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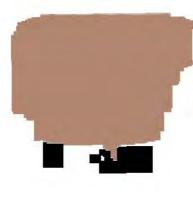
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# C De

A FRANCISCAN SPIRITUAL REVIEW



L. XI. NO. 1, JANI ARY, 1961

# he CORD

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## CONTENTS

A COMMENTARY ON THE PSALMS: Father Jerome A. Kelly, O.F.M.

OUR LADY OF GUADALUPE

Father Simeon Capital, O.F.M.

THOUGHTS OF ANOTHER TERTIARY

A MAN AND HIS PRAYER Titus Granny, S.A.

YOU HAVE WOUNDED MY HEART Ruphael Brown, Tertiary

CHOSSES OVER NACASAKI: XI Father Gerard Huber, O.F.M.

NIVITE ANNUAL MERTING OF FRANCISCAN SISTERS Futher Ironwan Herscher, O.F.M.

MATTERS-KEAST OF THE EMPHAN Sister Mary Emeran Poley, U.S.F.

# THE CORD

## FRANCISCAN SPIRITUAL REVIEW

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Volume XI

1961

## MONTHLY CONFERENCE

# A Commentary on the Psalms:

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

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

The Assyrian came down like the wolf on the fold,

And his cohorts were gleaming in And the sheen of their spears was purple and gold;

When the blue waves roll nightly like stars on the sea, on deep Galilee.

That host with their banners at Like the leaves of the forest when summer is green,

Like the leaves of the forest when sunset were seen;

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

And breathed in the face of the For the Angel of Death spread his wings on the blast,

And the eyes of the sleepers waxed deadly and chill, foe as he passed;

And their hearts but once heaved -and forever grew still.

And the tents were all silent-the banners alone-

The lances unlifted—the trumpet unblown.

And the night of the Gentile, un-Hath melted like snow in the smote by the sword,

glance of the Lord.

brought him this message, "I

silver, and three hundred of gold."

surrender was shameful: "a tri-

bute of three hundred talents of

ever ransom thou dost demand." thy troops, and I will pay whathave been to blame; withdraw

The demand was as high as the

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

God is in its midst; it shall not be of the poem in verse six:

God will help it at the break of disturbed;

meaning of the Psalms and to use are going to understand the true Holy Scripture is necessary if we deal of supplementary reading of which they originated. A great circumstances in which and from without any knowledge of the attempting to read the Psalms iated with it in the Bible, the other books which are assocof its context, or isolating it from of their ripping the Psalter out preciating the Psalms is a result trouble some people have in apof the Psalter. Perhaps part of the it serves as a good illustration of historical implications so rich that them effectively as prayers. Only Bible if we are going to make sense our need to read other books of the this Psalm is so important, its The historical background

phetical writings of the Old Testawhich Psalm 45 fits. the facts that form the frame in ment, for example, can we gather from the historical and the pro-

thern Kingdom maintained its of Judah, because Assyria was bent on dominating the entire east. Southern Kingdom, the Kingdom before a like fate would befall the matter of time, as everybody knew, Assyria. It could then only be a was wiped out by Sargon, king of sovereignty for nearly two centurcredibly wicked rulers this Nor-Palestine. Despite a dynasty of inrevolted from the Kingdom of loyal to Jeroboam; the other ten of Judah and Benjamin, remained cession to the throne of his son death of Solomon and the acies until, in the year 721 B. C., it Israel in the northern section of Jeroboam. Only two tribes, those broke into two groups after the learn from the Books of Kings The people of Palestine, as we

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

Assyria was besieging the city of capitulate. While the king of

Lachis an embassy from Ezechias

power rescue Samaria from my arvaim, Ana, and Ava? Did any and Arphad, what gods had Sephed them? What gods had Emath when the king of Assyria threaten-

invasion collapsed; and Ezechias,

and crumbled; resistance to the

deserted and stranded, had to

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

> too, the temple doors with the ury, Ezechias gave him; broke up, be found in the temple or treasdollars. "All the silver that was to That is, roughly, at least a million

another, laid waste the cities of King Sennacherib, in 701 B.C., had been a disastrous mistake reliance of Ezechias on his allies however, events proved that the drawing up treaties. Eventually, too busy making alliances and attention to Isaias; they were all Palestine. The alliance fell apart across the plains, and, one after wheeled out of Assyria, swept Nobody of importance paid any city against him. "Here is a with a message to the King, and anyway. This seems to have been Sennacherib seems to have in-tended to take all this ransom and ed to them, and gave these to the golden plates he himself had nailthe king's warning, do not be demessage to you from the great attempt of Ezechias to defend the his plan because he sent envoys then to sack the city of Jerusalem King of Assyria" (IV Kings 18: tries delivered, by this god or that, of other nations? Were their counput you off by telling you to trust to save you; do not let Ezechias king, the king of Assyria. This is the Lord will deliver you. What in the Lord . . . Do not listen to luded by Ezechias; he is powerless one calculated to undermine any Ezechias when he tells you that

