



In Sanctitate et Doctrina

ST. BONAVENTURE UNIVERSITY DEDICATION — JULY 16, 1961 ALLEGANY, N. Y. CANADA ELES ET DIMENA

IN SANCTITATE ET DOCTRINA

OUR LADY'S CAMPANILE

bells is dedicated to an individual whose influence on the history Our Lady's campanile houses three bronze bells. Each of the

of the University is both significant and unique.

of Friars Minor. Its inscription contains the salutation of the Angel

The topmost bell is dedicated to Mary, Queen of the Order

Gabriel to the Virgin Mary. "Ave gratia plena, dominus tecum."

western New York. Other Franciscan Priests and Brothers from all

Friars from the Eternal Hills to the Cattaraugus Hills of Southideals of Saint Francis of Assisi were brought by four pioneer

Over one hundred years ago, in 1855, the seraphic spirit and

parts of Europe followed them here to Allegany.

Franciscan dedication to Our Lord and Our Lady and embraced

Almost immediately, young Americans were inspired by the

World Friars in the apostolate of teaching under the patronage the Rule of St. Francis as their way of life. They joined the Old

of the Order of Friars Minor. The inscription on this bell is a in St. Luke. These words, announcing the birth of Christ the King, are found The middle bell is dedicated to Saint Francis of Assisi, founder

salutation of Saint Francis to Mary, "Ave domina sancta, regina

sanctissima, Dei Genitrix Maria."

The lowest bell is dedicated to St. Bonaventure, the patron of

It reads, "Ave imperatrix gloriosa super choros supermorum civium salutation to Our Lady from the writings of the Seraphic Doctor. the University and the new Friary. Inscribed on this bell is a

and lines. However, its spirit and life are the ancient ideals and continue the glorious traditions of St. Francis and St. Bonaventure The new Friary is designed and fashioned in modern angles

Saint Bonaventure University. It is, furthermore, a replacement for and Brothers whose labors have merited prestige and renown for

The new Friary is a grateful memorial to the many Fathers

the old Friary of 1858 which burned in 1930. The Friars of today

of St. Bonaventure.

example of Francis of Assisi. Within its walls, Franciscan teachers

and countless tomorrows will enjoy its religious appointments and

and scholars will enhance the position of the University by their lives "In Sanctitate et Doctrina." The patron of the new Friary is a Doctor and Saint in the

annals of Holy Mother Church, St. Bonaventure, the Doctor Seraph-

icus of the thirteenth century.

the dedication of the Sons of St. Francis to Christ the King, and The history of the Franciscan Order is glorious by reason of University Skyline

rises from the Seminary and dominates the eastern portion of the of the Order of Friars Minor. The bell tower of Christ the King

University campus. The bell tower of Mary, Queen of the Orders

of Friar Minor, is a beautiful part of the new Friary.

the skyline of the University is highlighted by a campanile dedicated Mary, His Blessed Mother. In keeping with this precious heritage,

to Christ the King and a second campanile dedicated to Mary, Queen

also do great things for us.

The praises sung by these bells are the reverberating Magnificat of the Mother of Our Savior, a reminder that "He who is Mighty" can

in the eternal councils of the Father, the Son, and the Holy Ghost. heart to the truth that Mary was selected to be the Mother of God trinity of bells honors the Triune God and awakens every mind and one and all of Mary, Our Queen, Mary, the Mother of Jesus. This campus, echoing through the Cattaraugus Hills and reminding

These three bells send their warm, mellow tones across the

Our Lady's graceful campanile rises above and overlooks the

vale," of every visitor. The history of St. Bonaventure had its of the campus, it is the first and last impression, the "ave atque

entire University campus. Situated in the central and frontal portion

Conception was defined, and at the time when Bishop Timon and beginning in 1854, the year when the Dogma of the Immaculate

SYMBOL OF THE UNIVERSITY

IN SANCTITATE ET DOCTRINA

Allegany. As the symbol of the University, the campanile of Our Nicholas Devereux were in Rome inviting the Friars to come to her exalted privilege of THE IMMACULATE CONCEPTION. the auspicious moment of Holy Mother Church's proclamation of Queen is a beautiful recollection of the University's beginnings at

STATUE OF ST. FRANCIS

of Our Lord in the Most Blessed Sacrament. of imitation, St. Francis is seen kneeling in advration and praise beautiful statue of St. Francis of Assisi. A sermon in itself, begging placed, out of love and respect for their Holy Founder, a most In the shadow of the bell tower of Our Lady, the Friars have

SEAL OF THE ORDER OF FRIARS MINOR

of his life and labor. and the precious heritage of every Friar; it is the alpha and omega salvation. Christo-centrism is the hallmark of the Franciscan school of Christ and Saint Francis on the background of the Cross of our Christ, in Christ and through Christ is revealed in the crossed arms of the Friary Chapel. The Franciscan desire to live and work with Friars are symbolized in the Franciscan coat of arms on the facade The sacred ideals and holy ambitions of St. Francis and his

Adoramus Te Sanctissime

redeemed the world." In affectionate imitation of St. Francis, every world, and we bless Thee because by Thy Holy Cross Thou hast offered upon entering a church: "We adore Thee, Most Holy Lord, the opening words of the act of faith and adoration which St. Francis his seraphic devotion to Christ in the Holy Eucharist. They are recall the great love of St. Francis for the "House of God" and Friar repeats this prayer upon entering the House of God Jesus Christ, here and in all Thy Churches which are in the whole The words "Adoramus te Sanctissime" on the Chapel doors

CHAPEL ENTRANCE STATUES

and enkindles still the lives of his Friars. From the Franciscan Litany The seraphic love of St. Francis for Christ Crucified inflamed

> honored. and sacred devotions wherein Christ and His Blessed Mother are to the Friary Chapel. Each contributed in a special way to the liturgy to represent the labors of seraphic love. They are met at the entrance of Saints and Blessed, six sons of the Poverello have been selected

of Port Maurice who promoted the Stations of the Cross. Blessed and death of Christ for our salvation are mirrored in St. Leonard Bethlehem. St. Francis' appreciation and gratitude for the sufferings "Soul of Christ sanctify me, Body of Christ save me, Blood of Christ St. Francis' heart upon the reception of Christ in Holy Communion: Bernardine of Feltre originated the words for the sentiments in Christ console me, O Good Jesus hear me, etc." inebriate me, Water from the side of Christ wash me, Passion of Child reflects the devotion of St. Francis to Christ in the Crib of Gospel Side Saints: St. Anthony's devotion to the Christ

of middle Europe devotion to the Sacred names of Jesus and Mary ciscan Brother, projects the devotion of St. Francis to the Blessed and spread St. Francis' reverence for these holy names. Bernardine of Siena and John Capistran promoted throughout most Sacrament; St. Paschal is the patron of Eucharistic societies. Saints Epistle Side Saints: St. Paschal of Baylon, a humble Fran-

OUR LADY'S SHRINE

role in the life of St. Francis is revealed in her position as Queen and dedication to Mary, the Mother of Christ. Mary's prominent of the Order of Friars Minor. Akin to the love of St. Francis for Christ is his seraphic affection

