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A FRANCISCAN SPIRITUAL REVIEW

VOL. XI, NO. 3, MARCH, 1961

The CORD

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MONTHLY CONFERENCE

A Commentary on the Psalms:

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

Psalms 95 and 97

came to compose their own works they naturally echoed its thoughts and expressions. And that is why we find so many resemblances Holy Scripture that when they among their works. A comment quite validly made regarding the Psalms and Canticles grows to complaint if our knowledge of these prayers remains used in the Office-one which

As exemplifying such resemblances, I intend to consider together Psalm 95 and Psalm 97, which are remarkably alike in structure, imagery, and theme. Both Psalms open with a world-Sing to the Lord a new song . . . Both, in closing, bring all creatures wide exhortation to

appear with such frequency-so

words and identical phrases re-

do similar images, ideas, and themes-that these inspired hymns appear forever to be echoing the

perfunctory—is that they have a certain sameness about them, a certain repetitiousness. Similar

superficial or our use of them

for he comes to rule the earth. Before the Lord, for he comes;

same thoughts and expressions. To

illustrate what I mean, let me

remind you how easy it is to detect reminiscences of the Psalms Testament in the Magnificat, that spontaneous fountain of praise

which welled from the depths of Mary's soul in reply to the saluWhat is true of this familiar hymn applies equally to other

tation of Elizabeth.

authors we can not, very frequently, eo accurately identify: they

Psalms and Canticles

pervade Holy Scripture. And the

faithfully repeat and reproduce the thoughts and sentiments which consideration of their all having been inspired by the same, one

reason for this-apart from any

and other writings of the Old

He shall rule the world with and the peoples with his conjustice

says Psalm 95, with equity, says stancy, Psalm 97.

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

his holy arm.

Do you notice, incidentally, how You get the impression that the festation of God's sovereignty? Psalm 95 to a particular manimore sharply than do those of these statements seem to apply

Tell his glory among the nations;

among all peoples, his wondrous

Sing to the Lord; bless his name;

Sing to the Lord, all you lands.

announce his salvation, day after

You can not help feeling that the The Lord has made his salvation in the sight of the nations he has known: revealed his justice.

For all the gods of the nations are

things of naught,

awesome is he, beyond all gods.

praising God:

For great is the Lord and highly

to be praised;

strophe, verses 4 and 6, to justify

recent occurrences whereby

"deeds and the "victory" are

Then comes a whole new

nations," is no man-made idol; the God of Israel is himself the notice, the poet strikes the keyeager and lyrical than logical and the next verses 4, 5, and 6,—a This impression that the poet's grounds for glorifying God are concrete, particular divine actions and specific acts of God whereby new strophe, by the way-is more by the discovery that the tone of themselves is strengthened I think, rather than the divine attributes All the ends of the earth have seen He has remembered his kindness poet is talking about very definite the salvation by our God. toward the house of Israel. and his faithfulness

Splendor and majesty go before

praise and grandeur are in his

sanctuary.

kingly splendor, enthroned in his

holy temple:

maker, the creator of all things.

He it is who rules the universe in

note of his argument: the God of

With that statement, you will

but the Lord made the heavens.

Israel, unlike the "gods of the

Finally, you find the same tone, sing joyfully before the King, the Lord.

the poet, having assembled mankind in universal choir, invites inlast strophe of the Psalm, wherein imaginatively heightened, in the

animate creation to swell the Let the sea and what fills it rechorus: sound, in it;

Let the rivers clap their hands, the world and those who dwell

the mountains shout with them

fulfilled:

Bring gifts, and enter his courts;

worship the Lord in holy attire

97 has thus side-tracked our consideration of Psalm 95 does not, of the victorious king and just judge. in which is depicted the coming of Then comes the vision-like close Before the Lord. That the examination of Psalm

poem. There is a connection, as be shown to be a much richer piece. I think, really, that it can

the poem: He has made the world firm, not Reference to the "world firm, he governs the people with equity. to be moved;

the fundamental proposition of And to close, the strophe reiterates

Psalm is inferior to its companion

iately to develop his first strophe new song." He proceeds immedexhortation to "sing to the Lord a verses 1 to 3, by listing the reasons does not therein elaborate on his at Psalm 97, you find that the poet For he has done wondrous deeds; If you look now for a moment Sing praise to the Lord with the Sing joyfully to the Lord, all you descriptive. break into song; sing praise. with the harp and melodious

for praising God:

His right hand has won victory for

With trumpets and the sound of

A COMMENTARY ON THE PSALM rational creatures. Each of them

has its own organization.

