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A FRANCISCAN SPIRITUAL REVIEW

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A Commentary on the Psalms:

PSALM 62 proclaim himself king, he retired Father Jerome A. Kelly, O.F.M.

Persons, places, and things often

take on symbolic value for people

with vivid imaginations. Aspects

of a scene, for example, in this way

can become metaphors of inner

point for all who favored his cause.

King David was taken completely by surprise. The suddenness and

ially true, of course, with regard to moods and attitudes. This is especto his rule and to his life forced the strength of this double threat

ings in which they were written. which striking figures were evidsuggested by the surroundfor the eastern gate of the city, hurried out and down across the mained loyal to him, he headed

ently

poems of the Psalter several in fore, to find among the sacred poets. It is not surprising, there-

David, when he was in the wilderfixed to this Psalm: "A psalm of formation given in the title prethat bore witness of God's coven-ant" (2 Kings 15:24). They had him the Levites, carrying the Ark was Sadoc the priest "and with

the title that David composed the ness of Juda." We are assured by fetched it from the Tabernacle

poem—and there are no solid

grounds for questioning the attri-

bution—and are told, too, amid

his exile and of God's defense of ance of God's abiding presence in to accompany the king as an assur-

he will bring me home again, and the city; if the Lord takes my part Sadoc, Carry God's Ark back into his cause. "But the king said to

nacle there; if he tells me that I shall see his Ark and his Taber-

I have lost his favor, I am at his command; his will be done"

him success when he revolted. ity among all classes would insure self until he knew that his popularshrewdly drawing followers to him-Finally feeling strong enough ៩ 193 the slopes of the Mount of Olives broken-hearted king started up made this superb act of faith, the (2 Kings 15:25-26). And having

David noticed that in his company

brook Cedron. It was then that

of Hebron and made it a rallying

from Jerusalem to the old capital

soon as possible. Assembling his

him to flee from Jerusalem as

servants and whatever troops re-

ferred to are most likely those of

quietly in the making, Absalom

I say this because of some in-

One of these, I think, is Psalm 62.

rebellion had been for a long time rebellion of his son Absalom. This the flight of David at the time of

what surroundings he may have

so. The circumstances re-

O God, you are my God whom I

measure of his reliance can be The intensity of his longing, the

34 when speaking to God:

From your delightful stream you

For with you is the fountain of life.

give them to drink.

because he says as much in Psalm visioned God as a great fountain

We know actually that David en-

(Psalm 41:2-3)

When shall I go and behold the

face of God?

king and his companions across would eventually bring him to ing as he climbed the road which bare-foot and bare-headed, weep-The route of march took the A COMMENTARY ON THE PSALMS like the earth, parched, lifeless and without water.

that follow sustain that tone, and, to establish its tone. The ten verses the poem under way; they help poet. David delights in direct, perceptiveness, the ardor of the in so doing, reveal the vitality, the These words do more than get

records his experiences imaginseems alert to everything, and he that is surprisingly suggestive. He concrete statements, in language of the Hebrew word here transis "to look for at dawn" or "to look lated "seek." Its primary meaning know a little about the etymology more exactly appreciated if we

very earliest moments of the dayfor God, therefore, begins with the for from dawn." David's search

soul thirsts

This is the fountain for which his

(Psalm 35:9-10)

a mountainous waste land, bleak

the valley of the Jordan. It was to the east between Jerusalem and shores of the Dead Sea and running

land thrusting northward from the Juda. This was a wild tract of

the northern tip of the desert of

and continues, as we shall see, on way, was preferred by the Vulgate, through the watches of the night. This etymological meaning, by the

a place at Lauds, which is the hour soul, so that he must cry out: the earliest times this Psalm found sumes David wholly, body and of the Office chanted at daybreak translation makes clear why from The ardor of his search con-

ing happier days when, in the

His mind, nevertheless, is reliv-

Tabernacle, he worshipped in

his presence.

God's covenant and the scene of which was at once the sign of taking him farther from the Ark,

which those who accompanied

and over all the desperate need he

from the first word to the last unified whole, one that unfolds pattern that makes the poem a the three strophes into a neat

one with the inevitability, almost

of a logical syllogism.

The first strophe has three

thoughts. As he lifted his tearation—such was the burden of his felt of God's support and consol-

filled eyes to look out over the

battle that must certainly ensue, him were exposed, the bloody

the uncertainty of its outcome;

courtiers, the insults heaped upon

spontaneity about the piece that supreme confidence. There

istry. Actually he has organized reader the traces of David's artmay even hide from a casual a personal directness about his distraction or digression—there is prayer addressed to God without

approach, an air of intimacy and

and picturesque. Even at prayer atively in figures that are graphic

-and the poem is one sustained

phel, the defection of trusted

him by Semei, the dangers to

treason of his counsellor Achitogratitude of his son Absalom, the heart was heavy. The cruel inlength. As David crossed it his fierce robbers who roamed except for an occasional band of and uncultivated, uninhabited

"pines," that is he almost wastes gestiveness of the language. David

Notice here the force and sug-

soul thirsts.

For you my flesh pines and my

from Psalm 41:

and unfalteringly resigned the outstate of David's soul. They express come of these dangerous times. into whose hands he has already his earnest longing for the God verses which reveal the present

soul. His discovery is embodied in

that the land was a symbol of his it struck him, poet that he was, which his company was passing; lonely, sunbaked stretches through

O God, you are my God whom I the opening words of Pealm 62:

for you my flesh pines and my

soul thirsts

longing:

are a plain statement of that

The opening words of the strophe

which he journeys, every step His soul is like the land through Like the earth, parched, lifeless and without water.

watch at break of day." Such a "O God, my God, to thee do I which explains why the Douay translation of this verse reads;

God with a craving that can best ing for God. David "thirsts" for away bodily, so strong is his yearnbe described in these striking words

Thus have I gazed toward you in the glory of God: to see your power and your glory. the sanctuary

for the symbol of the power and

he feels now, the whole-souled alipomenon 13:6). The devotion between the cherubim" (1 Par-Lord, dwelling there above it Ark which takes its name from the ecstatic contemplation before "the

longing for God, he felt then be-

proof of his kindness. David realhunger and thirst for God is solid izes full well that any present The very perseverance of this

so my soul longs for you, O God. Athirst is my soul for God, the waters, living God.

As the hind longs for the running

danger to his life is insignificant in comparison with the blessing.

Lifting up my hands, I will call

I am wearied with sighing;

weeping;

tears.

A COMMENTARY ON THE PSALMS

upon your name.

My lips shall glorify you. closes the strophe: makes in gratitude and confidence And the resolution which he

For your kindness is a greater

good than life.

meditation has led him:

This is the truth to which his

present and time past. The conin the first strophe between time There is a subtle contrast drawn

because in these strophes the seizes more surely upon him, too, clude that David's inspiration and his associates. We can conthird, how it refers to Absalom of how it refers to David, the strophes deal, the second in terms gestive of time to come. With this cluding verse, however, is sugfuture the second and the third and with exultant lips my mouth

strophe is that they are an elabordramatic. parallelism becomes more prothe five verses of the second nounced and the language more The first thing to notice about

the ardent yearning of the present which David makes after the medas a kind of expanded resolution first strophe. They stand, therefore, ation of the final words of the selves in the external manifestaand confidence will reveal themand made specific. Love, longing, Thus will I bless you while I live. will endure, and for life: devotion, no diminution of fervor; There will be no lessening of itation which opened the poem The resolution is given direction tions of prayer:

> knows this and he says so in these Such a way of life, David realizes and the fullest satisfaction. He can result only in true contentment As with the riches of a banquet shall my soul be satisfied

is a nice complement to the figure simile he uses. Firstly, because it used in the opening verse of the Psalm and so helps to integrate We should remark the vivid shall praise you.

how good the Lord is" (Psalm ward of those who "taste and see David knows how rich is the revery terms of it assure us that I will remember you upon my tion is, David next proclaims: the poem. Secondly, because the How all-embracing this resoluand through the night watches

refers to this picture. In Psalm 6, for instance, he cries: poems that he has written, he as a confirmation of a custom with seems not so much a new resolve him. I say this because in other hours each. That David intends divided into three watches of four reckoning of the night, which was At sunset or as soon as three stars to consecrate these periods to God were visible, the Jews began their I will meditate on you.