A special Chapel is dedicated to Mary as Queen of the Friars and is located on the gospel side just inside the Friary Chapel Minorum," is to be seen on the altar cover and is etched on the shrine of Mary, Queen of the Franciscan Order. Her title, "Regina Fratrum are added to the Franciscan coat of arms thus signifying the royalty Friars Minor, decorates her altar. A crown and the letters M and R entrance. Her special coat of arms, depicting her as Queen of the by the assemblage around Mary in the mosaic on the altar wall of portals. The affection and dedication of the Friars are symbolized

Crucified, "My God and my all," forms part of the sacred scene. of sublime ecstasy. His ever recurring expression of love for Christ

St. Bonaventure is also present at Mt. Alverna where St. Francis

Divine Son, and crushing the head of Satan with her royal scepter. the shrine. Mary is pictured there amidst Friars, holding Jesus, Her 230

shrine contains a scriptural symbol of a privilege of Mary: and prerogatives as Mother of God, and two anonymous Friars. St. Bonaventure, Duns Scotus, the greatest champion of her privilege Discernible among the Friars are St. Francis with the Sacred Stigmata, Shrine Windows. Each of the medallion windows in the

"The Cedar of Lebanon," a symbol of her Beauty. Cant. V, 15

all Grace, Cant. IV, 15

"The Well of Living Water," a symbol of Mary as Mediatrix of

affective and direct "Deus Meus et Omnia," of the Seraphic approach of the Seraphic Doctor to Christ in contrast with the simple, Summum et per te Summum," reveals the intellectual and indirect apostolate. The inscription "Domine, exivi a te Summo, venio ad te even though called by God to devote their lives to the intellectual men how to follow St. Francis in pursuit of the Peace of Christ in Deum." This inspiring treatise of Bonaventure teaches learned dictated to the pen of the Seraphic Doctor the "Itinerarium Mentis

"The Enclosed Garden," a symbol of her Virginity. Cant. IV, 12

"The Crown," a symbol of her Queenship. Apoc. IV, 1.

of St. Francis and St. Bonaventure to the Passion and Death of Christ Holy Sacrifice of the Mass, they are reminded of the avowed affection

patterned after the Holy Gospels. He is caught in the ineffable moment body-the divine approval of the Franciscan Order and its life

St. Francis is seen receiving the Sacred Wounds of Christ in his

Rear Gospel Side

Book Title:

"Lignum Vitae."

St. Bonaventure presiding at the Chapter of Narbonne.

Book Title: "Constitutiones Generales Narbonnenses."

occurred.

There, two events of greatest significance in Franciscan history

Saint Francis and Saint Bonaventure are seen at Mount Alverna

left. The instance is that wondrous moment when our dying Savior presented His Blessed Mother to us as Our Mother with the words "Son, behold thy Mother." to Mary, "Woman, behold thy Son," and to St. John and each of us, Reredos. As the Friars gather daily to offer or attend the

on the Cross for our salvation. The Crucified Savior is seen with Mary, His Mother, at His right, and St. John, the Apostle, at His attend the Holy Sacrifice of the Mass, is the Scene of Christ's Death Over the main altar, where the Friars will daily offer and "The Lily," a symbol of her Chastity. Cant. II, 1 and 2 SANCTUARY

"The Mirror," a symbol of her Purity. Wisdom VII, 26 subject matter of the main Chapel windows. Scenes from the life The Patron of the University and the Friary Chapel is the CHAPEL WINDOWS

Front Epistle Side unceasing striving for sanctity but also his pursuit of wisdom. an appropriate work of the Seraphic Doctor revealing not only his of Saint Bonaventure are presented for the inspiration and encouragement of the Friars in their intellectual apostolate. Each scene contains

the prayers of his mother to St. Francis. The saving of St. Bonaventure's life as a young boy, through

Book Title: "Legenda Sancti Francisci."

Middle Epistle Side

Rear Epistle Side Book Title: "Commentarii in Libros Sententiarum." St. Bonaventure as a teacher at the University of Paris.

St. Bonaventure revealing the secret of his wisdom to St. Thomas.

Middle Gospel Side

St. Bonaventure presiding at the Council of Lyons. Book Title: "Breviloquium."

Front Gospel Side

St. Bonaventure received by the heavenly court as Saint and Doctor.

Book Title: "De Mysterio SS. Trinitatis."

Window Symbols Each window contains two defining virtues which were eminent in the life of St. Bonaventure and which every Franciscan scholar manifests in his life dedicated to Christ in the intellectual apostolate.

Chastity-symbolized by a Cincture in the form of M.

Obedience—symbolized by a Lamb led to slaughter.

Poverty-symbolized by the Lilies of the Field.

Faith-symbolized by the Sacred Cross.

Hope-symbolized by the Anchor.

Charity-symbolized by the Flaming Heart.

Simplicity—symbolized by a Dove.

Humility-symbolized by the Crib of Bethlehem.

Penance-symbolized by the Crown of Thorns and the Nails.

Knowledge-symbolized by the Lamp.

Science-symbolized by the Closed Book.

Wisdom-symbolized by the Papal Tiara.

Below the main Chapel windows, beautiful wood carvings of Christ's Passion and Death enhance the devotional and inspirational atmosphere of the Friary Chapel.

SIDE CHAPELS

STATIONS OF THE CROSS

A mosaic panel and a symbol on the frontal section of each altar designate the respective dedication of each side Chapel. Our

IN SANCTITATE ET DOCTRINA

Lady leads the litany of those Saints who played a major and significant role in the Order of Friars Minor or the life of St. Bonaventure.

Gospel Side

- 1 Blessed Mother (Dedication)
 Aaron's Rod in Bloom ((Symbol)
- 2) Saint Ann Tree of Jesse
- St. Peter Crossed Keys
- 4) St. John, Evangelist Eagle with Book
- St. Augustine
 Flaming Heart Transfixed by Two Arrows.
- St. Francis
 Stigmata Tau
- 7) St. Bonaventure Cardinal's Hat
- 8) St. Didacus
 Censer with Burning ncense
- St. Louis, King of France Scepter and Manus Dei with Crown of Thorns

Epistle Side

- 1) St. Joseph (Dedication) Carpenter's Square with Lily (Symbol)
- St. Joachim
 Basket of Turtledoves
- St. Paul Open Book with Sword

- 4) St. Luke Winged Ox with Book
- 5) St. Thomas Aquinas Chalice with Sun
- 6) St. Clare Loaf of Bread marked with Cross
- 7) St. Anthony of Padua
- Kneeling Donkey
- 8) St. Paschal Baylon

Monstrance

9) St. Elizabeth of Hungary Roses in a Cloak

FRIARY RESIDENCE ENTRANCE

"Pax et Bonum"—The peace and good promised by Christ to

the ideal of the intellectual apostolate is engraved on the entrance

"In Sanctitate et Doctrina" - The motto of the university and

salvation after the example of the patron of the Friary and University, the Kingdom of Christ and His Blessed Mother, pursue their as a community of Priests and Brothers who, for the spreading of entrance transom. all a hundredfold in this life and in heaven-are etched on the Scotus and Alexander of Hales. The window identifies the Friary the outstanding Friar teachers: St. Bonaventure, St. Anthony, Duns Lobby Window-This presents Christ the teacher with four of

Bonaventure, Doctor and Saint.

