80

of submission to the divine will and to obedience such inactivity is as labor.

There is another aspect to be considered in regard to the use of the relations with our fellow-religious. As Franciscans, we should respect the as well as our own and avoid anything that might cause them to waste it. Accordingly, we should examine ourselves as to whether we have dothers by unnecessary noise, by inopportune or prolonged conversation intrusions, by negligence in keeping appointments. One single religion cause the entire community a great loss of time through carelessness or consideration. To cause another to lose time is moreover a serious against charity.

We must also consider our neighbor from the point of view of or time. Do we make an honest effort always to have time for others? To spetime in the service of others, in acts of genuine charity, is certainly merit How often do we say to those who ask us a favor: I have no time? perhaps become a habit for us to refuse requests on the pretext of beit busy? It is a peculiar fact that usually the very persons who have no time others, who repeatedly complain of having too much to do, are seldor standing examples of industry. Let us remember that our Lord always has for each and every one of us. It is really a divine virtue to have time for our long to the seldor of the s

Superiors, especially, should bear in mind that they are not wasting when they listen to the needs and complaints and sorrows of their subject the seemingly little affairs that concern them. They have the splendid ex of St. Bonaventure as a guide in this. Once, after having visited one of the h of the Order, he was followed by a certain lay-brother who had been u to see him. Bonaventure was already outside the city when the brother f overtook him, but the Seraphic Doctor immediately sat down by the roal listened kindly and patiently to his long rambling talk. After the sain comforted the brother, his impatient companions reproached him for h wasted so much time. Bonaventure however met their reproaches by quotin rule which says that the minister must be the servant of all.

Time is precious, but to a Franciscan it can never be precious in a p secular sense. Time is God's gift, to be gratefully received and wisely use our pilgrimage to our Father's home.

Franics is twofold: it consists in prayer on the one hand, and activity to other. Prayer takes care of the inner man; activity controls his exterior. Thappy blending of the two makes for perfection, for happiness, cheerfulness peace. This writer recently saw a Sister sitting quietly in a dispensary. was over eighty; her sight was dim, her hands feeble; but she was still to put pills in a bottle. And, mind you, every pill was accompanied with a ous ejaculation. God bless her, and God bless those who may be cured by a sanctified pills.

The fourth petal is Charity. Without it, as we all know, our whole life with its meditations, aspirations, and resolutions is in vain. Love of God and rity towards our neighbor are like two parallel lines: if either one deviates, whole system falls to pieces. Charity must always be our last resort when ngs go wrong and when our daily burden weighs heavily upon us. Propter to rem Domini Nostri Jesu Christi (for the love of our Lord Jesus Christ)—at is the bright star in the distance which illuminates the path, no matter how neven, tortuous, distressful it may be. The convent is Christ's Mystical Body miniature. Do not expect thanks, not even from those of your own household. If you do, you may be sorely disappointed, for you have forgotten the Householder who hired you and holds the key to your eternal reward.

The fifth and last petal is the spirit of prayer; in other words, the Good Intention. It puts our whole spiritual life in a nutshell. Make your work a constant prayer. If you fail to do this you are like the farmer who had spent hours and hours loading grain on his wagon. The wagon was loaded and it was time for the market, but the horse had gone astray and could not be found in time. Perhaps we should say the donkey had gone astray, for this animal would have proven a more suitable companion for the man who, like Saint Peter, had worked all day but gained nothing. Like Saint Peter, let us say before every task and at every stroke of the clock, "Upon thy word," that is, for the honor and glory of God, I shall do this work; and you will not forfeit a great reward.

May Saint Joseph, the sweet Patron of this month, teach us the sublime and noble art of sanctifying, consecrating, and dedicating our daily work, with all its burdens, hindrances, disappointments to the glory of God and in abiding loyalty to Christ our Head and Saviour.

