In His wisdom, then, as Buytaert says, God decided in favor of a suffering Christ. He decided that the merits Christ would acquire chiefly through His Passion and death, would play an important are basic role in His plan for the universe. This is why suffering and sacrifice insofar as they are united with those of Christ or prefigure those of Christ, are inseparable, in the present order of things, from the price hood itself, why, in other words, they form its "mode."

WHERE LOVE IS

Where love is
There is joy —
And love is like
A deep, deep singeing,
Out of all measure
For us mortals to gauge.

Joy is out
With the larks singing —
Singing unasked for
Into eternity's fair
Shimmering vault.

Branded with these two

— Love, Joy —
Firm-joined in cruciform
Stands Francis
And holds their red blossoming
In his bare palms,
A love-rose on his heart,
Singing.

Sister M. Antanina, F.M.M.

Keepers of the Faith

Father Regis Marshall, O.F.M.

The Summons to Sainthood

There simply is no choice. A summons has been issued. "Be you therefore perfect, as also your Heavenly Father is perfect" (Matt. 5:48). These words of Christ are not a request, not an invitation nor an entreaty, but a command. We are bidden to be friends of Christ. And the Master assures us, "You are My friends if you do the things I command you" (John 15:15). Although we are creatures gifted with a free will, saintliness is not a matter of preference. The inescapable truth is that we are obliged to become holy. For this purpose did God create us. There is no other. We place an encouraging hand on the shoulder of a young citizen, and remind him that some day he may become the President of these United States. I prompt a youngster to persevere in her music lessons; Carnegie Hall may be the arena of her success. Sanctity, however, is not a cause of "may" or "might" but "must". Point-blank the Son of God says, "Be you perfect." Just as no physical object is exempt from the law of gravitation, so no human has any other goal save that of union with the Creator. This union is achieved on earth through grace. In heaven, as a reward, it will be translated into a personal, intimate friendship with God without end. The creative hand of God that permits the pursuance of holiness is the same hand that prevents man from lapsing into nothingness. Hence, to God there is owed an attachment of mind, heart, and will. To know, love, and serve God is the most sane of our endeavors. For this is the "reasonable following" preached by St. Paul. Such is the following that Christ demands as a necessary condition. "He who does not take up his cross and follow Me is not worthy of Me" (Matt. 10:39). Such an aspiration is the most representative of our nature; the most intelligent response to the summons to sainthood; a delightful source of joy to the all-holy God. It spells out our responsibility, and is imitative of Christ's personal holiness. "I do always the things that are pleasing to Him" (John 8:29). To hustle for holiness in this life is to be pleasing to the thrice-holy God in heaven.

Esteem for the Saints.

We admire the saints. We revere them. We boast of favorites. Saint are the source of inspiration and direction. But frequently our esteem for the saints is so exaggerated as to place them far beyond our reach. The only contact ever expected with them is through the medium of prayer. Like the pot of gold at the rainbow's end, they are forever elusive. As exclusive residents, they dwell on the "other side of the tracks". Theirs is a performance to be applauded, but never emulated So exalted have we imagined them, that we shrink from offering them any competition. With a humility that is fictitious we even use them as an excuse in rationalizing our shortcomings. "After all I'm not saint!" And summarily, another heart-warming article of the Cree the belief in the communion of saints, suffers from man's shortsighte interpretation.

A mountain climber who insisted on imagining the defects of h equipment, the slippery shale of a steep cliff, or the depths of the valle below, would never climb the mountain. A martyr who concentrate his wits on boiling oil, the burning fagots, the weight of the stone would soon grow faint of heart. What sustains the climber and the martyr is a goal which fires them with ambition, promotes their zer and spurs them on to "run so as to win the prize". However dark the cloud of an obstacle may be, it is never allowed to obscure their gos Clouds are always on the move, and somewhere the sun is always shining. As lofty as the saints are, they are not our goal. Rather, the exhort and encourage us to attain the goal that is now theirs, the goo God in heaven. Should we surpass a given saint in holiness and the acquisition of this goal, we would by that very success increase his joy To further God's glory is to gladden any saintly heart. As it was with our Saviour, so the reciprocal prayer of each saint to our Father i heaven begs "that the love wherewith Thou hast loved me, may be it them" (John 17:26).

Was there anyone in Galilee more accessible than Jesus Christ "Suffer the little children and forbid them not to come to Me" (Mat 19:14). Is there anyone more available in our town than the sam Christ in the Holy Eucharist? "Everyone that asks, receives: and It that seeks, finds: and to him who knocks, it shall be opend" (Matt. 7:8) And where could one find a prayer more invitational than the one from the lips of the Master Himself, "That where I am, there you also make be" (John 14:3). If the Son of God beseeches our intimacy, then who does our estimation for the saints render them so remote? Our esteed for them should certainly recognize their solicitous concern for us. Like

a big brother or elder sister, they desire for each of us the maximum of joy and happiness. Their saintly lives should evoke awe and admiration. But are they not also constantly stepping front and center, to remind us that one or the other of them was the one-hundredth sheep, the one that was lost, sought for and found by Christ; that some were laborers who came at the eleventh hour and also received each a denarius; that some were desperately in need of mercy; were the boy or girl next door; the one perhaps thought least likely to succeed; the abysmal failure in this world, whose only claim to publicity was an abbreviated notice in the obituary column? These accomplishments should also be the basis of our esteem for those whose company we are commanded to join as lovable friends of God.

Saints are Ordinary.

Right order calls for loving God in preference to all created things. To love God with an undivided love is the supreme vocation of all mankind. All other vocations are subordinate to this cardinal one. Every other vocation is but a whisper when compared with this the most audible of calls. We preserve the right order when we dutifully respond to this vocation. We answer this call when we pattern our minds after the mind of God, and synchronize our wills with the divine will. This is the symphony of the saintly life, so ordinary because it is never "out of order". In fact it is so ordinary that it is usually lived unnoticed, and beyond the curious inspection of the public eye. Like the twinkling stars in the heavens, such lives are spent in our midst in all their splendor, but are the object of interest to relatively few. Being of one mind and one heart with God, theirs is a perfect co-ordination. Clothed with the ordinary garb of sanctifying grace, over and above a natural neatness they are possessive of a supernatural smartness. If, as it is said, the best things in life are free, then I dare say man's noblest efforts are also the usual, the ordinary. Receptive to Divine assistance, which certainly orders and harmonizes any life, becoming a saint is simply doing what comes supernaturally.

On the other hand, it is the perverse will that introduces tension and friction in a human life. Refusing to mesh gears with grace, it stands idle. The sinner, with his betrayed allegiance, is really the most extraordinary of beings, and hell, the hothed of disorder and disruption, the most extraordinary of places. To witness a critic all enthused and enthralled over a tapestry that has been exhibited backwards is to look upon an extraordinary man. To turn one's back on God is the most disorderly of all conduct, quite extraordinary.