HYMN FOR FIRST VESPERS

August 2nd.

Let Mary's house be filled with song,

DEDICATION OF ST. MARY OF THE ANGELS

Let all receive deep draughts of grace By Jesus blest, to Francis dear, And drink from fountains fresh and clear!

True pardon from her Son she'll win, Let him who mourns contritely now Approach to Mary's fount of love, Who died for us, but reigns above

Full pardon through her lavish hand, Let men encircle Mary's house In trust and hope let each receive

See how they flock from many lands And to the Friars bearing gifts, With offerings to their Mother sing, In gratitude their tokens bring! To humbled hearts God grants reprieve!

On distant shores, in every land, Wherein the same indulgence lives, We see God's many temples rise, And power of forgiveness lies

Of one who longed to save all men,

For God to pardon and to spare.

Thus on a lowly house there comes

Great privilege through humble prayer

That prompts our prayers, obtaining grace, Praise be to God, the Trinity, And to the Mother's gentle art, For all who ask with contrite heart! Sister M. Josephine, F. SS

A COMMENTARY ON THE PSALMS

A Commentary on the Psalms:

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

plementary demonstrations of posterity increase beyond number" covenant with thee, to give thy that he described himself and his Psalm 148 the motives for prais-God's almighty power become in Then, on my part, I will make a live as in my sight, and be perfect. intentions: "I am God Almighty, was in terms of this very attribute spoke to their father, Abraham, it beginning of their history, God People of Israel. When, at the in his dealing with the Chosen omnipotence of God as revealed (Genesis 1:1). The other is the time, created heaven and earth" when "God, at the beginning of potence of God as it was manifested Psalter. One of these is the omniare constantly appearing in the worked into it two themes that the artistry with which he has metry its author has given it and attention from the formal sym-(Genesis 17:1-2). These com-Lord that it may distract our latory commands to praise the It is so evidently a series of ejacuto read-it is treacherously easy! Psalm 148 is not a difficult poem

into two nearly equal sections. The Formally the Psalm is divided

> one to six of the Psalm, we discover we examine the first strophe, verses allelism that needs no comment: evidence of the care with which it the Lord from the earth." When heavens;" the second, to "praise an example of synonymous parhas been organized. It opens with to "praise the Lord from the first of these is basically a call

Praise the Lord from the heavens, praise him in the heights.

creatures who inhabit the heavenly the next verse to the intelligent The same command is directed in

Praise him, all you his angels, praise him, all you his hosts.

In this second example of synonyministers who do his will" (Psalm mous parallelism the poet has questioning obedience. 102:21) in complete and un-God's "hosts," his armies, "his power of God by calling the angels deftly intimated the might and

to a new group, the heavenly bodies without intelligence: With verse three the command

Praise him, sun and moon; praise him, all you shining stars.

the change in address has come You might notice, too, that with

> verse, which issues a command to appears again in the following other heavenly bodies: in the verse. This same type a change to synthetic parallelism

Praise him, you highest heavens, and you waters above the heavens.

had his abode. "highest heavens" in which God Above this firmament was the earth as rain, sleet, hail, and snow. the waters which fall upon the blue vault above which were stored sky was looked upon as a great clears up when you recall that the The meaning of the second line

third person: longer in the second but in the first place the command is no in the sense of the strophe. In the Verse five marks a double change

Let them praise the name of the

for he commanded and they were created.

daily morning service of the Synagogue is of great antiquity." historical fact, their use in "the of the Psalter, Psalms 145 to 150. the fact that these last six Psalms may have been sung by a choir to surmise that verses five and six ical use and, as a matter of were obviously intended for liturgchoir. The opinion is supported by to four by a leader or another as a kind of response to verses one This has led some commentators The second change is that the

> and the heavenly bodies are bound fulfilling it. The heavenly beings command is not merely stated but manded and they were created." to praise the Lord "for he comis backed up by a solid reason for first; it is a justification of it. extension of the statement in the line of the verse is more than an synthetic parallelism. The second reinforced by a special use of force of what the poet says is bring them into being, the heavenand the love of God conjoined to Because the power and the wisdom ly creatures must praise him. The

creatures must praise God because preceding verse. The heavenly He established them forever and strophe echoes the reasoning of the The final verse of the first

he gave them a duty which shall not pass away.

with regard to angels. But when Both statements are literally true ministers and messengers to men. maker. The duty of the angels is these heavenly bodies upon their and enduring is the dependence of and the powers of heaven will and the stars will fall from heaven, when "the sun will be darkened, The duty of the heavenly bodies glorify him, and to serve as his to wait upon God's presence; to in order to inculcate how complete that the poet is using hyperbole rock" (Matthew 24:29), we realize and the moon will refuse her light, we recall that the day is coming

A COMMENTARY ON THE PSALM

creatures render their almighty charge of their allotted duties is strophe ends with the delicate imthe true praise the heavenly plication that the faithful disdown for them by God. So the courses according to the laws laid is to persevere in their appointed

of the command in verse one: what is practically a counterpart Creator. The second strophe opens with

so rapidly are lacking in this that made the first strophe move quietly: on the command laid upon them. creatures addressed rather than second one. Emphasis is on the strophes ends. The insistency and The listing of them begins rather the repetition of the command There the likeness between the two Praise the Lord from the earth

the wind" (Psalm 103:3). And all rain clouds his wrap" (Psalm 17: which God rends the heavens by raging thunder storm during this the poet paints in quick, vivid 12), and travels on "the wings of (Psalm 147:16), "makes misty He "spreads snow like wool" hail like crumbs" (Psalm 147:17). the fiery arrows of his lightning Then the quiet is shattered by a (Psalm 76:18-19) and "scatters You sea monsters and all depths.

Fire and hail, snow and mist, storm winds that fulfill his word

scene almost pastoral:

keep the verse beginning with the

But it seems to me that if you

Tranquility returns to make the

You mountains and all you hills you fruit trees and all you cedars.