## THE HEAD OF THE HOUSE

Sacred Scripture tells little of the life of Saint Joseph. Our detailed ledge of him may be put in a few words. He was a just man, the husb Mary, the foster-father of Christ, reputed by the people of Nazareth to real father of God's Son. He was a carpenter, earning his bread by the shis hands. More than this we do not know. These few data however sufficient value to build up a figure of such heroic size that its shadow over centuries. The powerful figure of Saint Joseph looms up even now force which ages cannot wither; and in ages yet unborn, when humanit have to solve other problems, and face other dangers, the life of Saint I will convey a lesson and a solution.

The true greatness and dignity of Saint Joseph however is not exp written in Sacred Scripture. It is not primarily because he was a just man Joseph has a glorious place in heaven next to Mary, although the expre "just man", used by Saint Matthew is a rare compliment attributing a degree of honor. A just man was one whose life was spotless, who confe to all the requirements of the Law; one who could be shown to be faithful all his works, and yet who could under the promptings of grace conform apparent rigidity of the Law to the graceful rhythm of mercy.

Nor does the true greatness and dignity of Joseph stem from his proness in obeying the instructions of God in any particular instances. Given he was a just man in all that the term implies, obedience to God is to be expe Not that his obedience is the less heroic for all that, since he was put und mental strain scarcely less than that of his Virgin wife; but the very fact he was a just man would occasion him to accept suffering in the spirit of pen and to show obedience to the divine commands however obscure their rea appeared to him. Obedience with Joseph was a matter of grace and volus habit; it was the foundation of his sanctity just as it is the basis for the slig advance in perfection of any Christian soul.

Nor does the true greatness and dignity of Joseph owe its origin to guardianship of Jesus and Mary. This was the sweetest task he had to de life and beyond doubt his realization of this duty served to increase his hum and fire his zeal to sacrifice himself for them. The very fact that he was a man would open his eyes to the wonderful purity and grace of the Virgin Mo and urge him to expend every last bit of energy in her protection; would him too an inkling of the character of this foster-Son of his and prompt him

d Jesus from the world with the garment of his life. He had here two pretreasures consigned to him by God, he knew the divine plan as it ted him, and with a deep sense of humility and zeal for the things of God devoted his whole being to his appointed task.

The greatness and dignity of Joseph depend primarily upon this, that he the embodiment of the authority of the Living God. In him was placed art of the authoritative power of God the Father to give him the strength to de the destiny of the Holy Family from Bethlehem to Cana of Galilee. Upon shoulders was placed the cloak of command to distinguish him as the leader that little group enshrining the majesty and glory of heaven. He was the authoriece of God in as certain a sense as was the angel Gabriel at the Annuncion, because as father and patriarch of that family group Joseph interpreted ad carried into action the commands of God whispered into his heart.

That Jesus and Mary obeyed him is a corollary to the fact of his authority, and contributes no less equally to his greatness and dignity. Jesus of course was God and Mary the spouse of the Holy Ghost; either to Jesus or to Mary could the sceptre of God's authority have been given. And Jesus the King of the universe or Mary the Seat of Wisdom could have wielded it in full accordance with the will of the Father. But the fact remains that the Son of God and his Blessed Mother respected Joseph as the head of the house and obeyed him.

Without presuming to interpret the designs of God we may venture an explanation of this paradox, that a man ruled over God by the will of God. If the first rule of heaven is order, then it may be expected that the order established on earth by God would be respected. If the idea of heaven precludes all idea of disorder, for disorder implies lack of plan, uncertainty, confusion, then we may expect that an event happening on earth, so God-directed as the Incarnation and Redemption, would be patterned upon order. If it was God's design that the Holy Family should exist as a family, then it should exist upon the plan of a family. But from the beginning a family has had a head, the father, and subordinates, the mother and children. God willed that His divine Son and His Mother should be subordinate to Joseph to preserve the order inherent the family, to remove from men's minds any temptation to scandal. That the Word was made flesh and dwelt amongst us has for its answering motif that He vent down with them and came to Nazareth and was subject to them. Jesus ecame like unto us in everything except sin. He became a subject because the cople He came to redeem were subjects; He became a willing subject to teach he value of obedience.