> a figure that seems to have been words. The second part introduces solid truth bluntly into plain a favorite with David. When pray-The first part of the verse puts wings I shout for joy.

ing against persecutors in Psalm 16 kindness of God by the fact that Psalm 35 he illustrates the precious Keep me as the apple of your eye; this is what he asks of God: To take another example, in "the children of men take retuge hide me in the shadow of your from the wicked who use violence against me. (Psalm 16:8-9)

And, again, in Psalm 16 he pro-I drench my couch with my every night I flood my bed with for her brood, from her habit of

Though you test my heart, searchthough you try me with fire, you shall find no malice in me. ing it in the night, (Psalm 16:3) beneath the shelter of her outdanger threatens. The figure has calling to them and hustling them stretched wings, especially when

that combination of literal and of them, for that is precisely what itation brought to mind the burden recollection of his nightly medwhat his prayer has taught him in David tells us next. And he tells You might almost suppose that

That you are my help; figurative statement which characterizes this poem: and in the shadow of your such a humble origin, in fact, said: "How often have I been have found the figure worth using? didst refuse it" (Matthew 23:37). chickens under her wings, and thou will remember, this is what he In lamenting over Jerusalem, you is it, that Christ himself should wishes to express. It is no wonder, tection, the happiness that David ence, the sure and loving proit pictures the confident dependthat we may overlook how aptly gether, as a hen gathers her ready to gather thy children to-

David subtly pictures God as a follows it: strophe ends. timid child who clings steadily to My soul clings fast to you; re-enforced by the verse which him for guidance along some dangloving father firmly supporting the your right hand upholds me. The tenderness of this figure is

pass by" (Psalm 56:2). he tells God that "in the shadow of (Psalm 35:8). And, finally, in in the shadow of your wings" Psalm 56, praying for deliverance, from the care of the mother-bird your wings I take refuge, till harm The figure is taken of course,

upon God and union with him the esque statement of dependence erous path. With this final pictur-The three last verses of the

uous, the tone less personal, more man who is speaking but David the king, the language is less impetcause it is no longer David the poem form the final strophe. Be-

But they shall be destroyed who first word of the opening verse: second strophe is struck with the supporters. The contrast with the it will affect Absalom and his David's mind, but the future as is still the future that occupies first and the second strophes. It formal than was the case in the

It would be a mistake to take they shall go into the depths of the earth. seek my life,

then, as he still hung there writh-Absalom right through with them; three javelins with him, and thrus hair had entangled him, "took ing from an oak in which his long king's express command, Joab hearing that Absalom was hang Absalom's death. Contrary to the vindictiveness can be judged from to pass in favor of his anointed ment of what God will surely bring his conduct upon learning of How far David was from personal They are a calm, confident statethese words as a bare imprecation.

of thee, Absalom, my son, my

son!" (2 Kings 18:33). statementfamiliar alternation of ordinary verses should be noted. And the The strict parallelism of these

and more imaginative statement-But they shall be destroyed who seek my life-

thought to be the dwelling place refers was known as Sheol and was of all the dead, deep in the earth The underworld to which David They shall go into the depths of the earth.

precisely what kind of death awaits his enemies: of statement, David reveals more In the next verse, which duplicates the parallelism and the alternation

They shall be delivered over to

the greatest on earth" (2 Kings

and David the king.

the sword,

rites was looked upon as one of the fact that death without funeral horror of this fate derives from such scenes of carnage. The double prey of the jackals that haunted it is presumed they became the dead upon the battle field, where and of them were killed and left did happen to them: twenty thous-In the event, this is exactly what and shall be the prey of jackals.

The king, however, shall rejoice shall be defeated and destroyed triumph. The rebellious subjects David announces his own ultimate In the final verse of the poem

the greatest calamities.

my son, my son, my son Absalom! Would to God I had died instead son Absalom, he said as he went, and retired from the scene. "O my broken to David, he turned away at length the dreadful news was ed him" (2 Kings 18:14-15). When attended Joab ran up and dispatch ing on the oak, ten squires who

of quiet dignity about it, a reserve The statement, notice, has a kind

in God.

strophes. If the distinction can be ly as the anointed of the Lord, he which David feels because, precisethough, into the sincere exultation excluded here. It is subsumed, from the personal one of the earlier made, you could call this a formal lyric outbursts of the two first himself been told by Almighty God This is the joy of one who had has been given the final victory. verses. Not that this latter is really and official joy to differentiate it that makes it quite unlike the seen finally for what it fully is. anointed: The triumph, however, must be

thee such renown as only comes to make room for thee, granting thou wouldst, I was ever at thy over my people Israel; go where I summoned thee away to bear rule where thou wast tending the sheep. exterminating enemies to but the mouths of those who

defeat will come upon all who ing that the victory will be shared why David ends his poem by sayas God would have it run. That is it is a victory for principle, for Everyone who swears by him shall break faith-with the Lord and his by all who keep faith-as the for their necessity in a world run justice, obedience, and loyalty, and It is not so much David's own as

that "out of the pasture-lands,

he has revealed David the man which, with consummate artistry, poet brings to its close a poem in And with these words David the speak falsely shall be stopped.

OUR LADY OF THE AT-ONE-MENT

Titus Cranny, S.A.

sixty years ago with the avowed purpose of praying and working for Christian Unity. family, the Society of the Atonement, at Graymoor, N. Y. more than a singular devotion to the Mother of God. They started their religious Two converts of the faith, Fr. Paul and Mother Lurana, began

They chose the Blessed Virgin as their patroness in every enter-

prise and venerated her as Our Lady of the Atonement. Today this title and devotion have received the highest approval of the Church and the feast day is celebrated on July 9.

The Graymoor founders honored Our Lady for her role in the mystery of Calvary, convinced that she herself had inspired them to choose this name and wished them to spread this devotion. They believed that they had a mission to make Our Lady of the Atonement known as widely as possible. Under this title, the Virgin Mary wears a red mantle, to symbolize and to honor the Precious Blood of Christ shed so profusely for all men and to merit the privilege of the Immaculate Conception. Mary holds the Christ Child in her arms, as though presenting Him to the world; He, in turn, holds a cross in His right hand, for as Fr. Paul explained, thus shown, the Infant is

"not the Babe of Bethlehem, but the Child of Atonement."

But love gave further significance to the Graymoor name for Mary. Atonement means At-one-ment or Unity. Thus Our Lady of the Atonement is not only the heroic Mother sharing in the sacrifice of Christ, His helpmate in the Redemption, but she is the special advocate and patroness of Christian Unity. She is Our Lady of the

The concept of Mary's role in Unity is surely not new in the Church. The fathers and doctors have always cited her part in winning souls to God, in protecting the sheep of Christ from error, and in helping the erring in their search for the true fold. For centuries Mary has been called "the destroyer of all heresies throughout the world." She is the strong defence of the Church and the guardian of the faith. She unites men to Christ.

But Fr. Paul's emphasis upon Our Lady and Unity was set in a new form. He spoke not only of the conversion of individual souls but of the return of entire nations and peoples to the Church. He was certain that the Mother of God would win back millions to the fold of Peter, more than all that have been separated since the schism of the East in the ninth century and the defection of Europe in the sixteenth century. Fr. Paul said that Our Lady constantly prays for Unity—"that all may be one." This is her plea for the world, that men may be united with Christ and with each other in the supernatural bonds of the Mystical Body, the one Church.

privilege. They have been baptized validly and as such have become and intercession of Our Lady, even though they do not realize their "by a common right members of the Mystical Body of Christ the Priest" Many persons outside the Church have a special claim to the love her beloved Son.

(Pius XII), though the full use of their rights and privileges as sons of the Church is impeded since they are visibly separated from the Church.

Although visibly separated from the Church, they belong to Christ and the Church in some way. They are marked with the character of the sacrament, the indelible seal which means "I belong to Christ", a sign that will never be lost. The Orthodox number about 180 million and Protestants count about 225 million. Most of these (but not all) have a valid baptism and so are sons—though separated—of the Church of Christ.

These baptized persons also belong to Our Lady and have a prior claim to her mercy and her love. They are her children, despite their separation. For them she grieves and prays. She longs for their

their separation. For them she grieves and prays. She longs for their return home, for their full union with Christ.