The gaze of the poet takes in the

You wild beasts and all tame

the slopes and in the forests upon

with man as its apex. Moreover, archy upon earth is kept intact symmetry of the poem. The hierfact—you do more to respect the

beasts and the birds dwelling along

you creeping things and you winged fowl. animals,

matches the ranging of his eye over the countryside. to his verse a steady flow that use of synthetic parallelism gives It should be noted, too, that the

him by saying to God: creatures. And David described female. Man was the last of God's lowly, young or old, male or and positions, whether great or concerned with people of all ages and twelve you come to a problem. Not about their subject: they are When you reach verses eleven

You have made him little less and crowned him with glory and than the angels,

putting all things under his feet. works of your hands, (Psalm 8:6-7)

hymn of all creation to its Creator. new, third strophe to itself in this so exalted a creature, deserves a saying that the treatment of man

> strophe—a continuation of it, in eleventh a part of the second He has lifted up the horn of his people.

reason it will help to remember of verse fourteen: but completed before this second omnipotence as shown in his dealmirrored in creation and that themes: God's omnipotence as that this poem combined two that I mentioned at the outset theme is introduced in the first line ings with Israel. The poem is all To appreciate the last given

thus highlighting the liturgical four verses of the second strophe. He has lifted up the horn of his people.

ideal choral response to the first

person, and they, too, make an is likewise given in the third The command embodied in them five and six of the first strophe form a kind of parallel to verses verses eleven through thirteen

call of the creatures on earth: Let the kings of the earth and all the princes and all the judges of the earth, peoples,

Young men too, and maidens, Praise the name of the Lord. old men and boys, The second and third lines of

strength and power. When a poet

You have given him rule over the

mand to praise God. And they do the first one: they justify the comwhat verses five and six did for verse fourteen do for this strophe verse thirteen and the first line of

exalted my horn like the wild

do so by saying to God, "You have him, given him strength, he could God had exalted him, ennobled wished to convey figuratively that

it in three ways. God must be

pendence upon God for strength he wished to confess his debull's" (Psalm 91:11). Or when

There are grounds, therefore, for

cede them. They complete the roll ment to the four verses that prenature of the hymn. They seem therefore, to be a poetic complebulls, their heads erect, the horns, people, surely—had seen wild must understand. Poets-and other writers a symbol of nobility, themselves, held high and proudly. on which they depended to protect in which lay their strength and This line contains a metaphor we These horns became for sacred

His majesty is above earth and He must be praised because For his name alone is exalted. symbol, hailing God as "the horn and courage he could use this of my salvation" (Psalm 17:3).

once more lifted up Israel, has again strengthened him and restorwhat is being said is that God has In verse fourteen, therefore,

And he must be praised, finally

heaven.

and especially, because

A COMMENTARY ON THE PSALMS

Saint Paul says that "all things

People will come Christ, of whom

pulse, the centre of their being; find in him their origin, their im-

Psalms 145 to 150, having so much that in this final group of Psalms, ation gains support from the fact its walls and temple. This explanto Jerusalem, the rebuilding of lonian Captivity, his restoration Israel's release from the Babyages. Amen" (Romans 11:36) Blessed be the Lord, the God of described that coming? to him be glory throughout all And you remember how Zachary

mentators think he is referring to poet has in mind. Most comcertain what event or episode the ed his power. We can not be

in common, we find the assertion the dispersed of Israel he gathers. And has raised up a horn of sal in the house of David his serbecause he has visited and vation for us people, wrought redemption for his Israel,

people of Israel, because of this to praise him dictates the words to Jerusalem, have a special duty providence in calling them home latest evidence of God's almighty The poet's realization that the

that Psalm 147 is precisely, as we And among these Psalms we find

He heals the broken hearted

and binds up their wounds

vant.

(Luke 1:68-69)

(Psalm 146:2-3)

The Lord rebuilds Jerusalem;

for the restoration of Jerusalm. have seen, a hymn of thanksgiving

haps unexpected—proof of God's

This marvelous, new-and per-

omnipotence prompts the poet to enlist their praise. In a sense that universe and should therefore levance for all the creatures of the what happens to Israel has reing God. The poet assumes that and earth to join Israel in praiscall on all the creatures of heaven national pride, which would be Be this his praise from all his with which the poem closes: This is not a stirring of mere from the children of Israel, the faithful ones, people close to him.

God draws near to us whenever gods that draw near to it, as ou is so great; no other nation has knowledge that "no other nation humble expression of the poet's versal a note. It is the sincere and that has consistently struck so uni-7-5

which immediately precedes it at Canticle of the Three Young Men, conference I had to pass over the nation" (Exodus 19:6). To consider Psalm 148 in this these two hymns is that the Cana royal priesthood, as a consecrated

has said: "You shall serve me as 4:7). Why this is so, God himself

name given to hymns found in Psalm but a Canticle, which is the although the poem is not strictly a

Lauds. I intend to examine it now

hymn recorded there. Daniel and is part of a longer Holy Scripture outside the Pealter. This one comes from the Book of

Three of Daniel's companions

in exile, Ananias, Azarias, and

a kind of complement to the call

made upon the various orders of

Lord" is repeated thirty times as

most of the work of holding the creation. That refrain in fact does structure, in which "Bless the

variety and complexity. The Can-

the Psalms, lacks the latter's subtle ticle, although more detailed than

ticle has almost a kind of litany

gigantic idol he had set up in the Abdenego, and Misach, respectiveposed the foreign names of Sidrach, Nabuchodonosor to worship the ly—spurned the order of King Misael—upon whom had been inieral command: hymn together. The hymn opens with this genthe Lord,

plain of Dura outside Babylon.

Bless the Lord, all you works of praise and exalt him above all

Enraged, the king ordered them forever.

The second line of this verse is

release and himself hailed them the king that he ordered their as "servants of the most high God"

age them. The miracle so moved

organizes the hymn into five one. A catalogue of God's creatures eighty-one, eighty-nine, and ninetyreason, in verses seventy-four, repeated, without special structural

by an angel to protect and encour-

unharmed but they were joined they not only remained completely

furnace. By God's intervention bound and thrown into a blazing

fiery ordeal that they sang the in the fourth place at Lauds. It is Canticle, part of which we chant less likely that the three youths (Daniel 3:93). It was during this

The third calls upon the earth and and such terrestrial phenomena. laid upon showers, dews, fire, heat, the sun, the moon, and the stars. ens, the waters above the heavens, ly creatures, the angels, the heavstrophes of varying lengths. The In the second, the command is Psalm 148, commands the heavenfirst one, like the first strophe of

composed the hymn on the spot than that they sang one with which

glory of the people of Israel" (Luke 2:31). From the Chosen revelation for the Gentiles, and the come to be its Messias, "a light of

we pray to him'' (Deuteronomy

poet's reasoning was right. Because

God knew who inspired him-the he may not have known—although

actually out of place in a hymn

Chosen People is that Christ wil what will eventually happen to the

original about the hymn. Its sentiall, there is nothing strikingly very like that of Psalm 148. holy writers and even its form is they were already familiar. After ments are frequently expressed by The major difference between

the hymn with a direct address to doxology, and finally rounds out cluding strophe first exhorts Anthe Lord, then inserts a liturgical anias, Azarias, and Misael to bless and twelve of Psalm 148. The conthan the one given in verses eleven The fourth directs to human beings a call much less universal in extent its creatures of land, sea, and air.