The third strophe, verses 7 to

Then is precisely outlined the way in which this injunction is to be Give to the Lord, you families of of the themes of the two preceding 10, opens with a brief restatement give to the Lord the glory due give to the Lord glory and nations, his name! praise;

course, imply that this latter on the part of the worshippers: and inspired by inner dispositions objective unless they are matched ever, will fall far short of their Tremble before him, all the earth; These external observances, howsay among the nations: The Lord

these is directed to all rational the fourth strophe. The first of strophe, urging all "lands," "nabetween the third strophe and the maker and ruler of all things. ing God's right to this praise as God, and its second one, establishtions," and "peoples" to glorify we have seen, between its first There is a comparable connection

creatures, the second, to the irlet the sea and what fills it

not to be moved" is the bridge to are rapidly sketched in: Let the heavens be glad and the the great components of the world the final strophe, one in which earth rejoice;

resound.

cising line of the land-From these depths of imagery the

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

up to the closing lines in which Then shall all the trees of the before the Lord forest exult

appears the king of the universe:

He shall rule the world with justice and the peoples with his con-... for he comes; for he comes to rule the earth. stancy.

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

Come, let us sing joyfully to the Lord;

let us acclaim the Rock of our salvation.

Let us greet him with thanksgivlet us joyfully sing psalms to

For the Lord is a great God, In his hands are the depths of the and a great king above all gods;

and the tops of the mountains are his.

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

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

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

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

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

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

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

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

A COMMENTARY ON THE PSALMS

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

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

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

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

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

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

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

if we raise our voices to say in

Give to the Lord, you families of

give to the Lord glory and nations,

give to the Lord the glory due praise;

"world and those who dwell in it" if in Psalm 97 we exhort the his name;

Sing to the Lord a new song, His right hand has won victory for for he has done wondrous deeds;

his holy arm; him,

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

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

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

I WAS THERE

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

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

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

I heard—for I was there.

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

I rest in Him-my cry He heard,

To me, His Dismas, spoke a Word,

And Paradise on me conferred,

I know-for I was there

Sister Teresa Clare, O.S.F.

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

Dear Mr. McDonnell:

I just finished reading your article in The Cord entitled "An Open

Letter to the Directors of the Third Order," and I want to commend

Order directors everywhere in the U. S. through the medium of a you for taking the time and thought to direct this letter to Third

magazine article.

There is no doubt about it that you are harking back to the

with the celebration of Holy Mass. Chapter 6 of Rule of the Third ancient day when the Third Order Meeting was connected directly

Order approved by Pope Nicholas IV in 1289 (we still invoke his name in our profession ceremony) deals with the monthly meeting in this All the brothers and sisters of every city and place are to foregather every month at the time the ministers see fit, in a

at Divine services" here evidently means Holy Mass. And from church which the ministers will make known and there assist

made "a day of it" when they had a monthly meeting. First there was studies of the early history of the order it is evident that the tertiaries

again to this point when, in Article 27, it speaks of the profession and Sacred Congregation of Religious in August, 1957 brings our attention followed then by the chapter or business meeting of the fraternity. Holy Mass, followed by a conference and regular church meeting And the new constitution of the Third Order, approved by the

how it should be carried out:

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

St. Bonaventure, New York

Mr. Thomas P. McDonnell

December 3, 1960

The Cord

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

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

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

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

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

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

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

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

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

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

A REPLY TO FATHER HEGENER

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

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

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

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

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

-Thomas P. McDonnell

You Have Wounded My Heart

The Life of St. Charles of Sezze, Franciscan Lay Brother
Raphael Brown, Tertiary

CHAPTER XIV

Miracles And First Writings

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

YOU HAVE WOUNDED MY HEART

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

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

EUCHARIST

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

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

Sister M. Josephine, F. SS. S.