Joseph is the outstanding example in the history of the world of who had a most difficult task to do and saw it through to the end. No oth ever had so heavy a burden, or succession of burdens, laid upon his she He had to overcome a serious doubt upon the testimony of God; he had the Child and Mother safely through the snares set by kings; he had to be family through an inhospitable desert to a land of strangers and live the alien and separated from all that he had known and loved; he had to shis family—and well he knew the responsibility—with the labor of his and endure the chagrin of not being able to conquer the world for the mountainous burden, that only a just man could face.

For a just man is one who freely and completely cooperates with the of God. This Joseph did. All his success and all his sanctity had its begin here. Without God's grace Joseph could not have moved a finger. But God not impose burdens without giving the help necessary to carry them. And Joseph to perform the enormous tasks set for him he needed enormous. This was the secret of Joseph's ability—the grace of God first of all, and his whole-hearted co-operation with it.

In addition Joseph had four outstanding virtues. The first was the of obedience. No matter what the command was that God gave him, he of it instantly; he made no condition, he asked for no special reward. "Do be afraid, Joseph," said the angel, "to take to thee Mary thy wife." And Jo did as the angel of the Lord had commanded him. "Arise," said the angel, take the Child and His Mother and flee into Egypt, and remain there till thee." Joseph rose by night and started on his toilsome and perilous jou What hardship and labors and what anxiety must he have undergone in time of exile, in his efforts to support the Child and His Mother, and to statem from the dangers that surrounded them, until the command was given his return—and he "arose and went into the land of Israel." Saint Joseph's was entirely devoted to one sacred purpose; in it no thought and no desire place but the thought and desire of obedience to God's revealed will; no se feeling ever for a moment obscured his love and devotion to those whom had given him to cherish.

The second outstanding virtue of Joseph was his purity. God had **g** him as destiny to live under the same roof with Him Whom the angels adore with the future Queen of Creation. The angels were created by the Father adore and serve His Son, and that their adoration and service might be unmit with self-complacency God adorned them with the armor of purity, for

dies all self-seeking. But Joseph was destined not only to adore and serve also to rule these two whom the angels obey. The purity of Joseph outthat of the angels for he had a more noble duty than they. Would the that of the angels for obedience, have neglected to adorn the for dominion? The grace of the Holy Spirit had gradually burnt out im all remnant of sinful nature, and added to the fullness of the seven gifts and gift whereby he could fulfill his sublime trust with more than Seraphic ity and fervor and love.

The third outstanding virtue of Joseph was his humility. A lesser man, owing the treasures committed to his care, realizing himself the vicegerent God the Father, considering his almost illimitable power, would have exalted himself. But Joseph was protected from the temptation of the angels by his overwhelming humility. He advised and proteted Mary, and bowed before her as a servant before his queen; he taught Jesus the craft of wood-working, the gentle musing skill of the artisan, and conducted himself as subject to king. He guided the Holy Family through the perils of hate and envy, and preserved the selfeffacement of a lackey in an emperor's court. The guardianship of Jesus and His Blessed Mother was a duty of unspeakable dignity. The dominion of Galilee, the kingship of Judea were as nothing to it. The great offices of Rome under the Emperor cannot be compared to it. The very rule of Caesar Augustus himself is paltry beside the domestic rule of Joseph. But who knew of Joseph, cared for Joseph? At Bethlehem he seems to have been friendless, if not unknown. Joseph stayed in Egypt, but Jews in Egypt were very numerous, and the arrival of a Jewish family would arouse no comment. Of Joseph in himself and apart from Jesus and Mary we know nothing. Even the fact that Joseph was a carpenter is known to us only from the scoffing of the Jews at Jesus. As nothing is known of him except in its bearing on our Lord, so Joseph's whole life was directed to the honor and glory of God. He was content to live retired and unknown. His ambition was to spend his life in devotion to duty, in the care of the family entrusted to him, and by so doing to serve his God.