Blessed are you in the firmament of heaven,

praiseworthy and glorious for-

reader might well ponder how sun, the moon, the dews, the rain, cases without animation itself-the self. The extremes in both poems ena to the earth itself, then start down through terrestial phenomabove all forever," such creatures of God can be comthe mountains and the hills. A without intelligence, and in some extremes are included creatures praising them. But between these attributes, and of deliberately are intelligent beings capable of beings until they reach man himup the long ladder of animate common a certain progression. manded to "praise and exalt him knowing God, of recognizing his Both begin with the angels, move Young Men and Psalm 148 have in Both the Canticle of the Three

and of all things, visible and invisible." They know that his wisthe "maker of heaven and earth, Well, these poets accept God as

> ed it to be, it is continually praisvery thing it is, is fulfilling God's single thing that can ever be made us is divine." fills the universe with their silent song of praise: "The hand that existence of such creatures-sun ing the power, the wisdom, and will. Just by being what he intendanimation, simply by being the though it lack intelligence or even eternity. To such men any creature, prompting him to bring things is the infinitely generous motive brought into being; that his love dom is the infinite matrix of every from the earth, seas and riversand hills, everything growing and hail, snow and mist, mountains and moon and shining stars, fire the love of the Creator. The very he has had in mind from all power objectifies in time the things into being; that his omnipotent

it was he who sang: theirs in beauty and wisdom. For theirs that it rates comparison with to compose a hymn so much like works that inspired Saint Francis of theology and poetry in their It was probably the combination logians as well as competent poets. these two hymns were sound theo-So, you see, the composers of

Most High, Omnipotent, Good Lord,

To you be praise, glory, honor, and all benediction.

To you alone, Most High, do they

mention you.

Be praised, my Lord, by all your creatures,

Who makes the day and illumines us by his light.

And he is beautiful and brilliant

Be praised, my Lord, by Sister Moon and all the stars:

For you have formed them in the beautiful. heavens, bright, precious, and

Be praised, my Lord, by Brother Wind,

By air, clouds, clear skies, and every kind of weather,

And there is no man worthy to By which you give nourishment

to your creatures.

For she is very useful, humble, Be praised, my Lord, by Sister Water,

Especially through the honored Brother Sun,

with great splendor,

And of you, O Most High, he is a symbol.

By whom you light the night: For he is fair and merry, mighty Be praised, my Lord, by Brother Fire, and strong. precious, and pure.

Be praised, my Lord, by our sister, Mother Earth,

And brings forth various fruits Who keeps and sustains us, with colored flowers and foliage.

Thank him and serve him with Praise and bless my Lord, great humility.

Franciscan Extremists - Part III*

Sister Mary Anthony Brown, O.S.F.

* Part I-The Cord, Vol. XI, No. 4, April 1961, pp. 121-128; Part II-The Cord, Vol. XI, No. 7, July 1961, pp. 216-220.

ends. It was also the aim of some of the followers of the Seraphic Founder in Tuscany to live a life preserved from the corrupting in and the Marches of Ancona struggled for the attainment of these ideals Nor were these two groups the sole representatives striving for these form of life as lived by St. Francis certain Little Brothers in Provence reduced to the bare essentials and hoping to follow more closely the Wishing to lead a life in which the use of material things was

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fluences of worldly goods and to shun mitigations from the original austerities as posited in the early Rules and as lived by the Poverello himself

The efforts of the Tuscan Brothers to pursue a life of simplicity met with little sympathy from the rest of the Community. Harsh treatment was accorded the extremists in an attempt to force them to the type of life followed by the majority of Minorites. Persecution, instead of inducing the zealous ones to conformance, only made them more steadfast in their purpose.

The dissatisfied Brothers charged the Brothers who were living a less rigorous life with trying to destroy the ideals as promulgated by their Holy Founder. The extreme observers alleged that the less stringent members possessed large sums of money. In addition, the claim was voiced that this money was lent out to borrowers from whom the Brothers exacted the same exorbitant rates of interest as the professional money lenders of the period. Furthermore, the Community, so the discontented Brothers stated, had obtained and had continued to hold established houses of residence whose storage places bulged with food and all manner of other hoarded items.

Matters came to such a state that the extremists felt that they could no longer endure the physical punishments nor the mental trials that were becoming their lot to bear. Between the years 1312 and 1314, the unhappy Brothers left Tuscany and sought refuge in Sicily. Here they were lodged either in private homes or in forty-nine dwellings where they set about the pursuit of the mode of life as they believed it should be lived. In their undertakings in Sicily they enjoyed the protection of King Frederick, so that they were more or less beyond the retaliatory actions of the regular Community.

As well may be imagined, the cleavage from their former Community was looked upon by those within and without the Order as an act of schism. It is related by historians that perhaps the dissenters would not have resorted to this violent measure if their leader. Ubertino de Casale had been at hand to counsel them, but that Spiritual was at that time engaged in presenting their plight to the court of Clement V with the view of gaining the pontiff's clemency on their behalf.

Hope for a favorable decision from Clement V was now out of the question. The action that followed commenced with two communications from the Pope bidding the Brothers to return to their former dwellings and to continue to live in them in obedience to their properly elected administrators.

When the Pope's advice was not followed, he sought to quell the

FRANCISCAN EXTREMISTS: PART III

schism by appointing a commission composed of the Archbishop of Genoa and the Bishops of Lucca and Bologna to whom he gave the necessary powers to see that his commands were followed.

However, as this measure did not produce the desired outcome, the Inquisition was established against the schismatics. Even this did not abate the Brothers from continuing to leave Tuscany for Sicily, nor did it induce those already in Sicily to return. Indeed, a contrary activity occurred. The recalcitrant ones rallied under the leadership of Henry of Ceva, who himself had fled to Sicily to escape the persecution of Boniface VIII.

As a countermeasure, a promulgation came from Avignon bearing the signatures of several cardinals and addressed to all the clergy in Sicily stating that the schism must be stamped out and that the schismatics were to be suppressed. Because of the continued patronage of King Frederick, the disobedient Brothers were successful in evading the actions of the clergy.

However, when John XXII became pope, he sent a stringent communication to the King and publicly condemned the Brothers who had absented themselves. This bull (issued on Jan. 23, 1318) Gloriosam ecclesiam non habentem maculam nec rugam, not only censured the erring Brothers but laid down penalties for all who assisted them. Despite the strictness of the document, the extremists did no heed its content and they continued to live apart with a degree of security because royal protection toward them continued. Every so often in Franciscan documents there is mention made of a clash between them and the Inquisition.

In passing it should be noted that to these Brothers, as well as to others who sought in their own fashion to preserve the Francisca Ideal as they interpreted it by extreme measures, was given the nam "Fraticelli." To trace with any degree of completeness the use of this term in regard to Franciscan history would be too lengthy and to involved. Suffice it to say that originally the word merely designate a pleasant and harmonious meaning similar to "Little Brothers" by after the schismatic action of the Tuscan Spirituals the name lost if after the schismatic action of the Tuscan Spirituals the name lost if after the indiscriminately those seeking the strict form of life whether they resided in France, Italy or elsewhere.

To return to the outcome of the struggles of the Tuscan Brother it is a matter of record that these zealots, despite many and varie persecutions and the issuance of legislation designed to curb then continued to maintain themselves despite their precarious situation

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well toward the end of the fourteen hundred fifties. For periods they enjoyed a modicum of peace but these were sometimes interrupted by fresh attempts to make them conform to the Minorites.

From time to time, the ones living apart from the Community sought to obtain approval of their activities by appealing to papal authority. At long last, success crowned their efforts. In 1368 under the leadership of Paul of Trinci, their right to live apart was recognized. Eventually, in 1517, Leo X in his bull *Ite et vos in vineam* granted separate status to the extremists who became known as Brothers of the Stricter Observance.