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

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

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

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

the tents were all silent—the banners alone—

The lances unlifted—the trumpet

## A COMMENTARY ON THE PSALMS

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

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

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

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

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

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

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

# A COMMENTARY ON THE PSALMS

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

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

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

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

God is our refuge and our strength,

an ever-present help in distress.

Therefore we fear not, though the earth be shaken

and mountains plunge into the

depths of the sea;
Though its waters rage and foam
and the mountains quake at its

and the mountains quake at its surging. The Lord of hosts is with us;

A COMMENTARY ON THE PSALMS

our stronghold is the God of Jacob.

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

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

High.

God is in its midst; it shall not be disturbed;

God will help it at the break of dawn.

Though nations are in turmoil,

kingdoms totter,
his voice resounds, the earth
melts away,
The Lord of hosts is with us;
our stronghold is the God

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

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

Come! behold the deeds of the Lord,

the astounding things he has
wrought on earth:

He has stopped wars to the end of the earth: the how he breaks: he splint

the bow he breaks; he splinters the spears; he burns the shield of fire.

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

# A COMMENTARY ON 'HE PSALMS

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

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

Desist! and confess that I am God,

exalted among the nations exalted upon the earth.

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

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

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

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

# MATINS—FEAST OF THE EPIPHANY

- V. Keep Thou the seal, Lord, for lips Imperiled by capriciousness of ways.
- R. Come quickly, Lord, do Thou eclipse False suns which invite our praise.

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

## Invitatory:

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

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

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

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

Come let us adore.

For every mortal man a special star does shine

Come let us adore

Has known the touch of His creative hand. Alpha Virginis, white star in splendor bright, For He our God, Who fashioned us from clay, As destined, let His will be our command Come let us adore the God of might, Must beg from us each moment of the day.

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

Stars wait in eons of suspense Spoke the Creator to each stellar ray. Appointment of some given light years hence, Lest eyes be blind when they obey.

Come let us adore.

Lead us to the Light. Oh Star which shone o'er Bethlehem Has power to give us back our sight. But He Who made the stars and man

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

As it was in the beginning is now And to the Holy Spirit, Glory be to the Father, and to the Son. And ever shall be World without end. Amen.

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

Sister Mary Emeran Foley, O.S.F.

# Our Lady of Guadalupe

Father Simeon Capizzi, O.F.M.

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

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

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

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

from the cloud. Soon, the singing stopped, and he heard a woman's voice coming

"Juan! Juan Diego, come closer!"

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

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

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

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

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

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

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

## OUR LADY OF GUADALUPE

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

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

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

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

Juan Diego forgot the trouble he had had that morning, and he was resolved to again take the matter to the Bishop. He was determined

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

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

OUR LADY OF GUADALUPI

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

him was the Mother of Jesus Christ, the Virgin Mary.

This time the Bishop felt that there might be something to what

the request of the Blessed Virgin and declared She Who had sent

a long way, but when they reached a little bridge at the base of servants, who were sent to do this, were able to keep up with him for ask for?" was Juan's reply. that the Lady would give such a sign. "What sign do you want me to When Juan left the palace, the Bishop had him followed. The "Let the Lady choose whatever sign seems good to Her," answered

had happened, especially that the Bishop had asked for a sign. She, in could to throw discredit on him . make up for their failure to stay with the Indian, they did all they again, they finally gave up in disgust and returned to the palace. To Tepeyacac hill, they lost him. Though they tried to pick up his trail Juan, however, again saw the Virgin, and he told Her all that

Bernardino, and found the uncle very seriously ill. On the next day, then took his leave to go home. the Bishop. He promised that he would return as She requested and the next day when She would give him a sign which he could take to turn, commended him for all he had done and told him to return on On his way home, Juan stopped at the home of his uncle, Juan