The Way to Beat Communism

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

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

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

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

Whether this force is to be a material force or a spiritual one is really up to YOU. And there isn't much time left to decide! Not-

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

Our Lady of Fatima said that if her requests were not heard, Russia would spread the errors of Communism throughout the world, the Holy Father would have much to suffer . . . but in the end her

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

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

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

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

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

Russia! Certainly, the Angels will not do the catechizing

Immaculate Heart would triumph and an era of peace would be granted to mankind. Therefore, whatever happens to the world in the next few years will not wipe out the human race. At least, Russia will survive.

And, of course, a great number of people to effect the conversion of

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

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

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

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

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

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

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

Crosses Over Nagasaki: XII

Father Gerard Huber, O.F.M.

(Continued)

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

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

8. James Ichikawa Kizaemon. When the lances pierced his breast he whispered the names of Jesus and Mary. His cross was the fifth.

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

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

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

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

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

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

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

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

- 13. Leo Karasumaru. His cross was the eighteenth
- 14. Michael Ozaki. His cross was the fourth.
- names of Jesus and Mary and died. His cross was the twentieth. 15. Thomas Ozaki. When the lances entered his body, he uttered the
- 16. Francis. His cross was the first.
- 17. Peter Ozaki Sukejiro. His cross was the third
- Cosmas Takeya. His cross was the second.
- Matthias. His cross was the seventeenth.
- Bonaventure. His cross was the nineteenth.
- Joachim Sakakibara. His cross was the twenty-first.
- Francis. His cross was the twenty-second.
- 23. John Kizaemon. His cross was the twenty-fourth. Thomas Dante. His cross was the twenty-third.
- Gabriel. His cross was the twenty-fifth.

Paul Suzuki. His cross was the twenty-sixth.

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

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

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

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

CROSSES OVER NAGASAKI: XII

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

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

ers: "Brethren, here drive in the nails!" cross. With his fingers he pointed to his palms and said to the execut a great servant of God. With iron chains his arms were fastened to Peter Baptist proved by his conduct throughout the ordeal that he with great joy to their crosses, embraced and kissed them. Fa souls to God. On their arrival at the place of execution they haste asked God's mercy on their enemies, while still others commended t sacrifice. Through the precious words which they spoke from the c Portuguese who heard them. Some sang hymns and psalms, ot ourselves to fight manfully for Christ and to offer ourselves also have as a result been strengthened in our courage, and have prepi have become the glory of their Order and have given us an examp before their home-going, they left a deep impression on all how heroic our love of God must be. We have seen their sacrifice unjust sentence and have, I firmly believe, entered heaven. The fi on the feast of Saint Agatha. They have overcome the tyrant and example they have left us. With three lay brothers of the Societ Christ, they died a beautiful death. These twenty-six men were exec Jesus and seventeen Japan-Christians who proved worthy follower and this glorious punishment of death on the cross we must thank punishable by death to spread Christianity in Japan. For this "cr of your Order. The Taikosama published an edict making it a c We can only envy the martyrs their heroic triumph and the wonder depths of my heart I congratulate your Reverence and all the pr "Six of your confreres have died a glorious death. From

your heart will rejoice." Hideyoshi. To do so would be extremely painful. I can only nor do I wish to speak of the San Felipe affair nor of the knowing of the heroic death of your confreres you will be co "I do not wish to recount here complete details of the r

Nagasaki, February 27, 1957

CROSSES OVER NAGASAKI: XII

The Holy Mountain of Miracles

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

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

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

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

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

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

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

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

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

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

CROSSES OVER NAGASAKI: XII

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

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

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

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

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

Transl. by Sr. M. Frances S.M.J.C. and Sr. M. Hildemar S.M.J.C.

MY FRIEND, ST. FRANCIS

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

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

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

Elizabeth Metzger, Tertiary

THOUGHT ON A JUBILEE

TWENTY-FIVE YEARS . . . twenty-five years of WHAT? Of meditations begun but to end Of resolutions made only to be broken Of striving and failing Masses passing by not becoming my sacrifice—only YOURS in distraction in SELF in absorption

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

Can I reverse the next twenty-five years, O Lord? Help me, O Lord. Only a few charred coals and incense for an eternity

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

FRANCISCAN BRIEFS

Father Byron Witzemann, O.F.M.