Thus far, we have considered the extremists from Provence, the Marches of Ancona and Tuscany. Now let us look at another group of the followers of the Poor Man of Assisi who also became involved in the questions of poverty and obedience. The impetus for what was to become a very involved situation occurred at Narbonne in 1321 when Berengar Talon, a Franciscan professor from a local Franciscan house, at the request of a Dominican inquisitor, gave his views regarding the poverty of Christ and His Apostles. The Little Brother had the opinion that neither Christ nor His Apostles, individually or collectively, held any property. To bolster his pronouncement Berengar cited the bull Exiit qui seminat (1279) of Nicholas III.

Berenger was promptly accused of heresy by the inquisitor and commanded to reverse his position publicly. This the Franciscan refused to do. In order to avoid the sentence the Inquisition usually handed down in such cases of refusal to conform to its decision, Berenger hastened to Avignon to appeal to the Holy Father. However, his arrival was too tardy to be of value to him because his Dominican accuser had reached both Avignon and John XIII before him.

On March 26, 1322, the pope issued his bull Quia nonnunquam which abrogated the bull of Nicholas III. It is not difficult to sense what a blow this decree struck at the doctrine of poverty so dear to the heart of every Franciscan and it was not long before the Order received word from the General Chapter of Perugia regarding the matter. In May of the year 1322 this body announced that it was orthodox to hold that Christ and His Apostles did not hold property. Needless to say, this statement was not received with any pleasure by John XXII. Nor were matters made any better when we learn that the General Chapter claimed that the doctrine regarding poverty which it was upholding had even been given the seal of John XXII's own approval by his bull Quorundam exegit (1317).

The strained situation was appreciably made worse when John XXII in his bull Ad conditorem issued on Dec. 8, 1322 declared that no longer

could the Order hold property in the name of the Holy See as it had done for over three-quarters of a century by the privilege of Innocent IV. Nor was this the last word from John XXII in this matter, for on Nov. 12, 1323 in his bull Cum inter nonnullos, it was declared heretical to hold the doctrine that Christ and His Apostles held no property and the utterances of the General Chapter of Perugia of 1322 in connection with this matter were condemned.

Nor was this disagreement destined to remain purely an ecclesiastical affair, as unfortunately a political aspect crept in. The antagonistic Brothers now joined their cause to that of Louis the Bavarian who was warring with the Pope. Louis' interest in the Little Brothers was not one of sympathy for their efforts to maintain the poverty of Christ. Rather this ruler's concern was merely a selfish one concerned with the advancement of his political schemes.

Matters came to a very sorry state for the papacy when Louis was victorious at Muhldorf. Louis, always the political opportunist, was not slow to go to Rome (1327) and elect an antipope, Nicholas V. This latter person was none other than a member of the Order founded by the gentle Francis. The election of an antipope made most precarious the position of the members of the Order who were being held for questioning at Avignon. In 1325, Ubertino had escaped papal displeasure by fleeing from Avignon, so the precedent had already been set for the other Brothers who feared recriminations against themselves.

Franciscan affairs received a further set back when the Commentary on the Apocalypse of Olivi was subjected to scrutiny at Avignon and the decision that was forthcoming demanded that it be burned publicly. In 1328, the Minister General, Michael of Cesena, was detained in Avignon while the Pope sent his own representative to the Chapter of Bologna with the expressed purpose of not only preventing the re-election of Michael but of winning the election for the Pope's own candidate.

The plan of John XXII failed and the Chapter re-elected Michael of Cesena. The election was shortly followed by an order summoning Michael to the papal presence. To frustrate this design, Michael and two companions, Bonagratia of Bergamo and William Ockham, left the city where the pope was residing and hastened to the protection of Louis the Bavarian.

The Pope countered by seeing that a Chapter was held at Paris and, since the delegates included so many representatives of his choice, the result of the voting was certain to be in accordance with John XXII's wishes in the matter. The Chapter, accordingly, deposed Michael and selected the pope's candidate, Gerhard Odo, to replace him.

Up to this time Michael of Cesena had had a loyal following of Brothers to whom the name Michaelists has been given. However, when Michael disobeyed the pope's command and fled before pleading his case, the sentiments of his followers underwent a complete reversal. It was one thing to follow Michael as a member of the Franciscan Brotherhood but quite another matter to espouse the cause of one who had disobeyed authority and who had fled from Community organization. In addition, the Brothers might have common ideals in connection with the doctrine of poverty which were akin to those of one outside the Community, but it was a very different matter to give allegiance to a secular ruler who had deposed a sovereign pontiff and placed an antipope in his stead.

As with all those who meddle in the affairs of rulers, the fortunes of Michael of Cesena, Bonagratia of Bergamo and William Ockham waxed and waned with those of their patron, Louis the Bavarian. When their usefulness to Louis' political cause had been exhausted, he withdrew all active interest and intervention in their behalf. Obscurity shrouds their final hours but we do know that they made their residence in the Munich house of the Order prior to their deaths. With their decease, ended one more instance of a nucleus which sought to live at variance with the conventual manner of life as adopted by the majority of Brothers.

In tracing the vicissitudes of the various strains of ferment within the internal organization of the followers of St. Francis, we have been forced to conclude that differences of opinion were many and often held. Blessing attended those groups that sought modification under the sponsorship of authority, but failure attended those that flaunted the legitimate expressions of direction by those properly selected to make such decisions.

OF ST. FRANCIS AND HIS EARLY FRIARS

Father Byron Witzemann, O.F.M.

(Continued)

III. FROM THE DECREE OF 1244 AT GENOA TO ST. BONAVENTURE'S WRITING

By 1244, the friars realized that there was a necessity for a clearer identification of the ideals of St. Francis. Also, many stories and anecdotes of St. Francis which were not recorded were being lost

EARLY SOURCES FOR THE LIFE OF ST. FRANCIS

and/or misrepresented. The Ministers of the Chapter of Genoa 1244 ordered that those friars who truly knew anything of the l deeds, and miracles of St. Francis should write them down and so them to the newly elected Minister General, Crescentius of Jesi.

Writings of Brother Leo and Others

A result of this decree was the volume of the "Three Companio of Bl. Francis, namely, Brother Leo, Brother Rufino, and Brothagelo. On August 11, 1246 they sent their notes to the Mini General along with a letter. What did their notes contain? Certain not the so-called Legenda of the Three Companions which we be today and to which their letter is usually prefaced. This is veri from the letter itself, for it says:

"We do not wish to write in the form of a legenda, for such legends have been already written, as have been works of the wonders which our Lord has worked through him. But we have plucked from a meadow certain flowers, as it were, which seem to us the fairest. We do not follow a continuous history, for we have omitted much which has already been written in previous legends . . . We truly believe that if the authors of previous legends would have known these truths, they would not have failed to make use of them."