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

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

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

as he had looked after the needs of his uncle. from the promise he had made Her. He would take care of that as soon Mother, she dispelled them. The Blessed Virgin Mary looked with kindness upon him. She

your Mother, will help you. You are under my protection and you knew the many thoughts and troubles that beset him and as a loving "Listen, my son. Do not let these things worry you. I, who am

carry out the promise which I made to you." the Bishop, and give me the sign that I am to take to him. I will spoken to him, and he replied to Her. "Then send me, My Lady, to see will not die, but even now, at this very moment, he is already well." need nothing else. Be not concerned for your uncle's illness, for he "Go then, my son," Mary said to him, "to the top of the hill With the faith of a child, Juan accepted these words She had

this sign he will know that he is to do what I have asked. I know that tilma with the roses to Juan and said to him: arranged them again in the tilma. Having finished, she returned the there at the foot of the hill. She gathered the flowers in Her hands and or cloak, he filled it with the fresh and fragrant flowers. Down the hill he came and placed the bundle at the feet of the Lady, who had waited be began to pick the beautiful Castillian roses. Laying out his tilma, flowers growing, though he had seen none there before, Immediately, where you saw me before and gather the roses that you will find growing there. Place them in your cloak and bring them to me. Then, I will tell you what you are to do and say." "Here is the sign you are to take to the Bishop. Tell him that by Juan raced to the top of the hill. He was not amazed to see the

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the sign the Lady had given him. Because of the discredit given him Again, Juan Diego was on his way to the palace of the Bishop with

by the servants, he was not well-received. They tried to ignore him.

OUR LADY OF GUADALUPI

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

him was the Mother of Jesus Christ, the Virgin Mary.

This time the Bishop felt that there might be something to what

the request of the Blessed Virgin and declared She Who had sent

a long way, but when they reached a little bridge at the base of servants, who were sent to do this, were able to keep up with him for ask for?" was Juan's reply. that the Lady would give such a sign. "What sign do you want me to When Juan left the palace, the Bishop had him followed. The "Let the Lady choose whatever sign seems good to Her," answered

had happened, especially that the Bishop had asked for a sign. She, in could to throw discredit on him . make up for their failure to stay with the Indian, they did all they again, they finally gave up in disgust and returned to the palace. To Tepeyacac hill, they lost him. Though they tried to pick up his trail Juan, however, again saw the Virgin, and he told Her all that

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## OUR LADY OF GUADALUPE

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

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

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

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

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

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

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# Thoughts of Another Tertiary

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

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

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

are Evening Masses.

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

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

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

Clare

# A Man and His Prayer

Titus Cranny, S.A.

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

of the Octave. It showed dramatically how Unity would be achieved-Father Paul and his little band of followers were received into the One Paul to begin his Unity Octave. He was virtually alone at the time, his Graymoor founder. perhaps the most fascinating and challenging event in the life of the by submission to Peter. The group reception on October 30, 1909 was Fold, testifying to the sincerity of their purpose and to the effectiveness It was genius, or inspiration, or perhaps both which led Father

S.A., founder of the Society of the Atonement. Within eighteen months

a mighty volume reaching out to all the world. early days, but the voice grew stronger with the years. Today it is Father Paul's plea for prayer was almost a cry in the wilderness in those only companion a brother. The Atonement Sisters, under Mother observed on January 18, the purpose of the Octave is the same: to pray Lurana, S.A., were in the valley below, but they too were few in number. the difficulties are many, but not insurmountable. The goal is certain: the return of lapsed Catholics. The task is gigantic, but not impossible for the reunion of Christendom, the conversion of unbelievers, and Though the feast of the Chair of St. Peter at Rome is no longer

more widely than ever, through the communities he founded and the that thou hast sent Me." works which he began. The Popes have approved and blessed the worldwide proportions. The voice and pen of Father Paul reach out is in heaven . . . that they all may be one, that the world may believe Christ Himself: "thy kingdom come, thy will be done on earth as it Over the past five decades the Chair of Unity Octave has assumed

Octave, so that the prayer crusade which began so humbly at Graymoor

"There shall be one fold and one shepherd." The prayer comes from

seeking the "other sheep" all over the world. He is calling a General the Divine Comforter." separated brethren will be copiously illuminated and strengthened by where throughout the world as widely as possible, especially in view of Council which will be, in part, devoted to the cause of Unity. This the forthcoming General Council, during which it is hoped that our John gave it a special endorsement urging that it be promoted "everyhas now become an official devotion of the Church. Last year Pope The Holy Father speaks with the voice of the Good Shepherd

receive as a gentle invitation to seek and find that Unity for which those who behold it, but are separated from this Apostolic See, will unity, and charity; a manifestation, indeed, which it is our hope that meeting, perhaps the most colorful in the history of the Church, will be, in the words of Pope John "a wonderful manifestation of truth,