Saints in Exile.

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Since the Renaissance, God has been regarded by many as an antique. Having been evicted from the hearts of men. His proper abode is now the museum. He Who made us from the dust of the earth is left to gather dust with the other discarded oddities of by-gone generations. Forgotten and impersonal, He has been driven into the cob-webbed corner of man's conscience. In His stead there now appears the pioneer, the man of genius, the hero. Man is the main attraction of modern times. Created as a child of God, man remains partially true to this image, but as an infant who of a sudden has discovered that it has a tongue and becomes enamoured of it. With a dedication that spares no zeal and initiative, man has made sizeable strides in promoting self-interests. He has become so very proficient in this game of solitaire. He is sitting on top of the world, but only because that same world has been taken by him and turned upside down. To him we could so appropriately offer the toast, "bottoms up". Certainly he thinks for himself. After all, first things first. Of course he "lives modern". He thrives on novelty and plaudits are the barometer of his success. His is a new religion, whose main altar is consecrated to self-education. With the cult of personalities we have its "litany of saints". The mere sight of a famous personality is for some akin to an "apparition". Autographs are treasured as "relics". In a secularism that is the deepest cult of all, man, the apple of God's eye, the select of His boundless love, banishes his Benefactor and tries to go it alone. As his fare he prefers shadows to substance, the rose-colored to the real, the created to the Creator. Sick men acquire strange tastes, and today man is sick. The orange is now relished for its peel and not the fruit within; the frame determines the value of a masterful painting. Logically consistent, the Incarnation becomes merely another birthday, another red counter on the calendar. The Redemption has no more historical value than the sale of Manhattan. Grace is as superfluous as a crutch to an Olympic miler. Charity, the bedrock of all the virtues, becomes an inflated but sterilized slogan: love but a candy-coated sentimentality. God is reduced to a tall tale. And the saints? Just a fantastic race, a mythical tribe. Little wonder, then, that the lives of saints become but bed-time stories, sedatives for fancy-minded children, coloring books for the imagination. One cannot hate a father and still love his children. When God is banished, His saints follow Him into exile. The "true light, which enlighteneth every man that cometh into this world" (John 1:9) is snuffed out. Man has spiritually short-circuited his world.

Saints in Disguise.

There is no variety like that of the saints. Whatever be the project or profession, there can be had for the choosing a saint as its patron or patroness. Likewise, there is no originality to compare with that of the saints, except it be that of God's love for man which they faithfully imitate. An earnest lover never exhausts the possibilities of demonstrating his love, and the saints are lovers without peer. How often has it been remarked that the face of a gentle nun or a kind priest radiates sanctity? How often does the countenance of the mortally sick reflect a holy serenity? But again, how often is saintliness veiled and curtained from the business world. To the all-seeing eye of God the saints are the "greatest show on earth". To us, what appear to be just plain folk are sometimes saints in disguise. The capering clown may be to his public a frolicing fool. In the privacy of his chamber the confessions welling to the surface of a contrite heart may resemble those of St. Augustine. The white uniform of a street cleaner may be outwardly symbolic of an inward purity. Who would ever detect the penitential sweeps of his broom? The garbage collector's tolerance may be a heroic virtue practiced daily within the definition of his Master's words, "The things that proceed out of the mouth come from the heart, and it is they that defile a man" (Matt. 15:18). The pretty lass posing so pertly for a commercial may be the acme of humility. Yes, to us, they are saints in in disguise; to God, "precious in the sight of the Lord".

At one particular juncture of Christ's sojourn on earth, it was inquisitively asked, "Whence therefore hath He all these things?" (Matt. 13:56). Whence, too, is the source of wisdom and the seat of virtue for the saints? As is the case with genuine truth and beauty, all holiness comes from within like "the glory of the king's daughter" (Ps. 44:14). There may be many a wolf in sheep's clothing beguiling man. However, God is beyond deception, and encouragingly reminds us, "I know mine and mine know Me" (John 10:14). On that day of eternal exposure; on that expected occasion when Christ will personally canonize His own: when the angelic choir itself will render the Te Deum; when the sheep will be irrevocably separated from the goats; when all disguises will be removed; on that day the clown, the cleaner, the collector, and every saint, will be vindicated. On that day all will be given to know first hand "whence therefore, they, the saints, had all these things". For, in a day when status is determined in terms of social and economic capacity; when the ingenious invention and artful application of cosmetics has approached the ultimate in disguise; when everyday duties were exacted in the milieu of mundane attractions and distractions, these persistently continued to live by the spirit. They nurtured, safeguarded, and advanced

their friendship with God. They not only prayed, they were a prayer. They not only sacrificed, they were an oblation. They were not only our fellow-citizens but our dearest neighbors. For they, who loved God second to none, loved us as they loved themselves. To be loved on account of a valiant love of God is a love to be gratefully cherished. There is no disguising that!

Saints in the Making.

Saints are not fashioned in heaven, but on earth. The approaching night of death must be anticipated by working while there yet remains the light of day. Indeed it is in this world that the gem is cut, ground, and polished. Only in the next is the jewel displayed to the eternal delight of God. It is in the heat of temptations and passions that the forging is done. With our last breath the mold will be final. It is on earth that the soul does its footwork, so runs "as not without a purpose" (I Cor. 9:26). The trophy is awarded hereafter.

As with cleanliness, holiness is a personal affair. Though we all possess a like mind, heart and will, serving God is proper to the individual. Service to God cannot be delegated. One does not become a saint by proxy. Nor is anyone absolved from seeking sanctity. All are given the grace to achieve, and the effort demanded of each must be all out, maximum. "And thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind and with thy whole strength" (Mark 12:30). The popular conviction that admits a double standard for holiness, one for religious and another for layfolk, is false. As though says Fr. D'Arcy, "the pegs of the high jump are deliberately lowered" for the layman. There is but one standard for all. Whatever be our state in life, God is to be loved with our whole strength.

As an auxiliary to the ambitious college student a series of texts have been published, entitled, "Mathematics Made Easy", "Philosophy Made Easy", and the like. Their value may be quite dubious, but, without a doubt, there never will appear such a volume entitled, "Sanctity Made Easy". Struggling for holiness may be a joy, a consolation, a peace of heart and mind, but never is it easy. With the exception of the Holy Mother of God, no creature in this world ever "has it made". Sanctity and the cross are synonymous, with an association more intimate than that of body and soul. Our bidden daily chore is to carry that cross in this world, and to glory in it in the next. The cross makes of holiness in this world the most burdensome of professions but, in cooperation with God, also the most lightsome. Our degree of sanctity is measured by the firmness we have on the Cross. For the saint in the making, there is no alternative. Of necessity, Calvary is part, if not the whole, of our itinerary. Without the Cross there is no crown.

