meekness and humility, their incorruptible honesty, not only at work but in their appearance and speech; their contempt of gold and of all things of this world; the peace, love and charity among themselves and with everybody else. This is what the Indians valued the most, for the friars showed qualities more of heaven than of earth. They saw what little sleep the friars took, how much they prayed and disciplined themselves, and the eagerness they showed in teaching the Indians, and how they worked day and night. When the friars traveled, the Indians saw them go in prayer, often with arms crossed, and at other times they saw the friars on their knees. When they reached the places where crosses were erected (and they were in many sections of the land), they prostrated themselves and prayed awhile, unless they were in a hurry. They saw the offenses, the injuries and vexations which the governors of the land heaped upon the friars and the patience the friars showed out of love for God.

"They saw how some friars were offered bishoprics and honors which they did not want, for they preferred to remain in their lowly and humble state. Wherever they were, when it was time for Vespers or Compline, they paused on their journey and prayed; they did this also for the other hours of Divine Office. They were apostolic men and very humble; above all, they showed the greatest kindness and gentleness towards the Indians . . . The Indians did not hesitate to place themselves completely in the hands of the friars and be directed by their salutary counsel and advice. They were drawn to the friars in intimate love, much more so than if the friars had been their own fathers and mothers. Just as infants, nursed at the breasts of their mother, cannot suffer to be separated from their mother, so it was with the Indians in regard to the friars."

The Indians asked the bishop not to make them acknowledge other fathers or mothers but the sons of Saint Francis, who had educated them. The bishop said: "Look, my dear children, the new Fathers to whom we commit you, although they wear a garment of a different color, are of the same state and life as those who educated you; they are priests, spiritual Fa-

thers, ministers of Jesus Christ. The doctrine which the Fathers of Saint Francis taught you is the same that these new Fathers will teach you. As those friars loved you and directed you, so will these Fathers love you and help you."

But the hearts of the Indians were not at rest. The Indians always came back with this refrain: "Lord, the Fathers of Saint Francis go poor and barefoot, just as we do; they eat what we eat; they sit on the ground as we do; they talk humbly to us and love us as sons; this is the reason why we love them and look up to them as our parents." Mendieta adds: "I do not know if these words came more from the heart than from the head."

The Indians were won by the love of the friars. Their minds may have been slow to grasp the teachings of the catechism but their hearts responded to kindness and loving care. The way of conversion was the way of love.

The friars were most careful to observe holy poverty, for Saint Francis in his Rule wrote: "This is that summit of highest poverty which constitutes you, my dearest brothers, heirs and princes of the kingdom of heaven; which has made you poor in earthly things but raised you up in virtue." To safe-

guard holy poverty the friars enacted the following regulations, which were approved by the Minister General in 1541. "All the friars of our province should wear a garment made of cloth, generally called wool, and let them go barefoot. Those who must may wear sandals with the permission of the superiors. Also, it is ordained that in each convent the friars may have two chasubles of silk; one of white color for the feasts of Our Lady; and the other chasuble of some other color. Where no silk is to be had, let the chasubles be of good cloth with a band sewed on, as is customary in the province. It is not permitted to accept embroidered chasubles from the Indians. Also, we ordain that the preachers and confessors may keep a book with all their writings, done by hand; for the rest, the friars are granted one book of devotion for their special consolation. Also, the buildings that are erected for the dwelling of the friars should be most poor and in conformity with the will of our holy Father Saint Francis. The monasteries should be so built as to have no more than six cells in the dormitory, eight feet broad and nine feet long, and the aisle of the dormitory may be no more than five feet broad. . .'

The friars of Saint Francis practiced great penance and self-denial. When they had nothing to eat, they went to the market place of the Indians and asked for the love of God for some food. When chickens were plentiful, the friars ate chicken when it was given them; but by dividing one hen into so many pieces, they hardly got the taste of chicken. Two religious who lived together for a long time, writes Mendieta, made the chicken they got on a feast day last for a whole week. On Sunday they cooked and ate a small portion, the neck and head, the liver and gizzard. On the four following days they cooked each day a fourth of the chicken without any other meat; at night they ate nothing, for that was the custom throughout the province. Only on Sundays did they eat a little for supper. Some religious, because of their fasting, became so weak that they fell down while travelling. Some have said that when they stumbled (which was often enough) they fell to the ground because they did not have the strength to move their legs. This was extreme. Yet Mendieta writes: "The Lord strengthened and comforted them, because man does not live on bread alone."

The older Fathers considered drinking wine a fault, since they came from Spain where wine was expensive. When Father Antonio de Ciudad Rodrigo, one of the first twelve, was superior of the monastery in Mexico City, the saintly first archbishop, Juan de Zumárraga, a Franciscan, sent him for Easter a bottle of wine to treat the religious. When the Brother carried it to the cell of Father superior, he came out of his cell and cried out: "Haircloth, haircloth; no wine, no wine." The religious of the house asked him to respect the one who sent the wine and keep it for the sacristy. But Father superior thanked the archbishop and asked him not to start bad habits among the friars and not to encourage laxity. This is also extreme.

Father Juan de Ribas, one of the first twelve, heard that Father Toribio Motolinia, also one of the first twelve, had some chasubles of satin in his monastery. Father Juan felt so strongly about this and suffered such affliction of spirit that he said: "Tell our brother, Father Toribio, that he should drop his name Motolinia, since he does not show it in his works." The first Indian word that Father Toribio heard on

arriving in New Spain was "motolinia". The Indians were repeating that word as they saw the poor friars for the first time. Father Toribio asked what that word meant and was told "the poor ones." He took that word for his name ever after.

Father Francisco de Soto, another member of the first group, built the church in Xuchimilco. Later on he was told that statues made of stone were placed therein. With anguish of heart he replied: "This is making a mockery of holy poverty."

On one occasion Motolinia saw an exemplary religious put his hand to the face of a little girl, who was being carried in the arms of her mother, to bless the child. Father Motolinia scolded the religious for doing this.

There is a strain of undue rigorism among some of the early Fathers. This is shown also by the fact that a group of twelve friars, led by Father Alonso de Escalona, who came to New Spain in 1531, tried to establish a new province of reform, but this division was harmful and soon failed. Also, the Minister General wrote in his first instruction that the world was "reaching its eleventh hour," and Mendieta on several occasions refers to the

end of the world as fast approaching.

John Leddy Phelan, *The Millennial Kingdom of the Franciscans in the New World* (1956) writes that Mendieta formulated the mystical interpretation of the conquest of New Spain and was permeated with the Joachimite spirit. Mendieta's mysticism was prophetic as well as messianic and apocalyptic. It had its roots in the Spiritual movement in the Franciscan Order which arose in the thirteenth century. His mystical vision revolved around the exegesis of the Great Supper parable in chapter fourteen of St. Luke's Gospel. Mendieta dreamed of a paradise on earth made up of the poor friars and the poor Indians. When he saw his dream shattered, he was bitterly disappointed. He saw the deteriorating morale among his fellow friars, caused by the external blows of episcopal pressure and the internal dissensions arising from the struggle for offices and preferments. As early as 1562 he saw the discipline and enthusiasm of the first friars give way to a spirit of routine and discouragement. "God is filling up the thronechairs in heaven with Indians, so as soon to end the world," wrote Mendieta in his apocalyptic gloom. His convictions and

his sentiments were shared by many of his contemporaries. His talent for writing made him more articulate in voicing these views, and his temperamental inclination for extremes impelled him to state his case in hyperboles. He was a brilliant and irascible extremist. Thus wrote John Phelan.

The history of the friars in New Spain in the sixteenth century is very interesting, inspiring, and educational. The different opinions among the friars, especially regarding baptism and marriage; the devout life of some Indians; their attachment to the friars of Saint Francis even under severe dif-

ficulties; the saintly lives of many friars, and the martyrdom of some; the failings and faults of others; the sad turn of events as the sixteenth century was nearing its end—all this is told by Fray Geronimo de Mendieta, who came to New Spain in 1555. During a period of twenty five years, he wrote a work in five books entitled *Historia Ecclesiastica Indiana*. Having finished it in 1596, eight years before his death, he sent it to Spain to be printed. Somehow the manuscript became lost, not to be found again until almost three hundred years had passed.

(To be continued)

What can I do about renewal? You and I can do this: we can open ourselves to the spirit of reform, take a deep breath of the fresh air Pope John put in circulation. We can be on the lookout for elements of meaninglessness and stoginess in our own lives and spheres of activity . . . We can be constantly hunting out new and better ways to bring to shining clarity the Christ-image within us and within our people, an image often grown old before its time, a curious mixture of gray hairs and baby talk.

— Aquinas M. Ferrara, O.F.M.
in INTEREST

A Plan For Action

Sister M. Thaddine, O.S.F.

Pax et bonum, Sister! We meet again. I have been wondering if you have started to appreciate yourself more now, Sister. The last time I spoke with you, you appeared gloomy and frustrated — “ready to throw in the towel,” so you said. Well, I hope things are not so bad, after all.

Remember, now that you have set the tone, as it were, familiarizing yourself with the lay of the land, getting insight into the quality and the quantity of the “thou,” namely, your strengths and your weaknesses, inherent or acquired by habit, environment or physiology, now, Sister, you have something with which to work — something on which to build — or something, too, which may need to be razed, cut, or burned out.

So, Sister, you are an individual possessing characteristics, traits, powers of activity, unlike and diverse in course from any other sister in your community. How wonderful —

especially since grace builds on nature and you, dear Sister, as part of your essential nature are free to make choice of a fruitful, vital vocation in God's Love. Then (as Thomas a Kempis says, Sister) in pursuing your spiritual life there is yet time and your hour is not past. Begin at once!

Sister, when countries are besieged with threats of invasion and war, plans for action are quickly drawn up and executed. Armies are mobilized from the most select and talented of the nation's physically and mentally powerful young bloods, the cream of the crop. Industry sets potent wheels turning to grind out the needful weapons for combat. Strategic, critical, graphic points are covered and protected. Highly trained and trusted men, skilled in the pursuit of obtaining secret information which may prove helpful in intercepting or detouring danger are sent out, much as the raven and the dove released by Noah on the Ark to determine safe disembarkment. Millions upon millions of dollars are spent to establish and fortify the in-

This is the fourth of six Essays for Religious Sisters appearing in this volume of THE CORD.

dividual citizen — the man and his material goods which are threatened by "more" man.

Sister, how then do you plan to protect your precious religious vocation? What is your plan of action to mobilize your virtues and your strengths to combat or subdue the enemy — your inordinate passions, your perverted appetites? How do you intend to control those radar equipped senses, and how circumvent those omnipotent weaknesses? How, Sister?

You're scared, you say? You don't know where to begin? Why, Sister, begin at the beginning, where else? Dad used to tell you more than once when you procrastinated, "Daughter, the only way to get a job done is to get started"! It used to be that way with the spring housecleaning, too, remember? How everyone dreaded it and how hard it was to get going until suddenly one day Mom upped and announced, "Today's the day! Today we start to clean." The rugs were spread out on the lawn and beaten (they don't do it that way, anymore) until blisters made their appearance and muscles, sinews and bones cried out in vengeance. Floors were scrubbed on hands and knees, cupboards were denuded of contents and washed until the first coat of paint was evicted,

walls were washed down, then up, light fixtures were polished. Not an inch of the house was spared. But when you were finally capable of straightening up your back by pushing your hands up along your thighs for support, to assume once again the upright position of domesticated animal, and looked and saw that what you had accomplished was good, Sister, you were happy and satisfied. Everyone was happy and satisfied, though for several weeks at least you had to take your shoes off at the door. Nobody minded. For another year now you could put away the carpet beater; the house was clean, sweet, and bright!

Well, Sister, let's take a look at your work plans. You have been getting acquainted with yourself. Now let's be honest, Sister. Let's stack up all your good points; you have a goodly number of them, else you wouldn't be in the "nunnery" as Al put it. Your generosity, Sister — surely you can count that. Didn't you give yourself once to Christ? Granted you have taken some of you back, but not all. Your kindness, your eagerness to serve, your great love for the poor, your tremendous fortitude (remember what it cost you when you waved goodbye at the depot that long time ago?), your piety, your

purity of heart, your good down-to-earth common sense? You had almost forgotten these, hadn't you, Sister? Mobilize these strengths and virtues, Sister. Rediscover them again, and put them to work even harder than ever before. Place a guard about those strategic points, Sister, your senses. Don't send them out unprepared to survey all they may see, taste, touch, feel, and store away in little video in the imagination and the memory. Your knowledge of yourself can be a powerful weapon for you to pepper away at and disintegrate those unruly appetites; appetites which like fishermen, cast out into the deep water their tempting lures and bait of unwary and unprepared senses. And these "let loose" senses drink in and saturate the memory with whatever comes near.

Knowledge of you, Sister — your weaknesses and your strengths — will also sharpen the intellect and equip it to be better able to present rightful choices to the will. And the will, delighted by these astute and keen choices, will be strengthened and find it so much easier to nod its happy assent.

OK, Sister, so now you have lined up your good points. Now, how about the not-so-good points. For instance, say, your

sloth, your envy of your fellow sisters, your loose tongue, your gluttony and your — well, you know all the rest. Gracious, you don't say! These points almost outnumber those on the other side of the page. I don't blame you for not wanting to elaborate. All right — so now you think you know yourself a little better. Fine!

Father Joseph Gallagher has some pretty edgy words about this subject, Sister. He says "Whether we know ourselves well, or whether we *merely eavesdrop on the murmurings of our hearts*, isn't this what we discover; that our basic fear, beneath all fear, is our dread of being nobody, our horror of being nothing, of having no real importance, no lasting value" (*Ave Maria*, March 21, 1964, p. 10). Think it over, Sister. Think it over carefully. It may be why you did not want to know yourself.

Your next step is acceptance of yourself, of your weaknesses, your strengths, and more especially accepting your fellow sister in all her weaknesses, in all her strengths. She has taken inventory, too, Sister. She too has found herself wanting in the bargain. She too, like you, dear Sister, could acquire much more virtue, much more sanctity, much more joy in the religious life if you and she and

all your sisters, your hand-picked-by-God sisters, pooled together your strengths and your virtues, and together then armed and secure, battled together your weaknesses.

And now, what else? There is still another basic principle which may make the campaign for communal love, peace, and harmony more readily obtainable. This is a knowledge of behavior, for all behavior implies meaning.

Why didn't Sister M. Asleepitas answer your cheerful morning greeting "Ave Maria" with the customary "gratia plena"? Maybe she didn't hear you, Sister. Maybe she had a headache and didn't have strength to answer. Maybe she forgot the pat answer. Be that as it may. Just remember, Sister, that all behavior whether acceptable or not, has specific meaning and has been triggered off by some particular stimulus. Maybe if you *knew* the source of the stimulus you could more easily accept the resultant behavior.

But this isn't all, dear Sister. Not by a long shot! Learn to be understanding. Learn mostly how to love, for to the lover (as a Kempis says) all things are easy. There will be much toiling — much cleaning up to be done before the battle is won, before the carpet beater can be stored. Look, Sis-

ter! See that old sister creeping down the chapel corridor? Look at those big, oversized, gnarled hands. Watch those slow, dragging, faltering steps. Not a beautiful sight you say? In God's eyes that Sister is as lovable and beloved as big St. Peter must have been when in his love of God he walked the waters. She, too, walked the waters, Sister, perhaps blindly but with love. No, she hasn't all the education you have, Sister, the education you need in these jet-propelled days. She has spent more than half her convent days peeling potatoes, Sister; yes, and peeling them to the tune of the rosary. She prepared the convent meals for the sisters, she scrubbed and polished pots and pans. Sisters don't do that any more, do they, Sister? The laity do it now, for salary. Even the meals are no longer such a task. Pre-boiled potatoes, pre-mixed cake and bread, prepared chicken all wrapped nicely in oil silk and saran wrap. Yes, dear little Sister, times do change. But not so with spirituality, Sister. It still comes the old, hard way; and while the little old sister attained it in her special way of love and service, you too will attain it in your age, in the community of your choice, with your chosen handpicked-by-God sisters. Father Gallagher also

said, "*Our value is within us. It is identical with our very human nature and its sublime possibilities. We need not become important. We are important.*"

And so dear Sister, in summary: You are really quite a wonderful individual, especially now since you have appraised your worthiness, accepted your own weaknesses and strengths and those of your fellow sisters and have taken the time to *understand your own*

behavior and theirs. And since you do this not in the spirit of competition or of self achievement, but in thankfulness and with love along with your fellow sisters, God loves you tenderly, dear Sister, and sees in you the image of His Son.

This, Sister — this then is your security, your communal life, your fellow sisters, this is your essential dignity.

Truly, Sister, you are a wonderful person!

A PLAN FOR ACTION

The evangelical counsels which lead to charity join their followers to the Church and its mystery in a special way. Since this is so, the spiritual life of these people should then be devoted to the welfare of the whole Church. From this arises their duty of working to implant and strengthen the Kingdom of Christ in souls and to extend that Kingdom to every clime. This duty is to be undertaken to the extent of their capacities and in keeping with the proper type of their own vocation. This can be realized through prayer or active works of the apostolate. It is for this reason that the Church preserves and fosters the special character of her various religious institutes.

— Decree on the Church, Vatican Council II.

Underdeveloped Areas of Franciscan Responsibility

Philip R. Harris, T.O.S.F., Ph.D.

Religious of all types are challenged by the changing world and Church to a profound re-evaluation of their way of life; their approaches to people, the apostolate and each other; and their plans for the future. In *Mater et Magistra*, Pope John XXIII underscored the problem when he observed:

Accordingly, the role of the Church in our day is very difficult; to reconcile this modern respect for progress with the norms of humanity and of the Gospel teaching, Christians who have publicly professed as adults the total commitment to Christ expressed at Baptism and Confirmation, have a special need to use their dedicated lives for the humanizing of modern developments. Franciscans especially must contribute to this process of incarnating Christ everywhere in our times.

DOCTOR HARRIS is the Educational Director of the Thomas E. Murray Training Center for Lay Apostles, Three Rivers, Michigan.

Introduction

The President of the Franciscan Sisters Educational Conference noted a need to help you, Franciscan Sisters, appreciate more keenly that you are part of the human family and as members of the Mystical Body must share in the burdens of the human condition. The Protestant theologian, Paul Tillich, put it simply — you must become a part of the human predicament. Your task is to love the world, not shun it; to relate to all that is good there; to begin to view it as a sacrament. Your lives must become sacraments — outward signs or symbols of the inner dedication and love that you profess. To be a religious in the modern world involves much more than wearing a habit or living in a convent or observing numerous formulas. To begin to appreciate the significance of that statement, one must first consider the providential period of human history in which you serve.

These are exciting times in

which there is an explosion and an acceleration of knowledge. Man has made fantastic breakthroughs in science, technology, transportation and community. There is increased emphasis on unity and community at all levels and in all phases of human endeavor, as well as on the dignity of the person. The Church, being a microcosm of the world, reflects the impact of these tremendous influences and renews itself to meet the challenge. And each member or institution in that Body, including religious life, must do the same thing or become extinct in the onrush of human development.

In this speed-up of man's evolution, there is also an undercurrent of joy as people slowly begin to perceive the significance of the Incarnation as the central act of human history. Religious, above all, should possess this incarnational view of Christ as the Alpha and Omega. Creation is the magnification of all the elements in Christ, and the world is sacrament, the outward sign of God's presence in it. But the whole of the cosmos is evolving to Him, and the pace is constantly accelerating. Furthermore, the kind of creation, man, adopted into the divine family of God, shares in the divine creative power which is still

in process. Man is a co-creator and a co-redeemer. To man was given the task of subduing the earth and placing his seal upon it. The amazing point about all this, is that man at this stage of history has almost accomplished that mission. He need no longer struggle for survival and concentrate his energies on providing for his physical wants. His discoveries in technology and other fields have given him the means to feed, clothe and shelter the world—that is, if he will use his brains instead of his brawn. If the energies dissipated in wars, arms races, and the mad pursuit of pleasure were channeled into solving the needs of two-thirds of the world's underprivileged, man could indeed begin to live his heaven on earth!

And this is one of the essential problem of our times that religious have the obligation — and the opportunity — to undertake solving. You live on the edge of the age of cybernetics, a stage beyond automation when machines may release 90 per cent of the present working forces engaged in production. Release these workers to what? In this new leisure orientated society, will man turn in upon himself, seeking only material comfort and himself? Or will he turn outward

n service, especially of a voluntary nature? Will he tackle the social problems of our communities and wipe out the slums, the injustices, the barriers that divide men? Will man use his divine talents to improve the human condition, to develop the city of man into the city of God? Will man turn outward from himself and find Christ in his neighbor? Much depends on how religious educators today exercise their vast influence on the young. If there is to be the big breakthrough in what Loren Eiseley has called, "the inner skies of man", then the adults of tomorrow must be helped today to develop their spiritual, intellectual, and cultural qualities. But will the youth of 1964 and beyond listen to their teachers, especially if they are Sisters?

You can not share this vision of things to come or prepare the young for life in 1980 or the year 2000, unless you are relevant to the world today and project into the future with the teachings you provide now! The youth in your classrooms or under your guidance cannot become the Christian leaders of the cybercultural age, unless you are open, flexible, adaptable in your thinking. Like de Chardin, you must learn to love and consecrate the world,

to divinize your work, to perceive the divine design in your efforts and those of your charges. You must learn to be sensitive to His presence in everyone and everything about you, especially in the poor. Once you possess this sense of personal mission to the world and its inhabitants, you can share it with those you educate or nurse. You will deeply appreciate man as an extension of his Creator and everything that man creates as extensions of man and his Creator!

Then you are ready to comprehend the importance of the social environment in the forming of man and his personality. Then you may begin to grasp that unless YOU improve society, unless you as a religious Sister contribute your part, the development of the New Man will be retarded. The fully mature Christian is yet to come; Christianity is only in its infancy! The world has yet to fully receive the "good news of salvation," so your task in evangelization and ecumenism, as well as in the Christianization of society, is immense. But who is better equipped to make a major contribution than the virgin who has been freed from everyday cares of one family to concern herself with the family of man? Who has a better opportunity to make a ma-

major contribution to this problem than she who has been freed from the problem of daily support and holds allegiance only to God the Father? However, religious women will never realize their great potential unless they turn outward from concerns of themselves and the institutions in which they serve.

The Socialization of Religious Life

If Sisters are to be as effective in seeking the sociological presence of Christ as they have been in finding His eucharistic presence, then the practice of social responsibility which Pope John called for on the part of men and nations, must also extend to the convent and monastery. The following areas for future exploration are merely outlines given here as background for the major concerns of this presentation:

1. The training of the Franciscan religious must develop an apostle whose attitude of mind is inquiring and tolerant of all, regardless of their backgrounds; an approach which is open-minded and open-hearted; a view of the world which is incarnational and cosmic, relating to all the good in a pluralistic society. This will call for a re-examination of Franciscanism so that one distinguishes between Franciscan

structures and the essence of gospel living. It will mean viewing Francis in perspective, so that his words and actions are viewed in the context of his times with all their limitations of culture and knowledge while the spirit that lies behind them is translated into meaningful contemporary terms and actions.

2. The technical training of such religious will have to take into account the advancement of knowledge if they are to make a real contribution as competent professionals. This means a de-emphasis on the classical course or a preparation for grade school teaching, in favor of an humanistic education of the Sisters in new fields. This would include inter-cultural and area studies, missiology, cultural anthropology, religious sociology, comparative religions, contemporary theology, mass communication, social and community development. In addition, the Faith, as Father Bernard Cooke, S. J. has noted, must be expressed in non-verbalized forms, the institutions of our society: family life, business, politics, art, recreation. Therefore, the Sister must learn to relate her theological formation to all the understandings, experiences, and patterns of human life if she is to be an effective herald of

the gospel, or a catechist. She must look upon these new higher studies as means of her own completion, her own creation, her own evangelization.

In seeking such training for religious, it might be well to recall at this point, this wise observation of Teilhard de Chardin:

The great objection brought against Christianity in our time ... is the suspicion that our religion makes its adherents inhuman ... The unbeliever observes that if one of their religious, or one of their priests, should happen to devote his life to what is called profane research, he is very careful, as a rule, to recall that he only lends himself to these secondary pursuits for the sake of conforming to a fashion or an illusion; to prove that Christians are not the most stupid of men. They say that when a Catholic works with them, they get the impression he is so insincere, so condescending.

The Christian religious who becomes competent in such "secular" subjects must not compartmentalize this field from her "religious" life, but integrate it with her apostolate.

3. Furthermore, this preparation of religious should include sound instruction in the social field, especially in the meaning of the recent social encyclicals,

so that this, in turn, can be imparted to future students. Such teaching could readily become a part of the novitiate and juniorate or scholastic course in place of some of the useless trivia that now absorb time and energy. Morgon's *The Social Conscience of a Catholic* (Marquette University Press) could possibly become the text for for such a presentation.

4. Again, the instruction and formation of female religious must provide a wholesome appreciation and insight into the concept of womanhood, and the role today of the Christian woman in the world. The distortion, exaggeration and untruth of pagan and so-called Christian teachings on woman's inferior position must be cleared away from the minds of candidates. They need to be challenged by the new, mature view which appreciates the complementary aspects of the female and be urged to contribute to the making of the model of the "New Woman." They must help mankind to use technology wisely, to soften its use of new powers. Never before in history has woman had a greater opportunity to exercise her uniqueness than in this cybercultural age when humans will be called upon to develop the things of the spirit.

When the Nun has this deep

appreciation of what it is to be a woman, then she will inspire female students to become leaders in contemporary society. Also, to be effective in the apostolate of the future, today's religious will have to understand the meaning of love and its difference from sexuality. They will have to be able to operate naturally in mixed situations, and have normal professional contacts and wholesome Christian friendships with the opposite sex. In this way, they will also become relevant to the boys or girls they seek to educate and guide. Perhaps you should reverse Leon Bloy's famous statement on woman to, "The more of a woman a woman is, the more of a saint she is!"

5. In the practice of poverty, the Franciscan religious, in particular, must update her thinking. People can't understand religious who live in comparative comfort in beautiful buildings, who never experience real want or hunger, but who develop fixations on the observances of the minutiae of theoretical poverty. Our preoccupations with the externals or legalism of the vow of poverty often strike the laity who struggle for their daily bread as hypocrisy. Is it any wonder that Pope Paul VI recommended poverty to religious orders, as well as to individual

religious? Furthermore, we must consider the practice of "contemporary forms" of poverty. These may be, as the Society of St. Vincent de Paul pointed out in a world meeting at Paris, more plentiful and painful because of their moral sharpness than yesterday's shortage of food and shelter. For the religious it might involve special service to the paralyzed or physically handicapped, the chronically ill, the prisoners and parolees, the unemployed, the mentally retarded and disturbed, the lonely, badly housed, those plagued by debt, and the aged. In the apostolate, it could mean serving the "minores" of society — the outcast against whom prejudice is rampant. Perhaps our efforts should emphasize the underprivileged and underdeveloped everywhere. Thus, the migrant addict, the needy student, the culturally deprived, and those in pre-industrial societies would more likely become the focus of our religious "caring".

6. In the assignment of religious, more consideration will have to be given to the appointment of Sisters to serve the needs of the Church as a community than to the Church institutions. This might bring about more full-time religious workers for the direct apostolates: C.C.D., Y.C.S., C.F.M.,

and other forms of Catholic Actions. It would permit a percentage of a congregation to spread their influence more widely by assignment to movements, national and international headquarters, and apostolic experiments. For example, Franciscan Sisters are needed for the Movement for a Better World, for the Third Order Apostolate with the North American Federation, for Catholic and non-sectarian civic and professional associations, for secular education programs of all types from nursing school to the university. Right now the Third Order has launched a bold experiment which would form apostolic teams of Tertiaries Seculars and Regulars: Sisters are needed to participate in this new mission concept and to assist in leadership training of the laity.

Underdeveloped Areas of Franciscan Responsibility at Home

The broad sketch so far in this paper has been by way of creating a climate for some specific proposal in the area of social responsibility by Franciscan religious, both at home and abroad. On the domestic scene these are highlighted for future, long range planning by religious administrators:

(1) Christian humanism —

Pope John himself underscored the need to humanize Christianity, and this obviously has deep implications for religious life. With the new concern for the person and personhood, it is important that religious educators display a similar sensitivity for candidates and all they come in contact with in the apostolate. In an age that threatens the individual and, as Philip Schaffer has observed, causes modern man to be dwarfed almost into hopelessness by the creation of his own hands, the concentration of contemporary thought on what it means to be an authentic human being should stimulate religious to develop truly human Christians, not robots or passive persons. Perhaps the proceedings of the Conference on Human Freedom at Georgetown University will provide new insights for our Superiors since it brought together some of the world's great theologians to focus on the problems. New concepts of freedom and authority should be particularly challenging to Franciscan application since the mendicants have always had this tradition, but-tressed by Scotistic philosophy.