Our Lady's love is like that of the Church for those who are separated from her. Cardinal Bea, S.J., head of the commission on Christian Unity, said this in reference to baptized non-Catholics and their relation to the Church: "It is therefore a case of charity between brothers and of a charity on the part of the Supreme Pontiff as the 'common father' towards his sons. And since there is identified with the Supreme Pontiff the maternal love of the Mother Church for her sons, it follows that she assumes toward our separated brethren not only the attitude of one who has the duty to protect the integrity of Catholic dogma, but also that of an authentic love of a mother. The love of the Church for them is certainly weighty with profound pain and sorrow. It is the love of a heart bleeding because of the separation which prevents them from enjoying so many privileges and rights and makes them lose so many graces."

The same sentiments may be applied to Our Lady: prayer for her children, sorrow and anguish that they are separated from her and from her Son; and a longing for their reunion with the Church. For Mary is the Mother of Unity, the Madonna of Reunion, Our Lady of the At-one-ment.

July 9, the feast of Our Lady of the Atonement, is a fitting time to pray with fervor and confidence for the cause of Christian Unity. This holy feast should inspire the faithful with a deep gratitude for the faith, with zeal in every form of the apostolate, and with renewed love to bring souls to the unity of the one fold. All the faithful should pray "that all may be one"—through Mary, for the consuming desire of her Immaculate Heart is to unite all men in the one Church of her heleved Son

The Catholic Church: Others I Must Bring

Father Regis Marshall, O.F.M.

mother."? and you get along nicely with others. Yes, I think I will call you The house you keep is beautiful. Your company is quite congenial, you 'mother'. I like your taste in hats. You are an above average cook you approached your mom and said to her, "Today I think I will call What do you suppose would have happened if sometime in the past

actually be in that church is only incidental and accidental. An odd meagre handout, a pittance, but we can choose how to worship the We may accept it or reject it according to our fancy. That God will God who created us. Like a country club, the church must fit our taste. own selection! Beggars can't be choosy when asking for a measly, own choice this Sunday". Not God's Church, but the church of your strong, healthy, and vibrant, don't forget to visit the Church of your nonsense. "Ladies and gentlemen, in order to keep America morally all you have to do is tune in your radio and you will hear the same your senses. Yet, on any given week-end at the approach of the Sabbath, sure that you would have been severely chastised, and soon brought to First of all you have broken her maternal heart. Secondly, I am

choice. She is God's choice. We love her as a priceless gift of God. sprinkling of the ashes on our graves. The Catholic Church is not our from the pouring of the water on our heads at Baptism even to the dignity; who feeds us sumptuously; who escorts us on our pilgrimage who retrieves us from the orphanage of this world; who clothes us with He gifted us with another Mother who breathes into us a superior life; motherless. "I will not leave you orphans". In the Catholic Church, to call her to himself. When He does recall her, He does not leave us We love her as a priceless gift of God. Sad is the day when God decides Each year we celebrate Mother's Day as a nationwide holiday. None of us decided to choose our own mother. She was God's choice religion indeed, where God obeys men, where eternal laws are fitted to

ment, sacrifice, for our earthly mother. That Sunday is also Our Blessed Mother's Day. In ceremony and

> Church is like a shop window. Flattening their noses against the pane cannot keep away from. These are the "others" for whom the Catholic

they feast on her gifts in imagination only. These are the "others" for

gentle soul, that day has a meaning all its own-love, devotion, attach-Whether in flowers, greetings, or a silent prayer whispered for her

born on this earth, the Son of God, the Prince of Peace, so on this kind of a second "Christmas". For, as on the First Christmas there was joins in this festivity for it is also Mother's Day for Him. song, in prayer, procession and preaching, we honor our Lady. God On Pentecost Sunday we solemnize another Mother's Day. It is a

birth to countless children because she is herself the chaste offspring holy Catholic Church is unlike any other mother in her purity giving because she was unlike any other child, immaculately conceived. The child. The Blessed Virgin Mary was unlike any other mother, a virgin, Our own natural mother is unlike any other mother because we are her dreamt that we would be happily feasting over the birth of a mother! of a child is always accompanied with joy and merriment. But whoever the Mother for the human race, the Holy Catholic Church. The birth second "Christmas" there was born on this earth, on the first Pentecost,

could love." It is no joke to say that we have souls that only the Catholic of God. It is jokingly said that someone "has a face that only a mother

to man. Is there any Catholic who on this Feast dares to sing, "Everyand diligently search for the one. These are the "others" for whom there was need of mercy, the sinners. These are the "others" who hover a mother and ignores her children. These "others" include the orphans, much you think her children, the "others". It is a queer love that loves have that are not of this fold, them also I must bring". (John x, 16) body's got a home but me"? twice mothered. "I will not leave you orphans," is Christ's promise Church knows how to love. What a blessing is ours! We have been embrace that is translated into security. But even more so, these "others" ing for the solicitous touch of a mother's hand or thirsting for an the residue of World Wars, the victims of famine-stricken lands hunger-Church, who harbors, shelters, and protects you, ask yourselves how If you want to measure the love that you have for your Mother, the about the Church like moths singeing their wings around a candle they whose troubled souls know not the peace of the Sacramental Presence. know not the satisfaction that comes with rising from the Lord's table; never experienced the relief that comes with a sincere confession; who whose veins the life-blood of the Sacraments does not flow; who have are the desperate, wandering, drifting, groping unfortunates through Who are these "others"? Of what concern are these "others" to me? These are the "others" who prompted Christ to leave the ninety-nine Christ, the Good Shepherd, said on one occasion, "And others I

THE CATHOLIC CHURCH: OTHERS I MUST BRING

and I must bring. whom the heart of the missionary beats so excitedly. Them also, you

none, I say, that sought them." (Ezech. xxxiv, 2-6) not feed. The weak you have not strengthened; and that which was sick of Israel that fed themselves! You ate the milk and you clothed yourface of the earth. And here was none that sought them: and there was which was driven away you have not brought back again. Neither you did not heal. That which was broken you have not bound up; that selves with the wool. You killed that which was fat; but my flock you did to read it now than to hear it on Judgment Day! "Woe to the shepherds touched with smugness would read the Book of Ezechiel. It is better shepherds in search of those outside the fold. I wish every Catholic a bushel. You are cities seated on a mountain top. You are other talents. The Gospel exhortation is clear. Do not hide your light under have you sought that which was lost. My flock was scattered upon the that has found a bone and runs to hide and bury it, we, too, bury our Sometimes we Catholics are a complacent lot. Like the little puppy

of the "others". The approaching Ecumenical Council proves this. The love we have for our Mother the Church will surely urge us to pray Thank God our holy Father is a good shepherd earnestly in search

for its success.

and palms in their hands. They shall no more hunger nor thirst and clothed in white robes . . . robes washed in the blood of the Lamb . . which no man could number, of all nations, and tribes and peoples, and not be his own but those of the Apocalypse. "I saw a great multitude would be a reporter relating the sequence of events. The words would would be a simple, humble, priest, a Cure of Ars. The moment would children of Mother Church. At the altar offering the Holy Sacrifice the bitter enemies of the Church, the complacent Catholics, the faithful the throng I could identify people we once knew about-a Kruschev, a On the plain would be people of every race, color and language. In elevated plateau. On the plateau would be an altar hewn from a stone. surrounded by mountain ranges. At one end of the plain would rise an a TV show entitled "You are There". The setting would be a huge plain tongues, standing before the throne and in the sight of the Lamb. be that of the Consecration. Standing on the outskirts of the crowd. Castro, the starving millions of China, the teeming ignorant of Africa, What a beautiful sight were you there! God shall wipe away the tears from their eyes." (Apoc. vii, 9, 16) If I had the opportunity and ingenuity, I should like to produce

what I imagine in the picture, I must pray to become a reality. "That A lively imagination? Perhaps, especially for a philosopher. But

> not ready to serve her during life, then do not expect her ministrations to do penance with her, then do not expect her consolations. If we are the Sixth, then don't take pride in a St. Francis. If we are not prepared in shame and success. If we are not prepared to blush for an Alexander Mother, the Catholic Church. She is our Mother in joy and sorrow, as it is in Heaven. And His Will in Heaven is that all have the same That my words become the words of all men. God's will be done on earth That this communion rail become the common table for all mankind. all may be one." That the altar behind me become everybody's altar. at death. If we are not interested in her "others", her orphans, then don't expect her maternal embraces.