A Saintly Legacy.

At the moment that St. Francis of Assisi revealed his last will and said, "This is my Testament, which I, little brother Francis, make for you, my blessed brethren", we thereby inherited an incalculable treasure. Seven hundred years have elapsed, and we still live off the interest of his saintly example. Never was a man so poor, a redemptive world to him so rich. People were so lovable because God became one of them. Francis was a worldling to the extent that he regarded it as the proving ground for holiness; the locale whence souls lifted hearts and minds to God; the native soil of the Holy Eucharist about Which the saints rallied. It was indeed a Franciscan world, the world of the Our Father. In the Lord's Prayer Francis saw the ideal harmony between heaven and earth, Creator and creature, the honor due God and the obedience owed by men. As taught to the Apostles, the Our Father would emphasize a virtue that St. Francis would bequeath to those with the courage to aim for holiness, "to strain forward to what is before" and "press on towards the goal" (Phil. 3:15). That virtue is docility. Animals were so docile to this holy friar because he in turn was so pliant before God. Gratefully did he accept the reproof of the stranger who reminded him that he could very readily become the most self-willed of creatures, the world's greatest sinner. Sister Clare's advice was so taken to heart as to determine the course of the Order for centuries to come. So submissively did he bend an ear to every scriptural promise an exhortation. Brother Fire and Sister Death were his instructors. Lady Poverty was on the faculty too. But it was from the docile Christ that Francis took his advanced degree. And the diploma that he merited was not one daintily embossed on parchment, but a certified impression indelibly imprinted on his fragile body, the marks of approval, the Sacred Wounds of His Master. Yes, docility is a portion of the Poverello's legacy that leads to the land of the living. In his dying, Francis willed it to us. Here was a docility inspired by St. Paul, "Who is weak and I am not weak? Who is made to stumble and I am not inflamed? If I must boast, I will boast of the things that concern my weakness" (2 Cor. 11:29). And Francis of Assisi did have one patent weakness. He just could not resist the outstretched arms of the Crucified. In his docility, he yearned to become the saintly extension of those arms so as to encircle and embrace more securely his sons and daughters, and draw them nearer to Our Father in heaven. Our Will and Testament.

One cannot love God sincerely without also loving that which He has made. When, on occasion, holy men of God preferred to retire to a cell or a cave it was never to cabin and confine their love to God and self alone. They abhorred that insulation whereby a neighbor becomes

an absolute stranger. Their surging love for God spilled over into a selfless love for all his creatures. By loving God and their neighbor as themselves, they, by their holy lives, enriched posterity, left the world a better place for men to live and love, brought into relief the route that tends toward heaven. This is the legacy of every saint, and our inheritance. We in turn are asked to spend it wisely, and to profit by their holy lives. It is now that we must make out our will. With every thought, word, and act, every intention, whether good or ill, we add clauses to our legacy. We must leave the world a better place than we found it. Just by our having lived here, our neighbor must find heaven more accessible, God more lovable, Mary more imitable. After the heart of our spiritual father, we must give even as we have received. And more. Without prejudice our prayers must blanket the earth, as does the sun shining on the good and bad. In every soul we must see the satisfaction of God's desires. The lack of love in another should be added reason for increasing our own. If particular friendships must be had, then we must restrict them to those in need of mercy, the forgotten, the obstinate, those who were the object of Christ's compassion, sinners. Live in the daily hope and prayer that the Gates of Heaven will be a bottleneck, the highway leading thereto a traffic jam, and in the Court itself as "standing room only" crowd. This will be our response to the summons to sanctity. Not an extra-curricular activity or an elective, not a hobby or an avocation, but a way of life more vital than breathing, the sole reason for living, the only goal in our dying. To attempt to be at the terminus of our life on earth what Mary was at the outset of hers; to water, till, and prune, so as to be like Mary, God's holy harvest; to stroke painstakingly and perseveringly with the brush, that the Image of God in our soul may be the exquisite portrait reflected in the Immaculate Virgin: to "do always the things that are pleasing to Him"; this is holiness and nothing less. To those docile friends of God who have rid themselves of the spirit of compromise, who even feel the pinch of the Cross, who take these words to heart, to the keepers of the faith, I relay the benediction of our holy Father Francis, "Whosoever shall observe these things, may they be filled in heaven with the blessing of the most high heavenly Father, and on earth may they be filled with? the blessing of His beloved Son, together with the most Holy Ghost, the Paraclete, and all the powers of heaven and all the saints".

Spirituality of Saint Leonard

of Port Maurice

Father J. Forest Faddish, O.F.M.

Experience has taught us that it is an impossible task to chart the thoughts which course through men's minds. It is equally impossible to sketch the journey of a soul to God. For of all the world's secrets this is perhaps, the most closely guarded. God and I, we two share the secret of my attempts at sanctity and my many miserable failures. Every other creature, be he relative or friend, is barred from sharing this knowledge, save one, and he is our confessor, for whom we lift this veil of secrecy and to whom our virtues and malignancies of soul are an open book.

Fortunately for us, however, we find from time to time a noble soul which is not afraid to make an open confession of its failings and striving for heroic sanctity. Such a soul is our own Franciscan confrere, Saint Leonard of Port Maurice, whose feast we celebrate November 26th.

It was during his annual retreat of 1745, only six years before his death, that Leonard reviewed his entire life. Now, as the end was drawing near, he saw it in its true perspective; indeed, he must have felt that a very precise and definite plan of attack must be made if he would capture the crown being held out for him by his Redeemer. The many pious and efficacious practices which had proven so useful to him over the many years were now gathered methodically and set down in writing. Leonard proposed to review them for himself each month to see how faithfully he was living up to them. It is from these resolutions that we get a real glimpse of the real St. Leonard of Port Maurice. True, it must remain only a glimpse, for the innermost secret of his personal dealings with God must remain hidden from our eyes; but what he wrote might well serve as a guide-line for us, pilgrims in this vale of tears, seeking Him Who alone can satisfy the cravings of our human hearts.

A Personal Relationship with God.

Like his spiritual father St. Francis of Assisi, Leonard came to regard God in a very personal manner. He literally put the Gospels to the test and found in them the secret so many men are seeking, but do not find, because they are unwilling to go far enough. He realized that since "God is a Spirit", He must be known in the spirit, i.e. through prayer. Hence, after a few preliminary remarks in his Resolutions, he embarks upon regulating his prayer life. The manner in which he says Holy Mass, his Divine Office and mental prayer occupy the first few chapters of his Resolutions.

HIS DAILY MASS. Leonard resolves to prepare worthily each day for this most sublime act of his day. He lists the means he proposes to use to attain this goal: confession twice daily. And if this is impossible, then he will make a "spiritual confession" at the feet of Jesus and impose a penance upon himself. His striving must ever aim at that "utmost purity of heart" which must be the most treasured garb he brings with himself to this august Sacrifice.