In the guidance of religious, and their students in turn, sincere respect for the dignity of each person must be characterized by recognition of individ-

ual uniqueness and diversity. Franciscans must relish the person - to person encounter and be more sensitive, attentive, and perceptive at the human level with each child of God who crosses our path. This manifestation of Christ's love is what man in our mechanistic society craves most. It requires the religious to give completely of herself and not to hold back or be unwilling to be involved with other people. Those engaged in loving service put charity first and avoid the ruts of the commandment or rule keepers. Their genuine concern for others is Franciscanism at its best; it is quickly taken up by others. Further, this emphasis on one's own personal mission in the human family will enable others to appreciate their own special role in God's providence.

(2) Christian community — to live and give a true example of Christian community is a real challenge to religious, since so many congregations have become in the words of Father Lombardi, "pious hotels". Certainly, Francis had this original concept in his ideas of brotherhood and fraternity. In his Third Order, he grouped together secular priests, laymen, and women, some of whom lived in community with vows. This primitive idea of

Tertiary fraternity is being re-explored in the new concept of the "apostolic team" which the Thomas Murray Center will study. As a reaction sets in against excessive Christian individualism, thought must be given to removing false barriers which tend to emphasize distinctions between members of the lay state in public vows and those who are not. There is so much holiness and apostolic zeal among the laity today, that religious would benefit by-mutual collaboration with the "emerging, educated" laymen. For Franciscans this gospel concept of a community of Faith should mean going beyond province, congregation, and order lines to act jointly with other sons and daughters of the Church. Inter-jurisdictional common projects should be encouraged and expanded. We must explore the sharing of facilities, personnel, and ideas to be more effective for Christ in an atomic-space age. For example, a particular community may find it impossible to send ten or twenty religious to staff a school in Latin America at this time, but they might release two or three to conduct a common mission effort with other Tertiaries Regular and even Tertiaries Secular. Once this integral concept of sharing in the Church has been under-

stood by the religious, then it will be grasped by their students. But your charges must be taught by the Sister's example that Baptism truly binds you both in a community of God's people, the Church-Christ in the world — through which comes salvation and sanctification.

(3) *Social Action* —when these fundemantal truths have been lived by religious, then there will be fruitful activity in the field of social action. The social conscience formed in the religious will then naturally be shared with students. Franciscans should not only discover opportunities for their pupils to be formed through social involvement, but need to join with the students in these activities whenever possible. Involvement in the problems of urbanization, megalopolis, civic renewal, poverty belts, segregation, and moral decay in the United States will become laboratories of human experience for both teacher and student. The areas of social justice and charity offer new opportunities for the practice of the spiritual and corporal world of mercy in our time.

Action by Christians against social injustice is the most effective counterforce against Communism which feeds on the social evils that victimize our

brothers. In the Church of the diaspora, it is absolutely necessary that religious and the products of their schools be committed to the improvement of the city of man, and that they recognize no boundaries of color, culture, or creed. We cannot depend for support upon our existing social structure and culture; we must incarnate Christ in them!

A concrete example of such involvement is the new Economic Opportunity Act. The N.C. W.C. Handbook for the *War on Poverty* should be under serious study right now by every administrator in a Catholic institution, as well as by our social science teachers. What does VISTA and the Job Corps mean for our students? What provision does the Poverty Act make for needy children and students, as well as for adult education? How can we help the poor and cooperate with fellow citizens through the Act's plans for community action, rural areas, and work-study or experience programs? Here is a chance for the Sister to get out of the ghetto into collaboration with all Americans in the mainstream of our society.

Related to this matter of social action is the need for the establishment by religious of great centers of continuing

education. We have too long concentrated on the instruction of a select few among the young in Catholic schools, neglecting a vast area of work in adult education, particularly in matters of theology, liturgy, scripture, and catechetics, as well as the social teachings of the Church. The laity need centers where they can dialogue in depth, where our religious formation can be shared with them. That is why the Laymen's Order of St. Francis has established the Thomas E. Murray Training Center for the apostolic and social formation of lay leaders. Such apostolates are crying for religious, and if we made a better distribution of religious personnel, Sisters could be found for such work.

(4) *International apostolate* — this can begin at home by developing a sense of international service in students. Since they will be adults in a time when the world will have shrunk so rapidly that every man will literally be their neighbor, it behooves us to ready them for this new world society. You can begin at home by fostering Christian attitudes toward racial and cultural differences among our American people; by disseminating information on the Church's role in international affairs; by exposing students to international

agencies to solve them (including the United Nations and its difficulties). You can encourage your students to extend the hand of Christian fellowship to foreign visitors, and to develop programs in particular for foreign students in your area. You can bring to students' attention the opportunities for travel, study, work abroad, especially with voluntary agencies like Peace Corps, PAVLA and other groups. You can encourage the recruitment, selection, training and orientation of lay missionaries, and even join in these programs if only on a part-time basis. You can point out the value of government service in the State Department and other such overseas activities. (See "Opportunities for International Service" in *It's Your Future*, Harcourt, Brace and World, by the author). Finally, your communities can consider the establishment or work in international houses at large universities.

(5) *University apostolate* — in a decade, it has been estimated more than 89 percent of all Catholics in higher education will be on the secular campus. The future of the religious educator would seem to lie in publicly supported educational institutions. To incarnate Christ in the university, the Third Order is considering

"Tertiary Action in Universities" (TAU). Here the concept of the apostolic team of lay and religious Tertiaries would be extended to work beyond the Newman Center to the heart of the university — the student personnel services, the faculty, and the administrative staff. However, to function effectively in the secular university milieu, Sisters must be trained themselves in that unique atmosphere, at least on the graduate level.

(6) *Third Order Apostolate* — God has provided every Franciscan religious with a natural means of extending herself into temporal society through the Laymen's Order of St. Francis. But if this instrument of Catholic Action and renewal is to be used effectively, then Sisters will have to be trained in the houses of formation in the nature, potential, and apostolates of this Third Order. Furthermore, with increased emphasis on collaboration with the laity and decreasing religious vocations, the religious has a natural ally in the Tertiaries Secular who are bound to the Franciscan Order by both Baptism and Rule. Although Francis began the great potential of this means of Christian holiness and service by developing Tertiaries who will be leaders among the mass of

Catholic laity, much research remains to be done on new methods, movements, and mediums within the Third Order structure, presently very much in need of *aggiornamento*. Furthermore, some Franciscan Sisters need to be assigned full-time to this Tertiary apostolate for their congregation, for a region, or for overseas service.

Underdeveloped Areas abroad for Franciscan Responsibility

All of the items above naturally have implications for service outside one's own country. Further, we are beginning to appreciate that we are the Church, the Church is mission, we are all missionaries. However, here are a few specific matters for study by Sisters as to their participation in the international apostolate overseas:

(1) *Economic Humanism* — the convergence of knowledge and disciplines has had an impact on planning for underdeveloped countries so they can be catapulted from the feudal into the space age. Sisters should be sent for training in community and social development, such as at the outstanding Dominican *Institut de Recherche et de Formation en vue du Développement Harmonisé* in Paris; and in credit union and cooperatives at the Coady Institute of St. Francis Xavier

University in Nova Scotia or the Inter-American Cooperative Institute in Panama. This knowledge, in turn, should be shared with students at home and abroad through formal and informal courses. The Sisters can contribute much to the cause through social action centers.

American missionaries could make a further contribution by seeking out potential leaders overseas, and arranging for scholarships for further study by these young people in American institutions conducted by the same religious order.

(2) *Latin America* — to promote a Christian social revolution in Latin American should be the aim of the American missionary there, rather than supporting a decadent social system through established schools that cater to the upper middle class or wealthy. You readers are aware of the crisis the Church and our country face on that continent — 600 million people there by the year 2000! In these lands of haves and have nots, will the Latin Americans be Christian or Communist in the next forty years? The Popes have called for massive religious and lay aid to the Mystical Body there. The problem for religious communities is where to concentrate efforts so that you get the most for your investment of

money and manpower. American-type Catholic schools and hospitals may very well not be the answer. The Third Order offers Franciscan religious a new opportunity for service in that area through "Tertiary Action in Latin America." TALA will use apostolic teams of Regulars and Seculars in Venezuela in teacher training for a slum school system, and to staff cultural centers and residence halls in Communist-controlled state universities and pedagogical institutes. In Brazil, these apostolic task forces of Christian community will conduct a social action center for village leaders. The emphasis in both cases will be to train youthful Latin leaders and to develop the Tertiary movement in Latin America. Your inquiries are welcome on this communitarian approach.

(8) *Student involvement* — your pupils can be involved in the overseas apostolate in many ways. Letters and tape exchanges with students of other countries in their language is one way. Going abroad for the junior year or by applying for fellowships after graduation, and working part-time in the apostolate is another. Summer service in the Church's foreign mission is a real opportunity; the Catholic Inter-American Student Project Con-

ference now coordinated by Maryknoll is an example of such vacation service. Support for the indigenous Church overseas, and for lay mission activities is necessary by students; here the C.S.M.C. program might be given greater attention. Finally, there is actual volunteering of self upon graduation. In addition to the Peace Corps and PAVLA in general, please remember the Third Order's TALA program which seeks qualified college or nursing school graduates.

It has been possible to open only some of the doors for development of Franciscan responsibility in the social arena in the future. Perhaps Pope John summarized best what these words have been trying to convey:

Consequently, it is not enough for men to be instructed, according to the teachings of the Church, on their obligations to act in a Christian manner in economic and social affairs. They must also be shown ways in which they can

properly fulfill their duty in this regard.

And who is to show them by example more than word, than their religious teacher? Could any better mandate for social action by the Sister be found than in these thoughts of the Pontiff in *Mater et Magistra* —

For everyone who professes Christianity promises and gives assurance that he will contribute as far as he can to the advancement of civil institution. He must also strive with all his might not only that human dignity suffer no dishonor, but also by removal of every kind of obstacle, that all those forces be promoted which are conducive to moral living and contribute to it.

My final thought to share with you summarizes the theme of this article in the words of de Chardin, the modern Francis:

May the Lord only preserve in me a burning love for the world and a great gentleness: and may he help me to persevere to the end in the fullness of HUMANITY!

UNIQUE . . .

IMPORTANT . . .

HANDSOME BOOKS

CHRIST AND THE COSMOS

Jean-François Bonnefoy, O.F.M. Trans. Michael D. Meilach, O.F.M.

This masterpiece by one of our century's leading Franciscan scholars is written for the trained theologian: priest, religious, seminarian, and layman. It gives the scriptural basis for the traditional doctrine of Christ's absolute primacy and provides a speculative synthesis destined to influence every area of theology. \$5.95

PAUL, TRUMPET OF THE SPIRIT

Compiled by Sister Emily Joseph, C.S.J.

These essays on the words, work, and personality of the Apostle of the Gentiles are carefully selected to give a three dimensional picture of him. Cardinals Newman and Doepfner, Elizabeth Bowen, Monsignor Knox, Daniel-Rops, H. V. Morton, are but a sampling of the authors headed by St. John Chrysostom in this glowing stirring anthology. \$3.50

THE FRANCISCANS: LOVE AT WORK

Boniface Hanley, O.F.M. Illus. Salvator Fink, O.F.M.

Exciting, inspiring reading in this beautifully made volume. It offers a short history of the three Orders and dramatic incidents of their person-to-person work in near and far parts of the world. One hundred and three fine pictures. \$6.50

Bookstores or Dept. 4-4120

FRANCISCAN INSTITUTE PUBLICATIONS

Works of Saint Bonaventure

De Reductione Artium ad Theologiam. A Commentary with Introduction and Translation. By Sr. Emma Therese Healy, S.S.J., 1955. \$2.25.

Itinerarium Mentis in Deum. With an Introduction, Translation and Commentary. By Philotheus Boehner, 1956. \$2.00.

Spirit and Life Series

The Revelations of Margaret of Cortona. By Bishop Ange-Marie Hiral, 1952. \$1.75.

Examination of Conscience According to St. Bonaventure. By Philotheus Boehner, O.F.M., 1953. Second edition, hard-bound, 1959. \$2.00.

In Journeying Often. Franciscan Pioneers in the Orient. By Marion A. Habig, O.F.M., 1953. \$3.75.

The Legend and Writings of Saint Clare of Assisi. 1953. \$2.75.

The Upper Room. Retreat Readings for Priests. By Thomas Plassmann, O.F.M., 1954. \$2.75.

The Priest of the Gospel. By Martin Wolter, O.F.M., 1954. \$1.50.

The Book of Life. An Explanation of the Rule of the Third Order Regular of Saint Francis. By Allan B. Wolter, O.F.M., 1954. Paper bound \$1.50.

Spiritual Exercises According to Saint Bonaventure. By Dominic Faccin. Translated by Owen A. Colligan, 1955. \$3.85.

Where Caius Is and Other Poems. By Sister Mary Francis, P.C., 1955. \$1.75.

Other Books Available

John Duns Scotus. A Teacher for Our Times. By Beraud de Saint-Maurice. Translated by Columban Duffy, 1955. \$3.50.

Mary in the Franciscan Order. Proceedings of the Third National Meeting of Franciscan Sisterhoods, Vol. III, 1955. \$2.50.

History of the Development of the Devotion to the Holy Name. By Peter R. Biasiotto, 1943. \$2.00.

De Paroecia Domui Religiosae Commissa. By Francis I. Muller, 1956. \$2.00.

I Know Christ. The personality and spirituality of Saint Francis of Assisi. By Gratian of Paris, O.F.M. Cap., 1957. \$1.00.

The Numerical Distinction of Sins According to the Franciscan School of Seventeenth & Eighteenth Centuries. By Bonaventure A. Brown, O.F.M., 1948. \$2.00.

Order from

THE FRANCISCAN INSTITUTE

Saint Bonaventure University

Saint Bonaventure, N.Y. 14778

the CORD

Sept. - Oct., 1964
Vol. XIV Nos. 9-10

A FRANCISCAN SPIRITUAL REVIEW

Editor —

Fr. Augustine McDevitt, O.F.M.

Assistant Editor —

Fr. Michael D. Meilach, O.F.M.

Managing Editor —

Fr. Ermin Klaus, O.F.M.

CONTENTS

INCARNATION AND ESCHATOLOGY	211
Joachim McBriar, O.F.M.	
THE CHRIST-FLAME OF TRUE EXISTENCE	217
Paul W. Seaver, O.P.	
FRANCISCAN PIONEERS IN MEXICO	221
Benedict Leutenegger, O.F.M.	
THE THEOLOGY OF THE BROTHERS' LIFE	228
Raymond Currie, O.F.M.	
MARY'S APPARITIONS IN SALVATION HISTORY	241
James Long, O.F.M. Conv.	
A UNIQUE FRANCISCAN APOSTOLATE	246
Declan Bailey, O.F.M.	
PENANCE AND THE RELIGIOUS LIFE	249
Vincent Cushing, O.F.M.	

Editorial and Business Offices

THE CORD

Saint Bonaventure, N. Y. 14778

THE CORD is published monthly by the Franciscan Institute of St. Bonaventure University. This issue is mailed as third class matter from the Post Office at Brooklyn, N. Y. 11221.

Cum Permissu Superiorum

Subscription rates: \$2.00 a year (\$2.50 foreign) — 20¢ a copy

Editorial

May the Lord give you peace!

Although these make-up issues of THE CORD are non-seasonal in content, as we mentioned in the last one, still it seems fitting to devote some pages in *any* issue of a Franciscan magazine to meditation on the life and significance of our Founder, St. Francis. Particularly is this fitting in a number which, regardless of when it reaches you, bears the dateline "September - October." For it is in the middle of September that we celebrate the feast of the Stigmata, and it is at the beginning of October that we solemnize the anniversary of St. Francis' death, or birth into the pure life of eternity.

We concentrate, then, on the timeless and always valuable lesson God wishes us to draw from his stigmatization of that most Christlike of saints, Francis of Assisi.

We may be sure, first of all, that this singular sign was not wrought to serve Francis himself. For, while the early chroniclers record that immediately after the event, the Poverello seemed to be filled with new enthusiasm for doing God's work, he certainly had no *need* of the imprint of Christ's wounds to incite him to action. Nor, after such a long friendship with God, did he need such extravagant proof of God's love for him.

No, the reason for the stigmata is not found in any need on the part of Francis himself. His flesh was marked with the wounds of Jesus for the sake of other men. Even here, he is the herald of the great King. Our Lord himself confirmed this when he said to him, "Do you know what I have done? I have given you the stigmata which are the emblems of my Passion, so that you may be my standard-bearer" (Consid. III on the Stigmata).

This same reason is expressed in the Church's prayer for the feast, wherein we pray to Jesus, "who have renewed the sacred stigmata of your Passion in the flesh of the most blessed Francis, our Father, to inflame our hearts with the fire of your love."

And how does the stigmatization of St. Francis inflame our hearts with this fire? By marking our holy Founder as a man to be followed; by furnishing him with the graphic credentials of a man who can teach us to love Jesus because his own life was one long act of love.

Incarnation and Eschatology

Joachim McBriar, O.F.M.

The author of the *Imitation of Christ* echoes the thought of Seneca when he writes: "Each time I have sought the company of men, I have returned home less a man." In another place the author states a recurring theme of his spiritual outlook: "Son, you are among enemies in this world, vexed with them on every side." As far as these statements go, and with further clarification from their author, they are true and communicate a spirituality which has been the source of great sanctity and, even in our own time, is the *modus vivendi* for many men and women.¹ It is difficult, however, to overlook the inadequacies in such a position. What is the effect of the Incarnation (and our religion is essentially Incarnational) upon men and the world? How can Catholicism become relevant in our age? What is the place of science and technology within the framework of Christianity? How is the layman, within his sociological, cultural, historical and reli-

FATHER JOACHIM, stationed at Holy Name College, Washington, D.C., is presently studying theology at the Catholic University of America.

gious milieux, to survive as a Christian and discover the totality of his person? These questions are of the greatest interest to the world of the twentieth century. The answers to them are at times not precise and patent, and range from cautious separation from the world and adherence to the "blessed object of our hope" (Tit. 2:13), to total and unconditioned involvement in the world.

It is the object of this article to classify the two main tendencies in the search for Christian perfection today, and then to exemplify one tendency with an analysis of the writings of Karl Rahner, S.J.

"THIS-WORLD" VS. "OTHER WORLD" THEOLOGY

The formulae laid down in the Gospel for man's identification with Christ can be reduced to love of God and love of neighbor. While the statement is itself quite clear, nevertheless centuries of interpretation have produced various, and often quite opposed solutions. Two tendencies have evolved: commitment - separa-

tion; involvement - withdrawal; Incarnation - Eschatology.² Those who favor a "Christianity of Incarnation," while in no way questioning the transcendence of man's last end, maintain that the progress of mankind toward God is preparing the way directly for the coming of the Kingdom of God. They base their theory on such considerations as the assumption by the Second Person of the Trinity of a complete human nature, body as well as soul; the essential goodness of the created world according to Genesis 1, and God's invitation to man to co-operate by his labor in the creative work of God; and, finally, the historical development whereby the progress of Christianity in the western world has gone on side by side with a growing mastery by man over the material world. The surest way to find oneself out of step with God is not to deny his reality but the reality of the world. The exponents of this point of view maintain that there is a truly earthly task given to man. He has something he must accomplish as man. He is responsible for his generation, for the world, for the full development of the earthly city. This is his dignity and his sanctity. A failure to participate in this task is self-destructive.³ Many

object that it is arrogance and stupidity to make man the center of the universe. Yet man is the masterwork of creation because the Word became man. The destiny of man in the world is to humanize it, to spiritualize it, not escape from it or to pretend it doesn't exist.

In opposition to this outlook there is that school of theology, or that tendency among schools of theology, which takes a pessimistic view of human progress, of man's involvement in the world, of man's use of the world to acquire union with God. The outward march of man and the Church does not take place via scientific and cultural achievements, attractive as that doctrine seems to so many contemporaries. There is no place for a theology of the world, and the story of mankind can be seen in its proper perspective only from the point of view of an "eschatological theology," one that keeps in the forefront the last things and lives in the one great hope of the glorious return of Christ. Man, even regenerate man, can do nothing by his own efforts to accelerate or prepare the way for that return, for the Kingdom of God comes only by humble prayer. In no sense is man's union with God through Christ to be

attributed to an association and involvement in the world and progress of the world. Despite the fact of the Incarnation we who follow the Cross must live in a constant state of spiritual tension with the world around us, living in it, as St. Paul teaches, as strangers and voyagers. If one must look for the guidance of a master-hand in the advancement of modern civilization, the signposts, insofar as they can be clearly read at all, point rather to the prince of darkness than to any special providence of God.

Such are the two main lines of response to the problem of "this-world" vs. "other-world" spirituality. M. Aubert remarks that there are elements of truth on both sides and expresses the hope that continued study of the question will lead to a synthesis based on Incarnation and Eschatology rather than on either alternative exclusively.⁴ In this way theologians may avoid, on the one hand, an extreme "supernaturalism" which would be tantamount to a refusal by Christians to accept true responsibility and, on the other, an excessive optimism inspired by a thinly disguised naturalism and a tendency to divinize material realities by invoking a misguided "theology of Incarnation".

THE INCARNATIONAL APPROACH BY KARL RAHNER

The second part of this article is concerned with the thought of Karl Rahner as an exponent of the Incarnational approach. We shall consider separately the following aspects of Fr. Rahner's teaching: his theology of grace, of the laity, of the Sacraments, and of biblical inspiration.

The Theology of Grace

For too long, Fr. Rahner states, we have been content with a theology of grace that is based upon a juridical extrinsicism; nature is merely "disturbed" by the action of grace.⁵ Always maintaining the orthodox distinction between nature and grace, and attempting to avoid the confusion of the two orders, Rahner posits a "supernatural existential" which safeguards the gratuity of grace but gives to nature more than the negative *potentia* theologians heretofore had propounded. Rahner here follows in the footsteps of his fellow Jesuit, deLubac, who had seen in human nature a positive "demand" for the supernatural.⁶ According to Rahner there is more than an external decree which ordains man to the supernatural. There is an ontological rather than a moral

determination which touches man in his very being and thus roots man within the divine economy.

This short consideration of Fr. Rahner's solution to the problem of nature and grace exemplifies his Incarnational approach to theology as a whole. Because nature is sanctified in the very essence of itself all that is natural is to be appreciated and explored. The so called natural end of man is a mere abstraction; man exists with one goal alone. Because there is no natural end for man he must bring the supernatural into everything he does. The so called natural act, i.e. apart from grace, is unthinkable. The grace-filled economy is seen as a good to be explored. It is this orientation which is the basis for any genuine Incarnational spirituality, and which gives structure to the conclusions reached by the social, historical, and positive sciences.

The Theology of the Laity

"The notion of layman . . . does not mark the boundary between the sphere of the profane and the sphere of the sacred and sacral; rather it refers to someone who has a definite position within the one consecrated realm of the Church."⁷ Rahner here sees the

layman as participating in a world redeemed to the depths of its being. Further on he states:

For the world is not merely constituted by sinful and rebellious opposition to God, Christ, grace and the Church; the world is also God's creation, a reality which can be redeemed and must be sanctified (i. e. the Kingdom of God) . . . The layman is in the world . . . and retains this place for his Christian existence (which is true of every Christian), and does not leave it even in the fulfillment of his existence.⁸

Rahner here places the Christian within a situation and sees that situation as contributing to his totality. It is within the sacral place that he really comes to be, and it is through it that he achieves his fulfillment as a Christian.

Later, in the same chapter on the layman,⁹ Rahner touches upon such points as the layman fulfilling the mission of the Church, the layman working to bring about the eschatological¹⁰ completion of the Church, and the lay apostolate as possessing the plenitude of the charism at Pentecost. It would take us too far afield to indicate all of these; the point seems to be sufficiently clear from what has been said.

The Theology of the Sacraments

Rahner traces the institution of the Church and the Sacraments through the pages of Old Testament writings. He sees that the organized association of those who are called to redemption is preceded, even chronologically, by a consecration of the whole of mankind which took place in the incarnation and in Christ's death on the cross.

As the people of God socially and juridically organized, the Church (and the sacraments) is not a mere eternal welfare institute, but the continuation, the perpetual presence of the task and function of Christ in the economy of redemption, his contemporaneous presence in history, his life, the Church in the full and proper sense.¹¹

Rahner, seeing the sacraments as realities we point to, located in space and time, insists that because they are there, God is reconciled to the world. There the grace of God appears in our world. There is the spatio-temporal sign that effects what it points to. To say that the sacraments confer grace without the subjective merit of the minister or the recipient of the sign is only the negative and therefore secon-

dary formulation of a more positive content.¹² That positive content, viz. the presence of God historically in the sign within the new and eternal covenant and the recipient's positive orientation to God, are the basis for his incarnational outlook.¹³

The Inspiration of the Bible

Rahner's concept of inspiration is a genuinely original contribution to the field. He places great emphasis upon the Christian community as possessing the source of inspiration, and sees in the *Urkirche* (the Apostolic Church in fieri) the milieu which God sanctified and permeated with the charism of inspiration. It is within the context of salvation history that God wills and produces the Scriptures. God wills the establishment of a supernatural and historical community, objectifying itself in a book.¹⁴ By this willing within an historical framework God is the author in the true sense of the word.

In his thesis Rahner goes on to show man's formal part in the authorship of the Bible—a part which is necessarily implied in Rahner's own concept of man in relation to God's absolute will in his concept of grace, and in his approach to

the problem of the supernatural and the natural. This is, then, only a further elucidation of his basic incarnational outlook.

Conclusion

What has been attempted may lack adequate fulfillment, but to the degree possible in an article of this size, the main outlines of an important problem have been delineated. The

distinction between the theological currents was made in the first part of the article, and selected writings of Karl Rahner were chosen so as to exemplify one of the currents. The subject is a pointedly contemporary one, consideration of which stands to benefit not only the individual Christian, but the entire Christian community as well.

1. Jean Gautier, *Some Schools of Catholic Spirituality* (New York: Desclee, 1959).
2. Kevin McNamara, "Catholic Theology Today," *Irish Theological Quarterly*, XXI (1954), p. 249.
3. James V. Schell, "Christmas and the World," *Commonweal*, LXXIX (1963), p. 392.
4. M. Aubert, *La theologie Catholique au milieu du XXe siecle* (Louvain: Casterman, 1954), p. 152.
5. Karl Rahner, *Theological Investigations* (Baltimore: Helicon, 1963), I, p. 298.
6. See James M. Connolly, *The Voices of France* (New York: Macmillan, 1961), p. 84.
7. Karl Rahner, *Theological Investigations* (Baltimore: Helicon, 1964), II, p. 319.
8. *Ibid.*, p. 323.
9. *Ibid.*, pp. 323-334.
10. Eschatological here does not refer to the question we are elaborating upon. It is used here within the broader framework of Christianity.
11. Karl Rahner, *The Church and the Sacraments* (New York: Herder and Herder, 1964), p. 193.
12. *Ibid.*, p. 214.
13. For practical applications of this outlook, see Karl Rahner, *The Christian Commitment* (New York: Sheed and Word, 1963).
14. Karl Rahner, *Inspiration in the Bible* (New York: Herder and Herder, 1963), p. 15.

The Christ-Flame of True Existence

Paul W. Seaver, O. P.

*His flesh by penance is subdued,
Transfigured wholly and renewed:
The Scriptures are his daily food,
Renouncing earth's desires.*

*Then Seraph-like from heaven's height
The King of Kings appears in sight,
The patriarch, in sore affright,
Beholds the vision dread.*

*It bears the wounds of Christ, and lo!
While gazing on in speechless woe,
It marks him, and the stigmas show
Upon his flesh, blood-red.*

*This body like the Crucified,
Is signed on hands and feet; his side
Transfixed from right to left, and dyed
With crimson streams of blood.*

From the Sequence in the Mass of Our Holy Father St Francis

A torrent of books and articles have been written during the past few decades in an effort to explain the worldwide admiration had for the Poverello, that uniquely ecumenical saint. But I have read no-

thing which surpasses in either the felicity of its expression or the penetration of its insights these few beautiful verses of the *Sequence*. They tell how Francis, captivated by Christ Crucified as he found him in the Gospels, imitated his Master's form of life with such simplicity and ardor of spirit that he merited on Mount Alverna to receive the stigmata of the sufferings of the Lord

FATHER PAUL, who teaches philosophy at St. Stephen's Priory, Dover, Massachusetts, delivered this pointed and inspiring sermon on the Feast of St. Francis, 1964, at St. Francis College, Rye Beach, New Hampshire.

Jesus. At that moment the human and the seraphic found such intimate union in the person of Francis of Assisi that the world has never ceased to rejoice in this powerful and sublime reaffirmation of that exaltation of human nature first achieved by the Incarnate God.