The fourth outstanding virtue of Joseph was his love of poverty. God conferred a great gift upon him by giving him the riches of heaven instead of the riches of the world. As he was unhampered by devotion to self through his rowning virtue of unassailable purity, so he was devoid of all ties to the world his devotion to poverty. He was the freest of men. He could go down to ethlehem with his wife because it was God's will, and not be troubled about a safety of his worldly goods; he could arise at night and take his family into the desert without a backward glance; when the time came he could die in the

arms of his foster-Son and in the peace of God, without regrets. He what little food and shelter his family needed or asked for in the deftne hands; the respect of his acquaintances and his dignity, in the dept wisdom. He was the bread-winner of the family; Jesus and Mary dupon his efforts. His poverty was not absolute. There was no measualor in connection with the Holy Family. They owned a house an had a workshop. But though the Holy Family did not lack the necessifie, neither did it enjoy prosperity and comfort. In the sweat of Joseph earned bread for those he loved.

Such was Saint Joseph, poor, hard-working, humble and retired; on God elected from the sons of men to guide the destinies of the Holy one invested with the tremendous authority of God the Father to guide Family and armed with the virtues of obedience, purity, humility, and to guard himself. Joseph it is whom God "made like the saints in glaplorified in the sight of kings, and sanctified in his faith and meekn chose out of all flesh, and gave a law of life and instruction, that he teach Jacob his covenant and Israel his judgements."

St. Bonaventure University

Fr. Columban Duffy, O.

**ተ** ተ ተ

Recreations which violate charity are recreations of hell.

Saint Leonard of Port Mauric

ቀ ቀ

From the first day that I began to exercise the apostolic ministry, and endeavored never to say a word which was not for the honor and glory of and to this rule I owe what I possess of knowledge, eloquence, and authority.

St. Bernardine of Siena

## STUDY AND THE FRANCISCAN VOCATION

II

a previous article we attempted to point out how, in the Francsican life, rsuit of learning can be made not only to harmonize with our ideal of lical simplicity but even to lead us to a high degree of perfection. However ife devoted to sutdy can be fruitful of the highest supernatural good, Bonaventure also insists that to obtain this good we must first cultivate soul certain specific virtues and regulate our life according to certain c norms. His program is neither simple nor easy. In fact, it is based on ther disconcerting fact that much will be demanded from those who have d much. But the Seraphic Doctor is an experienced guide, and to those vish to follow he offers clear direction.

according to Saint Bonaventure, seraphic piety is of prime and basic tance to the Franciscan ideal of learning. So integral a part of his own ctual life was this virtue that it may be called the fundamental characterfall his works. Seraphic piety, however, is by no means to be equated with acuous type of pietism so frequently met with in the spiritually immature. onaventure,

Piety is nothing else than filial awareness, filial love, and filial submissiveness to the condescending, first, and highest Origin. Without piety it is impossible either to possess or to contemplate the Highest Good. All things in nature tend to return to their sources—stones fall to earth, fire rises, rivers run to the sea. A rational creature is made to the image of God, and able to return to the source of his being through memory, intellect, and will; nor is he pious unless he does return to this source.<sup>1</sup>

ciscan piety, then, is filial reverence toward God, not simply an intellectual whedgement of the Divine Being, but a deep, reverential, and personal the love of a child for its father. It is a kind of sense of the greatness of an awareness of the fact that He is infinitely good and infinitely desirable the Franciscan act of religion.