persecutors. Instead they sang the hymn, "Come, holy Ghost." prayers would be for forgiveness for themselves and mercy for their condemned to die. Huddled close together, you would think their last During the French Revolution an entire community of nuns was

version, was once reminded that in all his sermons, not one mention proceeded to study the Holy Spirit intensely. Eventually it brought him had been given the Holy Spirit. He realized this obvious void. He then Cardinal Manning, the famous English convert, before his con-

to the Catholic Church.

in many languages. Let us ask the Holy Spirit not for many tongues, but for just one, the language of love, love for the "others" outside the Church, He gave to them the gift of tongues, the ability to speak at the same time a prayer. It is speaking God's own dialect. Pray that the Church. This is a language which is never spoken without being truth and unity of faith". ignorance; a shining cloud by day leading souls into the "harhor of the Church may be a pillar of fire by night dispelling the darkness and When the Holy Spirit descended upon the Apostles and established

need of the cosmetic grace of the Sacraments, a facial that only the It is a haggard face, with sunken eyes, and hollowed cheeks much in We are so concerned these days with the face of the moon that we so often forget to ask the Holy Spirit to renew the face of this earth. Catholic Church knows how to apply.

to bring others along. All of us have a vocation in being Catholics. It is sisterhood there is heard also a little echo, a footnote, a call from God, party. Eye hath not seen nor ear heard the things God has prepared prepared for you from the beginning. It is God's invitation to a surprise Christ's call to "Come follow Me". Come enter into the joy that was and faithful servant, and, incidentally-bring along a friend! for those that love Him. Heaven is meant for everybody. So come, good I sincerely believe that with a vocation to the priesthood or

PROFESSION

Strange-

To one I have never seen That I stand betrothed

Yet felt always beside me.

Beautiful-

Through distant dedicated years That one golden ring Would communicate this grace

Awesome-

And enticed to bloom in His Church. Has been planted in His bosom That my tiny life

Lovely—

Shall I walk this shore of time That never again Without immersing my feet in Love.

Magnificent—

By the simple knot of vow To One who knotted the mountains. That I be bound

Simple—

Would grasp my empty coul That His naked hand

To form an eternal fusion.

Holy-

To speak anew those nuptials Which are read beneath a Cross. That He come forth in glory

Sister M. Ethna, O.S.F.

OF ST. FRANCIS AND HIS EARLY FRIARS EARLY SOURCES FOR THE LIFE

Father Byron Witzemann, O.F.M

the following study of Early Franciscan Sources serve as a tribute to wellsprings from which so many other Franciscan sources flow. May name those most familiar to us. Celano's lives of St. Francis are the to the works of his pen-The Legends of St. Francis, the Dies Irae, to of Celano.1 At the mention of his name our thoughts naturally turn Thomas of Celano, the first biographer of the Poverello. This year is the 700th centenary of the death of Blessed Thomas

whose inner reliability we uncritically take for granted? Do we really Companions, Bartholomew of Pisa, and so forth. These names have know the value of these sources? Are we acquainted with their contents? indeed become familiar to us. But are they perhaps mere empty shells In them the authors quote various sources, such as Celano I, Three Today we find a handsome assortment of the lives of St. Francis.

were, and pass judgment on their reliability and historical content. and 14th centuries, but also to haul many of them into court, as it want not only to describe the main Franciscana treatises of the 13th hope that they will read and study them.2 reader with which works have been translated into English in the We shall tell where each source is published. We shall acquaint the In the following pages we hope to go beyond the outer-shell. We

- 1 Thomas of Celano has the title of "Blessed" from an immemorial cult. The not commemorated in the Roman Seraphic Brevaries. Martyrologius Franciscanum (1938) commemorates his feast on October 4. He is
- 2 Our sources for this study are besides the original texts, also the works of scholars who have studied the writings: Brady, Ignatius, O.F.M., The Sources of Franciscan Spirituality (Detroit:
- Duns Scotus College, 1952) pro manuscripto, pp. 7-30. Burkitt, F. C., "Study of the Sources of the Life of St. Francis" in St.
- Cuthbert, O.F.M., Cap., Life of St. Francis of Assisi (New York: Longmans, Francis of Assisi-Essays in Commemoration, pp. 13-16.
- Engelbert, Omer, Saint Francis of Assisi (London: Burns & Oates, 1950) Green & Co., 1921) pp. 493-527.
- Golubovich, Girolamo, O.F.M., Biblioteca Bio-Bibliografica, (Quaracchi,
- 1906), Vol. I.
 Huber, Raphael, O.F.M., Conv., A Documented History of the Franciscan Order, (Milwaukee, 1944) Vol. I, pp. 519-604.
- Joergensen, Johannes, St. Francis of Assisi (New York: Longmans, Green & Co., 1952) pp. 351-403.

 (Footmote continued on Page 208)

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by the Quaracchi Editors,3 as composed by Francis himself: his own words and writings. The following is a list of works enumerated Writings of St. Francis First and foremost in the study of St. Francis and his spirit are

I. His Admonitions and Rules

I. SOURCES DURING LIFE-TIME OF ST. FRANCIS AND BRO

EARLY SOURCES FOR THE LIFE OF ST. FRANCIS

ELIAS' LETTER

- The 28 Admonitions. the Cleanliness of the Altars. Salute to the Virtues. The Tract on the Reverence for the Body of Christ and
- "Forma vivendi" from the Rule of St. Clare. His Last Will and Testament of 1226. Two Rules for the First Order-1221 and 1223
- Letters to: The Rule for those who live in Hermitages.
- Hie All the Friars. All the Faithful

Ħ.

His Prayers Praises. Brother Leo. The Custodes. Public Officials. A Certain Minister

Ħ,

- Office of the Passion of Our Lord
- Other editors give more texts, such as his "Canticle of Brother
 - Prayer "Absorbeat".

Page of Praises for Brother Leo. Salute to the Blessed Virgin.

Sun", various letters, and so forth. as, Thomas of Celano, Bartholomew of Pisa, Fioretti, and the like. brought together many of St. Francis' words from other sources, such 1952). He translated not only the above-mentioned works, but also in English is Father James Meyer's The Words of St. Francis, (Chicago. The best popular collection of the words and works of St. Francis Father Paschal Robinson, O.F.M. also translated the works of

J. Quaracchi Editors. Analecta Franciscana Vol. 10, Fasciculus V. (Quaracchi. 1941), pp. I-LXXXV.
8 Opuscula S. P. Francisci Assisiensis (Quaracchi, 1904).

Little, A. G., A Guide to Franciscan Studies (London: McMillan, 1920). Moorman, J. R., The Sources for the Life of St. Francis of Assisi (Manchester U. Press, 1940). meditation . . .

St. Francis' words in the course of their books. and J. Jorgensen in his St. Francis of Assisi frequently made use of such as, Letters to Brother Elias, Jacopa de Settesoli, St. Anthony of

Father Hilarion Felder, O.F.M., Cap. in his Ideals of St. Francis,

works of St. Francis, she included some spurious or doubtful writings, de la Warr from London in 1907. Besides the Quaracchi list of the Fathers. It can be found in The Writings of St. Francis (Philadelphia,

1906). Another translation by the same title was published by Countess

Padua, and so forth.

the Order we have today is that which is published in the Bullarium Church and the Roman Curia. The first recorded Church document on Order and the life of the early friars are the official documents of the Bullarium Franciscanum Another collection of primary sources for early history of the

consecration, he wrote in a letter from Genoa about the Poor Men of ments, permissions, and the like. There are eleven huge volumes of of Franciscan history, such as explanations of the Rule, papal appoint-Assisi. He said in part: died. In October, 1216, shortly after he had received the episcopal priest. He was Canon of a church in Oignies in northern France. The and the minor brothers is that of Bishop Jacob of Vitry, a diocesan Jacob of Vitry the Bullarium Franciscanum which date from 1218 to 1484. include a life of St. Francis, but they do shed light on various phases Franciscanum. It dates from 1218. These documents, of course, do not He was favored with the Cardinalate of Frascati in 1228. In 1244 he bishopric of Acre in the Holy Land was conferred upon him in 1216. "Many people of both sexes, rich and lay, have forsaken all for but labor day by day with great zeal and fervent charity to rescue lost souls... In the daytime they go into cities and towns to gain some pay by their work, and in the evening they return to their hermitage or desert place to give themselves up to The earliest non-Franciscan source which describes St. Francis Christ and fled from the world; they are called Friars Minor

"The women live together near the cities in different

buildings . . .