Chair of Peter would contribute towards the early return of those he expressed the hope that the "bonds of union of the faithful with the Jesus Christ prayed so ardently to His heavenly Father." Elsewhere

the Holy Office, that "under the inspiring grace of God, due chiefly ecumenical movement, a modern phenomenon, has won the blessing of their vocation of prayer and action to win souls to the One Fold. The decry the scandal of a divided Christendom. Catholics are alerted to prelates voice their warm regard for Pope John. Protestant leaders outside the fold to full participation in the true worship of God." Today as never before the world is interested in Unity. Orthodox

to the common prayers of the faithful, a desire has awakened and is

ty of the Church's prayer for Unity, a spirit that should characterize entreating light and strength from God in fervent prayer." (Holy Office) to lend their assistance to all, who are sincerely seeking the truth, by true Church a source of holy joy in the Lord as well as an inducement the interest of our separated brethren should be "to the children of the ours, but they pray and God is not deaf to any sincere prayer. Indeed Octave. Their idea of unity and their intentions are vastly different from Church, that a reunion be accomplished by all who believe in growing daily in the hearts of men who are separated from the Catholic Non-Catholics too pray for reunion during the Chair of Unity Centuries ago Prosper of Aquitaine (5th c.) expressed the universali-

only for the saints and those regenerated in Christ, but also for all our own petitions: "The Church pleads before God everywhere, not whose blindness does not see the light of the gospel, for heretics and idols, for all who persecute Christ in His members, for the Jewish people infidels and all enemies of the Cross of Christ, for all worshippers of

YOU HAVE WOUNDED MY HEART

In December 1639, due to a building project, most of the friare

schismatics who are alien to the unity of faith and charity." Church voices the thoughts of her Master and King in His longing to whose love and prayers bring men to their true spiritual home. The Mother of the Good Shepherd, the special patroness of Christian Unity, cleavage and however wide the gulf. She turns to Our Lady as the for all who are separated from her, whatever be the reason for the The Church makes the same extensive appeal today. She prays coming in, Charles distributed them still more generously to the poor, until some of his companions complained and the Guardian reproved moved out of the house temporarily. As the same gifts of food kept

and in accordance with the wish of the Holy Father make this the initiate a program, but we can pray. This we should do Jan. 18-25 Christ's love for souls and set about to do something. We may not know. What is more important is that he experienced the urgency of Whether he foresaw the spread of the Octave as it is today, we do not little friary atop the Mount of Atonement in the winter of 1907. one . . . that they may be perfected in unity."

Such was the inspiration for the Octave begun by Fr. Paul in his

save the world. Her prayer is the prayer of Christ: "that all may be

object of our prayers and works every day. "That all may be one.'

# You Have Wounded My Heart The Life of St. Charles of Sezze, Franciscan Lay Brother Raphael Brown, Tertiary

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

CHAPTER XI—(Continued)

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

> promising to leave the truss in the first friary where he would find an his home town. He was given a large cask of good oil, but it was so and set out on the fifteen-mile hike back to Palestrina. His hernia knelt down and prayed to St. Salvator of Horta for a cure of his hernia, image of the Saint. Then he took off his truss, picked up the cask of oil, heavy that, though he could lift it, he could not walk with it. So he

a truss, he went on another long questing tour for oil as far as Sezze,

without the special help of a Saint. Although he had a hernia and wore

Later, however, he had to carry more supplies than he could hear

reduction in numbers.

told his companion that he believed the reason was their temporary somehow granted them only very small provisions. Charles frankly ordered him to take the discipline as penance, and then sent him off complaint of other friars, gave him a severe scolding in the refectory, town, since fewer provisions were needed. Again the Guardian, on the

The Saint also suspended most of his questing tours around the

with a companion on a begging tour of nearby villages. But Providence

CHAPTER XII

had disappeared.

THE FURY OF A SAINT

In the spring of 1640 Brother Charles was sent to the small friary

of Piglio, about five miles east of Palestrina. But he stayed there only

two months, for in May he was assigned to the large Franciscan house

north of Sezze. Yet in that short time he learned another valuable lesson. of studies at Carpineto, a small town in a deep valley only a few miles upon themselves to advise him to write to the Superior and ask for he was quite incapable of being an efficient sacristan, and they took it as sacristan in Carpineto, some friars jumped to the conclusion that Before he left Piglio, when it was announced that he was to serve

have sufficient cause to do so and that when one does not know how another position. But the Saint wisely took the stand that he did not

sideration." In this little incident he found a significant lesson and

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

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

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

easy, which is the essence of true charity."