Even the most devoted clients of St. Francis are sometimes at such pains to deplore the sentimentality and naturalism found in so much of the universal cult offered to St. Francis that they obscure what it seems to me is the really central lesson taught by Francis' saintly life — the unceasing and unflagging power of the Enfleshed God to move the hearts of men. Is not the humanity of Christ the hidden inspiration of modern humanitarianism even when allegiance to Christianity is specifically disavowed? Does not the Messianic spirit of Marxist Communism in its idealized goals recall Christ's own messianic mission? We may indeed be living in a post-Christian age, but that does not mean that the post-Christian ever has or ever will totally forget the message of joy and hope taught by God-made-man. And who can doubt that if an avowedly post-Christian and even anti-Christian heart can still, almost despite

itself, be inspired by messianic dreams, St. Francis of Assisi has been one of God's chief instruments in keeping this message of hope alive?

We deceive ourselves if we suppose that a revamping of ecclesiastical organization or a renewed and refurbished intellectual apostolate will win the world to Christ. No less an authority than Christopher Dawson, the foremost Catholic historian of culture, is at pains to tell us that it was not speculative mysticism or even the immense intellectual synthesis achieved by the Scholastics that exerted the greatest influence on Western Christianity. It was "evangelical piety and devotion to the Humanity of Jesus that found its supreme expression in the life of St. Francis" which most profoundly influenced medieval religion and culture. This is a lesson we Christians of the twentieth-century must not miss. As with Francis, so with ourselves, our lives and apostolate must be nourished and inspired by devotion to Christ's sacred Humanity. It is as personalities transformed by Christ and not as efficiency experts or mere disembodied intellects overflowing with the "right" answers, that we will find a sympathetic response from contemporary man. IBM machines and Madi-

son Avenue have left a bad or at least jaded taste in his mouth for mere efficiency or mere information however pertinent or sacred that information may be.

This is not to say that St. Francis, who never expressed himself in the language of the philosophers (and who once said he needed no books for he knew the Gospel by heart) was anti-intellectual in temper. He had the greatest respect for the theologians of Mother Church, and he gave permission to Anthony to instruct the brethren in theology provided only that the spirit of prayer was not disturbed. It is simply that Christocentric piety, grounded in the reading of the Gospels and spiritual intuitions which received its first great impetus from St. Bernard, waited to find in Francis its most exalted and appealing expression.

Bernard banished for good from medieval minds any Byzantine-like representations of Christ as a Person aloof from men or awesome to behold when in vivid and passionate sermons and writings he underscored the approachableness of Christ. Reflecting on the weakness of the Christ-Child, Bernard commented: the voice of a child crying is more to be pitied than feared. But it is in Francis that the Christian re-

ligion "achieves an organic and complete expression in Western man." In the words of Dawson: "As intimately as body and soul form a man, so do the Western nature and Christian spirit unite to form Francis." The deep impress of the Franciscan spirit on medieval art and poetry witnesses to the truth of Professor Dawson's bold claim.

Francis' was a keenly sensitive soul: gentle, artistic, poetic, simple, joyful, and serene; and precisely because of this sensitivity he was an individualist in all he felt and did. The decisive crisis in his life emerged precisely out of this exquisite sensitivity which set off contrary forces in his soul. In one single experience Francis was both moved by deep compassion for the needs of his fellow man and violently repulsed by the ugliness of these needs. Francis was transformed from being merely a gay and talented man about town into being a gay realist and lover the day he kissed the leprous sores of an ugly fellow human. Like contemporary man, who (often by force of circumstances) practices charity by check or money-orders, Francis too gave alms to lepers through the meditation of a third person. But from that moment when, by the gift of self, he as-

simulated the Gospel Message into his own life, he saw nature with new eyes as filled with symbols of the Crucified. He sensed the fraternity of creation because Christ — now a part of this creation — was the first-born of many brethren. Now that his response to Nature was sacramental, Francis had an instinctive appreciation for the hidden, Christ-meaning of things. How else can we explain the paradox that his tributes to the beauty of the natural creation grew more eloquent and personalized the more the sight in his afflicted eyes grew weaker? Unless he had found Christ in the processes of nature he could hardly have referred to our inexorable mortality as Sister Death. All was his because he surrendered all the things of this creation to possess God alone. His is a powerful witness to the liberating effect of slavery to Christ.

Our Father's devotion to the sacred Humanity of the Crucified could not help but flower in his selfless service to others; and this evangelical ideal of service to all the brethren is the keynote for renewal of the Church in the modern age.

Pope John has proven that man is by no means so impervious to that wonderful blending of human affability and

the Christ-flame as we may have supposed. St. Francis was "used" by others; Pope John was "used"; but neither, for fear of this, shrank from becoming "fools for Christ's sake." Therein lies the greatness of both men separated by seven centuries of time but so remarkably *simpatico* in spirit. Both strove ardently for a peace grounded in the brotherhood of the human family. Both made valiant and dramatic efforts to bridge the gap between the Eastern and Western worlds.

Gabriel Marcel once wrote that "To love is to exist." The need of 20th century man, like the need of 13th century man, is to love that he may *really* exist. Suicide, after all, is the outward and ultimate expression of an inner and hidden conviction that, when all is said and done, the self does not have any meaningful existence. Non-existence seems the only sensible answer to absurd existence.

Given our own personal plight and that of our brethren men and women, can we refuse to join Pope John in the Umbrian Valley praying in the spirit of St. Francis so that we also may become Christed personalities and spread the Christ-flame of true existence to those who are empty and in need?

Franciscan Pioneers In Mexico

Benedict Leutenegger, O.F.M.

II. THE SACRAMENTAL APOSTOLATE

The friars of Saint Francis, who were the first to come to Mexico (they arrived in 1524), were all in agreement on how to proceed in converting the Indians. But the arrival of the religious of the Order of Saint Dominic in 1526, of the Augustinians in 1533, and of secular priests as well, occasioned differences of opinion. There were those who said that the sacrament of baptism was not to be administered to the Indians without observing all the ceremonies prescribed by the Church. Baptism was not to be administered merely with water and the sacramental words, as the first friars were doing, for this was sinful. Mendieta writes these objectors used all their energy in maintaining and publishing their opinions, but neglected to learn the language of the Indians and to try to understand them and win their affection. The ignorance and nudity and smell of the Indians repelled them. One of the missionaries said that he would

not waste his many years of study on such bestial and stupid Indians. These vain ministers caused unrest and trouble among the first friars who had planted the vineyard of the Lord under such great difficulties. The friars of Saint Francis, in their humility and self-abasement, were willing to be considered as simple and docile friars, though we know of many among them who were learned, gifted, and saintly men.

The Sacrament of Baptism

The first friars of Saint Francis consulted among themselves as to how they were to proceed in converting, teaching, and baptizing the natives. They did not ignore the rules and ceremonies of the Church in the administration of holy baptism, but in the case of urgent necessity, which they judged to be present, they felt themselves excused from observing all the ceremonies. In fact, there were so many Indians to be baptized and so few priests at hand, that it was physically impossible to observe all the ceremonies of baptism. It happened that one priest baptized over

FATHER BENEDICT'S article, of which this is the second part, is appearing in four consecutive numbers of this review.

six thousand Indians in one day. In Suchimilco two priests baptizes in one day more than fifteen thousand. Motolinia in his *History* writes that the friars of Saint Francis had baptized some five million Indians in 1536, a number never equalled in the history of the Church in so short a time.

Had the friars tried to observe all the rites and ceremonies of baptism, they would have lost many souls. Mendieta writes that some of the scrupulous friars observed all the ceremonies, and as a result many Indians died without baptism. Other Indians got tired of waiting and returned home without baptism, for they had come from afar and were dying of hunger. Food was always a problem for these poor Indians.

With great feeling, Mendieta writes: "How is it possible for one priest to do so much in one priest to do so much in Divine Office, preach, witness the marriage promises, bury the dead, instruct the catechumens, learn the Indian language, prepare sermons in that language, investigate marriage cases, settle disputes, defend the Indians who can do so little, and baptize three or four thousand (I do not want to say eight or ten thousand), and observe all the ceremonies of baptism. Who could have the

saliva to touch them all, even though he took a drink before each baptism? What church could contain all the Indians, since the churches were so few that the Indians were sometimes baptized in the field, and without the candle, for the wind blew the burning candle out. These things are not understood except by those who have experienced them. The scrupulous friars did not face these difficulties."

The matter came to such a state that a meeting of the entire Church in the land was held. No agreement was reached, however, and so the whole matter was brought to Spain. From there it went to Pope Paul III. In his Bull of June 1, 1537, he said, "... We decree and declare by these letters present that those who baptized these Indians converted to the faith of Christ without the ceremony or solemnities which the Church always observes, but baptized in the name of the most holy Trinity, did not sin, because in considering the circumstances of the place, we judge that this seemed to them the best way to proceed. In regard to these new Christians, let them not be ignorant of the great dignity of the baptism of regeneration, and how different it is from the washings they had in the days of their infide-

lity. We now ordain that in the future, except in the case of urgent necessity, in administering the holy baptism, the ministers observe what the holy Church observes, and we burden the conscience of each one with the judgment that there is or is not the said necessity."

When this Bull of Paul III arrived in New Spain, the four bishops there (the fifth one was absent) held a meeting in 1539 and determined how the Bull was to be observed. The exorcism they shortened, using a short form they found in an ancient Roman Missal. The bishops decreed that oil and chrism must be used. Urgent necessity they declared to be infirmity, crossing the sea, time of war, etc. Cases of extreme necessity were put down also. Mendieta writes: "To some it seemed that the bishops greatly narrowed the meaning of urgent necessity. ... Some bishops did not want to admit that there was such a great number of baptisms with the circumstances mentioned above as constituting an urgent necessity."

It took three months for a decision to be reached, and during that time the baptism of adults was discontinued. Many of the Indians died without baptism. And Mendieta adds this note: some priests did not excuse the friars from

fault in refusing baptism, even though the bishop ordered the friars to cease baptizing until the method they were to follow had been determined. Those priests argued that it would have been better to obey the High Priest, Jesus Christ, and his Vicar on earth than any other prelate.

The Sacrament of Penance

In the days of their paganism, the Indians had a form of oral confession which they made to their gods twice a year by going into a corner of their house, entering the temple, or retreating to the mountains. There they showed intense contrition by shedding tears, wringing their hands, and contorting their face.

The Indians began to receive the sacrament of penance in 1526, and showed such faith and devotion that many Spaniards were put to shame. Once three thousand Indians followed a religious over the mountains to go to confession. The Fathers were so few and so busy that some Indians had to wait a month or two for confession. Mendieta adds: "I must admit that often enough, the Indians tried our patience."

The Fathers had no trouble getting the Indians to restore ill-gotten goods. One Indian was wearing a shawl, his only

possession, and this shawl belonged to another. To test his obedience, the confessor told him he had to give back whatever belonged to another. The penitent at once took off the shawl and said, "Now I have nothing; I owe nothing, and I desire nothing." Father then told him to put on the shawl.

Motolinia wrote: "The most unceasing and arduous work that the conversion of the Indians entailed was administering the sacrament of penance. This is so continual that we have Lent all the year round. They come to confession at any hour of the day and in any place, in the churches as well as on the roads. The sick are especially insistent, and hearing their confessions is very hard work. . . . The confessors in this land must not be too touchy and squeamish if they wish to hear confessions. . . . I firmly believe that those who faithfully persevere in devoting themselves to this work undergo a kind of martyrdom, and render a service that is very meritorious before God."

Holy Communion

There was also a difference of opinion in regard to giving the Indians Holy Communion. Some secular people and some religious held that Holy Communion was not to be given to

the Indians, for they did not show any intelligence. But Mendieta writes that those who held this opinion did not know the language of the Indians, nor did they understand their character. He gives examples of true faith and genuine devotion on the part of some Indians. Motolinia wrote before him that those who lack the experience of at least three or four years ought not to speak so categorically. He also added that "many of our Spaniards are so scrupulous that they believe they are doing the right thing when they refrain from receiving Holy Communion. They say that they are not deserving of it. But in this they are seriously mistaken and deceive themselves. If the reception of Holy Communion depended on merit, not even the angels or the saints would deserve it." Four centuries later, in the decree "*Sacra Tridentina*", dated December 20, 1905, Pope Pius X officially expressed the same opinion.

Some held that Holy Communion should be given to all the Indians indiscriminately. But this would not have been right, for, as Mendieta writes, some Indians lived a life of drunkenness and vice, did not raise one finger from the ground, and could not distinguish sacramental bread from

ordinary bread. Extremes are wrong, he declares, and the first friars followed a prudent middle course. They proceeded slowly and prudently, and gave this sacrament only to a few who were properly disposed. Even at the time of Mendieta's writing, years after the first conversions, only a few Indians were receiving Communion. The reason may be, explains the friar, that the Indians are so poor and so taken up with making a living that they do not give much time to religious matters.

The Sacrament of Confirmation

Theologians debated the question whether a priest can administer the sacrament of confirmation. Mendieta writes that the learned Fathers of Mexico did not break their heads over this question. The Council of Trent, whose decrees were published in Mexico in 1565, had declared that the bishop alone is the ordinary minister of the sacrament of confirmation. In extraordinary cases, a priest can administer the sacrament. "I know of only one priest who administered the sacrament of confirmation in this new land of the Church, making use of the concessions granted by the Supreme Pontiff, and he was Father T. Motolinia. An occasion presented itself for the

administration of the sacrament, and the friars entrusted him with this office. When the first bishops came, they took over this duty."

The friars saw to it that no Indians remained without confirmation. The bishops were holy and poor men, and confirmed the Indians without remuneration, for the Indians in their extreme poverty could not afford even a candle. Some of the bishops died from overwork in confirming so many Indians. The first bishop of Mexico was the Franciscan, Juan de Zumarraga, archbishop of Mexico City. The other Franciscan bishop was Martin de Hujacastro, second bishop of Tlaxcala.

The Sacrament of Matrimony

The validity of marriage among the Indians was debated for many years by the first friars. They did not know the language of the Indians well enough, nor were they familiar with their customs and way of life. Some said the Indians had no valid marriage, for they had many wives. But the poor and ordinary Indian had only one wife, and they lived together for life. In trying to solve the marriage cases, Mendieta writes, the Fathers uncovered so many impediments and obstacles that they were unable to unravel

and disentangle the twisted threads of intricacies that were all knotted together."

The friars of Saint Francis finally decided that the Indians did contract marriage validly. They came to this conclusion, however, only after examining the ceremonies the Indians observed in asking for and receiving their wives. These ceremonies the Indians did not observe when they took others as mistresses. Bishop Zumarraga attended the meetings and chapters of the first friars, and kept pressing for a solution of the marriage problem. At times he came with lawyers from Mexico City, who maintained that the Indians had no valid marriage. The matter was brought to Spain and then to Pope Paul III.

The Bull of Pope Paul III decreed that the Indians should be given their first wife. If an Indian did not know which of his wives was the first, he should be given the one he wanted. It sometimes happened that after an Indian had been married in Church, it became known that the woman he married had not been his first wife. This caused further debate. But finally truth prevailed: the first wife was the lawful wife, and to live with another woman would be to live in concubinage.

Mendieta writes that the Indians were bound only by the

divine natural law. They knew nothing of the divine positive law. If these Indians had a lawful custom of marrying their sisters, it would (at least according to Mendieta) have been a valid and licit marriage.

The ceremonies which the Indians observed in the days of their paganism were these: the interpreters of the stars in the heavens were summoned to interpret the signs when the person was born. If the signs were understood to be favorable, the preparation for a wedding proceeded. Since it was not becoming for a woman to seek a man, the parents of the young man started things moving. Two elderly women relatives went to the parents of the girl with a well-prepared speech. They admitted that they were seeking a wife for the young man, who was ready for marriage. They then returned with an answer to the parents of the young man, and after a few days came back and entreated the parents of the girl to consent to the marriage. If the proposal seemed good, the parents of the girl promised to speak to their daughter and forward the reply. When the girl gave her consent, the parents exhorted their daughter to be good and strive to please her husband. The parents of the young man likewise gave good advice

to the future husband. In every meeting, gifts were exchanged. When the day of marriage arrived, the girl was carried on the shoulders of some Indians, while others led the way with burning torches. As she approached the home of her husband, he went out to meet her at the gate of his house, carrying something like a censer with burning coals and incense. The girl was given a censer, and the two incensed each other. Taking her by the hand, the groom led her to her room, which had been decorated, and the people outside began to sing and dance. The witnesses seated the couple on a mat before the hearth, and fastened the blankets of the one with the other; gifts in the form of clothing were exchanged. Food was brought, and the groom gave of it to his bride with his own hand; the same rite was performed by the girl. Blankets were exchanged also among the relatives of the pair. Friends and neighbors were treated to food and drink. As the night advanced, the singers, dancers, and almost everyone present became intoxicated. But the newlyweds were beginning their four days of penance, to merit a happy marriage and to have children. On the fourth night, a bed was prepared for

them by the old men who were guards of the temple. They joined the two mats, and in the middle of them placed some flowers and a kind of emerald; they then spread a tiger's skin and some blankets over the mats. The newlyweds remained fasting and in penance for fifteen more days. It was from this procedure that the friars of Saint Francis judged the marriage of the Indians to be valid.

The Sacrament of Extreme Unction

"In regard to the sacrament of extreme unction," Mendieta writes, "there is nothing to say except that in the beginning for many years the sacrament was not administered to the Indians, since the priests were so few and so busy that they could administer only the sacraments which are necessary for salvation. Later on, when there were more priests, the Fathers explained the efficacy and power of this sacrament. Gradually some Indians began to ask for it, and each day the number increased, so that today many Indians ask for and receive the sacrament. Some, however, do not do so, for various reasons. But the sacrament is given to all who ask for it."

The Theology of the Brothers' Life

Raymond Currie, O.F.M.

The theology of the brothers' life is concerned with the way in which God acts through religious life to bring about his plan of salvation for the individuals concerned and for the Church. Very briefly, this statement outlines the two sections of this article.

The first section will deal with the relationship between religious life and baptism. After studying it as a ratification of baptism, we will outline the conditions — permitting the growth of the baptismal life to take place in religious life. The second part of the article will deal with the relationship between the brotherhood and the growth of the Church, the Body of Christ. We will review the principles of corporate growth of the Church and then see the apostolate of the Brothers in this light. Both the present occupations of the Brothers and the opportunity of future openings are important for the life of the Church. Finally, not on-

ly does the individual Brother have a vocation of service within the Church, but he is also a member of a community which as a unit fulfills a task in the upbuilding of the Body of Christ.

I. RELIGIOUS LIFE AND BAPTISM

A Ratification of Baptism

"Now, however, after we have left the world, there is nothing else for us to do but be concerned about following the will of our Lord and pleasing him. . . . So let us hold fast to his words, his life, and doctrine, and his holy Gospel."¹

If we did not recognize these words as taken from Chapter 22 of the first Rule of St. Francis, we might easily think of them as an admonition given to any Christian following his baptism. The religious profession made in the maturity of life is indeed, above all, the ratification of the "choice of a master" which every prospective Christian must make before baptism. When Francis speaks of the "Life of Penance" of his Friars, he is obviously speak-

ing about this adult conversion, often described today by the Greek term *metanoia*. It is a turning to God, which necessarily implies leaving behind all hindrances. Francis describes his own conversion in the well known text found at the beginning of his Testament. In this perspective, the vows of a religious are seen as a radical rupture with the world.

But we all know that the center of religious life is not a negative reality. The religious is not simply one who gives up money, marriage and freedom. The fact that so many young people think of religious life this way is an indication that we ourselves have often given them this impression. The aim of religious, as well as of all Christians, is a communion of life with the Father in the risen Christ. Because religious life involves particular means to reach this goal, we are tempted to stress the means at the expense of the goal.² We must not try to understand the significance of religious life outside baptismal life, or even beside it or above it. Rather, religious life is the flowering of the initial baptismal grace. Strengthened and brought to adulthood by the sacrament of confirmation, all Christians have the grace necessary to respond to the initiative of God's

love. This is the meaning of the Eucharistic meal celebrated so frequently. It is a ratification of the covenant begun at baptism which produces a more perfect entering into communion of life. The grace of God inspires some Christians to express their response of love to God's initiative in an extra-sacramental manner by embracing religious life. Here the vows represent a total and permanent gift of themselves that does not permit "looking back." Why this response takes the form of vows for certain members of the Church will be seen later.

Conditions for Growth in Communion of Life Through Religious Life

Once we have entered into this particular state of life, what is asked of us is openness and fidelity. Our progress in communion of life with the Father depends on this.

St. Francis tells us: "After leaving the world, we must hold fast to the words of Christ, his life, doctrine and his holy Gospel." Four times in this same Chapter 22 Francis insists that we must be faithful. No compensation, advantage, work, anxiety, or worldly affair is to ravish our hearts and snuff out the word and commandment of the Lord. It is important to

FATHER RAYMOND sends us this valuable insight into the life of the Religious Brother from the Franciscan Friary in Edmonton, Alberta (Canada).

note the emphasis in these passages. Conscious of his interior poverty and littleness, Francis clearly sees that progress in communion of life is not man's work but God's. "We have nothing of our own but our sins and vices" (1 Rule Ch. 17). "What happens in the Kingdom of God is something similar to what takes place when a man has sown the seed in his field: he sleeps at night and wakes in the morning; meanwhile the seed in sprouting shoots the stem into the air — he himself does not know how. By an inward force, the earth bears fruit; first blade, then ear, then ripe grain in the ear; and when the crop permits, he at once applies the sickle, for the time for harvesting has come" (Mt. 4: 26-29). This parable from St. Mark helps us understand more clearly the nature of progress. We can speak of it less as approaching God than as a "refusal to depart from the God already possessed, and this because the divine initiative has already bound man to God in an eternal alliance of love in Christ, which of itself sanctifies and leads to its consummation, as long as man does not depart from it by infidelity."³

Progress therefore, must not be identified simply with conformity to the Rule and Constitutions of the community.

"You who would be sanctified by the law are separated from Christ, you have fallen from grace" (Gal. 5:4). This statement of St. Paul is re-enforced by another found in his epistle to the Philippians: "For the sake of Christ I have suffered the loss of all things, and I count them rubbish that I may gain Christ and be found united to him, not with a holiness of my own derived from the law, but that which is obtained by faith in Christ, the holiness which Christ imparts upon condition of faith" (Phil. 3:9).

This is not the place, nor do we have the time, to develop an excursus on the role of the law. But it is important that we beware of the tendency to identify sanctity with fidelity to the law. The law is in itself insufficient. In as much as we are led by the Spirit, we are delivered from the law. This is the doctrine of the epistles to the Romans and Galatians, and Francis understood it. For him, fidelity is an openness of heart to the Spirit already possessed, but whose full activity is hindered by the fallen condition of man (1 Rule, Ch. 17, 22). The testament of Francis is ample proof of his openness to the inspirations of the Holy Spirit. "There was nobody to show me what to do but the Most High Himself revealed to me

that I was to live according to the form of the Holy Gospel." Francis in no way claims to have a monopoly on the Spirit. Every Christian has received the Spirit through baptism, and progress in our communion of life with the Father depends on our fidelity to his inspirations. The heresy would begin, if, unlike Francis, the religious refused to have the voice of the Spirit "confirmed by the Pope" that is, by the Church.

These remarks are in no way meant to minimize the role of obedience. On the contrary, the obedience of the Friars becomes still more demanding. In this conception of obedience to the Spirit, Francis can demand not only obedience to the will of our superiors, but also ask that the Friars serve and obey even one another "in the charity of their spirit. Such is the true and holy obedience of our Lord Jesus Christ" (1 Rule Ch. 5). This aspect of obedience and service to our fellow religious will be treated in the second section of this article.

In this same light we can also understand the tremendous insistence of Francis on knowledge of the Scriptures. Obedience to superiors and our brothers does not dispense us from direct contact with the word of God in order to develop another aspect of obedience to the

spirit. Once again in Chapter 22 of the first Rule, he even quotes the entire parable of the seed of the Word of God that falls on various types of ground but rarely produces fruit because the ground is ill prepared to receive it. He tells Third Order members that they should have a religious "informed in the Word of God to exhort and strengthen them" (1 Rule of Third Order, Ch. 6). If this is so, how much more should not we require that the directors of our Brothers be so qualified? "Blessed is that religious who finds his whole delight and joy only in the most holy words and works of the Lord and by them leads men in all gladness and joy of heart to the love of God" (Reminder 21). Should that not be the portrait of our masters? Particularly in this day of vast biblical studies is there any reason why the progress of Brothers in fidelity to Church should be hindered by a lack of adequate training for the understanding of the "words, life, doctrine and Holy Gospel of our Lord Jesus Christ?" In this age of conventions and study days, the masters could be aided in this by specialists being brought in occasionally for Scripture study days.

One contact with Scripture that is becoming more frequent

for the Brothers is the breviary. It would be folly, however, to imagine that once the novelty has worn off, fruitful prayer of the psalter can be possible without some initiation into its relationship with the history of salvation, both past and actual. At this same point, we can foresee a change in the present practice of choral recitation of the Office in latin. With today's educational facilities, most of the Brothers are capable of praying the breviary and in fact many do so. Should it not be petitioned that the language barrier be dropped, for it prevents priests and brothers from being united as a community for at least a part of this most solemn liturgical prayer?³

Let us review briefly what we have seen up to this point. The first and most fundamental significance of religious life is that it is a means of ratifying, strengthening, and stabilizing our communion of life with the Father in the risen Christ. This began with baptism and is continually nourished above all by the bread of life. Recognizing our poverty, we have placed our entire lives in a disposition of openness to the Spirit of Christ that we may receive the riches of God in any way He desires to communicate them to us.

II. THE RELIGIOUS IN RELATION TO THE GROWTH OF THE BODY OF THE CHURCH

Corporate Growth of the Church

But no vocation in the plan of God is simply an individual calling to growth in Christ. It is always very personal, for Christ knows his sheep and calls them by name (Jn. 10:3), but the gifts of God are not given only for personal sanctification. Every vocation is a call to glorify God and serve his family, the Church. More precisely, we can say that every vocation in the Old Testament is a prefiguration of Christ's and each calling in the new Testament is a continuation of the vocation of Christ. It is by the outpouring of the Spirit of Christ that we have been made one with him. But his life is entirely a gift of himself. No less than forty times in St. John's Gospel alone, Christ tells us he is the Ambassador of the Father. He lives to communicate the life of the Father to us. On the eve of his death, he prays: "Father glorify thy Son that thy Son may glorify Thee" (J. 17:1). Having received the glory of the Father through his Resurrection, he communicates this glory to us that we may share this com-

munion of life. We, in turn, must communicate to others all that we have received. St. Paul is very clear. "The gifts of the Spirit are given to each individual for the common good" (1 Cor. 12). In Ephesians, chapter 4, Paul begins by saying that we have gifts in common: one spirit, one hope, one Lord, one faith and one baptism. Common gifts demand our unity. Then he shows that each individual in the Church has been given specific gifts (4:7). The role of the hierarchy in the Church is to organize all the Christians so that each one according to his talents, can build up the body of Christ (4:11): "Each of you should use what endowments he has received in the service of others, as good stewards of the manifold bounty of God," adds St. Peter (1 Pet. 4:10).

The service of others in imitation of Christ or, more precisely, as a continuation of Christ in the world today, is absolutely essential because the growth that takes place in the Church is of a *corporate nature* as well as of an individual one.

God's family is not a mass of individuals, but a unity. Exegetes agree that the whole community and not just individuals is being rooted in Christ and built up on Him (Col., 2:7).⁵

"Christ himself is our peace; he it is who has made both Jew and Gentile one, and has broken down the partition wall of hostility which separated them. So that of the two races he might create in himself one new being. . . . You are an edifice built on the foundation of the apostles and prophets with Christ Jesus himself as the chief cornerstone. In him the whole structure is being closely fitted together by the Spirit to become God's temple consecrated in the Lord. In him you, too, are being fitted by the Spirit into the edifice to become God's dwelling place" (Eph. 2:14-22). The final goal of progress is a corporate reality; we can even say that growth, for the members of the church, is from the immaturity of individualism to the unity of the fullgrown man, the plenitude of Christ. Together we are the olive tree (Rom. 11:17), the Israel of God (Gal. 6:16), the bride to be presented to Christ in glory and spotless holiness (Eph. 5:26). We do not grow in isolation, but as a single body (Col. 2:19). "Harmoniously joined and knit together,⁶ the body derives its energy in the measure each part needs, only through contact with the source of supply" (Eph. 4:16).

An adequate understanding

of the corporate growth of the Church has deep consequences on our grasp of the significance of religious life. First of all, we should abandon the general statement often heard, that the priesthood is for the service of others, but religious life is for one's personal sanctification. This type of statement appears often in vocational literature. It implies that religious who are not priests are concerned only with their own sanctification. This falsely accuses of selfishness. From what has been said above, it should be clear that every Christian has an apostolate by the very fact that he possesses the Spirit of Christ. The sanctification received, for it is indeed a gift, must be communicated to others. Is this not particularly true of the Friars Minor?