The twenty chapters which follow this letter, and which to we call the Legend of the Three Companions contradict what they I said in this letter. For these twenty chapters are in the form legenda, and they are a continuous story, although incomplete, for passes over the years 1217-1226. Also, these chapters are not lill bouquet of plucked flowers, as would be the Speculum Perfectionis of Vita Secunda (part II), namely, grouping of stories listed und certain virtue or ideal. The letter says, moreover, that if previous biographers would have known what they were to tell, they would included the incidents in their biographies. However, in the Legent the Three Companions, which we have today, "although with recharacteristic additions and minor features, is told the same historian the merchant's son . . . which we already knew from Thoma Celano and Julian of Speyer" (Joergensen, p. 360).

What actually was contained in this collection which the companions sent to the Minister General? The answer to this que is lost today—there can only be conjectures. It seems as though collection included notes that now make up part of the Interpretation of the In

116 stories which he thinks are from the pen of Brother Leo and the

All the writings which were collected at this time, no doubt, were put away in the Archives or in a bookcase in the Convent of Assisi. From these copious notes the later compilers, especially those of the 14th century, derived much of their material.

The Legenda of the Three Companions, which we have today will be treated under the "Compilations of the 14th Century".

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Intentio Regulae

Father Leonard Lemmens, O.F.M. edited in 1901 the Sanctissimi
Patris Nostri Francisci Intentio Regulae. It is attributed to Brother
Leo, and is perhaps, part of the collection of notes handed to Crescentius

It is divided into several sections with sixteen chapters. It tells us how St. Francis declared his intentions to Brother Ricerius, the reason for the name of the brotherhood, why St. Francis did not enforce the Rule, of the novice who wanted a Psalter, of the Knights of the Round Table, why St. Francis would not correct abuses in the Order, how he wished the brothers to build, and several other incidents.

Several writers of the 13th and 14th centuries, it seems, used this work of Brother Leo. Celano in his II Legenda used about seven paragraphs; St. Bonaventure must have referred to it; the Speculum Perfectionis and the Perugian Legenda Antiqua incorporated the entire work; Ubertino of Casale quoted the entire work in his Arbor Vitae Crucifixae.

Verba S. Francisci

A work on the Words of St. Francis is also attributed to Brother Leo. It is composed of six paragraphs dealing with begging, poverty, the Rule, etc. Both the Speculum Perfectionis of Sabatier and the Legenda Antiqua from Perugia quoted from this work, as did Angelo Clareno in his Expositio Regulue.

Both of these works of Brother Leo were edited by Father Leonard Lemmens in his Documenta Antiqua Franciscana Part I (Quaracchi, 1991)

Brother Leo is said to have also written the Life and Sayings of Brother Giles. These shall be considered below.

Speculum Perfectionis of Lemmens

The Speculum Perfectionis edited by Lemmens was found in a codex which also enclosed the Verba S. Francisci and the Intentio Regulae. This Speculum is also attributed to Brother Leo.

EARLY SOURCES FOR THE LIFE OF ST. FRANCIS

There is another edition of the Speculum Perfectionis edited by Paul Sabatier, and which is better known to us. Sabatier's edition we shall study later, since it is a compilation of the 14th century.

This Lemmens edition proved to be taken from more original or earlier sources than that of Sabatier. Van Otroy calls it the redactio antiquior, but not the redactio prima. This means that it is a compilation of notes of Brother Leo, but it is not his original notes. The same can be said of the editions of the Intentio and the Verba which we have today.

This work is notably shorter than that of Paul Sabatier's; it has but 43 paragaphs compared to the 124 of Sabatier's. It can be divided into seven sections: Francis' view of begging alms, the last days of St. Francis, his way of life, various stories, last meal of St. Francis with his confreres, poverty and humility, and no privileges for the friars.

Thomas of Celano and the compiler of the Perugian Legenda, it appears, were familiar with this work. Probably not as it stands today, but more in the original form of Brother Leo.

The Latin edition of it can be found in *Documenta Antiqua Franciscana*, Part II (Quaracchi, 1901). This work is also referred to as the "Redactio I".

Vita Secunda by Celano

The manuscripts which the Minister General, Crescentius, collected as a result of the General Chapter's decree of 1244, were given to Thomas of Celano to compile another life of St. Francis. The result of this work is called the Legenda Secunda or the Second Life, which was finished about May, 1247.

The book is divided into two parts. The first part tells us of St. Francis' early life, his conversion, approval of the Rule, Portiuncula, Cardinal Protector, and the like. In the second part Celano groups together the various virtues and anecdotes of the Seraphic Father—stories of the spirit of prophecy, poverty, alms-seeking, compassion for poor, love of creatures, zeal in prayer, understanding of Sacred Scripture, temptations, joy, humility, obedience, charity, slander, and many others. Therefore, this section is a very important source for the knowledge of the Saint's virtues and ideals. The last chapters devote themselves to his sufferings and death.

More than likely Thomas ended the Legenda with St. Francis' death, because he did not have time to write about the wonders which occurred after the death of St. Francis before the Chapter of 1247. No doubt, he or the Minister General wanted to present it at the

³ Miscellanea Franciscana, Vol. 19, (pp. 33)

take it back with them to their provinces. General Chapter of 1247, so that the Ministers might approve it, and

and dealings with the Saint; and when he does mention him, it is the "anti-christ" of the 13th century. Celano suppressed Elias' name of the Church and the Order by going to the party of Frederick II, written after Elias' deposition as Minister General and his betrayal existed in the Order-a little more of its history. Moreover, it was Prima. Therefore Celano brings out a little of the controversy which of the public nor at the commission of the Pope, as was the Legenda the ideals of St. Francis. It was not written primarily for the edification of the Order and was written for the use of the friars, namely to expound less in praise and more with gritting of the teeth. The Legenda II was issued at the command of the Minister General

much, only here and there. There are also a few contradictions which are not of great import. On the whole Celano II is an entire new life. The Legenda Prima and the Legenda Secunda do not intertwine

ciscana, Vol. 10, pp. 129-260. Ferrers Howell, The Lives of St. Francis of Assisi (London, 1908) is the only English translation in print. The Latin text for Celano II can be found in the Analecta Fran-

Animae, from its opening words: "Incipit 'memorale in desiderio animae' ..." This is sometimes called the Memoriale Beati Francisci in Desiderio

Dialogus de Gestis Sanctorum Fratrum Minorum

of the command of the General Chapter of 1244, for he writes: Sanctorum Fratrum Minorum. He died about 1280. It is another result Bologna, and Ferrara, is said to have written the Dialogus de Gestis Thomas of Pavia (Papia), a lector of Theology in Parma,

General, namely, friar Crescentius, I have undertaken to compile the present work . . . " (p. 2) from the command of obedience of the Father Minister

Gratian, Matthew, Roger, Martin, Paul, and many other friars. It is which is quite extensive. Then he treats of Bl. Benvenutus, Frs. Ambrose, that in passing, in the prologue. He begins with the life of St. Anthony, with him, in fact, I think he mentions St. Francis' name but once and Franciscans. an edifying and interesting source for the lives of some of the early It is not a source for the life of St. Francis, since it has little to do

O.F.M., Dialogus de Gestis Sanctorum Fratrum Minorum (Quaracchi, The complete Latin source can be found in Ferdinand Delorme,