"The men of this Order assemble once a year, with great profit in an appointed place . . ."
In 1219, as bishop of Acre, he had a personal interview with

St. Francis while the latter was in the East. In a letter from Damietta which Bishop Jacob of Vitry penned in March 1220, he again honored

St. Francie. He used the above-mentioned compilation of the Quaracchi

EARLY SOURCES FOR THE LIFE OF ST. FRANCIS

the friars with a glowing tribute.

observations of an eye-witness" who did not belong to the Order. with that of St. Dominic. These are of importance for they are "shrewd In it the bishop talked about and praised St. Francis' Order together Between the years 1220 and 1227, he wrote the Historia Occidentalis.

Saeculi XIII (Quaracchi, 1929), pp. 79-84; Golubovich Biblioteca Bio-Bibliografica (Quaracchi, 1906), Vol. I, pp. 5-10.4 excerpts are edited in Leonard Lemmens, O.F.M., Testimonia Minora The Writings of St. Francis (London, 1907), pp. 144-148. The Latin A translation of these texts can be found in Countess de la Warr

Brother Elias' Letter

ruler of the Order. In this capacity he wrote a letter shortly after St. Francis in 1221. When the Saint died, Elias became the sole It is a soul-stirring letter which shows that it was written by a man who St. Francis' death (1226) informing the friars of the great misfortune. exhorted them: deeply loved St. Francis. He told the friars the sad news, yet also Brother Elias was appointed Vicar General of the Order by

He added:

who may have been guilty of some offence against him . . ."
"I take this occasion also to communicate to you very joyful news—a new miracle. Never yet has anyone heard of such wondrous signs except in the case of the Son of God, Who is Christ the Lord . . Father Francis was visibly crucified; he bore on his body the five wounds . . ." "Rejoice, since he, another Jacob, blessed all his sons before he was taken from us, and he forgives us, and he forgave all of us

His letter is heavy with Scripture quotations, the clever use of

which is perhaps one of the marks which make it soul-stirring. "The comforter is far from us, and he who carried us like lambs has departed into a strange and distant country . . . We are orphans without a father; we have lost the light of our eyes . . . He was a light, sent by the true Light, to shine on those who sit in the shadow of death, and to guide their feet into the way of peace ..."

During the 13th century many writers outside the Order mentioned St. Francis and the Order in their histories, Chronicles, and the like. Some of these testimonies have been collected by Father Leonard Lemmens in his Testimonia Minora XIII de S. Francisco Assisiensi (Quaracchi, 1929). He divided his testimony into five sections, viz., St. Francis in Chronicles, Documents, Liturgical lessons, Legends of St. Dominic, Sermons, Letters and other books. Some of these will be mentioned This latter translation loses much of its original flavor. Two Latin sources Early Franciscan Classics (Santa Barbara, California, 1955), pp. 123-124. Habig's As the Morning Star (New York, 1947), pp. 140-144 and in in the course of this study. The English translation for such can be found in Fr. Marion

> for the same are in Luke Wadding, Annales Minorum, Vol. II, No. 149. 150 and Analecta Franciscana, Vol. 10, pp. 525-528.

Historical Setting II. SOURCES FROM CELANO I TO THE DECREE OF 1244

Celano was thus appointed to perform the task in honor of St. Francis Legenda to be written in honor of a saint's canonization. Thomas of St. Francis was canonized on July 16, 1228. It was customary for a

First Legenda: 1215 by St. Francis. Thomas of Celano refers to this reception in his of Fucino in the diocese of Marsica. He was admitted into the Order in Thomas was born about the year 1200 in Celano near the lake

"Returning to the Church of St. Mary of the Little Portion, certain men of learning and certain nobles with great joy joined him not long after." (n. 7)

for it is said that he was of noble birth. He was among the "men of learning" and also one of the "nobles",

he returned to Italy. when Caesar returned to Italy, he appointed Thomas his vicar in made Thomas the Custos of Mainz, Worms, Cologne, and Speyer; volunteered to go to Germany with Caesar of Speyer. In 1223 Caesar Germany. This position Celano held until about September, 1223, when During the Chapter of Pentecost, 1221, at Portiuncula, Bro. Thomas

write a Legenda of St. Francis. July 16, 1228. It was here that Pope Gregory IX commissioned him to Blessed Thomas was at St. Francis' canonization in Assisi on

Padua when the latter was canonized in 1232. some historians he also wrote a Legenda in honor of St. Anthony of Brother Benedict, he wrote a Legenda for choral service. According to to the newly erected basilica in his honor, Celano was also present. This was May 25, 1230. It was about this time that, at the request of When St. Francis' hody was transferred from St. George's Church

Miracles of St. Francis. request of John of Parmo, another General, he wrote the Tract of the compiled the Legenda Secunda of St. Francis, and in 1250-1253, upon the St. Clare died in 1253, and at her canonization Pope Alexander IV At the command of the Minister General, Crescentius of Jesi, Thomas

asked Thomas of Celano to write a Legenda in her honor.

Fregit victor virtualis; the latter two in honor of St. Francis. are attributed to Celano, namely, Dies Irae, Sanctitatis nova signa, and Besides the above-mentioned writings several hymns and sequences

convent of St. Joan of Varro near Tagliacozzo, not far from Celano. Thomas of Celano ended his days as chaplain of a Poor Clare

EARLY SOURCES FOR THE LIFE OF ST. FRANCIS

He died about 1260 and was buried in that convent. In 1506, at the bidding of Pope Julian II, Thomas' remains were moved to the convent of the friars in Tagliacozzo.

Vita Prima or Celano I

Before we treat of the Legenda Prima, perhaps it would be good to analyze the meaning of a Legenda or Legend. Today's use of the word "Legenda" is not the same as the mediaeval's use of it. Father Ignatius Brady says:

Saint is by no means a modern biography. Mediaeval Legends more or less follow a set pattern, and their authors have little scope for a creative character-portrait of their subject. They do not see the Saints from their purely human side; in fact, they avoid such an approach, to view them only 'from above'. Whatever would lessen the sanctity of their subject is almost anxiously avoided, while on the other hand they carefully and zealously seek to explain supernaturally what is purely natural and human. This does not imply any deprecation of mediaeval hagiographers, but simply shows that they were children of their times . . ."

Celano's legend of St. Francis does just that. He followed a set pattern, just as Gregory did in his Legenda of St. Benedict. Celano wrote the legenda to set St. Francis as an example. Incidents which did not coincide with the end were suppressed; happenings that did not seem important to bring out St. Francis as the perfect model were forgotten, such as names of places, chronological order, and so forth. Another feature of mediaeval writers was their use of Sacred Scripture. In many sentences there are two. three, or four references to Biblical texts.

Thomas of Celano was at the canonization of St. Francis. Since he was one of the "learned" of the Order, he was commissioned by Pope Gregory IX to pen a life of St. Francis. This was about July 16, 1228. According to one manuscript this life was approved by the Pope on February 25, 1229—surely it was endorsed before May 30, 1230, for Celano did not record the translation of St. Francis' body to the basilica.

Celano divided his Legenda into three parts:

- I. St. Francis' life, conversion and holy life and teachings;
- II. His last two years and death;
- III. His canonization, miracles (which were read aloud at his canonization).

What were his sources? Although he was not an intimate of the Saint, yet he tells us in his prologue that some information he had heard from St. Francis himself. As for other sources, Celano gathered material ⁵ The Legend and Writings of St. Clare of Assisi, (New York: Franciscan Institute, 1953) p. 2.

from such faithful and approved witnesses, as Brothers Leo, Masseo, Ruffino, Elias, and Pope Gregory IX (Cardinal Hugolino).