The Apostolate of the Friars

St. Francis wished to found an apostolic religious family. In chapters 16 and 17 of the first Rule Francis writes that "the brothers who go among the Saracens may conduct themselves spiritually in two ways. One way is not to start strife and contention, but to be subject to every human creature for God's sake" (1 Pet. 2:13) and so profess themselves to be Christians. The other way is that when they see it pleases

God, they proclaim the word of God. . . . All then, are not obliged to speak, but all the brothers, however, shall preach by their actions." He also envisages that such conduct will inevitably lead to martyrdom in some instances. Example, word and blood are the three forms of preaching for the Friars. The context shows that these are not the exclusive prerogatives of the clerics of the Order. However, the Brothers of the Order have too long been confined almost solely to domestic tasks. This exclusivism does not seem in accord with the ideal of St. Francis, nor with the nature of the apostolate of the Church.

Today we call upon the laity to accept their responsibilities in the Church. We do not base our appeal on their generosity, nor simply on the fact that there is a shortage of priests in the Church, but rather on the nature of the Church as expressed in Eph. Ch. 4. There St. Paul says that the role of the hierarchy is not to do all the work of the apostolate, but to organize, direct, and prepare Christians so that each one according to the talents and graces received can contribute to the upbuilding of the Body. If this is true of the laity, is it not equally true of the religious Brother? If there is true

openness to the Spirit, then the Ministers of the Friars will see that the work of the brothers, in as much as possible, utilizes all the talents possessed. This will suppose that greater responsibility be given to the Brothers. To arbitrarily ignore talent or to refuse the opportunity of developing it is a sin against the apostolic mission of the Church.

But before encouraging new forms of apostolate, it would have been more logical to discuss the theological significance of the present tasks of the Brothers. On this point, St. Francis stresses above all the attitudes that must accompany work. The Friars are to work in a spirit of faith and prayer (2 Rule 5), with humility (1 Rule 17) and they should be subject to others (1 Rule 7). He also sees this as a means to combat laziness, the enemy of the soul. In view of contemporary biblical research, it is possible to stress another aspect of the dignity of work. It is true that Scripture does not encourage any temporal messianic hopes; as St. Paul says, the "figure of the world passes away" (1 Cor. 7:31). However, the doctrine of the new heaven and new earth (Mt. 19:28; Apoc. 21:1) as well as St. Paul's doctrine on the recapitulation of the universe in Christ (Rom.

8:19; Eph. 1:10; Col. 1:16, 20) seem to indicate a certain permanence of man's work. The nature of it is less clear. What is certain, and should be clearly developed, is that any work no matter how humble it may appear, done by a man who lives in harmonious union with Christ, is in reality a form of priesthood. Man, made to the image of God, has been given dominion over the earth. He alone among all creatures, can hear and understand God's Word, the same creative Word that brought all things into existence. The plan of God is that through the Church, that is, his members, Christ should fill even the universe with His presence (Eph. 1:20-23) (14). "All things are yours, you are Christ's and Christ is God's" (1 Cor. 3:22). It is chiefly through the dominion of man over all creation that all things can give glory to God, and therefore man can do all things for the glory of God (1 Cor. 10:31).

Before stressing this aspect too much, it would be good to bring out an important distinction between the work of the laity and the religious in the Church. Pope Pius XII called on all the laity to become involved in all forms of apostolate: the familial, social, economic and political spheres of life, in order to build up the Body of

Christ. He added that the consecration of the world is the essential work of the layman. The lay person then portrays the *incarnational* aspect of the Kingdom of God. Through the marriage of Christians, their self-determination and ownership of goods, all for the service of others, the Kingdom of God becomes fully incarnate.⁷

On the other hand, the religious, by his vows announces to the world the definitive, last stages of the Kingdom. This is the eschatological significance of religious life. Virginity or celibacy, embraced by the grace of God, is a universal love which has already surpassed the limits of sexuality, and the person who lives this already lives in the Kingdom, where there will be no giving or taking in marriage (Lk. 20:36). The poverty of religious, and of the community, professes the reality that God alone suffices. Francis wanted a group of men who would be content in having Christ only. He also insisted that this poverty has established us heirs and kings of the Kingdom (2 Rule 6). The obedience, as well as the celibacy, is an image of those who, in the kingdom, "follow the Lamb wherever he goes" (Apoc. 14:4). By a leap of faith, the religious passes over the joys and pleasures of this world,

and finds his joy in the "things that are to come." In other words, the religious has died a more immediate death in order to share more immediately in the resurrection.

Both the incarnational and eschatological aspects of the mystery of the Church are essential to her life. Moreover, it is important that we ask ourselves whether any one person can adequately give witness to both aspects? If not, then we must beware that involvement in the world does not become so intense for the religious that the eschatological significance of his vows is lost for the world, and therefore invariably for the religious himself. This would be an infidelity to one's grace of state, to the form of witness expected by Christ. Perhaps it would even be a scandal to the world. Moreover, it would be taking from the laity a responsibility that is specifically theirs.

The Apostolate of the Religious Community

One final point remains to be treated in this article. So far we have spoken only of the apostolate of the individual friar in the world and in the Church. We must insist that the community itself has an apostolate. It can even be true

to say that community life is an apostolate.

The common life of religious must not be understood only as a means to perfection for the individual friar, and certainly not as a cross to be carried, although accidentally some circumstances may lead it to be such. We are brothers in Christ who gather around the altar each day to offer praise to the Father and to nourish our communion of life. This unity must be lived throughout the day in fraternity and mutual service. Otherwise, religious life becomes the worst imposter imaginable in the Church. St. John uses very forceful terms when speaking of our brotherly love. "We have passed over," he says, "from death to life in loving the brethren as we do" (1 Jn. 3:14). Our joy, peace, fraternity and loving service of one another must be the most uncompromising and forceful signs of the presence of the Kingdom of God in the world.

Such a sign will exist only if the spirit of service exists in the religious community. Service, in the gospel sense of the word, does not consider whether one be first or last. Christ explicitly forbade his disciples to reason thus (Lk. 22:24-27). It is a question of assessing the talents and graces conferred by Christ, the needs of the

community, and the immediate wishes of the superior; and of fulfilling one's role in a spirit of love and humility.

Certainly in the life of the Friars Minor, the Brothers are not second class religious, subject to the priests. They are not exclusively or even necessarily at the service of the priests. Francis is very clear about this in the first Rule. "Likewise, let the brothers not have any power and authority, above all among themselves. For the Lord says in the Gospel, 'the rulers of the Gentiles lord it over them, and their great men exercise authority over them' (Mt. 20:25). It should not be thus among the brothers, but whoever wishes to be the greater among them, should be their minister and servant' (cf. Mt. 20:26), and 'he who is the elder among them, should be like the younger' (cf. Lk. 22:26). And no brother should do or say anything evil to any other. On the contrary, they should rather be willing to serve and obey one another in the charity of their spirit. And such is the true and holy obedience of our Lord Jesus Christ" (1 Rule 5). Whatever the form of service asked of the individual friars, we should all remember that service is, as Christ says, a "giving one's life for the ransom of many" (Mt.

20-28). With him and with his followers as well, there is question always of a death and resurrection. He who serves with Christ, will reign with Christ.

Although service and charity may be considered synonymous, it may not be pointless to insist that love must be at the base of all service. In his epistle to the Ephesians, where Paul develops most extensively his theology of the corporate growth of the Church, he tells us that we must "profess the truth in love." He concludes the section by stating that the "body grows and builds itself up through love" (Eph. 4:15-16). In his epistle to the Corinthians, he enumerates various gifts of the Spirit only to review the list in detail, insisting that without charity, the striking gifts of the Spirit are of no avail (1 Cor. 12-13).

The very motivating force in the growth of the Church is charity. Without it, no growth, no other gift of any worth, is possible. Communion of life with the Father in the risen Christ means communion of life with one another. This truth must become a reality in our religious houses. Community life will then merit the description St. Luke gives of the early Christians in the Acts of the Apostles: "All the believers were united, and held all things

in common. They would sell their possessions and goods and distribute them to everyone as need required. Daily with one accord they attended the temple and, breaking bread at their homes, took their food with gladness and simplicity of heart, praising God and having the good will of all the people. Day by day the Lord added to their company such as were to be saved" (Acts 2:44-47).

When this is a reality, then we speak of religious life as the "City of God"⁸ or a sacrament of God's presence. This is a grace of witnessing that is essential and proper to community life. What St. Peter says of the Church, then, applies to the Order as well. "You are a chosen race, a holy nation, a people that is God's possession, that you may proclaim the excellence of him who called you out of darkness into his marvelous light" (1 Pet. 2:9).

In order that this article be not purely theoretical, the conclusion will review the various aspects of religious life treated in these pages and indicate the direction of possible application to the religious life of our Brothers.

If religious life is a ratification of baptism and if growth in communion of life with the Father in the risen

Christ is the aim of every Christian, Brothers included, then the center of religious life must be the liturgical life of the Church. Therefore the conferences to the Brothers and the manner of living the liturgy must open as much as possible the riches of the Eucharist, the source of all sanctity.

If fidelity to the Spirit is a condition of growth in Christ, then the Brothers must not be burdened with so many laws that they are kept spiritually immature and led to the false conclusion that the law is the criterion of sanctity.

If Francis asks us, now that we have left the world, to hold fast to the words, life, and gospel of Christ, then the Brothers have the right to expect the treasures of Scripture to be explained to them.

If Brothers have received the spirit of Christ and are adult Christians by confirmation and religious profession, then we must expect that the Spirit of Christ will speak to the community and the Church through them also.

If corporate growth in the Church is from the immaturity of individualism to the unity of the full grown man, the plenitude of Christ, then Brothers must understand their res-

pensibilities to the Church and the Order, and no selfishness in spirituality can be tolerated.

If Christ has given gifts to every Christian for the upbuilding of the Body according to Eph. 4, then it would be theologically unsound to stifle the development of these talents.

However, if religious life is a sign of the Kingdom to come, then Brothers must not become so involved in the world of work that the eschatological significance of their state of life is lost to the world.

If the priesthood of the laity if a reality for brothers also, then the dignity of manual work should be taught in this light.

If charity or love is the condition of all growth in the Church and the greatest gift of the spirit, then brothers must not be thought inferior because they have not received the gift of teaching or preaching.

If the community life, lived in a spirit of charity and service, is the most uncompromising sign of the Kingdom in our midst, all religious priests and Brothers must consent to serve each other — "in the charity of their spirit" (St. Francis) in order that this witness can be given in the Church.

1. All references to the writings of St. Francis will be given in the body of the article. The source is *The Words of St. Francis*, compiled by James Meyer, O.F.M. (Chicago: Franciscan Herald Press, 1952).

2. Cf. the important article by Fr. Tillard, O. P., "In The Wake of the Sacramental Life," *Donum Dei* series (Ottawa: Canadian Religious Conference, 324 Laurier Ave. East, 1962), Vol. 4, pp. 61-81.

3. The choral recitation of Office in Latin will also most certainly have consequences on vocations to religious Orders. The daily prayer life being so important, it is certain that many young men will shy away from Orders of religious obliged to pray in latin when they understand that elsewhere they can request permission to pray in the vernacular.

4. George Montague, S. M., *Growth in Christ, A Study in St. Paul's Theology of Progress* (Maryhurst Press, 1151 Kirkwood Road, Kirkwood 22, Mo., 1961), p. 59.

5. Cf G. Montague, op. cit. pp. 246-248.

6. This image used by St. Paul is an architectural image "representing the whole elaborate process by which stones are fitted together; the preparation of the surfaces, including the cutting, rubbing and testing" in G. Montague, op. cit. p. 158.

7. Cf. John D. Gerken, S. J., *Toward a Theology of the Layman* (Montreal: Palm, 1963), 152 pp.

8. R. Carpentier, S.J., *Life in the City of God, Introduction to Religious Life* (New York: Benziger, 1959), 192 p.

PRAYER FOR BROTHERS' VOCATIONS

O GOD, Who wills not the death of a sinner, but rather that he be converted and live, give to your Church an increase of Religious Brothers, fellow-laborers with Christ, to spend and consume themselves for souls.

O MARY, My heavenly Mother and Mediatrix of all Graces, ask your Divine Son to send us generous and devoted Brothers, intimately united to the Heart of Jesus, in order that through their work in the Church, many souls may be launched on the road to salvation and sanctification.

ST. FRANCIS of Assisi, humble and zealous Brother who was poor in earthly things, yet rich in heavenly virtue, pray for me so that if God wants me to enter the Franciscan Order to be your follower, I may do the will of God.

Mary's Apparitions in Salvation History

James Long, O.F.M. Conv.

We are living in a Marian era. One need only recall Lourdes and Fatima to see that in the past one hundred and fifty years our Blessed Lady has favored us with more important apparitions than ever before. Neither God nor His mother is capricious in revealing the secrets of heaven to mankind. Whatever God does, He does for a reason — because it somehow fits into His eternal plan of salvation. So, in order to interpret properly the apparitions of Mary, we have to try to understand how her appearances fit into the history of mankind's salvation.

This history, briefly stated, is God's plan for man's eternal happiness, man's salvation, as seen in the world's past. We all know that the focal point of man's return to God is Christ's redeeming sacrifice on the Cross. In the garden of Paradise God promised to two sinful creatures and

their descendants a redeemer who would re-establish the friendship between God and man. At the same time, God also mentioned a woman through whom the redeemer would come.

The Preparation: Hints and Images

The centuries of the Old Testament were a constant preparation for the coming of God's Chosen One. The history of the Hebrews and their sacred writings all pointed toward the advent of the Messiah. Sometimes the preparatory images were vague; but often enough they were only too clear, as in the case of the brazen serpent or the prophecies of Isaiah. In the Book of Genesis the figure of a woman also appeared. Throughout the Old Testament (as, e. g., in the sign given to Achaz) she can be seen, though not so often nor so clearly as the Messiah. As God is preparing the world for His Son, he is also hinting that there is a woman, "set up from eternity and before the earth was made" (Sirach 24: 14), who will play an impor-

FRIAR JAMES, a theological student in the Province of Our Lady of Consolation, is stationed at Assumption Seminary and College, Chaska, Minn. In addition to preparing for the priesthood, he is working toward a master's degree in classical languages at the University of Minnesota.

tant auxiliary role in the work of man's salvation.

Finally he came: the God-Man, Jesus Christ. By his sacrifice on the Cross he repurchased heaven for man. Christ's coming was the turning point in the history of man's salvation. He turned the human race back to God. The promises and prophecies of the Old Testament had prepared the people for the coming of Christ. The New Testament, alive with the person of Christ, His apostles, and their successors, proclaims for the whole world to hear the message of salvation as taught by the God-Man. The "fulness of time," of which St. Paul was to speak (Gal. 4:4; Eph. 1:10), had come. God sent His son, born of a woman. And this woman was Mary.

The Past Becomes Present

In the Scriptures living in the Church we find the path which God has traced for man to follow in order that he may be saved. But the Scriptures are not without end. Holy Mother Church tells us that when Saint John died about the year 100, the book in which revealed truths could be written was closed. God's public revelation ended.

For centuries now the Church has continued the work

of salvation begun in a remote Roman province called Judea. Christ's work of bringing all men back to his Father is carried on in the Church. In the Church the Scriptures are kept alive. We are, all of us, under the pope and bishops, called together in this world-embracing plan of redemption founded on Christ's message. Each of us is united to every other man in Christ, our mutual head. This is the Church of Christ, the Mystical Body of Christ, the "City of God" on earth.

Thanks to God's loving kindness in revealing to man the path of salvation, the "City of God" has become a practical reality producing a wonderful and workable flowering of the faith. It is in the Church that we make contact with God's promised plan of salvation. Past and future are united in the divine plan. In a sense the past is present. We are within a living body, the Mystical Body. The gospel is with us. It is Christ who passes by us, curing the sick and forgiving sinners. And, just as in Galilee two thousand years ago, his mother is with him.

Mary's Place in the Plan

Mary's place in God's designs is well known to us all. Even though almighty God could have chosen millions of other

ways to redeem man, he called upon a woman to give him a human nature. Mary said yes. Because God knew that Mary would say yes, he spoke of her in the Old Testament and blessed her with incomparable gifts of grace to prepare her for role of being Mother of God.

As we have seen, Mary's connection with her Son in the redemption of man goes back beyond the Annunciation to the actual promise of a redeemer. Man had sinned and fallen away from God. Now it would be necessary for God to bring him back to his heavenly heritage. So man received from God the promise of a Savior. Here at the very beginning of salvation history we understand that there will be a woman through whom the Redeemer will come. Mary was connected with Jesus as an assistant in the deliverance of fallen man, for she was to be the mother of the Deliverer.

It should not surprise us that Mary's assistance, foretold in Genesis and hinted at throughout the Old Testament, should continue through the life and death of Christ, through Pentecost, and even to our own day. As long as we men need Christ, Mary will be instrumental in bringing him to us.

However, Mary's role was not all glory. It involved much more than bearing a Son. The sorrows of Mary's life ran parallel with the sorrows of her Son. Even though she was sinless, God asked her to suffer much, even the loss of her Son, for she was a part of the divine plan of redemption. God did not have to give Mary this part to play, but he did. Mary was in the stable with Jesus, Mary fled with him into Egypt, Mary suffered separation from her Son, and Mary stood beneath the cross.

God took everything from her, but only to return it all. After Good Friday came Easter Sunday. Glorified in heaven now at the side of her risen Son, Mary continues there the work she began on earth. Hers is the privilege, as long as there are men to be saved, of again and again bringing Christ to unhappy man. Her great role, Mother of God, is now fulfilled from heaven. God has made Mary the mother of Jesus so that she might be the mother of the new humanity gathered together in Christ's Mystical Body, the Church. In uniting her so closely to the redeeming activity of her Son, God established her as a kind of helpmate to him in the work of salvation.

Mary's recent appearances

are a continuation from heaven of the role begun on earth when she consented to be the Mother of God. We need Christ's saving mission to be renewed, not because of any weakness in the mission but because of our own human weakness. Mary is God's instrument in this renewal. In the apparitions of Mary, God reaches down once more and touches our sinful state with a reminder of hope and love.

A Sign for Hope

God has always made his will known through signs and wonders. In the Old Testament Moses and the prophets worked miracles to prove that their message came from God. Christ and the apostles performed wonders so that the people might more easily believe them. Because of miraculous signs both God's revelation preparing the Jews for the coming of his Son and Christ's promulgation of the New Law to all the world were more readily accepted. The reason we assent to these signs is that we see behind them the undeniable and active presence of God in the manifestation of his power. Faith does not need miracles, but such signs act as guideposts for weakened human nature in its search for the divine.

Once all this has been said, the apparitions of Mary in the last 150 years can be viewed in their true perspective. They are signs and wonders worked by God for his people in the Old Testament and by Christ and his apostles in the New Testament. They are a part of the life of God's Church because they encourage failing man to a renewal of faith in the promises of God's revelation.

The apparitions of Mary are another manifestation of her auxiliary role in the Mystical Body of Christ as helpmate of her Son in the work of our salvation. At Fatima, and at Lourdes, and at La Salette, Mary has raised in the world a sign which certifies her divine commission in the work of redemption. We have been saved by the blood of Christ. Heaven is open. Christ's Mystical Body, through which the promise of salvation has been given to man, is alive upon the earth in the Church. But we are weak, and the brilliance of the promise of salvation often fades in the glitter of earthly attractions. Our hope and enthusiasm need to be rekindled. Our feet need to be led back to Christ's way.

This is how Mary, who assists her Son in the work of

salvation, fulfills her role today. She is raising in the world a permanent sign, such as Lourdes, of humanity reunited around Christ. She is reaffirming the life of humanity in grace. She is sustaining man's enthusiasm by bringing to earth once again the Son of God who will accomplish his promises in the Church. Mary glorified appears in our unglorious life as an image of the Church's own destiny and a guarantee of its fulfillment in Christ.

Predestined from eternity by that decree of divine providence which determined the incarnation of the Word to be the Mother of God, the Blessed Virgin was on earth the virgin Mother of the Redeemer, and above all others and in a singular way the generous associate and humble handmaid of the Lord. She conceived, brought forth, and nourished Christ, she presented him to the Father in the temple, and was united with him by compassion as he died on the Cross. In this singular way she cooperated by her obedience, faith, hope and burning charity in the work of the Savior in giving back supernatural life to souls. Wherefore she is our mother in the order of grace.

— Decree on the Church, Vatican Council II.

A Unique Franciscan Apostolate

Declan Bailey, O.F.M.



Father Declan Bailey, O. F. M.

were necessary. Approaches and forms which had become static through the centuries and which were not of the essence of Catholic doctrine needed to be brought up-to-date. As this was true in many areas of the Church, so was it true of the Third Order of St. Francis.

What had happened to the Third Order? During the seven hundred years of its life it had been at times a vital instrument of social reform in the Church and in the world, yet from time to time it had become encrusted with barnacles, which hindered the development of its growth. There were extreme views expressed. Some said the Third Order must do nothing except teach its members to pray. Sometimes the direction of the Third Order was hindered not only by its members but also by the priests who directed it. In many places the Third Order was run as a pious society of a purely devotional character. In this form it held little attraction for many zealous Catholic lay people who felt that the issues in the Church and the world were of such vital character that the

role of the laity must be far more than a pietistic one.

In this they were not alone. The Church felt the same way. Time and again the Church reminded the Franciscan Third Order that its mission was an intensely important one. Pope Leo XIII, himself a devout tertiary, said that his social reform was the Third Order of St. Francis. And he didn't mean by this that the Order should be merely a devotional association. Pope Pius XI didn't hesitate to remind Franciscans that they were not realizing the great potential of the Franciscan spirit. And even Pope John told them it was high time they stopped living on the glories of the past and produced fruits of good works in the present.

In 1957, on the 25th day of August, the Feast of St. Louis the King, Patron of the Franciscan Third Order, the Church issued a new Constitution for the entire Franciscan Third Order. This Constitution was a revolutionary document because it stressed the oneness of the Franciscan Third Order, even though it is served by four religious Franciscan families. This new Constitution was strongly influenced by another great tertiary, Pope Pius XII, so that we may see in it the

direct intervention of the Holy Father. In Article 80 tertiaries are admonished, "In order to ensure that they do not develop into associations of purely devotional character, the fraternities of the Third Order are encouraged to perform individually, as far as circumstances permit, a particular work of the apostolate." " — — tertiaries, instructed and trained for the gospel life, which is truly apostolic, should imitate in their own daily lives their Seraphic Father, who did not think himself a friend of Christ if he did not devote himself to the souls redeemed by him". (Article 8). Finally, Article 75 admonishes tertiaries to be thoroughly familiar with the social Encyclicals of the Church and other Papal documents dealing with social and political matters so that they may make every effort to put these principles into practice.

From these and other directives in the Constitution it was abundantly clear that the Church intended the Third Order of St. Francis to exemplify the gospel life and to bring Christ into the market place. One apostolate which arose as a result of this is the Vico Necchi Franciscan Apostolate. In the main it is an effort to reach and influence a segment of the Catholic laity who are

Fr. DECLAN, Assistant Commissary Provincial, is stationed at the Holy Name Provincialate, St. Francis Church, New York City.

rarely reached or influenced by the Church. While it is misleading to refer to it as a specifically "professional" apostolate in the Franciscan Third Order, actually the VNFA seeks to reach people who are generally in this category. It seeks to enroll in the Franciscan Family men and women who are actually in positions of leadership in business, professional and political life, to form them as authentic lay Franciscans, and to help them to be apostles in their business and profession.

This type of division within the Third Order is provided for in the Constitution which speaks of "special groups" in Article 6. Actually, many different types of special groupings already exist within the Third Order, e. g., high school groups, college groups, married couples groups, secular institutes, etc. Thus the idea is not entirely new.

The actual arrangements for VNFA groups differ according to local circumstances. In New York there is a special fraternity known as the Vico Necchi

Fraternity. In Philadelphia, Atlanta, Denver, they are part of existing fraternities. Similar programs are under way in other cities. Plans are being made for the formation of a VNFA group in Washington, D. C.

It should be emphasized that the VNFA is not a new type of Third Order nor a splinter of any kind. Rather, it is an apostolate of Franciscan lay people who seek to make the influence of Christ felt in the world according to the spirit of St. Francis. Its members are dedicated men and women, mostly very busy people, yet they find time to devote themselves to a variety of apostolic works. What direction this apostolate will take in the future can only be determined by the laymen themselves because the emphasis in this Franciscan apostolate is on the authentic role of the layman. That this influence can be dynamic there is little doubt. It can be and may very well be one of the great influences for good in the updating of the Franciscan Third Order.

Penance and the Religious Life

Vincent Cushing, O.F.M.

Penance has a number of meanings. It can mean abnegation — the voluntary denial of something that is good for us, the performance of something that is difficult. It can also refer to the sacrament of God's mercy and love, given to man to forgive his sins and to encourage him in his growth in Christ. But penance has another meaning still. St. John the Baptist touched on it, when he baptized and preached on the shores of the Jordan: "Repent, for the kingdom of heaven is at hand" (Mt. 3:2).

Now it is certainly possible, as we read this, to think in terms of giving something up, to resolve to deny ourselves some simple pleasure such as recreation, or TV. I think, however, that John is speaking on a much deeper level. He is not directly speaking of an assorted array of corporal, or even spiritual mortifications; he is, rather, echoing a basic theme of Scripture itself, a theme that harks back to the preaching of Isaia, a theme that

grows and develops all through the suffering of God's beloved people in the Old Testament, that reaches its pregnant fullness in Mary, that bursts upon the earth in Christ, receives its most graphic embodiment on the Cross, and is forever committed to man in the Sermon on the Mount. When St. John speaks of *repentance* or *penance*, he is calling for a basic reversal of one's life from selfishness to Christian unselfishness, from wickedness to holiness, from the ego-centered life to the Christ-centered life.

It is not simply a question of grieving over one's sins, nor solely a line of action characterized by fasting, although these can be expressions of it. It begins with a great act of love, and, quite simply, it is the living out of the consequences and the demands of that love. John tells people who came out to hear him: Change your heart! He is saying that the first and enduring act that man must live in his life with God is this unending re-orientation of his whole person to God. Now, this is not something that is done once and is over and done with. It calls for endless repe-

FATHER VINCENT, whose writing has appeared before in our pages, teaches doctrinal theology at Christ the King Seminary, St. Bonaventure, New York.

tition — better, development.

Recently the Space Agency sent a Ranger satellite aloft to photograph the moon. No sooner was it launched that it was found to be slightly off the mark. It is the same with us; no sooner are we launched in our life with God, than we find that we are just a little off center. We see duplicity in our hearts, a "tarnishing" of motives that were once silver clear, a lack of focus in vision because something other than Christ has captured our hearts.

This is perfectly understandable. No more — indeed, far less — are we perfect than a space satellite, because we have a kink in us — original sin — that makes us constantly drift from our goal. And it is precisely for this fact of a built-in unbalance within us that the message of John has relevance to us: Turn your heart *completely* to God.

A real danger of religious life is formalism: a ritualistic and exterior performance of actions with no inner meaning for our lives. It is like a man who plays a violin with mechanical excellence, but never lets his heart and soul grip the majesty of the music and breathe into it the inner life that is there. We can, and often do, do the same thing. In fact, if there was one thing

that angered God in the Old Testament, it was the remarkable ability of the Chosen People to carry out externally all kinds of religious acts, and yet interiorly to be far from God. Isaia repeatedly hammered home the point that penance is much more than external repentance. It is basically a turning of oneself to God, a loving dedication to him (read, in this connection, what the prophet has to say in his 58th chapter).

This is what penance means: a change of heart and a continuing return of one's whole heart and soul to God, a loving surrender to Christ, a gift of all that one is and has to the One who has loved us so very deeply.

Christ re-echoes the preaching of John when he announces that the Kingdom of God has come: "And after John had been delivered up, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand. Repent and believe in the gospel.'" (Mk. 1:14-15). This divine command runs consistently through Christ's preaching, like the continual and varied theme of a great piece of music. True, there are other themes, but this basic pattern is always in the back-

ground. Indeed, God's love is shown only to those who have consented to center their hearts on him (see Isaia 61:1-3).

When Christ speaks of those who will be present at the Banquet of the Kingdom of Heaven, he relates the parable of the man who made a feast to which none of his friends (they are all choked by their own cares) will come. Then the Master sends out for the poor and lowly, those who thought they were forgotten by everyone who mattered. Compare this parable with the reality of God's choice of Mary as the Mother of Christ. What are her words when she realizes that she is to be the Mother of the long awaited Messiah: "My soul magnifies the Lord, and my spirit rejoices in God my Savior; because he has regarded the lowliness of his handmaid..." (Lk. 1:47-48).