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

structed in his school, we may strive Pope Leo XIII said: pline, and taste the sweetness of his for his knowledge, pursue his disci-Order there be renewed a zealous devotion toward our Seraphic Doc-We desire supremely that in our

as the Dominicans claim the Angelic Doctor, St. Thomas, as their own, so you Franciscans should defend as truly your own finest right. Finally, Pius XI told all religious: the Seraphic Doctor, St. Bonaventuse, day and night for explaining and defending Catholic doctrine. Even volumes you should keep at hand able master of theology, whose You Friars Minor have a remark

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

of such works and where to find them.

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

> Herder, 1946) by Raphael McCarthy (St. Louis: trans: Breviloquium, foreword

Innerarium Mentis in Deum by Fr. James (London, 1937) trans: -The Franciscan Vision (New York, 1953) -The Mind's Road to God

versity of Pittsburgh, 1943) to God by John Sabinash, (Uni--The Itinerary of the Soul

1956) Deum -Itinerarium Mentis (St. Bonaventure U.,

De Reductione Artium ad Theolog-

trans: De Reductione Artium ad (St. Bonaventure U, 1955) Theologiam by Sr. Emma Healy

Collationes de Septem Donis Spiritus Sancti

venture U, 1950) Schneider, O.F.M. (St. Bona-Donis Spiritus Sancti by Marcian trans: Collationes de Septem

Malcolm Hogan, O.F.M. (The Cord Vols. VII, pp. 180, 217, 250; VIII; pp. 83, 151, 175 (this was never completed). ... Gifts of the Holy Ghost by

Amoris De Triplici Via, sive Incendium

Lignum Vitae trans: The Enkindling of Love, also Called The Triple Way by William Joffe (Paterson, 1956)

The Cord, Vol., XI, 83 trans: part XX of 8th Fruit:

The Coru, The Cord Pueri Jesu De Quinque Festivitabus Pueri Jesu Vol. I. trans: The Cord, Vol.

p. 267; II, p. 11.

De Perfectione Vitae ad Sorores O.F.M. (St. Louis: Herder, Laurence Costello and Wilfred, trans: Holiness of Life

> De Regimine Animae trans: The Cord, Vol. I, p. 106 Cord Vol. III, p. 318 -chapters VII & VIII in The

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

don, 1922) Devas, (New York, 1922, Lon-Spiritual and Religious Life, by -The Franciscan View on the

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

Vitis Mystica 1955) trans: Mystical Vine (London, -Mystical Vine by Ignatius

Quares Fratres Minores Praedicani College) Brady, O.F.M. (Duns Scotus

et Confessiones Audiant trans: by Arthur Jankowski (St. Bonaventure College, 1946)

Sermo Super Regulam Fratrum

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

7 Regula Novitiorum on Reg. Nov.) by Anselm Romb O.F.M., Conv. (Chicago: Frantrans: The Cord, Vol. IV. pp. 10, 37, 48, 74. -Way of Perfection (based

15. Epistola Continens 25 Memorialia don, 1922) Spiritual and Religious Life, by Devas (New York, 1922; Lontrans: Franciscan View of the

ciscan Herald, 1958)

-Conference for Religious by

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

by Miss Lockhart (Washbourne, -Life of St. Francis of Assisi

Various Sermons:

-II Sermon for Epiphany III, p. 20.

On the Annunciation (1st The Cord Vols. II, p. 278;

On the Assumption (1st part) The Cord Vol. IV. p. 19.

The Cord, Vol. IV. p. 249.

—De Modo Vivendi The Cord, Vols. I. p. 244;

Commentaries on Sacred Scriptures dalen (V. p. 125)

—Christ Comes Thru the Doors on St. Bonaventure and Scripture: -Resurrection and Mary Mag-There are articles in The Cord IX. p. 723f

(V, p. 125)

-Eat the Flesh of Christ (V.

-Breaking the Legs on the Cross p. 149) (V. p. 221)

-The Assumption (V. p. 251)
-Woman in Adultery (V.

p. 289) -Woman in Adultery

-Nativity (V. p. 377) Raising p. 347) of Lazarus (V.

—Our Father ((VI, p. 19)

—Twelve Years Old (VI. p. 23)

-Baptism -At the Cross (VI, p. 78) p. 58) of Christ (VI.

-Assumption (VI, p. 234)