How reliable is Celano's book? Some are wont to find fault with it since he gave a good impression of Brother Elias and does not say anything about the trouble in the Order between 1219-1223. But these are the complaints of fault-finders. When Celano wrote in 1228-1229, Elias was in good standing. Writers after Elias' fall in 1239, and even some today, are wont to judge Elias and his dealings with St. Francis in the light of his subsequent fall. Celano, in 1228, did not know how Elias would turn out—nor did St. Francis. We have enough proof to say that at the time of St. Francis, Elias was highly respected—he was St. Francis' Vicar. Why should we interpret his previous life through the smoked glasses of his later life? In our own life we know—"good" religious, who seem to turn "bad" as if over night. And St. Francis said: "But for the grace of God, there goes Francis."

In regard to the trouble of the 1220's, perhaps the best retort is that Celano was commissioned to write a life of St. Francis for the people—to glorify him and the Order—not to write a life for the friars, or to show what was bad in the Order.

Celano's life is reliable. As his prologue declares, he set out to give us the truth:

"Desiring to relate . . . under the constant guidance and teaching of truth . . . ".

He was writing for the Pope, so he did not intend to color his facts—the Pope knew St. Francis better than Celano, so what could he have gained by giving wrong impressions? The fact that he was commissioned also by another Pope to write a Legenda on St. Clare and by two subsequent Ministers General to continue his Legenda on St. Francis should be enough evidence to show that he was a highly capable man and did not misrepresent St. Francis and his ideals.

His Vita Prima is the foundation upon which our critical knowledge of St. Francis must be built. (Cuthbert, p. 503), And as Gotz says: Vita Prima is the fixed point from which the evaluation of our sources

The most reliable Latin edition of Celano I, which we have today, is that of the Quaracchi Editors in the Analecta Franciscana, Vol. 10, fasc. I. There are three English translations in print: Early Franciscan Classics (Santa Barbara, 1954), Ferrer Howell, The Lives of St. Francis (London, 1908), (this edition is highly criticized) and Dr. Rosedale's translation from London, 1904, The last mentioned translation is of very little scientific value.

Now and then the Legenda Prima is quoted as the Gregorian

Legenda, since it was written at the command of and approved by Pope Gregory IX.

Celano's Choral Legenda

compiled a short Legenda based upon the Vita Prima. The only new body of our Seraphic Father. account he inserted was the last paragraph on the translation of the be used for choral recitation of the Divine Office. Thus Brother Thomas a Brother Benedict asked Thomas of Celano to compose a Legenda to Some time after the translation of St. Francis' body to the basilica.

Vol. 10, pp. 118-126; 720-722. This Legenda can be referred to in the Analecta Franciscana.

Legenda Versificata

Metrica has been printed in the Analecta Franciscana, Vol. 10, pp. 405about fifty years later. It differs in so far as it added various verses Gregory IX. Another edition of this work was found. It was written with the letters GREGORIUS NONUS in honor of Pope it was written about 1229. Each of the fourteen sections or books begin of Maestricht, canon of Avranches, and poet laureate of King Henry III which depend upon St. Bonaventure's Legenda. The text for the Legenda nf England, put Thomas of Celano's Vita Prima in verse. It is called Legenda Sancti Francisci Versificata or Legenda Metrica. Historians say The famous versifier, Henry of Avranches, a diocesan priest, dean

Julian of Speyer

Chant (Choral) Master of Kings Philip II, Louis VIII, and St. Louis IX pp. 333-338. Vita and Officium can be found in the Analecta Franciscana, Vol. 10 Francis. His Rhythmic Office is practically the same as the Office the Both of these works are dependent upon Thomas of Celano's Vita Prima. of France. Julian died in 1250. The Rhythmic Office of St. Francis name is Julian Speyer. Before he entered the Order in 1227 he was St. Francis and St. Anthony, and also a Legenda of St. Francis. His Franciscans say today on the feast of St. Francis. The Latin text for his It is said that he also wrote the musical notation for the Office of St. he wrote shortly after 1230, and the Legenda of St. Francis before 1235. One of the great Franciscan poets composed rhythmic Offices of

Quasi Stella Matutina

source. Father Raphael Huber, O.F.M., Conv. has this to say about it: It was intended for choral use and is found partly in old books of the Dominicans. John of Ceperano recurred to Celano's Vita Prima as his liturgical Legenda of St. Francis which is called Quasi Stella Matutina. The Notary of Pope Gregory IX, John of Ceperano, composed a

"While approaching the Legend of Celano, it contains a few valuable notices concerning the father of St. Francis; also concerning Pope Gregory IX who, due to the great part he took in the formation of the Order, is called "Institutor et Doctor".

Lemmens, Minora Testamenta, pp. 57-60. Franciscum Historium, Vol. I, pp. 259-262; or in L.

Epilogus in S. Franciscum

Secunda he is ignorant. author were also familiar with Thomas' Legenda Chori, but of his Vita olomew relied heavily upon Celano's First Legenda. It seems as if the life. The Epilogue was written between 1243-1251. In this work Barthciscum" is dedicated to St. Francis. It is a brief statement of St. Francis' Trent, a Dominican, a chapter entitled "Epilogus in Sanctum Fran-In the Liber Epilogorum in Gesta Sanctorum of Bartholomew of

pp. 540-543. An English translation can be found in The Assisian (Detroit: Duns Scotus College) Vol. 18, pp. 160-162. The Latin text is printed in the Analecta Franciscana, Vol. 10,

BLOOD OF CHRIST

In Love's suffering. And Blood and water mingle In mercy pierces these enbankments of our souls, Until, a shaft of God's identifying pain Like a cold miasma; Striving to flood the ruins of the world Letting the mists of doubt surround us With indifference, O Blood of Christ, we keep you shackled Stalks everywhere! Where healing, cleansing need Pulsate in thirsty beatings on its boundaries, The while its crimson waves In rivulets we drink it sparingly, Enclosed and buttressed by our cliffs of fear! More bottomless than Hell, This the ruby lake

Sister M. Josephine, F. SS. S.

Franciscan Extremists - Part II*

Sister Mary Anthony Brown, O.S.F.

The desire to observe strictly the Rule of St. Francis was at once the cause of unity and disunity among the followers of the Poor Man of Assisi. This aim was the common bond which made more or less close-knit the Little Brothers who sought to follow the strict life of poverty, while at the same time it was the precise cause of division between those seeking a laxer life and the others who favored the eschewment of worldly goods.

Adherents to the ideal of poverty as found in the Gospel settled in Naples and Sicily, in Umbria and Tuscany and in the Marches of Ancona. Although geographically isolated, each foundation found a common bond in their interpretation of the Franciscan Ideal of Poverty. Doctrines and ideal positions may or may not be true, but for them to be effective they must find believers and followers.

From the Council of Lyons held in 1274, there drifted to Italy a report that the Pope urged both the Little Brothers and the Brothers Preachers to accept material possessions. Although the story and its reported doctrinal content lacked official approbation, the effect was sufficient to divide the followers of St. Francis into two opposing groups. The stand on poverty expressed in the rumor was greeted with approval by the faction which welcomed fixed houses with established revenues as being conducive to a more peaceful existence with the laity who at times resented the importuning of the mendicants.

In addition to the whole-hearted espousal of the Pope's reported pronouncement, the laxist element, in zeal for their position, clamored for the suppression of their opposing Brothers by means of a vigorous inquisition which would forcefully cause the recalcitrants to mend their ways.

Equally zealous were those Brothers who heartily disapproved of the legislation which was supposed to be pending at the Council of 1274. An account of the reaction of those desiring a strict observance of poverty has been left to us by Angelo of Clareno (c 1247-1337) in his work entitled Historia Septem Tribulationum Ordinis Minorum.

Although the rumor proved to be false, it was successful in creating • Part I—The Cord. Vol. XI. No. 4. April 1961. pp. 121-128.

FRANCISCAN EXTREMISTS—PART II

dissension in the Order. The threat of the pronouncements that many felt would soon be promulgated was the cause of the establishment of the inquisition. This body was brought together at the request of those seeking papal mitigations and the lessening of discipline. These factors produced a period characterized by a spirit that was the antithesis of the spirit of the gentle Francis and one that many wish could be erased from the pages of Franciscan history. Brothers Angelo, Liberato and Thomas of Tollentino were imprisoned for their zealous observance of the Rule which did not coincide with those laxer Brothers. The incarcerated Brothers were denied their liberty until the election in 1289 of Raymond Gaufredi, who was extremely sympathetic with the plight of the imprisoned Spirituals.