Again, when Jesus preaches the Sermon on the Mount, his whole message is directed towards an interior change of heart:

"Blessed are the poor in spirit...
Blessed are the meek...
Blessed are they who mourn...
Blessed are they who hunger
and thirst for justice...
Blessed are the merciful...
Blessed are the clean of heart..."

(Mt. 5:1-8)

Christian "success" consists in

being meek and humble like Christ, for if any one of us really wishes to follow him, we must deny ourselves, and take up our cross, and follow him in earnest (cf. Mk. 9:4).

As you so well know, however, Christ was not only a person who preached a doctrine; he was a man who lived and died. All that he called us to do, he himself did, when he freely offered his life on the Cross to make atonement for our sins. His entire life and doctrine were summed up in the Sacrifice of Calvary. It is this unique sacrifice that is represented once more in the Mass. Thus our preparation for Mass is based on this complete turning to God of our heart and soul, of every fibre of our being, of every aspect of our lives. Our Mass is our life, and our life is our Mass, in preparation, in participation, in thanksgiving.

Penance can manifest itself in various ways, depending upon the direction of the drift within us that makes us withdraw from God. Penance, or conversion of heart, is of its nature something that is individual, personal, incommunicable, because it looks to the whole personality of the individual in question. Admittedly, and hopefully, we have embraced this conversion of heart

in entering religious life. Our religious profession was a reaffirmation of our dedication to Christ in Baptism. And yet, as the years slip by, we find deeper recesses within us that are quietly and firmly turned from God. Thus we must begin once more this endless task of giving birth to Christ within us. Above all, this requires a calm, sound, perceptive knowledge of ourselves. Coupled with this is a need for fervent prayer, begging the divine Penitent to live within us so that his dedication and singleness of vision may inflame us and render us generous in living his life.

If I would stress anything it would be this: in bringing our heart dead center on Christ once more, we must have a knowledge of ourselves as we are: talents, faults, graces, fears, hidden anxieties, half-motives — whatever it may be. We must know ourselves deeply and calmly. This is not the place for frenzied and false humility, not the area for indiscriminate and over-enthusiastic mutilation of one's personality. It is a sincere search, always in reverent respect for the personality that God has given us, to center ourselves on Christ.

We are not philosophers, seeking to know ourselves so that we can perfect ourselves.

We are followers of Christ, seeking to give ourselves entirely to him and thereby willing to allow him to develop us, according to *his* way rather than our own. Each one of us is unique, created by God and endowed by him with a particular personality, individual gifts, and propensities to specific failings. We are not plaster statues, lifted from some mold, all of the same pattern and design. And because we are not statues, but individual persons with all the complexity that involves, we should not assume that another person's development in love, manner of holiness, growth in dedication, will be the same as ours.

Because self-knowledge can be such a difficult thing, we must proceed carefully and pray for the light of the Holy Spirit to help us on our way. And this knowledge comes only gradually. We can recall when we first entered religious life; why, we thought we would have all difficulties solved within a year — by the end of novitiate at most. But the novitiate has come and gone, and we know that this was not the case. Indeed, with the passage of years we still grow, and we see that as we get on in life there is a need for a deeper, more perceptive

approach.

Nor should we become discouraged. After all, God has called us to this life, and since he has done so, he has his reasons. Certainly, none of us naively believes that he or she will make himself a saint; we know this is the work of God. All we can do is to present the generous, open, *penitential* heart of Christ, allowing him to fashion it into the image he desires it to achieve. This approach to penance is not easier than some random voluntary mortification. It is, on the contrary, more difficult, because it looks to those deep wells of our personality that drift from God. And it will be precisely these depths that will want no place for the light that is Christ — "the darkness grasped it not." Our job is to be totally Christ-centered, which means allowing him to transform every part and fibre of our lives.

In effecting this our penance must be directed and focussed on the *sources* within us that will turn us from God in any degree. Our response will be both exteriorly and interiorly penitential — but always precise and directed so as to allow Christ to penetrate even to these levels in our lives. We are in no sense alone in our penance, in our suffering, be-

cause we join ourselves entirely to Christ; we join our sufferings to those of the suffering Servant of God, Christ himself; that he may become fully incarnate in us.

This penance that we have discussed here is, in reality, the reverse side of the coin of love. How easily we toss off the cliché that love involves sacrifice. It does. But the sacrifice is of great magnitude, something far larger than giving up candy, cigarettes, or a martini before dinner. The demands of the love of Christ would be frightening, beyond our ability, much too difficult for the weak person that each one of us is — were it not for Jesus Christ in the Eucharist. In the Eucharist, God helps the Christian in his greatest suffering with a gift of his love that contains redemption within itself. The power of the love of the God-man on the Cross absorbed suffering and death into itself: "O death, where is thy victory? O death, where is thy sting?" In the Eucharist the energy of God's love penetrates our exhausted, yielding capacity to love. God reaches down in Christ and embraces us from the Cross. "Thanks be to God who has given us the victory through our Lord Jesus Christ" (1 Cor. 15:55, 57).

Particular or Special Friendships

Sister M. Thaddine, O.S.F.

It took you a long time, didn't it, Sister, to learn the meaning of the initials, "p. f."? You had heard these letters used in hushed-up whisperings by the Senior Novices in the Novitiate, but your stubborn German pride kept you from asking just what these abbreviations meant.

Then when you knew what they really did mean, you couldn't understand the secrecy of it all. There were those who used the words as if they had a nasty taste. Others, still, contended there was nothing wrong with particular friendships, for they argued, didn't even Christ seek out particular persons on whom to lavish his friendship? This didn't quite suit you, did it, Sister? You for one, disliked the term p. f. and you avoided it like the measles or the mumps. Yes, you conceded that p. f.'s were out of order in the religious life. In your discussions with your fellow Sisters

you were a great listener, and yet in your heart you felt that particular friendships were not for you, didn't you, dear Sister? God was good to you, little Sister, wasn't he? He has given you graces that others did not receive. The senses and appetites we talked about before are often very forceful. Touch and imagination, the joy of being loved in a singular manner, of being picked out of many others, can sometimes cause problems. When a woman consecrated to God by her vows begins to seek out some one other individual to whom she devotes a great deal of time and attention, there is danger of leaving behind the other Sisters to whom she also owes her love. The senses are innocent enough. God created them to bring into the world of our mind, the wonderful things he has made for us. The intellect is sensitive, for it discerns that which is good in what the senses present to it. But once the barriers are down because of excesses, and the senses bring into focus everything that stimulates the God-given appetites, then the intellect can

present to the will for selectivity and choice only those things which it pronounces good. The will, then, overwhelmed by the strength of these presentations, weakened by constant indulgences, insidiously pushes God out of the picture. This leaves a vacuum, and the mind then sucks into itself the sensual pleasures of particular friendships.

But you, dear Sister, did the right thing when you talked this matter over with Jesus in the Blessed Sacrament. You made it the subject of your meditations and often talked it over with your spiritual director, didn't you, dear Sister? And to show you his great Love for you, Christ put it over to you simply and concisely. You knew that these friendships ought to be *special* and not particular. Didn't Christ love St. John and display his friendship and affection by letting the young virgin apostle nestle against his divine breast? Why? Because John was good and pure. Christ loved him for these *special* qualities.

Do you recall, dear Sister, from your readings of the Gospel stories, how Jesus cried at Lazarus' death? There must have been something very *special* about Lazarus for Jesus to feel so strongly toward this man. How Jesus must have

loved the Mary who washed his feet with her tears of contrition and dried them with her hair. Surely, Christ must have had a very *special* love for that Mary, too! You see, now don't you, dear Sister, the difference between *special* and *particular*. Particular connotes limitations, but *special* designates *quality*.

Remember Father Leo's admonition? A friendship becomes particular when it becomes dangerous. But in your country-groomed greenness, Sister, you couldn't see how friendship could ever be dangerous. Father Leo made that clear, too. He said, "Friendships are no longer friendships when they take you away from God." You didn't quite understand then, did you dear Sister? You needed a definition of terms. But you do know now, Away from God! Away from God in recreation — away from God in prayer — away from God in meditation. Yes, you are older now, dear Sister, older in wisdom and in grace. Christ in his beautiful love for you has shown you what he meant by his *special* friendships. Was he in fact, embracing all virgins in his embrace of St. John to display his love for purity, kindness and gentleness? In his love for Mary, did he manifest his love for all Marys, for all

SISTER THADDINE is Superioress at the psychiatric division of St. John's Hospital, Springfield, Illinois. This is the fifth in her series of six essays for religious Sisters currently appearing in THE CORD.

who give him their love? In his tears for Lazarus, did Christ cry for all mankind? Did he show how love for him could bring back the dead soul and make it live again in vibrancy and in joy? Were not all of these *special friends*?

There is a trend, dear Sister, in our time, to harp on such matters as religious garb, on getting out of the cloister into the clutter, of letting down one's hair and being out-going. But first, dear Sister, look about you. Look at all of those wonderful Sisters of yours, hand-picked by God for you when you entered the Community of your choice. While it is true that you must spread the love of Christ to others, it must first radiate in you; then it must produce by its heat another fire in the hearts of your Sisters. Finally, with ever increasing flame and heat, it must spread to your pupils, your patients, and those with whom you deal in everyday life. It must *not* smolder like a dying ember in the corner of your soul and that of one other particular friend. Sure you are going to like some persons better than others. You'd be an anomaly if you didn't. But you belong to Christ now, in body and in soul. No one part of you is yours to give away. Just as your married friends gave themselves up to their

spouses to be as one flesh, so you too, gave yourself to Christ to become as one with him in love. Our hearts will ever be restless; human loves will satisfy only for a time, to be cast aside for one and the other and still again seek on. Look again, dear Sister. Look at all the beauty! Look at your Sisters; look at those about you—even the most perfect and beautiful is merely a reflection of God's beauty.

Sister, get wise! You have it all: God in his beauty and grandeur; in him are contained all of the loves in the heart of mankind. And you, Sister are his! You have nothing now to do but to share him —share him with all with whom you come in contact, with all you meet — not one or two — but all!

In summary, Sister, let us meditate on our many special friends, our Sisters. Our Sisters whom God has chosen for us. Each one has something so very special about her that we must love. Let us not then exclude any from our special friendship. Let us not let any created thing take us away from our love of God. You may have but one particular friendship, Sister, and that is with your Divine Spouse Christ Jesus. All the rest should be just *special friends*!

UNIQUE . . .

IMPORTANT . . .

HANDSOME BOOKS

CHRIST AND THE COSMOS

Jean-François Bonnefoy, O.F.M. Trans. Michael D. Meilach, O.F.M.

This masterpiece by one of our century's leading Franciscan scholars is written for the trained theologian: priest, religious, seminarian, and layman. It gives the scriptural basis for the traditional doctrine of Christ's absolute primacy and provides a speculative synthesis destined to influence every area of theology. \$5.95

PAUL, TRUMPET OF THE SPIRIT

Compiled by Sister Emily Joseph, C.S.J.

These essays on the words, work, and personality of the Apostle of the Gentiles are carefully selected to give a three dimensional picture of him. Cardinals Newman and Doepfner, Elizabeth Bowen, Monsignor Knox, Daniel Rops, H. V. Morton, are but a sampling of the authors headed by St. John Chrysostom in this glowing stirring anthology. \$3.50

THE FRANCISCANS: LOVE AT WORK

Boniface Hanley, O.F.M. Illus. Salvator Fink, O.F.M.

Exciting, inspiring reading in this beautifully made volume. It offers a short history of the three Orders and dramatic incidents of their person-to-person work in near and far parts of the world. One hundred and three fine pictures. \$6.50

Bookstores or Dept. 4-4120

St. Anthony Guild Press

Paterson 3, N. J.

FRANCISCAN INSTITUTE PUBLICATIONS

Works of Saint Bonaventure

- De Reductione Artium ad Theologiam.* A Commentary with Introduction and Translation. By Sr. Emma Therese Healy, S.S.J., 1955. \$2.25.
- Itinerarium Mentis in Deum.* With an Introduction, Translation and Commentary. By Philotheus Boehner, 1956. \$2.00.

Spirit and Life Series

- The Revelations of Margaret of Cortona.* By Bishop Ange-Marie Hiral, 1952. \$1.75.
- Examination of Conscience According to St. Bonaventure.* By Philotheus Boehner, O.F.M., 1953. Second edition, hard-bound, 1959. \$2.00.
- In Journeying Often. Franciscan Pioneers in the Orient.* By Marion A. Habig, O.F.M., 1953. \$3.75.
- The Legend and Writings of Saint Clare of Assisi.* 1953. \$2.75.
- The Upper Room. Retreat Readings for Priests.* By Thomas Plassmann, O.F.M., 1954. \$2.75.
- The Priest of the Gospel.* By Martin Wolter, O.F.M., 1954. \$1.50.
- The Book of Life. An Explanation of the Rule of the Third Order Regular of Saint Francis.* By Allan B. Wolter, O.F.M., 1954. Paper bound \$1.50.
- Spiritual Exercises According to Saint Bonaventure.* By Dominic Faccin. Translated by Owen A. Colligan, 1955. \$3.85.
- Where Caius Is and Other Poems.* By Sister Mary Francis, P.C., 1955. \$1.75.

Other Books Available

- John Duns Scotus. A Teacher for Our Times.* By Beraud de Saint-Maurice. Translated by Columban Duffy, 1955. \$3.50.
- Mary in the Franciscan Order.* Proceedings of the Third National Meeting of Franciscan Sisterhoods, Vol. III, 1955. \$2.50.
- History of the Development of the Devotion to the Holy Name.* By Peter R. Biasiotto, 1948. \$2.00.
- De Parocchia Domui Religiosae Commissa.* By Francis I. Muller, 1956. \$2.00.
- I Know Christ.* The personality and spirituality of Saint Francis of Assisi. By Gratian of Paris, O.F.M. Cap., 1957. \$1.00.
- The Numerical Distinction of Sins According to the Franciscan School of Seventeenth & Eighteenth Centuries.* By Bonaventure A. Brown, O.F.M., 1948. \$2.00.

Order from

THE FRANCISCAN INSTITUTE

Saint Bonaventure University

Saint Bonaventure, N.Y. 14778

the CORD

Nov. - Dec., 1964
Vol. XIV Nos. 11-12

A FRANCISCAN SPIRITUAL REVIEW

Editor —

Fr. Augustine McDevitt, O.F.M.

Assistant Editor —

Fr. Michael D. Meilach, O.F.M.

Managing Editor —

Fr. Ermin Klaus, O.F.M.

CONTENTS

RE-EVALUATING FRANCISCAN LIFE	259
Sister Lenora, O.S.F.	
FRANCISCAN PIONEERS IN MEXICO	274
Benedict Leutenegger, O.F.M.	
ADAM MARSH	283
Sister M. Anthony Brown, O.S.F.	
TRUE AND LASTING GOALS	289
Sister M. Thaddine, O.S.F.	
JESUS, REVEALER OF THE FATHER	293
Sister M. Rose Cecilia, O.S.F.	
THE RELIGIOUS, A VICTIM WITH CHRIST	301
Sister M. Marcia, F.S.S.J.	

Editorial and Business Offices

THE CORD

Saint Bonaventure, N. Y. 14778

THE CORD is published monthly by the Franciscan Institute of St. Bonaventure University. This issue is mailed as third class matter from the Post Office at Brooklyn, N. Y. 11221.

Cum Permissu Superiorum

Subscription rates: \$2.00 a year (\$2.50 foreign) — 20¢ a copy

Editorial

May the Lord Give You Peace!

An editor's column is for talking with his magazine's readers, as one of our faithful subscribers remarked the other day. But when one party talks all the time, a potentially fruitful dialogue turns into a most boring monologue. Most of us could easily listen to Hamlet or Othello soliloquize "for endless ages," but your editor unfortunately lacks whatever it is that Shakespeare gave those two. He wants you to talk back once in a while.

No question, of course, of starting a personal correspondence with each of our 2700 subscribers, pleasant and stimulating as that would be. But your letters would make an intelligent conversation possible on this page, instead of the nice but useless summary of the issue's contents.

Specifically, how about telling us, once in a while, which features you liked, and which you didn't? We aren't about to go out on a limb and promise to get exactly what you ask for; but there are numerous occasions when a choice does present itself. If we knew just what most of our readers preferred, we could easily make a more enlightened choice in such cases. Believe it or not, it is important for an editor to know even such things as whether you prefer columns or solid pages of print such as the one you are reading now. Granted that conflicting requests cannot both be satisfied, unanimous and majority ones certainly can. And will.

This is, after all, your magazine; it does not, thanks be to God, exist as a profit-making venture, but simply to serve the religious needs of its readers. It can fulfill this, its sole purpose, well only if its editors know those needs.

God bless you.

Re-evaluating Franciscan Religious Life in a Changing World

Sister Lenora, O.S.F.

In the summer of 1964 I was asked to give two 50-minute talks at a Thomas E. Murray Course at Lemont, Illinois. These courses constitute a part of the work done by the Thomas E. Murray Training Center, an organization established to re-vitalize the work of the Franciscan Third Order. My first talk was to attempt "A Re-evaluation of Franciscan Religious Life in a Changing Church and World," a rather formidable task owing to the scope of the topic.

The week was attended by a variety of Third Order Regular Sisters and Brothers with great diversity in background. Beginning my talk, I felt as Karl Rahner did in his opening of *The Christian Commitment*. He says, "I think that what I am going to say is, in itself, more or less right. But for this opinion I would not be saying it. But this does not necessarily carry with it the conviction that this right thing that I want to say is the thing which here and now needs saying." I had no way of knowing what progress had been made in individual communities; I felt there probably were great differences, and at the present publication of this paper one year later, perhaps some of the things I have to say are passé. Yet, I doubt that the new millennium has arrived in most communities. The Status Quo, rooted in the fear that we might be off in the wrong direction and therefore displeasing to the Almighty, is quite strong. It will take years of constant vigilance to re-adjust or to root undesirable elements out of our concept of religious life. Perhaps some communities have passed way beyond the bounds of the comments given here. May the Holy Spirit increase their power and vision. To those who have not begun, or to those who are limping far behind: may they have the courage to begin or to accelerate the pace.

Change marks our condition as mortal, belonging to time and matter. Awareness of it fills us simultaneously with poignant grief and buoyant hope. Poets have patterned human responses toward it as meaningful human experience. "Margaret, are you grieving/ Over golden-grove unleaving," Hopkins says. Philosophers have pondered its existence and significance. "No man steps twice into the same river," states Heraclitus, the early Greek philosopher of change. Shakespeare's tragic protagonists point to its inevitability and propound for the most significant moment of change, death, the position "the readiness is all."

Change in the physical universe has become almost too routine to note, but the changes wrought by the impact of man's growth in knowledge, by his creative or destructive response toward the universe in which he lives, touch his life too closely for him to ignore. For the Christian, however, such change undulates like the restless sea against the permanent backdrop of eternity where Life is Being fixed and immutable. It is for him to embrace the world of time and unceasing change, interpreting it in the light of the unchangeable, the immutable in the Church — not, however, confusing

SISTER LENORA, of the Mount St. Francis Province of the School Sisters of Saint Francis, holds a Master's Degree in English from Loyola University. She has been working for eight years with the Young Christian Students. Besides serving on the National Advisory Board for that movement, Sister is presently chairman of the English Department and moderator of the school paper at Madonna High School, Aurora, Illinois.

time and the timeless in the Church.

Because the man of today stands at the cumulative point of time in which all the evolutions of centuries merge, he faces changes that no other man in society has ever had to face nor at the rate at which he must face them. Because of the forces merging humanity in the world, the changes "way out there" still become his to confront.

Changes occur which are in the secular life — therefore, the world. Yet since these changes affect man, they affect the Church since they create social implications for her care and concern. Besides this, changes have occurred in her own temporal life largely set in motion by the changes in the world in which she exists. To enumerate and analyze such changes in the world and the Church would be to attempt the foolhardy. Yet some enumeration of them becomes necessary to set up the context of our examination. Many of these root themselves in the intellectual ferment, the advance of education in our times cutting across the political, social, economic, religious, and cultural aspects of man's life.

Nations formerly dominated by colonialism are forcefully shaking off the domination of imperialistic mother countries. Technological progress links together the nations of the world through closer contact via means of communication. At the same time, mankind huddles together in fear in the face of the possibilities man has creatively unleashed, again through technological progress. His move to outer space and his unleashing of destructive forces that have grave implications for all humanity, lead

him toward the evolving of new political structures that will absorb the dangerous elements of his own creativity while directing the positive elements for the good of humanity.

Technological and scientific advances have also evolved changes in man's material living which he is incapable of assimilating as rapidly on the psychological level, such as the problems of leisure or the aged. This same material progress effects changes in the societal structures of his life — the problems of the Organization Man, the problems of shifting population, and the rise of suburbs. Democratic forces have encouraged underprivileged races and classes to assert themselves, producing acute tension in the areas of race, labor, or even in the continued emergence of women.

In this ferment the Church exists not as a favored class as was her status in a feudal society, but rather in a diaspora situation; that is, as a minority group in a highly complex and diversified society. In it she has had to re-evaluate time-worn traditions and to adjust herself, making herself relevant to the times.

Within the ranks of the Church has emerged an educated and increasingly outspoken, critical body of Catholics who no longer want to accept mediocre Catholic life, who are no longer content with Catholic separatism and ineffectiveness, who are no longer content with authoritarianism, clericalism, formalism, moralism, defensiveness.

At the same time there have been new currents of theological thought — Biblical, liturgical, ecumenical. These have taken into account elements of thought not

emphasized in previous theology — social thought, human freedom, existentialism and personalism. These currents of theological thought have included strong non-Catholic intellectual currents, now accepted.

The Church's response to this has been an officially sanctioned movement spirit-inspired, humanly projected in the person of Pope John, inviting critical, fearless evaluation and adaptation in the light of such evaluation. Franciscans as part of the temporal structure of the Church also very wisely undertake such self-criticism in the ecumenical spirit. It is in this spirit that this present "Re-evaluation of Franciscan Religious Life in a Changing Church and World," was begun.

This re-evaluation it seems would have two aspects; first, a re-evaluation of the basic structure of Franciscan religious life and second, an evaluation of some pertinent aspects of our life in the light of the conclusions we arrive at in the first step.

The task to re-evaluate Franciscan religious life poses problems not readily discernible on the surface for much goes under the label **Franciscan** that could just as well bear another name. Is to analyze the First Order, the same as analyzing the Third Order Regular? Are we evaluating **Franciscan** religious life or something that has posed for it? The present analysis views the problem primarily from the standpoint of Third Order Regular. A basic question here is How Franciscan are the Franciscan Congregations?

This question does not admit of any easy answer, but, if we are to take the long historical view

that the Council has encouraged, we note that the line of descent of the Third Order Regular from St. Francis is indirect, through the Third Order Secular, and that, in comparison to the Orders founded by Francis himself, the life-span of the American Congregations has been very short.

Almost all of the American Franciscan Sisterhoods were founded from Europe during the latter part of the nineteenth century. Their histories are very similar: a small band of good women, either expelled from convents in persecution-ridden countries or simply pious lay women called to do mission work in a new land, came to America on the immigrant wave. Pastors of closely knit national groups, whether they stayed in the urban centers of the East or pushed on into rural areas of the Mid-West, had need of these women to staff charitable institutions for their immigrant flocks and, even more, to establish schools for their children. Sometimes these young Congregations of religious women had Franciscan directors, but just as often a parish priest directed their initial efforts and set the pattern of their religious life. The Franciscan rule was chosen perhaps because of its simplicity, flexibility, and brevity; perhaps of the strong European tradition of Tertiary work with the sick, the poor, and the young. For many years these Congregations served a particular language group, often German or Polish, and shared the separatist mentality that fostered the parochial or ghetto spirit that characterized American Catholicism during those years. Most Congregations today, in varying degrees, have recognized that what

was a strength in the early preservation of the immigrant Church, became a weakness for second and third generation Americans. What was a weakness for the laity was seen to be a weakness also for the Sisterhoods; the gradual shedding of European customs, devotions, and pious paraphernalia (often of 19th Century origin) left congregations more or less thoroughly Americanized but stripped bare of tradition.

It is here that the congregations have made a return to tradition, not the traditions of their 19th Century European forbears, but of their Franciscan roots.

It is here, however, that a certain tension sets in. Close contact with the Franciscan Fathers reveals that Franciscan theology and Franciscan Spirituality are just terms to most Franciscan Sisters. The Sisters' theology has been pre-eminently Thomistic (with a mention of Bonaventure and Scotus as interesting dissenters on certain points), and their spirituality has been a heterogenous sampling from a variety of sources. Many a modern Franciscan Sister would have to admit that her spirituality was formed by the secular Spiritual Director of her Motherhouse, the Jesuit teachers she had in her advanced schooling, the Dominican, Cistercian, and heavily Jesuit spiritual authors she has read, and the assortment of priests with whom she has worked in her hospital, school, CFM, YCS, or other specialized apostolates. Nor is she likely to be particularly attracted to a scholarly treatise on St. Bonaventure's eighteen degrees of humility, or a book on the Franciscan virtues in which the reader is advised to safeguard his (ad-

just sexes) chastity by never looking a woman directly in the face. She is likely to be incensed by a Retreat Master (a Franciscan) who expounds for the whole period of a six-day retreat such negative concepts as if they were the crux of deep religious living. She is more likely to be seen reading the Jesuit *Review for Religious* than the Franciscan *Cord*. In fact, and this comes as a severe blow to some, when she goes back to the life of St. Francis, she is tempted to see the living linaments of her Seraphic Father more in the face of Charles de Foucauld (read the *Spiritual Testament of the Foundress of the Little Sisters of Pere de Foucauld*) with his ideal of the evangelical groups of Little Brothers, or in the countenance of Teilhard de Chardin, with his Incarnational love of the real world. In other words, Franciscan sisters are tending to forge their own concept of Franciscanism, from many sources, but outside the tradition of Franciscan formation the Fathers have had.

Active Franciscan congregations as well as other such congregations of religious women in the Church are in for a period of severe scrutiny by others, including the laity, and by themselves. The Council has brought into open debate a number of issues that were long thought settled or dead. One of these is that of the role of various groups within the Church: the role of Bishops in a given area; the role of the Curia; the role of the Parish; the role of the Laity. What is to be the role of the religious and for us the Franciscan religious?

Right now, the Rule imposes upon the subject a basically monastic

life characterized by the common life: some form of the office in common, a degree of enclosure, emphasis on silence, obedience, retirement, uniformity in externals, monastic garb, and a certain indifference to the kind of work she is doing as long as the intention is pure. At the same time, the Rule also states that the secondary aim of the Congregation is some active, charitable work to be done that was the primary reason for founding the Institute, although it is stated as secondary in the Rule and Constitutions.

While straddling these two ways of life, and finding it increasingly difficult to do so effectively, the thinking, alert Sister finds that contemporary theologians are developing a "theology of the laity" that calls into question her accepted role. The layman, she hears, has the duty, resulting from his status as a baptized Christian, to continue the work of the Incarnation and Redemption in the world by bearing witness to Christ, by rendering Him present, in human institutions. The role of the religious, on the other hand, it is intimated is an eschatological one; he bears witness to the withdrawal from the world and making ready for the Parousia, a witness to the passing away of this world.

If this is the way the two modes of life are to shape up, the Sister will find her work increasingly identified with the work of the laity — one who works for the transformation of human society by acting in that society under a basically baptismal mandate. Her (admittedly short) tradition has been to do this in education and social work. Will this continue to be her apostolic means when the

Catholic school system, if it is to survive at all, seems to be moving in the direction of lay control? Will this continue to be her apostolic means, in Catholic hospitals, Catholic orphanages, Catholic organizations, when the current thinking seems to call into question the whole idea of parallel Catholic institutions of this type? Should the Sisters leave "works in the world" to the maturing layman and withdraw into a more monastic way of life, or should she move into new areas of witness in the world, departing even more drastically from the traditional monastic spirituality upon which her Franciscan rule is grounded? Where is her position? The issue is a crucial one.

If being in possession of one's own identity decides the potential effectiveness of a person's human activity (his ability to love wholly, etc.), it would seem reasonable to suppose that if religious communities discovered their identity within the Church, and the individual sister also discovered hers in that framework, the result would be greater effectiveness of their work individually and collectively in the Church and the world. Continuing the position of straddling will only leave the individual and community fatigued and broken and the total effect scattered and ineffectual. A decision is imperative.

To make such a decision will entail a considerable amount of vision and above all, honesty in cutting much historical, theological and psychological fog in arriving at a conclusion, and considerable **Christian fortitude** in carrying it out. A principle which we teach the youngsters in di-

recting them toward maturity is "accept yourself, be yourself." This might have something to do with a mature spiritual outlook in this matter also.