HIS DIVINE OFFICE. In the fourth chapter he speaks of the Divine Office, saying: "I will see to it that the choir becomes the place of my delight." He then proceeds to outline his actions upon entering choir:

"I will prostrate myself on the floor and adore the Blessed Sacrament, saying the antiphon O Sacrum Convivium, with its oration. Arrived at my place, I will promptly place myself in the presence of God, collecting myself interiorly. Making an interior act of faith, I will contemplate the Blessed Trinity in the midst of my soul."

Thus, while the other religious are gathering for choir, he will be making appropriate acts of faith and love, and then "when the office begins, I will try to turn this vocal prayer instituted by the Church to praise God, into mixed prayer; that is to say, a combination of vocal and mental prayer at the same time." He proposes to do this by meditating on the various stages of the Passion throughout the Office.

HIS MEDITATION. Leonard knew only too well that the Divine Office would not suffice in drawing him into intimate companionship with his God. Mental prayer too, was a necessity; hence, "I will endeavor to familiarize myself with it till it becomes my daily bread." Whenever obedience took him away from his community, he tried to be present mentally with them at meditation:

"While conducting missions I will never omit the customary meditation, reading over the subject matter. I will keep in mind the hour when the meditation is made in the convent, in order to observe the aforesaid interior recollection at that time." (Chapter 5)

How unlike the Saint are we? Leonard learned to place first things first. This was the secret of his spiritual success, yet we refuse to learn from him, even though the message is boldly emblazoned before us. We forget the unum necessarium of which Christ spoke to Martha as she busied herself about the house during one of his visits to her home. And then we wonder why we make so little spiritual progress! Look to St. Leonard. Here is a teacher sent by God. Become a disciple of his, and you will soon find you have greater strength and perseverance than you ever dreamed you had.

Generosity with God.

Heaven is no handout, and Leonard knew this only too well. He knew that we cannot just sit back and twiddle our thumbs and make verbal protestations of our great desire for sanctity. Again, like his holy father Francis, Leonard turned to the Gospels, where he read those words of Christ: "If thou wilt be perfect" Ah, there's the rub, "if thou wilt". And will it he must. He resolved to entertain the greatest distrust of self:

"As the foundation of all my resolutions I lay down distrust of myself, since all my lapses into sin and my failings, great and small, come from my pride, vanity, feeling of superiority, selfesteem and self-reliance." (Chapter 1)

This distrust, however, would not reduce him to a state of inertia. Rather would it propel him into that vortex of spiritual activity which would gradually lift him ever closer toward God and heaven.

Since we cannot be saved without the theological virtues, Leonard says:

"I wish to be animated with a practical and lively faith.... I resolve to make acts of hope with such assurance as if I were entirely certain of my eternal salvation, indeed as if I were already in Paradise.... I am resolved also to love God with all the effort of my will, for the sole sake of the infinite goodness of God."

Observe here the generosity of his love, as he continues:

"Even if I were certain of damnation, I should have to love God with all my heart, for the sole reason that he deserves to be loved thus. I desire to be second to nobody in this love, but to love him the way his most faithful servants have loved him. Indeed if it were possible, I would want my love to be equal to that of the Blessed Mother. These acts of faith, hope and charity shall be the ordinary food of my heart, by day and night, whether I am alone or in company" (Chapter 21)

"I am resolved in all my work to be guided by grace and not by nature. In order to recognize whether it is grace or nature which is impelling me, I will take note of the following signs to keep me cautious in what I do:

- "1. Nature likes to have what it does publicized, wants to shine with it, boasts of It. Grace on the contrary seeks to keep it hidden, even have it looked at with scorn
- "2. Nature develops a great enthusiasm for things temporal, grasps at them, enjoys having them in abundance, saddens when there is a lack of them. Grace however attaches no value to them, actually despises them, with the Sovereign Good as its only desire, finding peace nowhere but in him.

- "3. Nature is not constant in doing good, desists from virtuous endeavor at the least difficulty. Grace keeps God in view and remains steadfast in all that is good, both when things fare well and when they fare ill. Grace generously follows through, once it has entered on the road.
- "4. Nature is self-complacent, is eager for novelty, grasps at distraction and amusement in the creature world, is in dread of doing harm to the body or of injuring its health. Grace is altogether intent on the pleasure of God, treats the body like a beast of burden, and aims at nothing on earth but holiness.
- "5. Nature sneaks its way even into the spiritual domain. It likes to enjoy interior consolation, and to feel that it is important in the eyes of God. Grace in turn tends to make a person humble, patient and just without him being aware of it. And because it is altogether and solely intent on the pleasure of God, it loves and serves him courageusly, even amid the greatest dryness of spirit.
- "6. Nature keeps tumbling into extremes and excesses. Grace imparts the light needed to follow the golden mean, so that neither more nor less is done than what is proper and is allowable under obedience.
- "7. Nature is everlastingly set on internal and external gratifications and has idle excuses for every suggestion of self-denial. Grace courts disregard, humiliation, renunciation, suffering, abandonment to almighty God; it is at pains to love him in every way and by every means possible, so that it can comply in all things with his most holy will.
- "8. Nature makes us prone to the seven capital sins. It stirs in us grand, lofty ambitions in matters both spiritual and temporal, it puffs the heart up and makes it eager for applause and idle recognition, and persuades us to flatter our ego in every possible way. Its way of looking at things insinuates itself into the heart with a certain sensual tenderness and sweetness that readily deceives people who are not recollected and on the alert. Grace on the other hand resists all such elation of the heart as well as pride of spirit and coddling of the senses. Its constant tendency is toward chastity, detachment of self, humility.

"These characteristics of the two forces shall serve as my standard, to guide me constantly in acting according to the ways of grace and not those of nature, lest my practice of virtue itself be set down by God the all-knowing as false. In order not to belong to the class of those who take appearances for reality, I will ask for enlightenment before everything I do, asking for the help of God with the words, 'My Jesus mercy'."

That he might maintain constant check on himself in these matters,

Leonard proposes to examine his conscience twice daily, at noon and in the evening. The evening examination is more extensive, and here he subjects his every action to careful scrutiny.

His Favorite Devotions.

Leonard's life of piety rested on solid Franciscan foundations. Devotion to the Passion of Christ, the Most Holy Eucharist and Our Lady are the three devotions that stand out conspiciously in his sermons and writings.