EARLY SOURCES FOR THE LIFE OF ST. FRANCIS

Tractatus de Miraculis

his Legenda. The result was the Tractus de Miraculis when John of Parma became General, he exhorted Thomas to finish Consequently, he completed this life only up to the Saint's death. Thus finished for the General Chapter of Spring, 1247, Celano had to rush. August, 1246. Since the Minister General wanted Celano to have it Crescentius, gave him the various notes of the companions after Celano began his Legenda Secunda when the Minister General,

text is printed in the Analecta Franciscana, Vol. X, pp. 271-330. Settesoli. This work of Celano was written about 1250-52. The Latin several other chapters. There is also a chapter on Lady Jacopa de cured, blind given sight, lame enabled to walk, lepers cleansed, and creatures, dead received life through the merits of St. Francis, paralytics the Order, Sacred Stigmata, dominion over insensible and sensible It has 18 chapters-the miracle of St. Francis' birth, founding of

The Umbrian Choral Legend

adds 26 paragraphs on the Miracles of St. Francis which were worked sickness, death, canonization and the translation of his body. Then it treats only the last two years of St. Francis' life, namely, his stigmata, through his intercession after his death. The Legenda Choralis Umbra, also called the Neapolitana Legenda,

and II and Julian of Speyer's Legenda, the Tractatus de Miraculis of It was composed after 1252, since it uses, in addition to Celano I

according to this Choral Legend, are Brothers Angelo and Leo. friars" whom Celano tells us St. Francis called to his bedside to sing unusual, since most authors of the time do not. It also identifies the "two the praises to the Lord concerning death. (Cel. 1: 109) These two, Elias even though the latter has fallen from grace. This is a bit We mention it since it gives a favorable impression of Brother

The Latin for this Legenda can be read in the Analecta Franciscana.

Vol. X, p. 542-554.6

Liber de Adventu Fratrum Minorum in Angliam

a work entitled The Coming of the Friars Minor to England. Little is Brother Thomas of Eccleston wrote and completed about 1258

⁶ There are other Liturgical or Choral Legends based upon Celano which we will not treat here since they add nothing new to our sources for the Life of St. Francis. Such are: Legenda S. Francisci Liturgica Brevarii Minoritici Vaticani Legenda Liturgica Antiqua Ord. Frat. Praedicatorum, Legenda Liturgica Ord. Praed. Brevoir, Legenda Liturgica Brevissima, Legenda Choralis Carnotensis which can all be found in the Analecta Franciscana, Vol. X, pp. 529-540.

known of Brother Thomas and this we learn from his own Chronicle. He entered the Order in 1232 and for 26 years wrote down facts and stories which would be of interest in regard to Franciscan History.

His work has fifteen chapters, all of which, save chapter thirteen, tell us about the Franciscans in England from their landing in 1244 to the time he penned his Chronicle, 1258. His work instructs us on the life of the friars, some of their teachings, and their sanctity.

He does not add much to our knowledge of St. Francis, but he does give us information on the Ministers General, Brother Elias, Albert of Pisa, Haymo of Faversham, Crescentius, and John of Parma. (Chapter XIII)

His Liber de Adventu fills in many gaps in the History of the Friars. However, this work is ambiguous in places, since Thomas did not bother about dates. Everything he had heard about foreign affairs in the Order was given to him by hearsay, and perhaps some of it was jumbled together by the reporters. For instance, at the beginning of Chapter XIII he calls Elias the first Minister General, then John Parenti, and then Elias again. Thomas mixed up the General Chapters and incidents of 1230, 1232, and 1239, and errs in regard to the time of the deposition of Brother Elias, but if we remember that he is not giving a chronological account we can excuse him.

The historical value of this book lies in the stories he gives us in regard to the English Provincial History and the rule of Elias. Spiritual value can be drawn from the narrative he tells us concerning the English Friars. For example, Brother Thomas tells us how they lived the Franciscan life in the early days:

"They, on their bare feet, went long distances in frost and cold or in unfathomable mud to go to the lectures. At the same time they adhered most strictly to the Franciscan vows of poverty; they also had the Franciscan joy with them in their house; as soon as they saw each other they must laugh, and even in the church this ecstatic joy would seize them, so that for sheer happiness they could not say their choral prayers." (Joergenson, p. 239; Analecta Franciscana I, pp. 217-18; 226-28).

The Latin edition of this work can be found in the Analecta Franciscana, Vol. I, pp. 215-25. Two English translations are: Father Cuthbert, O.F.M., cap, The Friars and How They came to England (London, 1903) and Satter, The Coming of the Friars Minor to England and Germany (London, 1926).

(To be continued)

SAINT CLARE

From her rich home eloped the Lady Clare, to give her life, her love to her Bridegroom. Gladly she sacrificed her golden hair that in His holy house she might abide.

Clare was a shining mirror of Mary, a light whose destiny would be a guide. Her charm was like a tender melody, which led others to be Christ's bride.

Though hidden in a sheltered cloister, the whole world was her loving mission. Her work was to gain souls for her master, by sacrificing for their salvation.

A beacon light was she to fair Assisi, to show the way to sterling sanctity.

Sister Mary Terese Bient, O.S.F.

DEATH OF OUR LADY

Mary has fallen
Gentle seed to earth
That a new plant of life glorious
Might rise triumphant.

Seven times has she planted in sorrow And watched it blossom joy. Oh—we have known her beauty Because her seed has fallen.

Each sorrow held her Within a canyon of silence But God entered her valley To sing His fiat of glory.

Sister M. Ethna, O.S.F.

from the writings of Saint bonaventure

truly man and truly God, God in all His majestic glory is there. every treasure of the Divine Intelligence; fourthly, because Christ is in grace and glory all virtue, all beauty and all power, in which reposes rational soul, there exists also that illustrious soul of Christ, radiating of the world; thirdly, since there could not be a true man without a there also, which was fruitfully given upon the cross for the salvation cannot exist without blood of necessity, the precious blood is present a cross, placed in a tomb, and glorified in heaven; secondly, since flesh brought forth from the womb of the Blessed Virgin Mary, hung upon exists with the accidents of the bread: first, that most pure flesh and sacred body of Christ, which was created by the Holy Spirit and at the same instant the substance (of the body and blood of Christ) there remain only the accidents of its visible species, and the substance giving bread of heaven, as if it, deferring all for the honor of the Creator, exchanged, in the celebration of the Sacramental ministry, for the lifethe words of Christ are spoken, the material and visible bread is as our Catholic Faith teaches and affirms, that in that moment when Sacrament. For you must firmly believe and in no wise doubt, in as much first of all, the belief you must have in the truth and essence of this (of bread and wine) ceases in a marvelous and ineffable manner and Be mindful of these four things, each distinct in itself, and consider

in the host than in the chalice; nor is there any defect, in either, for in These four things are each perfectly contained beneath the species of bread and wine, no less in the chalice than in the host, nor any less both abides the entire mystery, about which I am writing.

under both species, attended by a multitude of angels and in the presence It suffices then to believe that true God and true man are contained

Kenneth Wheeling) Translated from DE PRAEPARATIONE AD MISSAM by