Accordingly, the new General released them, and knowing that their life would be unduly difficult if they took their places as members of the Order in Italy, he granted permission that the dissenters be permitted to labor in Armenia. The desire for a peaceful life was not to be had there, and once more the liberated Brothers and their followers knew persecution. After having given their credentials to King Haiton of Armenia, the Brothers were not allowed to pursue their apostolate.

In the very Mission founded by the kind St. Francis himself, namely the Province of Syria, the Brothers already in residence provoked an attack upon the new arrivals. The established Brothers sent a messenger to the King requesting the expulsion of the new-comers and portraying them as those who knew not and observed not the regulations of the Order. They were denounced as causers of disharmony; guilty of apostasy and heresy, and members to be denied residence in Syria.

The King impartially reviewed the situation and since he did not find the zealots guilty of any of these charges, he gave his consent to their remaining in his domain. However, the situation became so intolerable that Angelo and Liberato returned to Italy to obtain the protection of the General. While awaiting an audience with him, the two Brothers were expelled by the Vicar of the Province, who said that fornicators were more welcome than these two Spirituals. By way of threat, it was intimated that their bodies would bring more per pound than the best beef in the local markets. Fortunately the Minister General did not share like sentiments, for not only did he give them his blessing but he sanctioned their return to Armenia where they were to be permitted to live the Rule as they felt it should be.

The hard-won privileges, however, were not to be enjoyed for long. Less than a year later, back in Rome there occurred an event that was to affect their cause in an unfavorable manner. For over two years the

was led by the powerful Colonnas and by an equally forceful group of upon a compromise figure, Celestine V. (1284) Papal conclave had been dominated by a party of the French king which Italians directed by the Orsini family. At long last, both parties agreed

rocky route that led to the simple hermitage of the newly elected Pope. dignitaries, including Cardinals and Archbishops, as it toiled up the from the monk Peter of Morro to be the leader of the Church. The aged, ailing, retiring candidate was most reluctant to change It must have been quite a sight to view the splendid procession of

the affairs of the Spirituals were to be bettered. When the friends met, the Pope approved the desire of Liberato and his companions to pursue a encouraged a meeting of the two friends. For a time it looked as though Cardinal Protector. addition, His Holiness appointed Cardinal Napoleon Orsini as their Father gave them foundations of the Celestinian Benedictines. In obedience to the community and permitted them to become a group life of strict poverty. Further, the Pope released the Brothers from all known as "Poor Hermits of Celestine." For places of residence, the Holy Since Liberato was a friend of the new Pope, the Minister General

Gaetani and Boniface VIII was elected as his successor on December 24th. 13, 1294, Celestine V was encouraged to resign by Cardinal Benedetto Once again the favorable situation was short lived, for on December

these Brothers had been dissenters, but now they had assumed the role Papal sanction but they became those under Papal censure. Formerly, cerning the Spirituals. Now the Brothers were not those living with legislation that the new spiritual ruler did not approve was that conexcept those receiving his (Boniface VIII) approval. One piece of from the Order proper. of schismatics, for as Celestines they were considered as having defected The latter promptly declared null and void all acts of Celestine V

and a stringent violence. To escape such treatment, once again the island in the East, but research is required to ascertain the exact Brothers fled to Italy. History merely tells us that they went to an Their adversaries began to persecute them with a fanatical zeal

geographical spot.

not to those desiring their punishment. The Holy Father advised that the outcome of which was one favorable to the zealous Brothers and legislate against the absent Celestines. Action was instigated to bring punishment, the community party sought to influence the Pope to extreme measures of their enemies. Anxious lest the extremists escape about prompt Papal censure. Accordingly, an inquiry was commenced, The absence of the zealous Brothers did nothing to abate the

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for strict observance of that which they felt in conscience bound to do. the Spirituals be left alone and that their only "crime" was the desire

ed punishments for those Brothers who had fled from Italy to the East. the Archbishops of Athens and Patras. The correspondence recommendthe Pope retaliated by writing to the Patriarch of Constantinople and to be Pope, and piqued by this charge which he believed to be true, decree. Boniface VIII was told that the extremists questioned his right to exterminate the Spirituals devised a means of reversing the Pope's Undaunted by this unfavorable decision, the Brothers who sought

relating to him. The charge of questioning the legitimacy of the Papacy was proven false in 1299 when the Spirituals were brought before the was elected Pope, but they were innocent of any seditious activities Inquisition under the direction of the Patriarch of Jerusalem. The Brothers certainly did not welcome the fact that Boniface VIII

however, Boniface VIII died on October 11, 1303. endeavors before Boniface VIII. Before he could execute his plan, as a refuge, proved to be the scene of such persecution that Liberato left the group for Rome where he hoped to plead the cause of his Eventually, the place in the East, which had originally been sought

before the affairs of the Brothers from the Marches of Ancona could months before the bestowing of the Tiara. Further delay was to occur be brought to Papal attention. the zealous Brothers. This hope, however, was not fulfilled because the hope that this next spiritual leader would give his protection to the successor of Boniface VIII, namely Benedict XI. Again there was mencement of summer in the year 1304, Liberato had occasion to meet Angelo of Clareno's Epistola Excusatoria, we learn that at the comand try again," was certainly applicable to this persevering seeker. From purpose. The common saying, "If at first you don't succeed, then try Benedict died in July of that year. Then followed a wait of eleven This was a set back but Liberato was steadfast in regard to his

interfered with the attainment of the sought protection. again was there a repetition of delay caused by death. But this time, it was not the death of a Pope, but the death of Liberato himself which Rome when Clement V was established on the Throne of Peter. Yet A fresh attempt was made by Liberato, who once again set out for

scrutiny of the position and aims of the long-persecuted ones. appealed and the protection and favor of this dignitary set in motion a former home. Cardinal Orsini became the benefactor to whom Angelo gratifying to note that better success attended this approach to their Angelo and the other Brothers left the East and set out for Italy. It is Since Liberato had not been successful in his many attempts,

Protracted and penetrating was this review, but in the end, the zealous Brothers were cleared of the oft-made charges and eventually they were permitted to settle in Ancona once again. These followers of the strict interpretation of the Rule and Testament took the name of "Clarines" and set about the practice of their beliefs.

It would seem that, following a declaration of their orthodoxy by no less personage than Isnard after the examination at Rome, the Spirituals of the Marches would be free from further persecution. Such, however, was not the case for they were never to be without attack. Sad to relate, such of the Brothers as fell into the clutches of Thomas of Aversa, the Inquisitor in Naples, met with dreadful punishments.

Despite these unhappy affairs that were aimed at wiping out the foundation, the Brothers seeking strict observance of the Rule went about their Apostolate. They considered Brother Angelo as their Minister General and other duly appointed members as their lawful Guardians. Their internal organization was similar to that of the Order in general. The Minister General sent out letters, visited foundations and made the usual corrections and commendations.

For a time, it seemed as though the group was to have its long-sought-after desire for the peaceful pursuit of its aims. This, however, was not according to the mind of the then reigning John XXII, who was determined to wipe out all dissenting groups that had broken away from existing Orders.

So, in 1317, the Pope issued an order addressed to extremists in Italy, Sicily, and France. He addressed his remarks to all "who (were living) under the name of Fraticelli, Beghines, Bizochi and Brothers of the Poor Life". Because the promulgation mentioned that the independent members had left the Order under "the pretense of observing strictly the Rule of Saint Francis, receiving multitudes into their sects, building or accepting as gifts fine houses, begging in public and electing superiors," Angelo and his followers did not heed it, for they felt that their purpose was foreign to such excesses.

At any rate, up until the death of Brother Angelo in 1337, he continued to direct his followers of the Strict Observance. At various times, individual Brothers were called before the Inquisition but at length the senseless strife was finally stilled.

The Spirituals of the Marches of Ancona were finally recognized by Leo X on May 28, 1517 in his bull *Ite et vos in vineam*. At long last there was a triumph of the ideal of a minority which refused to accept compromise and which persecution had bound into a solidarity that was finally confirmed by Papal approval.