THE PASSION. In Chapter 17 of his Resolutions he says:

"I will keep thinking of the sufferings of our Lord, especally in saying the Divine Office I will often have on my lips the ejaculation, 'The sufferings of my Lord Jesus Christ be ever in my heart.' I will also strive to introduce everywhere the custom of ringing the bell at three on Friday afternoons, to get all the faithful to say three Our Fathers and Hail Marys in honor of the three hour agony suffered by Jesus on the Cross saying the prayers for the conversion of the most obstinate sinners. To keep the memory of our loving Saviour impressed on the hearts of the faithful, I will introduce and spread everywhere the practice of the Way of the Cross, sparing no pains to remove difficulties that present themselves For once we get the memory of the sufferings of our Redeemer introduced into the hearts of the faithful, good morals and the disposition toward everything (good) will be introduced with it."

It is said that Leonard himself erected the Stations in at least 572 places, and that several thousand were erected throughout Italy and Europe through his influence. His crowning glory came when, on December 27, 1750, he erected the Stations in the Colosseum of Rome. On this occasion he remarked to the people present:

"A treasure, great and precious though it may be, is only appreciated in proportion as it is known. Hence it is that many among you do not value as you ought the Way of the Cross. Treasure immense though it be, it remains for the most part hidden and unknown; for the Blood itself, of infinite value, which our Saviour shed in such abundance, is known but little and appreciated less Sinners, seeing these Stations and pondering on the mysteries they represent, are indeed touched, and become converted Try it yourself learn to love this holy exercise, practice it often, and you will see how your heart will change."

THE EUCHARIST. "Devotion to the Blessed Sacrament" Leonard observes, "shall be the center of all my affections. I will give it my homage and adoration wherever I come upon It." His devotion to the Eucharist impelled him to write a separate treatise entitled: THE

HIDDEN TREASURE, which is a beautiful explanation of the ends of the Holy Sacrifice, the blessings and benefits we received from each Holy Mass and then a fourfold manner for attending Holy Mass. Toward the end he addresses himself to the reader on the purpose of this treatise:

"It is simply to plant in the hearts of all those who shall read it a holy desire that there may be introduced into the Catholic world the practice of hearing Holy Mass every day with the most solid piety and devotion, and that each time Mass is heard each hearer may make a spiritual Communion. Oh, the gain if this end were attained. I should then hope to witness, throughout the whole world, that holy fervor flourishing once more which was admired in the golden age of the primitive Church, when the faithful assisted every day at the holy sacrifice, and every day communicated sacramentally. If I succeed in gaining you who read me now, I shall imagine myself to have gained the whole world, and I shall consider my poor labor well rewarded."

DEVOTION TO OUR LADY. True to his Franciscan heritage, Leonard was intensely devoted to Mary:

"I desire to profess the most tender devotion to the Blessed Virgin Mary, in whose holy hands I have entrusted and placed the great matter of my eternal salvation. I want to love her with the tender affection of a child toward the mother with whom it is in love, and I want to get everybody to love her and pay her the utmost, choicest homage. For that purpose, I will preach my sermons on her with special fervor of spirit, so that everybody may be enflamed with love of so glorious a Mother.

Indeed, Leonard meant every word he said concerning the spread of devotion to the Immaculate Conception. He used his leisure hours to write personal letters to rulers and bishops alike, asking them to petition the Holy See to declare the Immaculate Conception a dogma of faith. His letter to the Apostolic Nuncio at Paris is interesting because it shows the forcefulness with which he pursued his goal. After urging the Nuncio to get the French court to press the definition at Rome, he says:

"Above all I will be most devoted to the mystery of the Immaculate Conception, never giving up the endeavor to see it defined as a dogma of the Faith, and working for it with every means and way possible, and that even if I had to give my blood and life for the purpose." (Chapter 17)

"... already the Crown of Spain is taking keen interest in the issue Tell His Eminence, Cardinal Fleury, that if he wishes to see the world at peace, France happy, heresies overthrown, political difficulties with foreign powers vanish, he must do all he can to get the Immaculate Conception declared an article of faith."

Some years later we see him writing to a prelate in Rome, in language just as forceful: "I wish to have this mystery declared an article of faith. Do not draw back in alarm, as though it were attempting the impossible. It is imaginary difficulties which are blocking the most important affair in the world." Leonard died on November 26, 1751. A little more than a century after his death, his heart's dream was realized when Pius IX on December 8, 1854, declared the Immaculate Conception an article of faith.

Concluding Remarks:

It is sincerely hoped that this article has served to introduce to our readers another great hero of Christ. It would be difficult to present a complete picture of his spirituality in these few pages. For those who may wish to pursue this study, an English translation of St. Leonard's RESOLUTIONS was serialized in The Franciscan Herald and Forum in 1951 and 1952. They would certainly make wonderful matter for meditation.

The Service of the Kingdom of God

(This article is from chapter XVII of "Love Answers Love", by Fr. Cajetan Esser, O.F.M. and Fr. Englebert Grau, O.F.M., translated by Fr. Ignatius Brady, O.F.M. It will be published in book form by the Franciscan Herald Press, Chicago.)

When the contemporaries of the early Franciscan movement spoke of Francis and his followers, they usually emphasized that this new Order had devoted itself to the apostolic life. Because the Friars Minor chose to follow the life of the early Church, they strove to make their own the life and work of the Apostles. Jacques de Vitry, an admirer and friend of the new Order, saw precisely in this the reason for its astounding world-wide growth, that "it imitates the life, poverty and humility of the primitive Church and takes as its model in all things the example of the Apostles." In consequence, he did not hesitate to call it "the holy Order, the religion of apostolic men, worthy of admiration and imitation."2 Again, an early testimony from the Roman Curia, a letter of Pope Honorius III (1218), praises the Friars Minor "because after the example of the Apostles, they go from place to place, to sow everywhere the seed of God's word."3 One who otherwise was critical of the new Order said that "the Friars Minor can truly be numbered among the disciples of the Lord." Because Francis chose to live not for himself but to help and save others, the movement he originated had from the beginning an apostolic character, being wholly dedicated to the "edifying" service of the kingdom of God.