Once again he had as spiritual director a Father Vicar who

believed in being as strict as possible with young friars. The Saint wrote that "consequently the poor religious lived under extreme tension . . . The penances and mortifications he gave to the young clerics and lay brothers never ceased."

During Charles' first months in the community this harsh Vicar

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

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

had actually written a letter to the Provincial complaining against him that the student and Charles were rebelling against him and that they As a result, almost every morning in the refectory the Father Vicar tongue-lashing. When he was through, the Saint rose to his feet, went still more indignant, exclaiming that he was not a demon to be over to his persecutor, and kissed his feet. That act of sincere humility banished by the Sign of the Cross, and he gave the Brother another

But when the Father Vicar saw Charles cross himself, he became

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

Charles found it trying that the harsh Father Vicar was no less

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

Meanwhile he had the sympathy of all the other friars, who were

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

to be assigned elsewhere. Brother Charles thanked them for their kindness, but resolved to follow the rule which his good old father had drilled into him at home: just obey orders without trying to avoid them.

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

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

only made the Father still angrier.

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

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

the refectory every morning.

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

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

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

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

Over a year later at Ponticelli the same frustrating handicap

prevented him from enlisting for service in Albania.

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

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

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

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

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

# Crosses Over Nagasaki: XI

Father Gerard Huber, O.F.M.

(Continued)

Friday on Tateyama

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

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

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

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

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

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

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

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

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

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

preserved.

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

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

3. Father Francis Blanco. When the lances were crossed before his

death. His cross was the fifteenth from the right.

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

breast, a happy smile illumined his face and remained even after his

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

5. Brother Michael of Scient Francis.

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

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

Peter Martinez, Bishop of Japan Transl. by Sr. M. Frances, S.M.I.C. Sr. M. Hildemar, S.M.I.C.

(To be continued)

# Ninth Annual Meeting of Franciscan Sisters

Father Irenaeus Herscher, O.F.M.

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

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

was held.

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

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

Church is silenced. His Holiness also lauded the American parochial

school system.

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

Sister Helen Marie, O.S.F., St. Francis College, Joliet, Illinois, led

the discussion which followed.

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

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

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

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

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

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

NINTH ANNUAL MEETING OF FRANCISCAN SISTERS

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

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

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

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

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

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

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

program and the content of the classes provided at St. Mary's Hospital.

on "Expectant Parents Classes." She outlined

Missouri, spoke

"Home-Hospital

Relationships

and Franciscan Ideals"

Was

religious must be the leaven in the world to restore all things in Christ." unselfishness and in injustice toward one's neighbor . . . the Franciscan is finding ever greater expression in the unrestrained search for pleasure, of Hospitals, of Joliet, Illinois. "In a world where atheistic materialism presented by Sister M. Timothy Marie, O.S.F., Director, Department

difficulties faced by modern youth, and suggested a revaluation of our Brother Isidore, O.S.F., of St. Francis College, Brooklyn, New York, on the "Modern Problems in the Home." He discussed the

formity with the functions which our young men and women will have curricula and teaching methods in order to bring them more in con-

to fulfill in the modern world. In a paper prepared for presentation, Brother Donald Sullivan, O.S.F., also of St. Francis College, Brooklyn,

New York, spoke about "The Home and Vocations." The Reverend Gabriel Brinkmann, O.F.M., Ph.D., of Quincy College,

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

College, Indianapolis, Indiana, presented a paper on "The Franciscan At the final session, Sister M. Karen, O.S.F., Ph.D., of Marian

Sister M. Pierre, O.S.F., Ph.D., also of Marian College. Community as a Family." The discussion of her paper was led by During the convention a number of interesting displays were

publications. cisoan stamps, arranged by the Friars from Our Lady of Carey Seminary, exhibited. One of these included a prize-winning collection of Fran-The two-day conference came to a close with Solemn Benediction, Ohio. Also on display were many interesting Franciscan

Most Reverend Martin which was preceded by concluding remarks from His D. McNamara, D.D., Bishop Excellency, the

of the Diocese

of Joliet. Among the resolutions adopted by the Conference was one urging

Sisters to portray in their lives the virtues of reverence, loyalty,

moderation, and joy. It was also resolved that St. Joseph of Cupertino

Conference also be proposed as patron of students about to take examinations. The

practice the Franciscan virtues as a means to bring about this happy with our Holy Father in praying for the unity of Christendom, and to went on record urging all Franciscan Sisters to unite