The practice of piety necessarily demands sanctity of life. To this end venture proposes a two-fold discipline, scholastic and monastic; in other

donis Sp. S., III, 5.

words, instruction of the intellect and formation of the moral character are necessary for the full development of the scholar because both are ne for the comprehension of truth. Mental activity alone will never give a me wisdom, much less will it lead him to God. "For this reason," says Bonave "the psalmist prays, Teach me goodness and discipline and knowledge. It cannot have knowledge unless we first have discipline; and we cannot discipline unless we have goodness. Thus through goodness and disciplication come to the possession of true knowledge."<sup>2</sup>

To achieve this two-fold discipline of mind and moral character venture requires that we live a life of holy fear of God (vita timorata), a pure intention (vita impolluta), a life of religion (vita religiosa), and edifying to others (vita aedificatoria proximi). To live in holy fear med develop an attitude of deep reverence toward God and all His works. "I is the life of holy fear," explains Bonaventure, "that in whatever a man he always fears, whether going to Mass or to meals, whether standing or wall for in all things it is possible to sin . . . Fear is the best sign; boldness worst; for the bold man can never be corrected." To live a pure life mea act only through pure motives. This requires a man "to do all things for lo God, not for love of anything else; because all love is suspect except love God." In this restricted sense, to live a religious life means to live a life mortification. The intellect becomes clearer as the sensual appetites are restrain and the mind becomes better disposed for contemplation as the tongue is in check. "Our life," says Bonaventure, "ought to be given to tears, not to ta To live a life edifying to others demands that a man be always ready to edi in the root sense of "build up" or "form"—those with whom he come contact, and to avoid whatever could tear down or cause scandal or bring u him the censure of others.3

The spirit of piety further requires that intellectual activity be closintegrated with the spirit of prayer to which, for a Franciscan, all things not be subservient. It has been said that Bonaventure made prayer a propaede of philosophic understanding, and it has also been said that he transforment into prayer every truth he comprehended. This quality of prayerful intellections is common to all our great Franciscan scholars. It is the means through what they achieved not only profound learning but also and especially signal holing of life.

teckness in the pursuit of studies is still another requirement of the spirit ety. The Seraphic Doctor defines this beautiful virtue, which he calls retudo tractabilitatis, as willingness to learn the truth without disputatious relling or offensive indulgence in argument for the satisfaction of exhibiting ability. "When the water is quiet," says Bonaventure, "a man sees his face clearly reflected; but when the water is rough nothing is reflected. Thus a man is angry he cannot see truth. Contention impedes knowledge in elf and in others. An angry man may even stubbornly defend error." Bonaure does not mean to imply that truth may not be defended by argument, it must not be defended in harshness or ill-will.

From the Franciscan scholar who is also a teacher the spirit of piety will mand the special virtue of fraternal benevolence. According to Bonaventure of man may presume to be a teacher of Sacred Scripture unless he be anointed with divine grace, grounded in pure obedience, and inflamed with fraternal charity. Since few of us would presume to be teachers of Scripture in the technical cense, we need not be unduly concerned about the first two qualities; but the third, fraternal charity, is essential to the Franciscan ideal itself. Bonaventure, following the Platonic and Pauline thought of education as a generative process, explains that to educate or edify (build up) is to develop the human personality; but this can be done only through love.

The teacher ought to be inflamed with fraternal benevolence . . . and this according to the example of Saint Paul who said of himself in the First Epistle to the Thessalonians: We became as little ones in the midst of you, as if a nurse should cherish her own children; so desirous of you with love that we would gladly impart unto you not only the gospel of God but also our own souls. For just as carnal offspring are begotten only through carnal love, so spiritual offspring are begotten only through spiritual benevolence.<sup>5</sup>

The teacher who has but intellect and will to manifest to his students is far removed from the Franciscan ideal of teaching through love; nor can he hope that his educational achievements, however brilliant and loudly applauded, will lead him to union with God.

Thus the spirit of seraphic piety is seen as the vivifying and sanctifying principle underlying all our intellectual activity. Piety is to inform our mind and

<sup>&</sup>lt;sup>2</sup> Hexaemeron, II, 3.