I. The Ideal of the Apostolic Life.

At first the early friars were not sure what was to be their future manner of life. As they were coming back from Rome, where Innocent III had approved their primitive Rule, they spoke of this: "They began to debate among themselves, these true lovers of justice, whether they should dwell among men or betake themselves to solitary places. The blessed Francis, who did not trust his own powers, but prefaced every undertaking with holy prayer, chose to live not for himself alone, but for him who died for all, since he knew that he was sent to gain for God the souls which the devil was trying to snatch away." Yet later even Francis himself was in doubt over such a decision, at least for himself. Saint Bonaventure portrays his dilemma as, troubled

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in spirit, he pondered the pros and cons of the question: "What do you counsel me, my brothers? what do you recommend? Should I give myself to prayer, or should I go about preaching? . . . In prayer we gain much merit and acquire many graces, while in preaching we give to others what we have received from above. In prayer our heart and affections are cleansed, and we are united to him who is the one, true and highest good, while we grow strong in virtue. In preaching, even spiritual men get much dust on their feet (Cf. Lk. 10, 11), and are distracted about many things, while discipline suffers. Finally in prayer we speak to God and listen to him and lead an angelic sort of life, since we are in the company of the angels; while in preaching we must come down to men and live among them in human fashion, and think and see, speak and hear the things of men. Yet there is one thing to the contrary, which would seem to count above all before God, that the only-begotten Son of God, who is highest wisdom, came down from the bosom of the Father for the salvation of souls, that he might teach the world by his example and speak to men the word of salvation and redeem them at the cost of his blood and wash them clean in the laver (of Baptism) and feed them by the cup (of the Eucharist). He held back nothing for himself but generously gave all for our salvation. And since we must do all things according to the pattern of those things which we see in him as on the high mountain (Cf. Ex. 25, 40), it seems more pleasing to God that I break my quiet and peace and go forth to labor."6 In such a touching debate we can still see how Francis wrestled with the problem which the imitation of Christ laid upon him. Though he could say in joyful gratitude that he, "a simple, unlettered, uneloquent man, had received more of the grace of praying than of the grace of preaching,"7 he did come to see that God himself had called him to follow Christ in the apostolate, and to such a vocation he did not wish to be untrue.

The apostolate is thus an integral part of the Franciscan vocation. Whoever wishes to follow the footsteps of Christ must give himself to the service of souls. Whoever wishes, as Francis says, "to hold fast with all his heart to the commandments of Christ and with his whole soul fulfill Christ's counsels," must be filled with the same zeal Christ the Lord had for souls. Whoever wishes by "a life according to the form of the holy Gospel" to renew in himself the life of the God made man, must not "hold back anything for himself, but generously give

¹ Letter of February or March 1220; in L. Lemmens, Testimonia minora, p. 80.

² In his Historia Orientalis II, 32 (ibid., p. 83).

⁸ Bull "Cum dilecti" of 11 June 1218 (Bull. Fran. I, p. 2; Annales Minorum I, ed. 1931, p. 334; on the date, cf. Arch. Fran. Historicum 12, 1919, p. 591).

⁴ The Rhetor Buoncompagni of Bologna (about 1220), in L. Lemmens, op. cit., p. 92.

⁵ I Celano, n. 35.

⁶ Legenda major, ch. 12, n. 1 (in Words of St. Francis, n. 209, p. 170).

⁷ Ibid.

⁸ Letter to the Chapter (Words, p. 143, 30ff.).

⁹ Testament (p. 245, 8-9).

all for the salvation of others." Such words suggest the close link between the apostolate of the Friars Minor and the ideal of highest poverty, since here more than ever the words of Saint Francis have a real significance: "The example of the poverty of the Son of God must bind us more than all other religious." The Friar Minor must be ready, if called to the apostolate (as was Saint Anthony), to give up even the spiritual joys of a contemplative life. In this he has before him the example of Christ, who held back nothing for himself that he might sacrifice all for our salvation; and the example which Francis gave to his brethren of the apostolic life: "The man of God had learned to seek not his own (Cf. I Cor. 13, 5), but what he saw was best for the salvation of others." That was why he went forth as the herald of Christ to preach to men. 18

II. The Motive of the Franciscan Apostolate.

Neither the esteem of men nor the desire for visible results, but only the love of Christ is the true motive of the Franciscan apostolate. "Because we must do all things according to the pattern of what we see in him as on the mountain:"14—this is the real reason why the Friars Minor choose to live and work after the manner of the apostles. In that pattern on the mountain, the life of the Incarnate Word, we behold a constant revelation of God's love for man, of Christ's love for souls. Themselves filled with that love, the sons and daughters of Saint Francis must in turn bring the good news and the grace of the Gospel to all men. In this they follow their seraphic model: "If Francis' love made him the brother of other creatures, it is not surprising that the charity of Christ made him much more the brother of those stamped with the image of the Creator. There was nothing higher, Francis said, than the salvation of souls, and the proof he offered was that the onlybegotten Son of God deigned to hang upon the cross for souls—He would not consider himself the friend of Christ unless he too loved the souls which Christ had loved before him."15

Such words are a meager expression of the love that filled the heart of the scraphic Francis and drew him to the apostolate. The love of Christ for us so fired his soul with love that he too loved souls because Christ loved them and in the way Christ loved them. Nothing, he would say, was to be preferred to the salvation of souls. For this reason he loved and honored those who were dedicated to the salvation

of others: "This for him was the important reason for respecting teachers and preachers, that as Christ's helpers they fulfilled their office in union with him." To engage in the apostolate meant for him to share the work of Christ, to continue and prolong his mission in the Church. To be an apostle was for him to be a co-worker of Christ out of love for those whom Christ loved. The one all-embracing motive, therefore, of the Franciscan Apostolate is the love of God which has come to us in Christ and is made visible to us in his earthly life. By such a love the whole Franciscan apostolate must be inspired and guided, for only those can the Lord call his friends "who love souls as he loved them."

III. The Special Form of the Franciscan Apostolate.

For Francis, the apostolate was not to be understood in the narrow sense we perhaps give it today when we think of it primarily as preaching the word of God and announcing the glad tidings of salvation. Francis does not speak of apostolic activity, but always of an apostolic life, as when he wrote to the Chapter: "Praise the Lord, for he is good, and exalt him in your works. For unto this he has sent you into all the world, that by word and deed you should give testimony to his voice."

What Francis meant by "word and deed" he himself shows us in speaking, in the early Rule, of the friars who were to go among the Saracens. His words are a kind of primitive mission-method that retains its value even today: "The friars who go can conduct themselves among them in two ways. The first is this: not to engage in strife and controversy, but to be subject to every human creature for God's sake, and simply confess that they are Christians. The other way is this, that should they see it pleases God, they announce the word of God."18 The first way is the ordinary apostolate of example, while the second, that of preaching the word, is exercised when and if God's grace asks it of us. Both must be found together, for the second without the first Francis considered of little importance. For him, the sermon of one's life was always more effective than the sermon of one's lips, since we must first practice ourselves what we preach to others.19 Hence Francis rejoiced, relates Celano, "when he heard that his sons gave a holy example, and upon those friars who by word or deed led sinners to the love of Christ he heaped his choicest blessings."20

"By word and work"—here too Francis bowed to the will of the Church, which had decreed that the apostolate of preaching in the strict 16 lbid.

¹⁰ Bonaventure, loc. cit.

¹¹ II Celano, n. 61.

¹² I Cel., n. 71.

¹⁸ Cf. Legenda major, ch. 12, n. 2.

¹⁴ Ibid., n. 1.

^{10 11} Cel., n. 172.

¹⁷ Letter to the Chapter (Words, p. 114, 2-6).

¹⁸ Non-confirmed Rule, ch. 16 (Words, p. 267, 21-28).