The exalted nature of the contemplative life where man, as it were, almost looks directly into the face of God has been set up in tradition as the most perfect life; somehow the fact that the active life entangles us in the dirty business of this world leaves it in some level of our conscious or sub-conscious mind somewhat tainted. The contemplative life in its strict form certainly is an exalted state, but as anyone knows who has looked into the life at all, the quotation, "Let those who can take it, take it," is very applicable here. One definitely must have healthy psychic equipment to be able to follow this call, and it would certainly not be everyone who is in a convent today.

The active life which, while being rooted in the development and maintenance of a deeply spiritual life, essentially orientates to God through the fulfilling of the needs of Christ in the Church will be the type of life attainable for most people who enter religious life. The crucial point of decision, it seems, lies in determining the nature of our life as monastic or active and therefore fundamentally lay. If we are to accept the latter, active communities will have to follow through the implications as they reveal themselves through thoughtful evaluation, reach conclusions, and sustain them in their practice of training members for the apostolate.

This problem completely transcends the snobbery of "thought camps" and childish competition

of whose ideas are better. Teilhard de Chardin points to the sincerity present at the root of the dilemma involved here, and of the deep need to come to the proper answer. He writes, "But there is a category of mind (known to every spiritual director) for whom the difficulty takes the form and importance of a constant and paralyzing perplexity. Such minds set upon interior unity, become the victims of a veritable spiritual dualism. On the one hand a very sure instinct, mingled with the love of being and their taste for life, draws them toward the joy of creation and knowledge. On the other hand a higher will to love God above all else makes them afraid of the least division or deflection in their allegiances. In the most spiritual layers of their being they experience a tension between the opposing ebb and flow caused by the attraction of the two rival stars we spoke of at the beginning: God and the World."²

Chardin also suggests the usual answers to the problem. Some choose the totally religious response; some, the totally human, and still others attempt the process of straddling. Chardin sees all these solutions as dangerous, their end products all equally bad—distortion, disgust, and division respectively. It is the latter that individuals who have assumed the direction of community ascetics often inflict on members.

In order to continue the present analysis it becomes necessary to take a stand. If the decision can be accepted, what follows can likewise be accepted. The result will be dialogue. If the decision cannot be accepted, the reader's position will be dialectic. Either posi-

The Son of God assumed a human nature to himself. In it, he overcame death through his own death and resurrection; in it, too, he redeemed man and remolded him into a new creation. By communicating his Spirit to his brothers, Christ called them together from all nations and made them mystical components of his own Body.

Vatican Council II,
CONST. ON THE CHURCH,
n. 7.

tion should make for valuable thinking.

While realizing the complexity of the problem and recognizing the leaning toward falsehood inherent in oversimplification, we take the position (with some reservation) probably most ably, or at least most militantly held by Cardinal Suenens, who has certainly become the spokesman for what many religious in the past had agonized in all sincerity into a silent philosophy generally at odds with the authority of their religious communities.

As we have seen, the re-evaluation of "Franciscan" religious life in a changing world and Church calls into question the whole basic conception and orientation of that life. The method will now be to develop some basic concepts which would seem to make the religious most effectively what he or she is supposed to be. This will necessarily call into question approaches which have been used in the past under the name of Franciscan but are too often Franciscan only in the sense that Franciscans have used them.

To make that life most effectively what it ought to be, we need to root it in a healthy doctrinal approach which becomes meaningful in the context of such a religious life properly orientated. Isolated teaching of a dogmatic system, albeit neatly arranged in a proper outline, can be utterly atrophying. What follows only suggests my meaning; it does not pretend to be exhaustive.

In effectively orientating the young apostle (religious) toward her mission in the Church it would seem that the ascetic pendulum would have to swing from "hate the world" to "love the world." If in our mission to redeem men, we come to them with the supercilious position that sees them as rooted in the "much of this world," second-class citizens who just have not been called the way we, who already breathe the ethereal air of heaven, are, and who are nobly overcoming ourselves in reaching out a hand to the poor wretches of the worldly kingdom — what hope have we to show them the face of Christ, to be His Witness and effectively draw them to the vision of God. Their answer might well be in their terminology, "Nuts, my bread or beer is much more real and inviting." An immediate, impenetrable, psychological barrier has been set up. How silly to be spending valuable time knocking it down (if possible) when it need not have existed at all!

Most of us will probably have to admit that this type of literature was propounded for our private reading so that it was miraculous if one could resist having some reflexes as a result of it. Can anyone forget the endless cycles of reading *The Imitation of Christ*?

While the intent here is not to minimize any positive insights that may exist in the book, it can be categorized as one of the negative elements making up our so-called Franciscan way of life, but which is more Jansenistic than Christian, placing more emphasis on avoiding sin than living the exciting reality of Christianity. The intent here is not to call into question the sincerity of the author of the *Imitation* or of those who directed the religious training of the past. There is a strong historical element present here.

In holding up as desirable the incarnational approach, Christ's paradox, "love the world and hate the world" is not to be denied. However in resolving the paradox, we must develop the kind of mind that interprets the challenging paradoxes of the Christian life in the interests of the Church, not in terms of our own safety. In our concept of spiritual life let us accentuate the positive (even if we do not entirely eliminate the negative). Too often we have had recourse to the negative position as the safer position, but as Walter Ong, S. J. points out, the safer position is not always the truer position.³ Working out the more daring position in balancing out the tensions of the paradox with the weight of responsibility inherent in the use of human freedom, the individual is truly embracing the Cross in his life. (What an implicit document in courage the *Spiritual Testimony* of the Foundress of the Little Sisters of Pere de Foucauld becomes in this light).

To love the world rightly, one must have at the core of one's attitude toward it, the perpetual

cognizance of the awesome truth that "the Word was made Flesh and dwelt among us." By this love-act Christ forever took the world unto Himself and made it holy, and every Christian who wishes to be Christ incarnate (and does this not have a Franciscan sound) must do the same. Christ became enfleshed, subject to the exigencies of time and place. To achieve this taking the world unto oneself and being responsible for its redemption (it means taking unto oneself the weight of the agony in the garden as well as the beauties of the world) as Christ was, posits anything but the easy way. As Father Geaney so aptly says speaking of the Incarnation and its relation to the Christian Apostle: "Christ's first approach to the world, therefore, was to identify Himself with it. This is the first missionary principle. Whoever is to carry the message of Christ to man must gladly bear the stamp of his times. He must identify himself with its culture, wear its garb, make the aspirations of its people his own. He must will their salvation, but never in a vacuum, apart from the real lives of the people. Prayer must precede, accompany and support his work, but never can it be used as an escape or refuge from the cares of his times. He must embrace these cares with the words of Our Lord, 'For this was I born, for this I came into the world.'"⁴ The sad fact is that Francis' love of the world has been too often sentimentalized and his form in sacred art reduced to a bird perch.

The truth of the Incarnational and therefore redemptive aspect of the world lends direction to one's whole life. For those who

have not read what Teilhard de Chardin has to say about it, the reading of *The Divine Milieu* is recommended.

Flowing from the truth of the Incarnation, the doctrine of the Mystical Body of Christ follows beautifully. Christ extended Himself in space and time through those who share His life. He redeemed (the Redemption has taken place once and for all) yet it takes place perpetually in the Christian's completion of the redemption. Christ's life flows through all (the doctrine of Grace); any sin (mortal or venial) on the part of the member hampers the free flow of healthy life in the Body. How much more meaningful spiritual doctrine becomes when propounded always in terms of the central orientation of our lives than when it is a bare-boned dry outline of spiritual truth, drummed in, in terms of its negative implications, rather than the marvelous positive challenges implicit in the doctrinal heritage of the Church. Yet, how many Franciscan communities have done the latter under the name "Franciscan"?

The doctrine of the Mystical Body reaches full expression in the Church (Christ) worshipping the Father — with dignity and beauty. A liturgically orientated piety follows logically with emphasis on the Eucharist (communion — unity — brotherhood) lending meaning at the deepest level for our living in community as religious. Nor is this to be seen as isolation or done with the idea of re-instating the ghetto. Rather through such community living the subject develops through mature, person to person (I-Thou),

community encounters which prepare him for his charitable, apostolic encounters in the larger community of mankind. This it seems is a sane piety consonant with the most essential direction of our lives — the apostolate. Yet how liturgically oriented are Franciscan communities? This is merely a question to be answered honestly by each community. Obviously the answers will vary.

If our spirituality is socially oriented, what a fruitful source of contact and evangelization the sacred liturgy performed beautifully becomes. One has only to have experienced the full response of student groups at YCS meetings or parishes where this has recently been done to comprehend how meaningful this experience potentially is in the lives of the laity. Nineteenth century spirituality with which we have been too often, and too long, afflicted, conceived of the Eucharist as a kind of spiritual tranquilizer whose effects the I selfishly savors — He feels good! How much more disturbing and meaningful it becomes to realize that if I cannot turn to my brother who is beside me and say in all love "Peace be to you" (the "mote"), I am not worthy to receive the sacrament in which we are all ONE. Social? Yes! But far from succumbing to the fear of too much emphasis on the social to the detriment of the individual, the concepts of the Mystical Body and the Eucharist enhance the sacredness and individuality of my fellowman here as they are to reverence mine, and I become holy through Christ and my concern for Him in others. The celebration of the Eucharist makes us most aware of the social dimension of

Christianity. The Christian logically brings to the altar his problems of race, labor, alcoholism, dope exploitation and on and on.

Another problem existing in religious life labeled Franciscan which does not develop apostles giving witness in the world is an approach toward formation which results in emotionally immature human beings who are hardly capable of surviving, to say nothing of "restoring all things to Christ." As Father Pacific has said, "Religious can settle for nothing less than a mature personality, anything less would be to settle for needless handicaps, or would imply that there is some mysterious virtue in being neurotic or immature."⁵ Perhaps this too is harsh reality that it takes courage to face, but when we look around in our houses and see so many human beings psychologically maimed,⁶ turned in on self rather than out to the great demanding concerns of Christ's world, we find ourselves asking for the justification of a life that creates cold insensitive people instead of warm, real human beings. If it were only one or two, we would perhaps safely blame human freedom which failed to respond to right means, but with so many, it behooves us to go back to the roots of religious training. Perhaps (and again we do not want to oversimplify) the reasons for this lie in not having had an incarnational approach to holiness, with its great reverence for the human nature that Christ sanctified. A false, Jansenistic angelism that deifies self-denial as an end instead of a means has been substituted for too long.

Modern advance (change) in

psychological studies would prove most beneficial reading for directors and directresses without any detriment to a theology of holiness. Let us examine a few concepts.

Erich Fromm, in his penetrating study of love, *The Art of Loving* points out the inability of human beings to move out to another human being unless he has discovered fullness of his identity, a process which Dr. Goldbrunner calls Individuation. The accomplishment of this process is crucial if we are really to live first of all, a community life, for the strength of community living (which is for the sake of the individual, by the way) depends on the extent of the individuation of the members. T. S. Eliot wrote in "The Hollow Men," "We are the hollow men/ We are the stuffed men/ Leaning together/ Headpiece filled with straw. Alas!/ Our dried voices, when/ We whisper together/ Are quiet and meaningless/ As wind in dry grass/ Or rats' feet over broken glass/ In our dry cellar."⁷ This condemnation of the lack of individuation and man's consequent inability to communicate all too often exists in our communities where for every good reason it should not exist.

By accepting the terribly demanding task of letting young people find themselves, we pave the way for strong community. If they are not allowed to discover their real selves we create the circumstances in which they will too often end up subconsciously hating themselves — truly a fertile soil for mental breakdown.

In his discovering of identity the normal person would discover his talents and would sanely develop

them. It is true that in religious life "one hands oneself over" in obedience, and talents are developed in the framework of religious life. Yet what a healthy outlook a community would manifest if it sought to develop the natural talents of its members first for the healthy maturing of the individual and then certainly for the good of the Church and humanity. In the past, false concepts of pride and humility (holiness is again the excuse) were engendered in the young because talents, particularly cultural and intellectual ones, were considered dangerous. In some situations one could almost have ended up cursing God for giving an intellect for all it did toward ministering to the psychological need of acceptance.

In regard to the development of intellect perhaps Franciscans need some re-evaluation. Here direct reference is made to the First Order whose members often fulfill the function of our retreat masters. It cannot be denied that Francis had a fear of the intellect, that he frowned on profane study because it might mean nurturing intellectual pride. Here again, let us face facts. St. Francis was not God; he was very much a human being and as such certainly capable of incomplete perceptions or even errors. Perhaps, too, he was hammering at a heresy of the time. Just because he is our founder, does not mean we have to take as our motto, in loyalty to a mistaken notion of Franciscanism, "Francis, right or wrong." Where would women be if everyone had accepted as infallible truth Aristotle's and after him, St. Thomas' interpretation that women are essentially inferior beings. The na-

You shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth.

— Acts 1:8

ture of the apostolic work of religious communities necessitates effective professional preparation and intellectual development as essential for sisters' spiritual maturation. Beyond this justice demands such preparation. Appointing sisters to work for which they are ill-prepared is not only exploitation, it is dishonest.

Sister Maureen, N. D., has commented most appropriately on this situation. She states: "There is a rather prevalent fear that sisters will be less 'spiritual' if they develop professionally; or that humility will decrease as they grow intellectually. These notions are structured around pietistic thought patterns which are illogical and unsound. A moral virtue does not depend for its existence on the presence or absence of learning. Rather an educative process that increases a person's knowledge of truth and goodness by the same token, increases a likelihood of his conscious adherence to that truth and goodness."⁸ Intellectual work has in it great potential for generating humility as any one knows who has really wrestled with an intellectual problem or written a research paper. Beyond this it is in our intellectual nature on the natural level that we share in the likeness of God. As for menial tasks, there is nothing in them to insure the automatic transmission of humility. Yet re-

treat masters seem to assume that snide remarks about academic degrees or about the development of the intellect are appropriate conference fare on humility. It is not only retreat masters, however, who are guilty of this. This type of attitude can easily be projected through community practice.

Another area of religious life recognized by more avant-garde thinkers as having tremendous relevance to not developing the mature personality in religious life is obedience. It would be impossible at this point to venture a whole positive theology of obedience. However, Franciscan Communities have failed here as have many others. The negative, incomplete concept that has caused more than one hectic struggle in the growing religious (luck if it did) is St. Francis' description of obedience in the image of the corpse. Without attempting to be facetious, it can be said that this is deadly, and to its rigid adherence can be ascribed the death of more than one vital apostolic personality. Error has been in lack of balance in emphasis. Because Francis said it, all too many Franciscans have held it up as an ideal of living in the spirit of Francis. To study the aspects of obedience in all its complexities in the light of a newer more complete theology, the work of R. W. Gleason *To Live Is Christ* might be referred for per-

usal.

The aspect of obedience which becomes particularly pertinent to the apostolate is the apparent paradox of initiative versus obedience, since in the apostolate, going forward depends so much on the initiative of those involved. Again we have labored so long under the concept that to be blessed in obedience means offering up the painful aspects of refusal, or that giving the subject a hard time is of the essence of the superior-subject relationship. Without denying the merits of the virtue of faith needfully exercised in such a situation, it can be submitted that such situations are not the rule. To obey does not imply in its essence, tension between superior and subject. The subject may with wonderful, creative initiative suggest, and the superior bless with "go ahead," and the work proceeds in holy obedience.

For complete discussion of the creative, healthy personality as the only valid end-product of our religious training (at least ideally speaking), as the only type of person capable of handling the apostolate effectively, read Sister Marian Dolores's excellent analysis in *Creative Personality in Religious Life*.

What has been said thus far has necessarily been cursive suggesting only some aspects of Franciscan religious life that have been lived under the title **Franciscan**, again emphasizing that these false or semi-false concepts do not constitute the essence of a theology of Franciscan life.

What then are we to say ultimately about Franciscan religious life in relation to a world

and Church in the throes of change? What should be the Franciscan response in the face of change?

To this question we answer, "Above all, do not fear change." Fear, seems to have been the response in the face of all too many, resulting in a rigid conservatism masquerading under the holy title of a virtue no less eminent than a cardinal one — **Prudence**.

Let us re-examine that virtue and discover that it has nothing to do with "saving your skin." At the same time remember that Fortitude is a cardinal virtue, also; and that the free choice implicit in change for which one has to bear the weight of responsibility is not for the fainthearted.

Open yourselves to the life-giving breath of the Spirit — this is the age of the Holy Spirit. The Church herself has opened the way for an open, honest re-appraisal of her traditions. Can we presume to be better, holier than she? This would hardly be a real Franciscan response. If there is one quality that can be claimed as pre-eminent in Franciscan, propounded by Francis in word and example, it is attunement to the mind of Holy Church. It would be pathetic if Franciscans remained the voice of dissent in the face of change when the Church's keynote today is adapt, if Franciscans were to the Church what Birchers are to politics and international life.

Perhaps those of us in the Third Order Regular could turn to the members of the First Order to develop a vigorous spirituality rooted in a reexamined and re-directed theology discussed not only in abstract principles but one that comes to grips with a true concept

of the Church as belonging to eternity and TIME. Too often we have been repelled by the nauseating image of the little fat friar of our cheap statuary who is ignorantly but joyfully unaware of the problems of the Church. Would that such an image were reduced to oblivion. Yet such images are after all not created in the abstract. They have roots in reality.

The theology presented to us would be Christ-centered; it would be fully cognizant of the total Gospel message; it would be rooted in a study of sacred scripture; it would see the world in the light of the Incarnation; it would have a correct social dimension—viewing the Christian's fundamental dimension as witness; it would have a proper orientation toward the laity. As a result of such sensitivity to change and right orientation to change, Franciscans would be in the forefront of creative theological and biblical studies.

Proper emphasis on **human** (international) interest would find friars or brothers and sisters in the forefront of psychological studies as closely related to the theological.

As a result of the correct social direction in such a theology we would soon find Franciscans of all kinds deeply, rightfully involved with social problems of the Church concerned with those changes in society that will bring about social justice for all men. This must come.

The social aspect in books on Franciscan spiritual life has been notably absent. Examination of the table of contents of four reasonably large, representative works on Franciscan spirituality revealed no

MOVING?

Please tell us.

From the supernatural viewpoint, this Franciscan mobility of ours is a wonderful thing. But when it comes to such practical considerations as mailing out a magazine, it can cause a considerable added expense—unless you give us your new address in advance. Three weeks' notice will save us ten cents on every magazine. Thank you.

significant reference to a spirituality which is directed toward the work of the Church. It is just spirituality in the abstract. Any valid spirituality finds its direction outward. Francis had it; Franciscans must become much more aware of it.

In developing an attitude toward changes in the world and the Church in relation to the salvation of mankind or solving the problems of social justice, it becomes imperative to take a long, hard look at the world of men, not failing to use all the natural disciplines at our disposal, particularly history, sociology, and economics and psychology. This means intense, intellectual discipline. The problems of our times with all the crosscurrents of complexity posit anything but naivete. We have to know to be of use to man in the world today or we may do more harm than good. There are many possibilities; let us cite one example. The race question quickly comes to mind.

To help solve the race question today it is not enough to have good will and Christian love toward the Negro. One cannot approach the Negroes as St. Francis

approached the birds. To be of help one has to have an insight into the psychological nature of prejudice, the effects that long years of prejudice have had on the Negro, the sociological structure of the area in which we could be of help. The list could go on. In a word, we must be informed.

Another significant aspect of change is the speed with which we should adapt. While deploring superficiality and oversimplification, we must get intensively on the move. A realistic view of the world shows that if Christians do not solve the problems of the world in the name of Christ, other right-intentioned people (sometimes outside the Light of Christ) will. Marx and Communism constitute an all too-appalling example. The evangelical efforts of Protestants in Latin America is another. Too often Christians come in when the field has been taken and shake frustrated fists at the victors when they should have

been there in the forefront of action in the first place. Our frustrated, childish fist-shaking and feet-stamping will get us nowhere.

It is true that as Father Geaney says, "Change within the Church must always be made in the spirit of obedience," but he goes on to say, "It is now the obedience and docility of the pioneer who with boldness and creative initiative makes his thrust into the unknown and presents his findings to authority for approval before another thrust is made."⁹

If Franciscans adjust themselves thus realistically and courageously to all aspects of change, a virile image of Franciscan life will emerge in the Church, not in a childish concern to be the best, but in a selfless activity side by side with all the other strong spiritual forces moving outward hopefully, joyfully; wonderfully sure that **He comes** and the world will be His because we have (with Him) restored it.

FOOTNOTES

1. Karl Rahner, *The Christian Commitment* (New York: Sheed and Ward, 1963), p. 3.
2. Pierre Teilhard de Chardin, *The Divine Milieu* (New York: Harper and Row, Publishers, 1960), p. 20.
3. Walter Ong, S. J., *American Catholic Crossroads* (New York: The MacMillan Company, 1959), p. 156.
4. Rev. Dennis Geaney, *Christians in a Changing World* (Chicago: Fides Publishers Association, 1959), p. 5.
5. Rev. Pacific Hug, O.F.M., "Forming the Religious Sister in Her Entirety," Speech delivered at the Franciscan Sisters Educational Conference, 1963.
6. Let the meaning of "psychologically maimed" here be clearly understood. By this is not meant people on the verge of break who are under psychiatric care. Rather we would mean those whose healthy response toward daily life is wounded or made ineffectual because of a lack of "wholeness" in the personality structure.
7. T. S. Eliot, "The Hollow Men," *The Types of Literature* (New York: Harcourt, Brace and Company, 1955), p. 262.
8. Sister Maureen O'Keefe, S.S.N.D., *The Convent in the Modern World* (Chicago: Henry Regnery Company, 1963), p. 126.
9. Geaney, *Christians in a Changing World*, p. 9.

Franciscan Pioneers in Mexico

Benedict Leutenegger, O.F.M.

III. THE CHARACTER OF THE INDIANS AND THEIR CONVERSION BY THE FRIARS

"No nation was better prepared or more ready for conversion than the Indians of New Spain." Mendieta puts this statement down as expressing "infallible truth." He said he lived with them some forty years and knew the Indian character. He analyzed that character in this way:

1. The Indians were peaceful and gentle and never quarrelled. The cause of their natural meekness was a want of strong feelings and too much sluggishness. The Indian took his time in doing things. But it could be also that this meekness had been acquired, for the parents taught their children self-control in the days of their paganism. Among the Indians the greatest fault was to become angry. And Mendieta adds: "Nothing scandalizes the Indians more than to see the religious quarrelling, (after the vice of the flesh), or to see them ruffled when they scold. The Indians will accept correction and penance, and even whip himself. But if the Indian sees that the friar is impatient and angry, then he begins to grumble and complain." Father Martin, the first superior, used

to scourge himself before punishing the Indians with the lash.

2. The second natural trait of the Indian is his simplicity. On account of this he was often deceived by the Spaniards. When they first arrived, the Indians thought the Spaniards were gods from heaven, and the horse and the rider were one being. Mendieta adds: it didn't take the Indians long to find out that some of the Spaniards were greedy human beings. The Indians also thought that vessels of glass were more precious than vessels of gold.

3. The third natural trait of the Indian is his poverty. The Indian is content to be poor. He has no desire to hoard. His food of corn bread and chili suffices. He wears an old blanket, made of a thousand pieces. Saint Francis in his poverty did not equal the poverty of these Indians. Their hut contained a grinding stone and some old kettles and pitchers; some slept on a mat but most of them slept on the ground. When the Indians saw the patched habits of the friars and their poor and penitential way of living, they were won over at once. There were indeed

some rich Indian chiefs but they were few in comparison with the many poor. "It is certain that God did not create nor does He have in the world a people more poor and content with poverty than the Indians, more free of greed and avarice, the root of all evil; none more generous and liberal with the little they do have" (Mendieta).

4. Their humility is shown in many ways. Just to mention one: the great lords who sweep the church consider it an honor. All the Indians, too, when speaking to a friar, take off their hats and throw it on the ground.

5. Their obedience rivals the obedience of novices in religion. They do not know how to say no. The Indian obeys even the negro and the most lowly. To all his answer is: "Mayhui" — "O. K."

6. The patience of the Indian is beyond belief. He never complains. If the mayor orders him to leave home and work on his farm, the Indian goes. Then the alderman has him work for a Spaniard for a week. A church celebration is coming and he is ordered to cut branches from the trees in the mountains. He is to carry the luggage for a traveller. Some one sends him ten or twenty leagues with letters. Then the viceroy or bishop comes to town and he is to decorate the road. Fences and platforms for the fiesta are to be put up and all that he does without a

complaint. Even his field of corn and vegetables the sheep and cattle of others graze upon. The shepherd takes away his son; the ox-cart driver steals his daughter, and the negro runs away with his wife. He is forced to go to the mines where he is beaten and mistreated and says nothing. Through the persuasion of a priest, he is, nevertheless, willing to pardon the one who offended him. He dies in resignation to God's will and says: "Padre, we know that we must die. Are we not to take the way that pleases our Lord and God? Here I am, may thy holy will be done." The Indians live and die detached from the world.

These traits of character helped the Indians to become good Christians. Some of them showed such contempt for the world and a desire to follow Jesus Christ that they wanted to become religious. Mendieta writes: "I have favored as much as I could those who came in piety and good will, but there are others who are of the opposite opinion, since some never conform, no matter how good the plan is. That which has disturbed me and still does is the terrible inhumanity ... of depriving a whole nation of living a religious and spiritual life." The Indians were not admitted in any of the religious Orders but Mendieta favored their admittance as tertiaries to serve the friars. "When they ask to live among

us, they should not be rejected."

It was a wise decree of Mother Church not to admit to religious Orders those who were descended in the fourth degree from pagans. The Indians of New Spain were unfit to command, but they were ready to obey. When they had authority, they became proud and conceited. But as subjects they were the best in the world. "I have in my province fifty thousand Indians," writes Mendieta, "and the whole province is like one huge monastery."

When the first friars came to New Spain in 1524, the boys were the first ones to be converted. A school was built next to the monastery in Mexico City and years later as high as one thousand boys attended. The first lessons taught the boys the sign of the Cross, the Our Father and Hail Mary, the Creed and Hail, holy Queen in Latin, for the friars did not know the Mexican language. Later they translated the doctrine in verse into the Mexican language, and the boys and soon also the adults were singing the verses at all times: the prayers, the articles of faith and the Commandments of God. "The Mexican language is not less elegant and precise than the La-

tin and I even think it is richer in expression, in derivations and in metaphors," Mendieta wrote many years later.

The boys were allowed to teach the adults, for they were adept at learning and had such good memories that having heard an instruction or a sermon once or twice they could repeat it with such good grace and sureness and effectiveness. Mendieta remarks that the Indian boys seemed to be more mentally alert and more vivacious than the boys of Spain and other countries. But when the Indian boys grow up, they lose their vivacity because of laziness and drink. When Mendieta came to New Spain in 1555, he learned the Mexican language in a short time and preached to the Mexicans fluently, though when he spoke in Spanish, he betrayed his natural impediment of stammering. For one of the uncultured languages of the Indians he used an interpreter. The boy would wear a surplice and "repeat what I had said with such authority, energy and spirit, that I felt envious of the grace which God had given him." The boys went to various parts of the land and taught the Indians the Christian way of life. They made known the places where idols were hidden and helped the friars in destroying the pagan temples. Some Spaniards accused the friars of rashness, for they feared the Indians would revolt. But Mendieta

writes that they were moved more by envy, since they saw the friars masters of the situation, who by their daring broke through the power of Satan's idolatry. It took the friars about two years to abolish the practices of paganism. Often the Indians would hide the idols beneath the crosses which the friars erected on the roads and hills. In one place a large cross was set up and lightning struck it. The cross was replaced and again lightning struck it. This happened a third time. Then the friars began to dig beneath the cross and found idols hidden there.

The boys were sent to their home towns to teach their parents and friends. The Indians of the town would gather together on certain days to hear the boys just as the natives did in towns where the friars had their monasteries. What the Indians learned, passed from mouth to mouth throughout the land.

One of the boys, recently baptized Cristobal, tried to convert his father, an Indian chief. But he, incited by one of his wives, who was jealous, beat the boy to death and killed also his mother. This happened in 1527.

When the friars came to town to convert the natives, they were always well received. They began to instruct at once and baptize the children. The Indians accepted the teachings

of the friars, for they saw what saintly lives they lived. The Indians brought their many idols before the friars and the chiefs smashed them to pieces, destroyed the pagan temples, and raised crosses and fixed the site for building a church. The Fathers assured the natives that they would return and baptize them all. Then they went on to the next town and did the same there. Indians from neighboring towns would come to the friars and ask them to come to their town. They would ask with great insistency, for they would say: "Have pity on us"—an expression the Indians used when they really wanted something. Often the Indians followed the friars from town to town. They would beg for baptism, getting down on their knees and raise their folded hands on high. Some received baptism in tears.