<sup>3</sup> Hexaemeron XIX, 20.

De donis Sp. S., VIII, 4.

In Lucam procem. 5.

our moral character and lead us to love our Creator in every manifestation. The life of study, if directed toward God through of itself produces great benefits for the soul. A mind habitually dispose recognize and embrace truth wherever it may be found will the more obtain true knowledge of self, and consequently true humility. A mind ually seeking clarity of vision will the more eagerly strive for control passions which darken vision. A mind habitually concentrated on problems be solved, on truths to be grasped, will the more firmly discipline the image and the memory. Desire for wisdom itself is a fruit of learning, and directs all learning to God, Who is wholly desirable.

At best, however, a life devoted to study is not easy. It is a life lived almost constant tension, and usually under difficulties of a nature rarely stood by others. Saint Bonaventure knew this quite well from his own experience. He lived in an age whose passion for learning has never equalled. During his years of study at Paris, the great universty was the of violent intellectual strife and rancor and the halls rang with the arg of opposing schools of thought. In all this Bonaventure took a leading until jealousy forced the temporary retirement of the Mendicants fr university. Elected minister general, he was faced not only with the discord of rival factions, but also with the opposition of many of the and most faithful sons of Francis who felt that higher studies had n in the Order of Friars Minor. "Our ship leaks and must sink," cried Giles, whom Bonaventure loved and admired, "let him flee who can Paris, thou ruinest Saint Francis' Order!"7 Bonaventure, however, proved own life that learning was not destructive of the spirit of our Seraphic When he left the lecture halls of Mount Genevieve for the seclusion of Alverna, the brilliant young Master of Paris did not unlearn his vast a found learning. He brought it with him to the very place where Fran once plunged into the mystery of the Crucifixion. There he came to un that all human knowledge can be put to the service of the highest pray to the mystical rapture granted to the Seraphic Francis. And there he book on the pilgrimage of the mind to God. In this beautiful little book rarium mentis ad Deum, he has left us a guide to help us employ truth we have acquired in a way that can lead us to the height of mystical It is a guide to the Franciscan way of transforming knowledge into Bonaventure assures us that there is no science which cannot bring us

in admiration and praise and exultation. Even metaphysics, the most of all sciences, appears shortly before the soul takes its plunge into the fithe Trinity.

Before this can be affected, however, the tension between the Franciscan ion in its fullest perfection and the taxing demands of the intellectual life be absorbed by a synthesis of these two opposite strivings. The Seraphic or describes this synthesis at the beginning of the *Itinerarium*. All intellectivity must be preceded by prayer to Christ Crucified, through Whose we are cleansed from the filth of our vices. Then, let there be

No reading without unction,

No speculating without reverence,

No investigating without wonder,

No observing without rejoicing,

No zeal without submitting,

No erudition without love,

No understanding without humility,

No aspiring apart from divine grace,

No discernment apart from God-inspired wisdom.

This is the program Saint Bonaventure offers to those who wish to sanctify make fruitful for eternity their life of study. That the plan is eminently real, we know from the life of Bonaventure himself. That it is exceedingly the we have but to try it to find out.

on, N.J.

Sr. Frances Laughlin, S. M. I. C.

ቀ ቀ ቀ

tiny grain of love of God will make you find a thousand ways in which ify yourself.

Saint Leonard of Port Maurice

<sup>6</sup> Hexaemeron XIX, 24-27.

<sup>7</sup> Anal. Franc., III.

## **EXAMINATION OF CONSCIENCE**

As religious we are consecrated to God. When we pronounced our we made a solemn and public declaration that we were thereafter to be sidered the exclusive property of the Lord, that we belonged to ourselv longer nor to any human creature. Thus our whole life took on a new directoward God. Our entire physical and spiritual existence was to become a prayer, an act of worship offered to the God in Whom we live and move have our being. This was to be our consecration, our holy vocation; and the objectively, what is meant by the term, "good intention".