¹⁹ I Cel., n. 36.

²⁰ II Cel., n. 155.

sense was to be entrusted only to friars who were "examined and approved."²¹ But there was another kind of preaching which all his friars, clerics or laics, could undertake with apostolic zeal, the sermon of good example: "No friar is to preach contrary to the form and prescription of the Holy Roman Church, and only with the permission of his minister . . . But let all the friars preach by their deeds."²² All who follow Christ under the guidance of Francis, friars and Sisters, can and must make this apostolate their own.

How Francis understood this apostolate of example is well illustrate ed by one incident in his life. He once had a discussion with Dominican doctor of theology over certain texts of Holy Scripture. The latter asked him to interpret the words of Ezechiel: "If you de not warn the wicked man of his iniquity, I shall require his soul at your hand." "I myself know many, good father," said the Dominican, "of whom I am certain that they are living in mortal sin, and yet I do not always warn them of their wickedness. Will the souls of such people actually be required at my hand?" Though Francis protested his simplicity and ignorance, he at last gave in to the other's insistence. His answer still has meaning for us today: "If this verse applies to everyone, I would say that the servant of God must be such a burning lamp by his holiness of life that by the light of his good example and the tongue of his conduct he is himself a rebuke to the wicked. In this way, I would say, the brightness of his life and the odor of his good repute will make all conscious of their iniquity."23 For Francis, a Christlike life is the most effective way to preach the doctrine of Christ. Instead of reproving man by word of mouth, his sons and daughters were to be a living reproach to sinners by the holiness of their life, In the Franciscan apostolate, then, the sermon of one's life, a sermon which all can and must give according to the ideals of Saint Francis, is of equal and even greater importance than actual preaching.

But Saint Francis speaks also of a third kind of apostolate: the battle for souls in prayer: "Those preachers," he said, "are to be pitied who often sell what they do for the half-penny of empty praise. Against such swollen pride he offered this remedy: 'Why do you glory in those you have converted, when they were really converted by the prayers of my simple friars?' And the verse: 'While the barren hath borne many children' (Cf. I Kings 2, 5), he interpreted: 'My poor little Brother is that barren woman, since he does not have the offices of begetting sons in the Church. He shall beget many at the Judgment because those whom he now converts by his hidden prayer the Judge on that ²¹ Cf. Final Rule, 9 (p. 292, 6-12).

day will credit to his glory.' The other: 'She that has many children is weakened' (*ibid.*), means that the preacher who rejoices that he has begotten many as though by his own power shall then know that in reality he had no part in them."²⁴ One could hardly express this third form of the apostolate more clearly or strikingly.

Somewhat further on, Celano sums up such ideals in one short phrase: "From his love for Christ came his wrestling for souls in prayer, the eloquence of his preaching, and a constant good example." Because Francis himself gave such a compelling example of these three forms of apostolic life, he could ask of all "his sons that in their zeal for souls they be a faithful copy of what they saw in him." There is truly no one in the great Franciscan family who cannot live and work in such an apostolic way. All without exception, no matter what their post, can help to build up the Body of Christ, the Church, from within, by their unflagging prayer for souls, by the powerful sermon of good example, by the word they speak to bring Christ's love to man.

IV. Faulty Notions of the Apostolate

The life of the Franciscans within the Church, whether friars or Sisters, must be completely imbued with the spirit of the apostolate. All their prayers, their words, their actions, should serve the salvation of their fellow men. Their whole life must be at the service of the Church, to further in her the kingdom of God. "Like a burning fire" the love of Christ must rage within them, embracing all men and seeking to lead all men back to God. But such an apostolate is not without its dangers. Francis realized what perils could accompany and beset such a life, and endeavored to instill in his followers the right approach to the apostolate.

Thus he set before the preachers the ideal that should govern their office: "We would guard all the brothers from all pride and vainglory. We must keep ourselves from the wisdom of this world and from the prudence of the flesh. For the spirit of the flesh desires and makes great effort to have many fine words, but it cares little for good deeds, and it does not seek to foster inner piety and holiness of the spirit, but wishes and desires to have a piety and holiness which will be seen by men. And these are those of whom the Lord says: 'Amen I say to you, they have had their reward.' But the spirit of the Lord on the contrary wishes the flesh to be mortified and despised, mean and reviled and humiliated, and strives after humility and patience, pure simplicity and true peace of spirit; and always and above all it longs for the fear

²² Non-confirmed Rule, ch. 17 (p. 269, 17-24).

²⁸ II Cel., n. 203.

 ²⁴ II Cel., n. 164 (cf. Words, n. 203, p. 159f).
 25 II Cel., n. 172.

²⁸ II Cel., n. 155.

²⁷ I Cel., n. 123.

of God, the deep understanding of God, and the love of God the Father and the Son and the Holy Spirit."28

By such holy advice he sought to banish what he considered the greatest danger that could beset the friars in their apostolate: namely. of finding self-satisfaction in their work, of becoming proud and conceited in their accomplishments, taking glory in them and boasting of them. This is a great danger for poverty, since it means that one ascribes to himself the good which follows his work and considers it something he has produced. Were this to happen, the aspostle would cease to be one "sent" in the power of God and becomes instead a worshipper of self. Just such a danger Francis seeks to prevent when he continues: "And let us ascribe all good to the Lord God most high and sovereign, and recognize that all good things are his, and give thanks to him for all things from whom all good things do come. And let him who is most high and sovereign, the only true God, possess every good; and let men render to him, and may he receive, all honor and reverence, all praise and blessing, all thanks and all glory, to whom belongs all that is good and who alone is good."29 If we return such thanks for all the good that God says or does through us in the apostolate, we shall not succumb to the danger of putting ourselves in the place of God, of taking to self what belongs to God, thus robbing God of what is his alone and ultimately becoming sterile and unfruitful in our apostolic labors.

At the heart of such a danger lies what Francis calls "appropriare," whereby one considers things, actions, accomplishments, success, as his own, whereas they are not truly his. Only when our apostolate is firmly rooted in a "life without anything of one's own: sine proprio" will it be in accord with the mind of Saint Francis. Otherwise, we are not "Minor" Brothers and Sisters in our apostolic activity.

V. The Right Approach in the Apostolate of Preaching.

Francis was not satisfied to warn and exhort. He also gave us a concrete example, especially in his portrait of a true preacher, how the apostolate should be conducted: "The ministers of the word of God he wished to be men given to spiritual studies and not hindered by other duties. They were chosen, he said, by a Great King to announce to the people the commandments they had received from his mouth. Therefore Francis was wont to say: The preacher must first draw from his secret prayers what he would afterwards pour forth in holy words; he must first be set on fire within that he may not spew forth cold words without. This, he would say, is the most important duty, and those who undertook it were to be honored by all. The preachers, he said, are the 28 Non-Confirmed Rule, ch. 17 (p. 270, 10-271, 8).