The story is told of a mother in Tuxcedo who was baptized, carrying her unbaptized son on her back, as is customary with the Indian mothers. Mother and son spent the night in the patio in front of the temple of the idols. The devil came and took the boy by the hand, saying that he was his because he was not baptized. The mother, greatly frightened, called upon the Name of Jesus again and again, and held on to the boy with all her strength lest the devil carry him away. When she called upon the Name of Jesus in a loud voice, the

FATHER BENEDICT'S series of articles on the history of the Franciscans in Mexico, of which this is the third part, is currently appearing in four consecutive issues of THE CORD.

devil let go of her son. When she stopped calling for divine help, the devil returned and tried by force to take the child from her. This he did three times, when the mother of the child, still calling upon the sweet Name of Jesus, left that terrible place. The next morning she brought her boy to church to have the friars baptize him and sign him with the sign of the cross. With this the persecution of the devil ceased.

In Mexico City a son of Montezuma asked for baptism. Since he was ill, the friars went to his house. He was brought in a chair and as the priest was reading the prayer of exorcism, the sick man and the chair on which he was sitting began to shake violently. The bystanders judged that the devil was leaving.

It was a sight worth seeing, Mendieta writes, to see the Indians coming together to hear the word of God, the old and the young, the sick and the healthy, from all the surrounding territory. "Whoever considers all this with the clear eyes of faith, with zeal and love and with a Christian heart, will see how the holy Gospel is fulfilled to the letter in these Indians; the weak and the blind and the outcast God compels them to come to his supper, which is prepared for the elect, leaving outside many who had been invited, for they excused themselves because of the cares and the greed for things of this

world and they have become unworthy."

The girls were also trained in schools taught by devout women who came from Spain. Mendieta writes that he was superior of a monastery in a town with over three hundred marriageable young ladies, who taught each other in Christian Doctrine with the greatest sincerity and modesty imaginable. One can see how different these Indian natives are from our Spanish people and from the natives of other countries, and how differently their character is to be molded. Those who do not understand the Indian character, do harm because they do not have the correct approach. There were many examples of devout and dedicated women among the Indians, and many young ladies preserved their virtue against many difficulties and even against physical force.

One of the remarkable things that followed the conversion of the Indians of New Spain was the great attachment they showed the friars. They begged them to stay in their towns. One reason was their fear of the devil, who held sway over them for so many years. But the Indians also wanted to be instructed and become good Christians. The kindness of the friars won their hearts. When a chapter was held by the friars, the Indians would come with their gifts of birds, bread and fruit, honey and fish and

other products of the land. When the Indians were given friars to stay in their town, they were beside themselves for joy. They swept the roads and scattered flowers about and as the friars entered their town, they began to sing and dance. If they had not built a monastery, they lost no time in building one. In six months the monastery, made of rough stone and mortar, was ready.

Some Indians came to the chapters in Mexico City more than twenty times with unbelievable perseverance. They wanted friars for their town and were tireless in seeking what they desired so ardently.

When the news reached a certain town that the friars would be taken away because of a scarcity of priests, the Indians went at once to Mexico City and spoke with such anguish of heart to Father Provincial that he could not restrain his tears. "Why, Father," the Indians said, "do you wish to leave us? Are we not your sons, for you baptized us and instructed us? You know how weak we become when there is no one to speak to us and strengthen us and tell us what we are to do to serve God and save our souls." The Indians spoke with such feeling that they could melt hearts of stone, wrote Mendieta.

When the monastery in Suchimilco was made a residence, subject to the monastery in Mexico City, ten thousand In-

dians, who feared they would lose their friars, marched to Mexico City, and there in the monastery church, kneeling before the Blessed Sacrament or lying prostrate, they cried and wept and beseeched our Lord not to allow the friars to leave their town. Each Indian poured forth his prayer from a heart that was deeply troubled. The Indians were crying and shouting at the top of their voices. Some of them besought the intercession of the Queen of Heaven; others called upon Saint Francis and others invoked the help of the holy Angels. The Spaniards who were in church were amazed at what they saw and heard. How close these Indians were to our Lord and the Saints!

The Indians of a town who lost the friars of Saint Francis because of changes made, wrote many letters to Father Provincial in which they poured forth the grief of their riven hearts. "Our beloved Father! what sins so grave, what evil so incurable have we your sons committed? What ingratitude are we guilty of or in what have we offended you? True it is that we are wicked, weak and cowardly and as a nation we have little education and do not succeed in doing things right but what we ought to do we fail in every time. If God had given us greater talents, we should not need the Fathers to act like mothers. . . . If you do not have friars at present who

can reside in our town, do not be troubled. We are content if you visit us from time to time. Give us one of your habits and it will give us hope that some day when you have more priests you will have pity on us."

The Indians built the large churches and monasteries throughout New Spain with such willingness and joy as if they were building homes for themselves. They provided the vestments and silver chalices and ornamentations for the churches. The friary of Saint Francis in Mexico City, which houses about one hundred friars, is still maintained by the alms of the Indians. In 1572 the Indians brought on All Saints Day five thousand loaves of bread, four thousand candles of white wax, twenty five gallons of wine, and fruit, meat and eggs. Mendieta cites individual instances of generous almsgiving and concludes the chapter with these words (he is always concerned lest the chapters become too lengthy): "I conclude this chapter by saying that since the Indians were so generous in almsgiving, they must have been good Christians and did not feign Christianity."

The Indians had Masses said for themselves and for their deceased and after Mass they would gather around the priest to kiss his hand. Since the Indians are so many, the priest, Mendieta notes, can exercise patience. Some friars were un-

willing to do this and were the occasion of the Indians losing their fervor and devotion. Often a mother would place her infant at the feet of the priest saying Mass and leave the child till the end of Mass. "Many times this has happened to me and never has the infant cried or caused trouble but has remained there like an angel" (Mendieta).

The Indians have great faith in holy water. The sick would often drink it with such fervor as if it were a medicine that could cure every disease. Also, every Indian had his rosary and scourge. They lashed themselves frequently (and still do during Lent). They have no delicate skin nor many clothes to take off. The friars when chanting the midnight Office could hear the Indians outside on the patio, applying the scourge, and the friars gave thanks to God for such fervor. Many Christian Indian women in the pangs of childbirth asked for the cord of Saint Francis with great faith and devotion. "During the forty years I have seen this remedy used," writes Mendieta, "I have never known the cord to fail." Blessed candles were used with faith and reverence in times of illness and during storms. On Palm Sunday each Indian brought his branch from the trees so that the patio looked like a forest of trees. "I can say truthfully that the most pleasant sight in my life was to see in Tlascala the two pa-

tios of the church filled with natives holding branches in their hands." But these holy customs, Mendieta remarks, have been lost to a great extent, due to the mingling of the Indians with the Spaniards and with the people of other nations. The first fervor of the Indians all too soon faded away.

On the principal feasts of our Lord and his Blessed Mother and on the patronal feast of the church the Indians celebrated with great solemnity and rejoicing. They decorated the church with branches of trees, roses and flowers of various kinds, which grew in abundance. The day began with the friars chanting Divine Office at midnight and when they finished about two o'clock, the Indians were already in the patio, ready to begin their dances and songs in harmony with the feast. The Indians would never miss the Matins and midnight Mass on Christmas. The cribs they put up were admired even by the Spaniards. On the feast of Corpus Christi the Indians marched in procession with the Blessed Sacrament. The men were on one side and the women on the other. A thousand arches were counted along the way, six feet high, covered with branches and flowers of various kinds and colors. Some two thousand clusters of flowers were also counted and Mendieta makes the remark: "It was something remarkable." Many statues were carried. A few boys, neat-

ly dressed, danced before the Blessed Sacrament.

The procession began with the sound of trumpets and kettle drums and the ringing of the bells; musical instruments were played on the roof of the church. Banners of silk waved in the air. The celebrant was accompanied by acolytes, Indian boys dressed in red cassocks and white surplices, wearing a crown of rich feathers on their heads. Six boys carried very beautiful gilded torches. On these festive days Vespers were sung with the organ alternating with musical instruments with a solemnity heard only in cathedral churches.

Mendieta writes that simplicity of heart is very pleasing to the Lord and when the natural simplicity of the Indians was touched by grace, then some Indians were so simple and pure that they did not know how to sin. They never complained or scolded or become impatient. "I am not talking from hearsay but from personal experience." At times the Indians saw a Child in the consecrated Host or our crucified Redeemer in great glory; also they saw a globe of fiery flames above the Blessed Sacrament, and a crown of gold resting on the preacher's head, and similar sights. Many wonderful things happened but no where does Mendieta mention the apparitions of our Lady at Guadalupe in 1531. Neither did Motolinia mention them in his His-

tory, which he finished in 1541.

In the beginning the Indians did not have a special interest in Saint Francis. Often a frost came around the feast of Saint Francis (October 4) which froze their corn and vegetables and so they called Saint Francis "the cruel one." Mendieta adds: "Since our Lord has been served during the past years, the cold weather did not come, due to the intercession of Saint Francis, and so the Indians began to call Saint Francis 'the good man'." Among the many favors the Indians obtained through the intercession of Saint Francis a certain remarkable miracle is recorded. Ascensio, a boy of seven or eight, belonged to a family devoted to Saint Francis and the friars. When the friars passed their home, the family would go out

and greet them and invite them to share the little they had. The boy took sick and in spite of fervent prayers to Saint Francis and visits to the church, the boy Ascensio died early one morning. Many natives saw him cold and rigid and dead. Still the parents kept on praying. That afternoon the body was about to be carried to church; the parents were invoking the aid of Saint Francis with great faith when suddenly the body began to move. The bystanders were frightened. The shroud was loosened and the boy came back to life. When Brother Pedro de Gante and other friars arrived at the scene, they found the boy alive and well. This miracle was made known throughout the territory and the Indians were strengthened in their faith.

CROSSES

The man who lays down his life for his friends

Carries a cross of clay,

For smiles, praises, and gratitude

Make light each step of the way.

But the man who lays down his life for his foes

Shoulders a cross of stone.

For he carries by far the heavier cross

Who carries his cross alone.

Anthony Meyers, O.F.M. Conv.

ADAM MARSH —

THE FIRST FRANCISCAN MAGISTER REGENS' AT OXFORD

Sister Mary Anthony Brown, O.S.F.

To state that this member of the Order of Friars Minor was the companion of St. Anthony; the counselor, confidant, and rebuker of an English King; a steadfast friend of Simon de Montfort; a spiritual director of many — including an earl, a king, a queen, and a countess; an adviser to Parliament; an esteemed associate of bishops and archbishops; a benefactor to the poor; the champion of repentant sinners; and a major influence upon the renowned Roger Bacon, is to furnish but an incomplete list of the achievements of Adam Marsh.

Background

Adam Marsh (Adam de Marisco/Maresco), drawn by a desire to imitate the poverty of the Poor Man of Assisi as he saw it practiced by the Little Brothers in England, sought and gained admittance into the Order of Friars Minor at Wor-

cester.² There would accrue to him all manner of activities and manifold relationships.

It was a comparatively new Province that received him. Blessed Agnellus of Pisa and his eight companions around 1224 had come to England and had settled at Canterbury.³ From the start the Brothers had been well received (except for some trivial initial incidents), because of their zeal and their warm concern for others. They shunned ostentation, avoided excessive use of material things, and labored with a self-sacrificing love to spread the Good News of the gospel to all regardless of class or state in life. Gifts of food, land, woolen cloth, and all manner of alms came from sources that included both noble and commoner.⁴ The dedication of the friars to the spiritual and temporal welfare of the people whom they had come to serve resulted in their immediate popularity and in a prompt expansion in the number of both houses and subjects.⁵ Such ardent zeal attracted Adam Marsh to seek the Franciscan way of life in exchange for that of a diocesan

SISTER MARY ANTHONY is a professor of philosophy at St. Bonaventure University; she has contributed several scholarly articles to Franciscan publications.

priest, in which he was already renowned and successful. Marsh entered the Order is uncertain, but authorities advance dates between 1230 and 1236.⁶ Most likely it was between 1230 and 1232. He was not young, then, when he entered the Order, but "senex et litteratus."⁷

That he was "learned" as well as "mature" is understandable when we consider that he was already the recipient of a Master's Degree from Oxford before becoming a Franciscan religious. He had had the rare privilege of being the student of Robert Grosseteste, a friend of the family.⁸

In addition to the pursuit of studies at Oxford, Adam Marsh devoted his energies to a study of theology. After becoming a follower of St. Francis, he was selected to be the companion and secretary of St. Anthony of Padua and the two Brothers studied Scripture at Vercelli for about five years.⁹

It is to the credit of the English friars that they sought to advance studies and to prepare properly for an apostolate which required both unction and intellectual proficiency. From the outset, Blessed Agnellus of Pisa had been anxious that those destined to direct others be properly informed themselves. That is why he had sought out Robert Grosseteste, the most famous English scholar of the time, and begged him to instruct the friars.

The teaching services of three other secular masters of renown did much to assure the quality of the formation of the intellectual life of the English friars. Fortunate indeed were the student-Brothers to have these lectors when they did, because, as so frequently happens, these learned pedagogues were transferred, before long, from their teaching positions to administrative ones in the episcopal residence. Besides Robert Grosseteste, who became Bishop of Lincoln, these four outstanding masters included Master Roger of Wesham, later Bishop of Coventry; and Master Thomas Wallensis, afterwards Bishop of St. David's in Wales.

Other graduates of Oxford besides Adam Marsh who came to the newly formed province included Brother Ralph of Colebrook, Brother Eustace of Normanville, and Brother Thomas of York. The first of these had been a Regent in Theology at the University of Paris. As a Franciscan novice he was sent to Oxford to continue his studies; later he presided over the school of theology there. Brother Eustace was a wealthy noble, the Chancellor of Oxford, who had degrees in arts, law, and theology. The English Province, evidently, drew to itself some most capable scholars who, together with their famous masters, did much to advance studies within the Order to a high level of excellence.

Adam's Friends at Oxford

Adam himself enjoyed such fame as a scholar that his services were sought by the University of Paris, where he was to succeed the legendary Alexander of Hales. But Adam's friend and teacher, Robert Grosseteste, exerted his considerable influence and was able to secure Adam's services for Oxford.¹⁰

The two savants were thus able to continue to share their talents at the same institution of learning. Not only did they have something in common in the realm of studies, but they went to the Council of Lyons together. Such was the respect accorded them that their suggestions for furthering scholarship throughout the Franciscan Order were heeded and put into effect. Grosseteste's regard for Adam and the friars as men of learning led him to bequeath his extensive library to them.

Another Oxford friend and close associate of Adam Marsh was Thomas of York. It is to Adam's letters, in fact, that we are indebted for most of our knowledge of Thomas' life and accomplishments. It is interesting to note that although the two Brothers were fast friends, Adam nonetheless prevented Thomas' appointment as lector on the grounds that he was too young. This, however, apparently caused no permanent rupture in their friendship, for we have records attesting to the mutual

respect that continued between them.

Adam's circle of friends also included Gregory of Bosellis, a remarkable scholar whom Adam would have liked to see succeed himself at Oxford.¹¹ Certainly to be included among those Adam admired, too, is Simon, Earl of Montfort, who was active at the time in political endeavors designed to further the rights of the common people.¹² The King and his nobility, naturally, opposed Simon's efforts, and the friars (including Adam) were to some extent drawn into the controversy by their close ties of friendship with the Earl. So deep, in fact, was this relationship that when Simon was killed at Eversham, the Friars provided spiritual suffrages and a burial plot; they even upheld the miraculous character of some events in the life of their friend.¹³

Adam attracted scholarly friends because, of course, he too was so outstanding in the realm of learning. But he had more than mere knowledge; he had, besides, the rare ability to discern the particular talents of each student and to direct the neophyte scholar into the field for which he was best suited.¹⁴ Although the list of his students casts glory on the master, none was as remarkable as Roger Bacon, upon whom Adam had a truly profound influence.¹⁵ It may be stated without fear of contra-

diction that Oxford's reputation for academic excellence among the universities of the time, and the impressive number of important scholars found there, were due precisely to the erudition and ability of its faculty, including Robert Grosseteste, Adam Marsh, Thomas of York, and later Roger Bacon.¹⁶

Adam Marsh's Intellectual Legacy

Only a brief examination can be made here of the philosophical doctrines held by Adam Marsh. In keeping with the Augustinian tradition, he taught that the intellect knows supersensible truth solely by divine illumination and by means of this the image of truth is reflected upon the knowing faculty. Just as the eye needs physical light, so the mind needs the divine Light to know whatever transcends the realm of the physical. It was a pivotal point in Adam's outlook, that light was the most fundamental active constituent of material things and the source of all their activity. Marsh was not alone in holding this; on the contrary, he shared the view with Bartholomeus Anglicus, Thomas of York, Alexander of Hales, Robert Grosseteste, and St. Bonaventure.¹⁷

Another doctrine that occupied the attention of the great Oxford trio (viz., Robert Grosseteste, Adam Marsh, and Thomas of York) concerned the plurality of souls in man. Their

writings do not, it is true, develop this theory to any great degree; but their influence on Roger Bacon and his contemporaries is incontestable. These, in turn, played a developmental role in the doctrine which reached its fullest expression in the writings of John Peckham and was, in that developed form, so resolutely opposed by St. Thomas Aquinas.

Interesting and important as these philosophical doctrines were, they were not what made Oxford refreshingly different from the other great universities of the time (Paris, Bologna, Padua, etc.); nor are they the legacy for which Adam Marsh is particularly remembered. Rather the original contributions of the University at Oxford and of Adam Marsh lay in the field of natural science. Just as the care of the sick led to the science of medicine, so too did the inquiry regarding creation tend toward a study of the physical sciences. The Oxford scholars of Marsh's time had embarked upon a search into the cosmos with a new spirit of independence from ancient opinion and with a greater regard for experience, experimentation, and freedom of thought. These departures opened up new areas of study because they freed men from the encompassing, oft-repeated opinions which were often without scientific merit and were usually erroneous as well. Such trail-blazing fostered the intel-

lectual spirit and fervor for which Oxford became famous.¹⁸

Not only was Adam Marsh competent in philosophy, theology, and the natural sciences, but his ability in mathematics led Roger Bacon, his student, to remark: "There have been found some famous men such as Robert, Bishop of Lincoln, and Friar Adam Marsh and some others who have known how by the power of mathematics to unfold the causes of all things and to give sufficient explanation of (them)..."¹⁹

Influence on Contemporary Society

Adam Marsh has been called one of the most influential men in the England of his day. His endeavors extended to affairs parochial, political, and even international, thus gaining for him the respect of others as a man of many talents known throughout Europe.

Not only did he give freely of his knowledge to Robert Grosseteste when they both lectured at Oxford, but after the latter had become Bishop of Lincoln in 1235, he served him faithfully and competently by the practical advice he offered. He was sought, too, by the Archbishop of Canterbury, who set a high value on his

advice. His presence was required at Parliament in Westminster.²⁰ The Queen, as well as others of her court, begged him to give them the benefit of his spiritual advice. Despite the well-merited censure he had drawn from Adam, the King himself claimed that he could not do without the friar's counsel²¹ and begged him to treat him as a father would his son.

In addition, he acted as Papal commissioner,²² and he represented his Order in provincial matters. His letters testify to his constant concern for the poor, and he earned great renown as a competent and understanding confessor.

Adam saw clearly the dangers inherent in the secular pursuits in which he and many of his religious Brothers had become involved. Understanding that such endeavors could lead to a relaxation of religious discipline and impede the spirit of recollection, he advocated that such duties should be shunned as much as charity permitted, lest they lead, ultimately, to loss of vocation.

Adam Marsh, *Doctor illustris*,²³ was buried at Lincoln beside his friend and teacher, the Bishop of Lincoln. The seeds he had sown were to bear abundant fruit in the work of his brilliant pupil, Roger Bacon.

1. Raphael Huber, O.F.M. Conv., *A Documented History of the Franciscan Order 1182-1517*, Milwaukee and Washington, 1944, p. 818: "Adam Marsh (de Maresco) about 1247 opens the long list of Franciscan *Magistri regentes* ..."; Edward Hutton, *The Franciscans in England 1224 - 1538*, Boston and New York, 1926, pp. 126, 127. In this reference the first Friar lecturers are likened to tutors having no official status except what personally belonged to Adam Marsh; cf Hutton, *op. cit.*, p. 129, where it is stated that Brother Ralph of Colebridge (the successor of Adam Marsh) and his successors were the first Regent Masters in Theology at Oxford belonging to the Order; Herbert Holzappel, *The History of the Franciscan Order*, trans. A. Tibesar and G. Brinkman, Teutopolis, 1948, p. 220: This author notes that Adam Marsh began the long line of Franciscan *Magistri Regentes* in 1247.

2. Father Cuthbert, O.F.M. Cap., *The Chronicle of Thomas Eccleston, De Adventu Fratrum Minorum in Angliam*, London, 1909, p. 24.

3. Hutton, *op. cit.*, p. 19.

4. Patent Rolls Henry III, ad an. 1232, m. 7; Close Rolls, ad an. 1233, m. 6 and ad an. 1239, m. 10.

5. Father Cuthbert, O.F.M. Cap., *op. cit.*, xiii. Approximately thirty-two years after the arrival of the first Friars, the English Province numbered forty-nine houses and about 1,242 Friars.

6. Father Cuthbert, O.F.M. Cap., *The Romanticism of St. Francis*, London, 1924, p. 132, n. 1. Here the year 1232 is proposed as the proper one. E. Hutton, *op. cit.*, p. 88, "There (Worcester) certainly Adam de Maresco was received not later than 1230." Luke Wadding, *Annales*, ad. an. 1230 indicates that Adam Marsh was in the company of St. Anthony of Padua at the Chapter of 1230 held at Assisi. *Monumenta Franciscana*, I, ed. J. S. Brewer, 1855, holds that the year of Adam's entrance is 1236.

7. Raphael Huber, O.F.M. Conv., *op. cit.*, p. 815, n. 10 quotes Edward Luard, *Rolls Series V*, 619.

8. Hutton, *op. cit.*, p. 127.

9. *Ibid.*

10. A. G. Little, *Grey Friars in Oxford*, Oxford, 1892, p. 67; p. 137; Hutton, *op. cit.*, p. 127.

11. AF I, 235, 238, 256, 269; R. Huber, *op. cit.*, p. 841.

12. *Mon. Fran.* I, ed. Brewer, lxxxvii; AFH, pp. 389-447.

13. *Miracula Symonis de Montfort* in Rishanger's *Chronicle*, Camden Society, pp. 87, p5 ff.

14. Huber, O.F.M., Conv., *op. cit.*, p. 825; A. G. Little, *op. cit.*, p. 134; Father Cuthbert, O.F.M. Cap., *The Romanticism of St. Francis*, pp. 190-235.

15. D. E. Sharp, *Franciscan Philosophy at Oxford*, London, 1930, p. 9.

16. *Ibid.*, p. 118.

17. R. Grosseteste, *Hex.*, f. 146 v and r.

19. Bacon, *Opus Maj.*, ed. Bridges, I, p. 108; AFH XIX, p. 810. p. 330.

19. Robert Bacon, *Opus Maj.*, ed. Bridges, I, p. 108; AFH XIX, p. 810.

20. Hutton, *op. cit.*, p. 127.

21. *Ibid.*

22. *Mon. Fran.* I, ed. Brewer, lxxxv.

23. Father Cuthbert, O.F.M. Cap., *The Chron. of Thomas of Ec.*, p. 23. In this place Doctor Illustratus is given; Holzappel, O.F.M., *op. cit.*, p. 231: Here Adam of Marsh (Doctor illustris) is written.

True and Lasting Goals

Sister M. Thaddine, O.S.F.

We have become fast friends now, haven't we, dear Sister in Christ? You have been such a good listener that it's been a joy talking to you. Remember when we first met, and we spoke about the basic need to be loved, the factors that make the consecrated ones of God similar to and yet so different from people on the other side of the convent gate? We talked about our humanness, our bodies, our personalities and our milieu. We took note of our appetites, our senses, our intellect, our will. We saw how perfectly Almighty God has fashioned us — the wonders which he performed to bring us into being and the goodness he continues to bestow upon us so that each breath, each step, each heartbeat follows another because he sustains us.

Sister dear, be honest! What we have discussed together, you and I, you have already known and heard time and a-

gain and as before you will let it jog you into action for a short while and then you will forget and sink into your exclusive rut as before. Forgive me, Sister, I speak from experience!

There is something else though, something vitally important for you to remember. None of us like to dwell on the unhappy or unpleasant things of life, do we? We love to retain and preserve in memory the beautiful, pleasing, joyful moments that we have experienced. We try to escape from pain, fear, pettiness and sorrow. Even nature plays a part in helping us escape from pain, for when pain is such that the human body cannot endure it, the individual experiencing the pain becomes unconscious, thus obliterating it. This is true too, but in another way, when someone feels mental anguish. If the mental anguish becomes unendurable, the mind flees from the reality of the situation and escapes into a world of unreality and fantasy. Well, dear Sister, you had best face up to it. There will be days when you will feel a tremendous pressure of loneliness in

SISTER THADDINE is Superioress at the psychiatric division of St. John's Hospital, Springfield, Illinois. This is the last in her series of six essays for religious Sisters currently appearing in THE CORD.

the religious life. There will be days of unrest, of unhappiness. You will see your friends with their families seemingly exuberant and happy in their happy wedded state with their children around them and your arms will feel uncomfortably empty. You will feel your passion trembling and stirring, seeking, rebelling and there will be times that you will fall in combat. Yes, dear Sister, despite it all you still wear a garment of flesh; a body of matter which like a magnet will draw unto itself those material things of the world through the doors of the senses — those subtle hungry and treacherous sentinels forever seeking to feed the mind.

There are other factors too, Sister. How well you know that God instilled certain appetites within your nature so that you could continue to live and so that the world of human beings would go on. When woman surrenders her life and herself to her chosen mate, from this entire giving of self, new lives blossom forth. God gave to the human beings he had designed the privilege of creating a body, but he reserved for himself alone the imparting of the soul of life — the spark which makes the mass of flesh breathe, pulsate, and live.

Yes, yes, you, Sister, feel these gnawing appetites. Your senses, too are at work, just like those of all your Sisters. You feel the need to love and

to be loved. Can you imagine a world devoid of love? But you have learned to love the Creator of Love — you have learned to love Love itself! God has been good to you, Sister. He picked you out from many. Always remember that a vocation to the religious life is something most precious. God picked you out — but it was not because you were better, prettier, or more intelligent than many others. Sometimes it fairly takes your breath away, doesn't it, Sister? You wonder why he even bothered, don't you? So many of your friends had much more to offer than you, didn't they? And yet God selected you! We shall someday understand his wondrous ways.

Today, dear Sister in Christ, multiple changes are taking place in the world about us. Concepts of religious life, too, are undergoing a face lifting, as it were. To the middle-aged Sister (who incidentally Father Bassett, S. J. in his book the "Noonday Devil" says is anywhere between the ages of eighteen and eighty), shifting gears is not as smooth as it appears to be to the so-called "New-Breed." Changes in the routines of daily living are occurring, rules and customs so deeply ingrained that they are almost a blend of the essence of the nun, are being modified. The Sacred Liturgy is being revamped. TV and newspapers have made their entry into the

cloister. So much is happening so fast that the poor old Sisters haven't caught up yet — are overwhelmed and sometimes even shocked. But they are hanging on tightly, Sister. They're made of the best of material and they can take it. They're the ones to whom you owe your convent buildings, schools and hospitals, Sister, so don't be too hard on them.

It often happens that the fear of the unknown becomes frightening. It is like walking into a dark room in which you thought you knew the furniture arrangement only to find that someone has changed things about. You grope and you stumble and you bump into things until you find the light switch ... and then how relieved you are. Then you can laugh. There is something exciting and healthy about change, Sister. Help your hand-picked-by-God Sisters to recognize how essential changes can be to their well-being and life. Your Sisters, in turn, will help you to see how wonderfully God has planned all of these changes which seem to have been precipitated by his Servant, the humble little peasant Pope John XXIII, for the closer unity of Christians. We must hear again these words "See how those Christians love one another" and in our convent walls we must live the words, "See how these Sisters love each other."

We Sisters live within a

structural framework, namely our religious life; our vows of poverty, chastity, and obedience and the goals and aims of our specific community. It is by performing the works of our community that we exercise, through dedication, our vows. There is not a doubt about it, dear Sister, that in the exercise of our life of dedication through our work, we will encounter and expose ourselves to heartaches, frustrations, evils and fears that we will sometimes feel are unsurmountable. We will find out to our chagrin, Sister, that we are not gods but creatures of God. We are creatures made of flesh and blood and inundated with passions and appetites; learned, acquired or inherent. We dream dreams, and we have ambitions.