Franciscan Educational Conference

At the invitation of the Third Order Regular of St. Francis the forty-second annual meeting of the Franciscan Educational Conference will be held August 7-10, 1961 at St. Francis College, Loretto, Pennsylvania.

The Very Rev. Adrian J. M. Veigle, T.O.R., Minister Provincial, Father Jude J. Gleeson, T.O.R., Prior, Father Columba Devlin, T.O.R., President, extend a most cordial and sincere welcome to the Franciscan Educators of the United States, Canada, and Mexico.

Reservations: We earnestly request the Friars who will attend the Conference to make reservations before August 1, 1961 giving place and time of arrival by writing to: The Reverend Jude J. Gleeson, T.O.R., Prior, St. Francis Monastery, Loretto, Pennsylvania.

Theme: This year's theme "Franciscan Financial Administration" has been heralded as a most timely and realistic area of education and discussion for the modern Franciscan whose efficient business management and life of commercial affairs must reflect his spiritual outlook. While we do not work for money, we realize that without money we cannot work nor provide the physical facilities to carry on our spiritual life and apostolate.

Poverty demands that we safeguard the alms of the faithful, spend them wisely for spiritual advantage and religious pursuits, always ready to give a strict accounting of them to our superiors.

Up-to-date fiscal policies, business techniques, and financial skills are expected of us by our benefactors. Hence, this forty-second annual meeting should, with God's blessing, be one of the most useful and innovative in the history of the Franciscan Educational Conference.

MONDAY, AUGUST 7, 1961, 7:30 p.m.

Opening of the Forty-second Annual Meeting Address by the President, Fr. Pius Barth, O.F.M. Reading of the Minutes

Report of the Secretary, Fr. Sebastian Miklas, O.F.M.Cap. Appointment of Committees

Immediate Business

- Franciscan Principles and Ideals Regarding Money, Fr. Ignatius Ramirez, O.F.M.
- Historical Aspects of Franciscan Money Management and Accounting.

TUESDAY, AUGUST 8, 1961, 9:00 a.m.

- Function of the Apostolic Syndic or Econome. Fr. Luke M. Chabot, O.F.M. Guardian, Franciscan Friary, 2010 Dorchester Street West, Montreal 25, Quebec, Canada.
- 4. The Code of Canon Law and Franciscan Financial Administration.

TUESDAY, AUGUST 8, 1961, 2:00 p.m.

- Begging, Questing or Modern Fund Raising? Fr. Ulmer Kuhn, O.F.M., Director, Friars Club, 65 W. McMillan Street, Cincinnati 19, Ohio.
- Discussion on College Development. Br. Philip Harris, O.S.F., Vice-president of Development, St. Francis College, 166 Remson Street, Brooklyn 1, N. Y.
- Budgeting and Financial Control in the Franciscan Order. Fr. Melvin Grunloh, O.F.M., Quincy College, Quincy, Illinois.
- Melvin Grunloh, O.F.M., Quincy College, Quincy, Illinois.
 7. Purchasing: Centralized or Localized? Fr. Urban R. Wiethe, O.F.M.,
 Provincial Treasurer, Province of St. John Baptist, 1610 Vine St.,
 Cincinnati 10, Ohio.

TUESDAY, AUGUST 8, 1961, 7:30 p.m.

SECTIONAL MEETINGS -

- A. Franciscan Library Section
- B. Commission for Theological Synthesis
- C. Commission for Moral Theological Synthesis
 D. Psychology Section

Prefects of Studies - Presiding: Fr. Gabriel Buescher, O.F.M.

Chairman, St. Leonard College, 8100 Clyo Road, Dayton 59, Ohio.

Speaker: Fr. Pins Barth, O.F.M.
Examiner and Consultant, North Central Association of Colleges and Secondary

Topic: Accreditation of Seminaries at the Master's Level

WEDNESDAY, AUGUST 9, 1961, 9:00 a.m.

- Insurance: Types and Amounts. Fr. Ronin Hartke, O.F.M., Business Manager, Quincy College, Quincy, Illinois.
- An Accounting System for the Local Friary. Br. Conrad, O.S.F., Treasurer General, Franciscan Brothers, 41 Butler Street, Brooklyn, N. Y.
- 10. Provincial Accounting and Reporting. Fr. Francis Affelt, O.F.M.,

FRANCISCAN EDUCATIONAL CONFERENCE

Provincial Procurator, Assumption of the B. V. M. Province, Pulaski, Wisconsin.

Note II — Meeting of the Executive Board and various committees at 1:00 p.m.

WEDNESDAY, AUGUST 9, 1961, 2:00 p.m.

- 11. Development of Salary Schedules for Friars and Provincial Tax Structure of Friary Assessments. Fr. Victor Bucher, O.F.M., Pastor, St. Mary's Church, Phoenix, Arizona.
- Parish Accounting and Reporting. Fr. Cornelius Snyder, O.F.M.,
 Pastor, St. George Church, 5306 Thirteenth Avenue South, Seattle,
 Washington.
- Discussion Leader: Fr. Matthias Kiefler, O.F.M., St. Francis Church,
 1020 Semlin Ave., Vancouver, B.C., Canada.

 3. Development and Maintenance of Franciscan Corporations Fr.
- Development and Maintenance of Franciscan Corporations. Fr. Kenan Osborne, O.F.M., Provincial Procurator, Franciscan Province of St. Barbara, 1500 Thirty-Fourth Avenue, Oakland 1, Calif. Discussion on Cemetery Corporations and Financing: Fr. Victor Bucher, O.F.M., Director, St. Francis Cemetery Association, 333 East Monroe St., Phoenix 4, Arizona.

WEDNESDAY, AUGUST 9, 1961, 7:30 p.m.

- Financial Administration of the Third Order. William E. Corcoran, T.O.S., Treasurer, Third Order of St. Francis in North America, 835 Academy Avenue, Cincinnati 5, Ohio.
 Discussion on Franciscan Credit Unions. Fr. Mark Hegener, O.F.M.,
- Franciscan Herald Press, 1434 West 51st Street, Chicago 9, Illinois.

THURSDAY, AUGUST 10, 1961, 9:00 a.m.

- i. The Place of a Department or School of Business in a Franciscan College or University. Fr. Fidelis O'Rourke, O.F.M., Dean, School of Business Administration, St. Bonaventure University, St. Bonaventure, N. Y.
- Discussion on Teaching Business Ethics at the College Level, The College of Steubenville, Steubenville, Ohio.
- Teaching Bookkeeping at the High School Level. Fr. Alcuin Kirberg, O.F.M., Corpus Christi High School, 4622 South Parkway, Chicago 15, Illinois.
- 17. Collecting, Controlling and Disbursing Mission Funds.

 BUSINESS MEETING: Old Business, Miscellaneous Topics. New
- Business. Reports of various committees. Reading of the Resolutions. Reports of the Sectional Meetings. Discussion of the place, time and topic of the 1962 meeting. Election of Officers, Adjournment.

BOOK REVIEW

LOVE'S EXCHANGES, by Sister Mary Gabriel, S.S.M., New York, (Pageant Press, 1961) gives a succession of luminous vignettes extending from the time when a girl, still in her first years as a university student, first feels her vocation to become a nun, to the serene—though still active—years of her old age. It is a touching account of what it means to receive an authentic call to the religious life.

The book offers new insights into a way of life many readers have little firsthand acquaintance with, leaving with them a new appreciation of the abnegation, the hard work, and above all, the rich rewards and spiritual serenity afforded those who are truly brides of Christ.

At present the author is compiling the history of her order, the Sisters of St. Mary. She is now stationed at St. Mary's Hospital in St. Louis, Missouri.

WHO CANNOT SEE

His form obscured in hazy morning mists, His visage ruffled on a shimmering surface I saw Him once reflected in creation Whose rippling grandeur some fond breeze had kissed.

I heard Him whisper once mid pine trees rustling. His song poured forth from feathered throats unseen. His regal thunders filled with awe my spirit; I caught His laugh re-echoed by a stream.

The priceless volume of a summer morning Has lost the cipher inking it before. Creation trills His Sacred Name no more. But now, alas, my God is hidden from me.

From out immortal ages thought of me, Who yet believes although he cannot see. And breathed a blessing on a soul in darkness What comfort then to know the God I cherish

Sister San Jose, O.S.F.

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