It is our daily task to keep alive the flame of our consecration and to anything that might cause it to burn less brightly. We must shun every that might alter or shift the direction of our life away from God, everything might cause us to act for reasons not ultimately related to His glory. consistently negligent in the things of God would mean that our consecution has become void and meaningless; it would mean that our whole spiritual disintegrating. With good reason, then, Saint Bonaventure urges us to ask, I negligent about acting with the right intention? In other words (and Bonaventure himself clarifies the question) was I on my guard against a out of impure motives? For we should not aim at the practically impossible trying to elicit a proper act of good intention at every moment and before trivial action. It is sufficient to have an habitual good intention; and this m simply to have the interior disposition or inclination to do everything for low God, for His honor and glory, and for the salvation of our own soul and souls of others. We must bear in mind also that having the right interest necessarily demands rejecting every contrary motive. In fact, it is toward more negative aspect of acting through bad or imperfect motives that attention should be concentrated.

Let us first ask ourselves the broad general question: why are we religious Am I habitually conscious, for example, that I am a person whose whole is consecrated to God, and that the purpose of my life is to devote mentirely to God? Can I give a clear and unequivocal answer to the question: am I a religious? Why am I living in a religious house? Am I really here secause I love God and wish to render Him perfect love-service, because I to sanctify my soul through the perfect fulfilment of my religious vows? Or I, perhaps, confess to other motives? Am I resigned to being a religious sin because I do not know what else I could be? Do I remain a religious out of of hurting those who love me and believe in me, or because I fear the censure

## OUR MONTHLY CONFERENCE

Since Holy Week usually falls within the Month of April, and in the iddle of this blessed week, namely, on Holy Thursday, our Divine Saviour stituted the Sacrament of His Love, therefore this Month is properly dedication detracts in any way from the significance of the other sacred events at occurred during the first Holy Week. Far from it. Somehow the Last in pper assembles all the wonderful things that Jesus did, all the beautiful proper assembles all the bitter pains He suffered from Palm Sunday to inster Morn. They were stormy and dreadful and heart-rending days, but then the storm was over and the Tragedy of Calvary was history a period of eaceful serenity set in, a serenity that is with us to this day, and its source the hushed silence of the Sanctuary: Behold, I am with you all days (Matt. 28, 20). The Holy Grail is a fascinating story of lovers of art and soetry; to the Christian and especially to Virgins consecrated to the Divine spouse it is a perennial source of spiritual beauty, strength and love.

To the sons and daughters of Saint Francis the Holy Eucharist was a cherished theme in the very cradle songs of the Order. Saint Francis dwells on this mystery lovingly in both his Rule and his Testament. With up-lifted arms he would daily attend the Holy Sacrifice; on his shoulders he carried stones and boards to rebuild chapels and churches; with his hands he baked the hosts for the altar. Saint Clare fled the world to live with her Eucharistic Lord under the same roof; and boldly she threw back the Saracen with the chorium in her hands. No wonder the See of Peter singled out a simple lay brother from our ranks to be the Patron of all Eucharistic leagues and societies—Saint Paschal Baylon who, it is narrated, reverently opened his eyes in his coffin when the Sacred Host was raised at the Consecration during his funeral Mass.

In this conference let us concentrate on the Sacrament of Love which ur Saviour bequeathed to us on the first Holy Thursday. The memory of his day brings us face to face with the farewell banquet, the Last Supper of sus and His friends. The Upper Room where it took place was in an nadorned, gray-walled building which stood where Mount Sion gently slopes the south into the gruesome Valley of Hinnom. To the north lies the oly City. Tonight it is astir with commotion, for this is the preparation of rael's greatest festival. The gates are crowded and in the narrow streets and

Vol. 1. 1981 Her. 1981