We will discover that we can never hope to know all things, that our appetites and our hopes and our desires will never quite be satiated, that we shall sometimes fail and that there will always be some whom we shall never please. You see, dear Sister, we are human beings, you and I.

You seem bewildered, Sister. I hope I have not confused you. But if I have, let me try to sum up all I have been trying to tell you during our little discourses. First of all, dear Sister, you are alive and that is to your credit. Because you are alive and because you are a human, you have certain qualities, certain characteris-

tics that make you YOU. You have strengths, you have weaknesses. You have an intellect which is enlightened by your senses. Your intellect, like the IBM machine which we mentioned before, Sister, collects the data, and your will processes it; that is, it makes choices. Your choices of will shall reflect many things. It is somewhat of a cycle. It will reflect your strengths and your weaknesses, and it will also strengthen you or weaken you. Yes, dear Sister, many things will determine your choices. These will be somewhat conditioned by factors beyond your control (inherent) and some under your control (learned and acquired). It is here that you begin, Sister. Religious life is not easy. You have already learned that. It is like a constant swimming upstream. But once you've gotten in step, religious life is IT. Now you say, Sister, that everyone is preaching that you must love and you feel cold. You feel cold as a fish in water. Love, Sister, doesn't have to be a feeling (although it will in time be just that and *more*). Begin with the little things, Sister. Your Sisters, for instance, those hand-picked Sisters of yours. Give of yourself to them. Never be selfish with them. You see, Sister, God is there in

each one. They should come first with you. Then, give of yourself to those who need you. God lives in them also. He lives in the poor, the indigent, the sinner. You have so much, Sister. You have so very much. Just think, you are the spouse of the Creator in whom is all beauty, all truth, all goodness.

So give of yourself generously. Introspection too, will lead you to knowledge of yourself, your strengths, your weaknesses. Once you know these you can be on the lookout for ways and means to strengthen your weaknesses and utilize your strengths. Learn to know yourself. You will be more forgiving of your Sisters when you recognize your own faults. Remember just these few basic principles: 1) know yourself; 2) all behavior has meaning; 3) accept people as you find them, not wishing to make them over to suit your fancy. Then too, Sister, you must love. You are a *product of Love*. Love keeps you living every day — Love sustains you — and just think Sister, you have Love right in your heart! Perhaps we'll meet again some day, dear little Sister — in the meantime — you have a tremendous task and a most rewarding task — that of loving Love and being loved by Love. God bless you.

JESUS, REVEALER OF THE FATHER

Sr. M. Rose Cecilia, O.S.F.

"He who sees me sees also the Father" (Jn. 14:9). Christ is the Light of the world. St. Augustine tells us that Light need not prove its existence; it needs only to shine. Since Christ receives his brightness from the Father and shines forth from him and co-exists with him, it is evident that in him we see the Father. St. John tells us this too: "In the beginning was the Word, and the Word was with God; and the Word was God" (Jn. 1:1).

This unique union, which surpasses all earthly relationships, was manifested by Christ himself when he said: "I and the Father are one" (Jn. 10:30). It is impossible, therefore, to know Christ without at the same time arriving at the knowledge of the Father. This is what our Lord meant when he told Philip, at the Last Supper, that anyone who looked upon him saw also the Father. In this statement is implied a

community of nature. Christ possesses one and the same nature as the Father, together with the same power, wisdom, and knowledge. Moreover, the circumincession of the Persons is also contained in this citation: whoever sees the Person of Christ sees also the Person of his Father. Jesus himself added to his reply to Philip the significant question: "Do you believe that I am in the Father and the Father in me?" (Jn. 14:11).

According to St. Irenaeus Christ is the Revealer; for St. Augustine, he is pre-eminently the Way which leads to God. Why, it may be asked, does he have to be the Revealer and the Way? The answer is simply that the Father is so majestic, so transcendent, and his Fatherhood so sublime a mystery, that only the Son can know what the Father is.

The Fatherhood of God in Non-Christian Religions

There is abundant evidence that both primitive people and savages applied the title of Father to God. The same is true of the Greeks and Romans who had a somewhat filial attitude toward Zeus and Jupiter. The Stoics sometime likewise referred to their "first prin-

SISTER M. ROSE CECILIA obtained her Master's Degree from St. Bonaventure University in 1954; she is now at St. Agnes Annex in Philadelphia. In this article, Sister furnishes abundant theological insight into our Lord's relationship to his Father: as the Son of God, Jesus is the Father's perfect revelation of himself.

ciple" —which they considered responsible for all the order in the world, as — "Father." But these heathen peoples never used the term in direct address to the god in question because their fundamental attitude was fear of the anger and envy of their gods.

The Chosen People, on the other hand, had a warmer, more personal concept of God's Fatherhood. As a man carries his son, the writer of Deuteronomy explains, so God carried his Chosen People through the wilderness (Deut. 1:31); and according to the same sacred author, God reared the Israelites during their wanderings in much the same way as a man rears his son (8:5). Malachia has God "complaining" because his sons did not honor him properly as their father (Mal. 1:6). For the Psalmist, God is the father of orphans who owe him a hymn of praise (67:5-6). And Jeremiah conveys God's wish that his People call him "Father" (Jer. 3:19).

From the Old Testament, the Jews of our Lord's time had culled a certain limited notion of God's Fatherhood. But the word *Father* did not, of course, have the full, true meaning that was later to be revealed by Christ in his life as well as his teaching. Their concept of God's Fatherhood was of a juridical and national nature.

It was juridical in the sense that even though the prophets and the psalmist hymned the

love and mercy of God, the Jews as a nation trembled before Yahweh. They served God in fear and trembling, and their fulfillment of the Law of Moses was observed with this concept in mind. Added to this idea of God as Father, moreover, was the thought that his love and care were restricted to the Chosen People alone; theirs was a narrow, nationalistic approach to the Fatherhood of God.

Current Conception of God's Fatherhood

Today there are at least four different conceptions of the Fatherhood of God. The Jews, first of all, still say that God is a Father whose interest is restricted to those who have become his sons by the covenant of circumcision. Some Christians, secondly, recite the Our Father with a limited appreciation of their words' implications. In the third place are those who believe in the divine Fatherhood but look upon it as a merely abstract attribute of God. And finally, there are those who, illumined by the Holy Spirit, realize the full, profound meaning contained in the name *Father*. Only the last group truly see and grasp all that our Lord revealed about his Father: the goodness, mercy, and loving-kindness of God who wishes to grant us a share of his life and make of each one of us his own adopted son.

This last is the concept of God's Fatherhood which we shall consider here: it is the only fully Christian understanding of it, which is thoroughly rooted in the teachings of Scripture itself.

From the foregoing let us conclude that, whether we look at the common title of *Father* as applied to God as the Creator and Ruler of the universe, or whether we regard the title as a special one implying spiritual adoption, we certainly must affirm that God is in truth a Father. But more than this: we can state that God's supernatural Fatherhood is related to his natural fatherhood as light to shadow, as being to nothingness. For by grace one is raised to an altogether new dignity: he is made a child of God in a totally new sense. The new life received in justification bestows upon human beings the power to become sons of God, if only they have faith in him and are born of him (Jn. 1:12; 3:5).

Jesus as God's Self-Revelation

In light of this Christian concept of God's Fatherhood, let us now look at Christ who is the most concrete and the greatest objective revelation of God. His greatest work, according to St. Hilary, was to bring us to a knowledge of his Father (*De Trin.*, III). This perspective is, of course, common to almost all the Apostolic Fathers: Christ's mission is not reducible

to a juridical redemption, but includes the role of enlightenment as well.

It is true that the divine attribute of goodness, mercy, and loving-kindness had been revealed by God previously. One need only refer to Old Testament history where in the primitive, the patriarchal, or the Israelitic period he will find incidents depicting these attributes (see, e. g., Gen. 2:8; 2:18; 3:15; 4:6; 7:14; 6:8; 18:32; 2 Kgs. 12:13; 24:14, etc.).

It was in the very garden of Paradise though, that a merciful God spoke first of forgiveness and hope, even before pronouncing his sentence of punishment for Adam and Eve. In this eternal design of sending his own Son to restore a broken and bruised human race to his friendship, God reveals to us a masterpiece of his fatherly wisdom and love. The Word, then, manifested his Father's love simply by becoming incarnate. This very act proclaimed God's love because he "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" (Jn. 3:16).

He came that we may have life — life in the Father, in unity with the Holy Spirit, as his sons. This was the great design of the Father's love. From all eternity he had but one Son by nature; yet in his goodness and love he willed to possess other sons by adoption.

Christ came to reveal the deepest secrets of the Father and to confirm our faith in that Father's love. St. Augustine exclaims in one of his sermons (47 *de temp.*), "How, I ask, is it said to be impossible for man to love — to love, I say, a beneficent Creator, a most loving Father?"

Christ, then, is truly the Way and the Door to the Father. When he became man, the Word made God visible through his human nature; he expressed God's perfections in a language clearly understandable to our minds. Jesus, in both word and action, manifested that wisdom of God which no one could confound — that power of God which held all the people in awe — that goodness of God which is untiring and constant — that patience of God which was tried by both Satan and the men he had come to redeem — that love of God which was generously given so that we might have life — that mercy of God which was so great a stumbling block to the Scribes and the Pharisees, but which forms the very foundation for Christian hope.

How Did Christ Reveal His Father's Attributes?

In Christ all the eternal attributes of his Father became known through his human nature. Love, however, seems to be the single attribute Christ was most pleased to reveal.

Each miracle in turn reaffirms the goodness and mercy of God our Father. The miracle at Cana the curing of the blind, the lame, the dumb, the restoring back to life of Lazarus and the widow's son — all these give clear evidence of the Father's infinite love being manifested by the Son.

Since the Lord's tenderness and mercy reflected the infinite tenderness and mercy of his Father, one finds an outstanding and forceful example of what divine mercy is when one contemplates Christ's meeting with the woman taken in adultery. This occasion portrays God's goodness and mercy to such an extent, in fact, that it was suppressed in several manuscripts of the Gospels: it was scandalous even to some early Christians! But the passage is authentic; the Holy Spirit took care that it be included in the pages of Scripture precisely for the solace of countless thousands — millions — of sinners who would read its loving message. Infinite mercy stoops to misery! Jesus was renowned for his mercy and kindness. The scene which his enemies had set up as a snare for him, was thus converted into an expression of his essential spirit of love. There was no violation of the Law; justice was sublimated by mercy.

It can truly be said that all our Lord's actions formed a continuous, progressive revelation of his Father. His teach-

ings likewise show that he was filled with the thought and love of that Father. St. John's Gospel alone mentions the Father's name as spoken by Christ 116 times, and in his opening discourses to the people, recorded as the Sermon on the Mount, he used the same name no fewer than seventeen times. He himself claimed to have "come in the name of my Father" (Jn. 5:43). How expressive, then, are the first and last recorded words of our Lord, which are directed to the Father in whose name he had come: "Did you not know that I must be about my Father's business?" (Lk. 2:49); "Father, into thy hands I commend my spirit" (Lk. 23:46).

Christ's Teaching on the Fatherhood of God

The inspired teachings of Jesus contain these three examples which will serve as evidence that he also taught the Fatherhood of God as a specific doctrine: (1) the messages contained in the Sermon on the Mount, (2) the Our Father, and (3) the parable of the prodigal son.

Our Lord taught this Fatherhood from the very outset of his apostolate. In his opening discourse to the people, which was his Sermon on the Mount, he used the loving title *Father* often. The setting, manner, and procedure he used were all conducive to the exposition of

his mission. Let us look at each in turn.

The Sermon on the Mount

Christ turned to nature because it always spoke to him, as it would later to St. Francis of Assisi, of the infinite goodness and bounty of his heavenly Father. Thus, on this occasion, he was to use the most beautiful pictures of the wondrous world of nature: life in the open fields, trees in fruit (or barren), the lake and the fishermen's nets — in order to deliver to men the first of his joyful messages: God's Fatherhood. He used his Father's work to raise his hearers to his Father!

His manner was that of a teacher and a master simply because men did not know the essential note of love in his relation to his Father. He first taught God's Fatherhood, as Archbishop Goodier remarks, by manifesting God's power within him (*Jesus Christ Son of God*, 1947, p. 51).

When he found himself free, for the time being, of the strain caused by his carping enemies, he would release the expressive love of his overflowing heart and pour out as a majestic symphony the light he had brought into the world. In the very first measures are heard the clear, basic themes which are resolutely and immediately proclaimed in the Beatitudes. Then he slowly and prudently

developed the idea of the New Law — a transvaluation, as it were, of human values. According to St. Thomas, this Sermon contained within its scope the entire perfection of the Christian way of life. This development led naturally and smoothly into the doctrine of the Fatherhood of God. The New Law of love was, after all, based precisely on the concept of God as an infinitely loving Father. "Your Father in heaven, who makes his sun to rise on the good and the evil, and sends rain on the just and the unjust" (Mt. 5:45) — this sort of characterization struck the keynote of the entire New Law.

As a rising sequence, Jesus proclaimed: "Your Father knows that you need all these things" (Mt. 6:33). Throughout the Sermon, the love and providence of God abound everywhere — from the sparrow on the roof-top to the Lily in the field. Even the very hairs of a man's head are numbered. "Be not anxious," is the substance of Christ's advice; "your Father knows and loves."

With fresh emphasis, counterpoint then appeared to give variety: "Therefore, if you, evil as you are, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him" (Mt. 7:11). Bossuet says, in this connection: "Will he who feeds the servants forget the sons? Could he who remembers

the animals be insensible to the wants of his children?" (*The Sermon on the Mount*, pp. 133 f.).

His masterful lesson completed, Jesus then confirmed and exemplified its message on God's love and providence by his own actions. From the first moment of his apostolate, he left all and placed himself under his Father's care. "The foxes have dens, and the birds of the air have nests; but the Son of Man has nowhere to lay his head" (Mt. 8:20).

The "Our Father"

Having instructed the people in the doctrine of God's Fatherhood, it is not surprising that Jesus exhorted the people to pray in this manner: "Our Father . . ." This was, as St. Augustine remarks in his commentary on the passage, a new form of prayer. Nowhere in the Old Testament is there any instruction or invitation for the Chosen People to say "Our Father," or to pray to God as to a Father. Always through the Old Testament God was to them a Master; and they were servants. (It is true, of course, that the prophets pointed out that, had Israel been more faithful, God would have been a Father to him).

The fittingness of the address, "Our Father," can be readily seen from the facts of creation, providence, and our Redemption; but added to these is the

supernatural care God has expressed in his relationship with us. The supernatural order, with its grace of filial adoption, is certainly the primary aspect of God's Fatherhood. It sounded insistently and clearly all through our Lord's teaching, from his first addresses to the people to his last words on Calvary. His disciples, too, received explicit instructions about the supernatural love of their Father in heaven. Theirs was to be a life of contradiction and trial because the servant could not be greater than the Master. But like their Master they were to be calm and fearless in all their difficulties, for their Father, who numbered even the hairs on their heads, would be with them to care for and protect them.

The Parable of the Prodigal Son

The Father is a loving Father, and his love is a merciful one. The classical teaching of our Lord on this mercy is embodied in the parable of the prodigal son (Lk. 15:11-32), which is actually the last in a triad of parables illustrating the same attribute of divine mercy. The strayed sheep and the lost drachma are, as it were, preludes to this most moving of the three comparisons. And it is the most moving of the three precisely because of the father-son relationship it uses. It is often referred to as the pearl of the Gospel parables.

The story is familiar enough; what is of interest here is the action of the father, who is a figure of the infinitely kind and merciful God: the father "ran and fell upon his neck and kissed him" (Lk. 15:20) in what Marmion calls an authentic portrait of the heavenly Father. The Scribes and Pharisees murmured against Christ's attitude toward sinners, and it was for that reason that he used the parable — to show the extraordinary goodness of our Father who forgets all the ingratitude, all the baseness of the prodigal, who remembers only that his son "was dead."

This parable, then, assures us that the loving-kindness and mercy of the Father is unbounded, free, and infinite. It is not hyperbole. The father in the parable is only an image of our merciful Father; and the portrait is correspondingly dim and pale in comparison with the reality to which it alludes. In the parable, the father awaits his son's return, but God never loses sight of the sinner: he follows him, solicits him by grace, and leaves nothing undone to bring about his return. Francis Thompson appropriately calls him "the Hound of heaven."

Jesus confirmed the teachings of his apostolate even to the close of his earthly life when he said to the people: "My teaching is not my own but his who sent me" (Jn. 7:

16). He came in the name of his Father, and the whole of his life was directed toward the revelation of that Father. His mission of teaching men may well be summed up in the words, "Come to the Father," which were heard over and over by St. Ignatius of Antioch, like a murmur of living water at his heart's depth. These words, "Come to the Father," echo on every page of the Gospel.

"There is an impression abroad that devotion to the Blessed Mother is being soft-pedaled by the Vatican Council as if it would be a block to the unity of Christians.

"Nothing could be further from the truth, and Pope Paul fittingly climaxed the last session of the Council by giving Our Lady the new title, Mother of the Church.

"God chose her as the means of His coming into our world, and we can find no better way of coming to Him than through her, no better way of being one than as her children.

"The main meaning of Mary for us should be that she is totally and entirely human, not divine but one of us. In the splendor and dignity that God conferred on her, we can catch the true heart of the Christian message . . .

"When we call her Blessed Mother, we see our own blessedness. When we call her Mother of the Church, we see the Church as Christ continued in the world, bringing God to man and man to God as she did and does."

FR. CHARLES F. X. DOLAN, S.J.
Speech to Mother of Mercy
Retreat League, Buffalo, N.Y.
May 2, 1965

The Religious, a Victim with Christ

Sister M. Marcia Stobnicka, F.S.S.J.

Religious life means union with the slain and risen Christ. Even more urgently than the layman, the religious must be drawn to the liturgy, must center his life around the sacrifices of Jesus Christ and through it attain his fulfillment as a human being as well as a religious.

In fact, according to Pius XII, all the elements in the liturgy of the Church "would have us reproduce in our hearts the likeness of the divine Redeemer" (Mediator Dei). Before him, St. Pius X had similarly found in liturgical participation the key to a universal restoration in Christ. Now, by virtue of his vows, the religious must take a special interest, and must live a special involvement in, this "restoration." Let it be noted at once that the Latin used by Pius X himself, "instaurare omnia in Christo," is a traditional but erroneous term signifying a much broader reality expressed in the Greek *anakephalaiosis* of Eph. 1:10. The motto of the saintly pontiff really means **to place all things under their head, Christ.**

Union with Christ in the sacramental re-enactment of his passion, death, and resurrection: this is the privileged means at the disposal of the religious for the accomplishment of his goal. It is in that timeless action, that piercing of the temporal by the eternal, that the religious himself is most ef-

fectively assimilated to his head and thus enabled to transmit the life he receives to others, to draw them as well to the Fountain of Life. The liturgy, as Guardini puts it, "creates a universe brimming with fruitful spiritual life and allows the soul to wander about in it at will and develop itself there" (The Church and the Catholic, 177).

In the liturgy, as in a school of sanctity, a religious life is enabled to reach full fruition by drinking in holiness at its principal source: by taking an active part in the Mass as the day's center, in the Divine Office as the extension of the Eucharistic Celebration, in the cycle of feast and fasts which hallo the year, and in the sacraments which enable us to encounter the living Christ acting in his Church.

The Mass, Sacrifice of Christ and the Religious

It would be difficult to imagine any better way of uniting the religious (as an individual as well as in the body of his community) to Christ, than the Mass. By this we do not mean "the Mass" simply as objective sacrifice, but rather a full and wholehearted participation in it, in the spirit of Vatican II and the recent liturgical decrees.

Sacrifice, like prayer, has been an everyday occurrence enshrouded in a historical background. The simple and strikingly unified Canon of apostolic times and the first Christian centuries has become clouded with accretions of

SISTER M. MARCIA teaches religion and languages at Immaculate Academy, Hamburg, N.Y. She holds a master's degree in theology.

various national origins and is only now in the process of being restored to its primitive simplicity. Yet this is not to say that it has ever lost what is really essential to it. It was at the beginning, and never in the course of its history has it ceased to be, the signature of Christ to the Charter by which he founded his religion.

It would be useless to begin a study of the Mass with an *a priori* definition of sacrifice and then attempt to show how the Mass fits such a notion. For the Sacrifice of the Eucharist is distinct from all other sacrifices. It certainly has features in common with them, but this is for reasons quite opposite to those usually alleged. The Mass has not borrowed anything from Jewish religion, from pagan religious or the natural order; on the contrary, it is rather these latter that have borrowed, if one may put it thus, from the Mass. Natural and Jewish sacrifices, to the extent that they were commanded or accepted by the God of nature, reflected something hidden in his mind which he intended from the first to manifest more perfectly in the one true Sacrifice which the Son of God himself would offer to his Father.

Mediator Dei is a definitive explanation of the sacrificial character of the Mass; it considers the Eucharistic Celebration to be the Sacrifice of Christ, of the Church, and of the Christian. For our purposes, this last notion—the Mass as the Christian's sacrifice, is most important. To understand better the teaching of **Mediator Dei** on the subject, it will be helpful first to see the errors against which the encyclical was directed.

First, the Mass is no mere empty

commemoration of Christ's passion and death, but a true and proper act of sacrifice. The High Priest, by an unbloody immolation offers himself as a most acceptable Victim to his Father, as he did on the Cross. The priest is the same Jesus Christ, and the minister at the altar represents him. Likewise the Victim is the same divine Redeemer in his human nature with his true Body and Blood.

In the second place, Pius XII definitively rejects the notion that the priest alone offers the Mass and the laity are merely devout and approving spectators: "Now it is clear that the faithful offer the sacrifice by the hands of the priest from the fact that the minister at the altar, in offering a sacrifice in the name of His members, represents Christ, the Head of the Mystical Body; hence the whole Church can rightly be said to offer up the victim through Christ."

It would be wrong to assume that this means that the faithful have the priestly power to perform a liturgical rite: "What the priest does personally by virtue of his ministry, the faithful do collectively by virtue of their intention." As Clifford Howell, S.J., has so well explained in *Of Sacraments and Sacrifice*, this means that the word *offer* has two quite different senses: one being "to consecrate," and in this sense the priest alone renders Christ present on the altar as a victim; and the other, a simple offering of the Victim already present, together with all that one is and has; this is performed by both priest and faithful.

Precisely because the priest places the Victim on the altar, he offers it to God the Father for the glory of the Trinity and for the

good of the entire Church; the faithful share in this action in a twofold way: by offering the sacrifice **through** the priest, and by offering it **with** him.

No idea could be more opposed to the true spirit of the liturgy than the supposition that we can bring to the altar some sacrifice of our own, complete in itself, which we ourselves have made prior to our meeting Christ at the altar.

The priest's act of consecration is necessarily oblation; it is impossible for him to consecrate and yet not offer. The people's offering is not done the same way; they do not do it by any external rite but "by uniting their sentiments of praise, entreaty, expiation, and thanksgiving with the sentiments or intentions of the priest, in order that in the oblation of the Victim, those sentiments may be presented to God the Father also by the priest's external rite."

The third point of the encyclical, which contributes to the proper understanding so essential to our enlightened participation in the Mass, is the presentation of the Holy Sacrifice precisely as a sacrifice of each of us as an individual. "In order that the oblation by which the faithful offer the divine Victim in this sacrifice to the heavenly Father may have its full effect," the Pope insists, "it is necessary that the people add something else, namely, the offering of themselves as victims."

Infinitive though it is in value, the objective Sacrifice of the Mass will not guarantee an empty hell at the end of the world. Its efficacy **must be applied**, must have subjective fulfillment, for it to be of any use whatever to the individual Christian or religious. And by far

the best way, the most effective means of applying it to the individual is for him to take an active part in it as he attends it. Such participation makes his faith more ready to work through love; it makes him more devout; it consecrates him more perfectly to the furthering of God's glory; and, above all, it conforms him as perfectly as possible to the slain and risen Christ.

The priest, then, is especially empowered to celebrate the Mass. But this Sacrifice is a constant reminder to all religious that there is nothing more important in God's eyes, nothing more precious than their sharing in that priestly act. The very prayers framing the Sacrifice incite us to contrition (a disposition fundamental to holiness): "I confess to almighty God . . . Take away from us, O Lord, our iniquity . . . Lord, have mercy . . ." They urge us to surrender ourselves utterly to God: "In a humble spirit may we be received by you, O Lord." They express perfectly the adoration we creatures owe to our Maker: "We praise you, we adore you, we glorify you . . ." They frame in fitting terms the gratitude we must feel toward so generous a Benefactor: "We give you thanks for your great glory . . . What shall I render to the Lord for all he has rendered to me?" And the proper parts of the Mass outline a complete program of sanctification as they place Christ before us in the Gospels or carry the Apostles' message in the Epistles.

Just as the liturgy, under the guiding hand of the Church, creates an awareness of the sublimity and profundity of the Mass, the Franciscan school of theology too, in its own way, lends a certain in-

sight and penetration of its own to our contemplation of the Sacrifice in which we share. It is Saint Francis himself that reminds us of our duty to partake with the greatest possible devotion and dignity in the Eucharistic Celebration:

I entreat you all, brothers, to bring all the reverence and all the respect you ever can to bear on the most holy Body and Blood of our Lord Jesus Christ, through whom whatever there is in heaven and on earth has been appeased and reconciled to God almighty (Letter to the Chapter General).

In the same letter, our holy Father emphasizes that Christ is the chief priest on whom the whole efficacy of the Mass depends, yet he does not fail to add that "All the rest of us must see to it that our activity in the Mass be directed toward him" and that, if anyone acts otherwise, he acts as a traitor.

Missing Mass was, for St. Francis, an unpardonable negligence:

It is a great pity and pitiable weakness that you should have him thus present and still be interested in anything else in the world. Let everything in man halt in awe, let all the world quake, and let heaven exult when Christ, the Son of the living God, is there on the altar in the hands of the priest (ibid.). Thomas of Celano declares:

Every fiber of Francis' heart was aglow with love for the Sacrament of the Body of Christ, and with exceedingly great wonder he would marvel at the loving condescension and the condescending love of the Lord. If illness prevented him from going to Church, he would assist at Mass spiritually, as indicated by his words: 'If I cannot be present at Mass, I adore the Body of Christ in meditation and with the eyes of the soul, in like manner as if I were present at Mass (2 Cel. 201).

The influence of St. Francis and his Order in the development of the Latin liturgy is well known. Although the Canon was already fixed by the thirteenth century, the Friars Minor are responsible for the insertion of eighteen prayers which today comprise a part of the Ordinary of the Mass. Of particular importance is their formulation of the order, or sequence of the various parts of the Mass. By adopting the Missal of the Curia and by constantly seeking a uniform and devout celebration of the Eucharist, the followers of Saint Francis were most influential in stabilizing and enriching the liturgical setting of the Mass. According to Father Thurston, S.J., in the Catholic Encyclopedia, "The determining influence which established the arrangement of parts, the selection of Masses, etc., with which we are familiar in the Roman Missal today, seems to have been the book produced during the latter half of the 13th century under the Franciscan auspices and soon made popular in Italy under the name "Missale secundum consuetudinem Romanae Curiae" Article, "Missal," vol. 10, p. 356).

The teaching of the Church and of her historians and theologians, as well as the whole tradition of our Franciscan heritage, leaves no doubt as to the importance of the Mass in our life as religious. The schematic considerations presented in this article will have accomplished their purpose fully if they have succeeded in even intimating the crucial significance for Franciscan religious life, of an enlightened and eager implementation of the liturgical reforms which have been and are yet to be given us by the Church.

All things "were created through him and for him. He is before all things, and in him all things hold together."

(Col. 1:16-17)

Christ and the Cosmos

Michael D. Mellach, O.F.M., Translator, Editor
From the French of Jean-François Bonnefoy, O.F.M.

CHRIST AND THE COSMOS is a profound, challenging, scholarly, documented study dealing with the absolute and universal Primacy of Christ. Using the most modern exegetical methods and penetrating theological speculation it shows that the Incarnation was decreed first in the order of creation for its own sake, as the highest possible communication of divine goodness and happiness, independently of sin and the consequent need for redemption. Fully indexed. Handsomely produced. \$5.95

BOOKSTORES OR DEPT. 4-4280

St. Anthony Guild Press

Paterson, New Jersey 07503

Dear Father,

To help ascertain demand for the CORD reprints, I have indicated below whether I would buy any of the proposed pamphlets.

Philotheus Boehner, *Conferences* (1955). About 100 pages, 75¢ ☐ yes ☐ no

William Manning, *Mary's Seven Joys* (1955) about 40 pages, 55¢ ☐ yes ☐ no

Sister M. Thaddine, *Essays for Sisters* (1964). About 15 p., 20¢ ☐ yes ☐ no

Note: Please do not sign this card; it implies no commitment to buy anything, nor does it constitute any sort of advance order.