38 Bonaventure, Legenda major, ch. 8, n. 2.

34 Ibid., n. 1.

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life of the Body, the Church her champions against the devils, the very light of the world."³⁰ Such words bring out how closely the life of an apostle is related to his spiritual activity. The apostolate is to grow and develop through spiritual studies and through prayer. Without these two well-springs of the inner life, the preaching of God's word, as Francis once described it rather drastically, can become merely the chatter of a parrot which has been taught to repeat many fine words.³¹ But when the apostolate is the fruit of prayer and study, of a deep inner life and intimacy with God, the apostle becomes a vital part of Body of Christ, the Church, because "as Christ's helper he fulfills his office in union with him,"³²

For Francis, then, preaching is not just a matter of a good mind and a strong voice. It is something far more vital. The whole man enters into it because it must grow out of the true Christian life and character of the preacher. "That preacher is a lamentable figure, he would say, who, lacking in true piety, seeks his own praise in preaching and not the salvation of souls, or who destroys by his evil life what he builds up by the truth of his teaching. To such Francis preferred the simple and uneloquent friar who by his good example drew others to good."38 "This work of spiritual mercy," he claimed, "was more acceptable to the Father of mercies than any sacrifice, especially if it was done out of perfect charity and was accomplished more by example than by word, more by tearful prayer than by eloquence of speech."34

If, then, one is to engage in the apostolate, he cannot, as Francis expressly reminds him, separate it from his whole being and life. Celano portrays Francis' concern here: "He had little liking for those who sought to be known more as orators than as preachers, and who spoke more with outward elegance of speech than with inward fire. They lacked balance, he would say, who gave all to preaching and nothing to devotion. He esteemed that preacher only who knew how, at the right time, to withdraw within himself and taste for himself" the things of the Lord. Only if we follow these admonitions of one of the most indefatigable of apostles will our apostolate be fruitful, because then all our words and actions will be animated by the Spirit of God, who fills those who depend wholly on God.

²⁹ Ibid. (p. 271, 9-19).

³⁵ II Cel., n. 164.

³⁰ II Cel., n. 163 (cf. Words, n. 202, p. 159).

Thus Ubertino da Casale: "Non enim erat sua intentio, quod fierent tot praedicatores, qui privati orationis studio et divino gustu cartabellando discerent sermones compositos, quos proferrent aliis velut pica" (in Archiv für Literatur und Kirchengeschichte, III, p. 178).
 II Cel. n. 172.

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VI. Building up the Kingdom of God.

The intimate connection between the aspostolate and the life and character of the apostle suggests another point of great importance. In the apostolate our goal is not merely to make men better, but to give glory to God by making him once more the center and final end of every man's life. For this reason the sermons of Francis and the early friars, like the Gospel itself, laid great emphasis on penance Men were to turn away from their old paths, to walk once more the ways of God. They were to live not for themselves nor according to the own lusts and desires, but for God and according to his will and commandments: "And this or like exhortation and praise, all my friar whenever they will, can speak among all men whomsoever with the blessing of God: Fear and honor, praise and bless, thank and adore the Lord God Almighty in Trinity and Unity, Father and Son and Hold Spirit, the Creator of all things. Repent, bring forth fruits worthy penance, because you must know that you shall soon die. Give, and shall be given to you. Forgive, and you shall be forgiven. And if you do not forgive men their sins, neither will the Lord forgive you you offences. Confess all your sins. Blessed are they who die in penance for they shall be in the kingdom of heaven. Woe to those who do no die in penance, for they shall be the children of the devil, whose work they do, and they shall go into eternal fire. Take care and keep yourselved from all evil, and persevere in good even unto the end."36 In this example of the type of sermon preached by the first friars, attention in focused primarily on the glory of God and the way men are to honor him by their life and deeds. Their life is plainly to be that of the new man in Christ, who once more follows the will of God and not his own desires, for whom God is truly the center and goal of life. In such a life the name of God is hallowed, the will of God is done, and his kingdom comes in the hearts of men.

Yet here again, the apostolate that brings such a change in men's lives need not be limited to the formal task of preaching. There is also another means proposed by Francis which is within the reach of all his Brothers and Sisters: "And when we hear or see that men speal or do evil, or blaspheme God, then let us say and do good and praise the Lord who is blessed forever." Such words clearly if simply show how every Franciscan can and must contribute to the coming of the kingdom of God.

It is a way open not only to Tertiaries, religious or secular, who perhaps come more frequently into contact with people, but also to the

friars of the First Order and the Sisters of the Second Order, who after all are not completely isolated from the life and problems of the laity. They too come face to face in many ways with the evil which men say or do, and often enough by the press, the radio, and other means see how men offend God, blaspheme him, and give him no place in their lives. At such a sight the heart of a religious is filled with deep sorrow that the good God is thus offended, his love trodden under foot, his kingdom harmed and destroyed. Yet more positively, Francis would have such an experience lead us "to say good and to do good," because all good comes from God. Where good overcomes evil and achieves the victory, there God and his kingdom are triumphant. Such sorrow too should induce the religious "to praise the Lord who is blessed forever," because where the praise of God resounds among men, where God is honored and acknowledged as Lord, his kingdom comes even now. If the Franciscan makes his or her life a constant "bene dicere et bene facere," a constant act of saying good and doing good, by which God is truly praised and glorified, is not such a life in itself a real and vital apostolate? Even though men may be blind to it or heedless of it, such a life is a most important and fruitful service for the kingdom of God. Has not God himself shown this in our day through the hidden life of such holy Brothers as Conrad of Parzham, Jordan Mai, and countless others? Yet what else have they done, save that when they heard and saw men speaking or doing evil, or blaspheming God, they "said good and did good, and praised the Lord who is blessed for ever and ever"? In return, God has glorified them, that all may know and understand that theirs was and is a valiant apostolate in the service of the kingdom of God.

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Again, the kingdom of God is a kingdom of peace, especially among the servants of God. If our apostolate is truly to serve that kingdom, we must take care to fulfill one last, serious admonition of Saint Francis: "We have been sent to help the clergy in their work for the salvation of souls, that what is lacking in them may be supplied by us. Each one will receive his reward not according to his authority, but according to his labor. Know, my brothers, that the serving of souls is most pleasing to God, and we can accomplish it more through peace than through disagreement with the clergy. If they perhaps obstruct the salvation of their people, remember that vengeance belongs to God and he will repay them in his own due time. Be therefore subject to the prelates of the Church, that you may do nothing to provoke the jealousy of any one. If you are the souls of peace, you will gain for God both priest and people. And this is more acceptable to God than to gain the people and scandalize the clergy. Cover up their lapses, supply for their many

⁸⁶ Non-confirmed Rule, ch. 21 (Words, p. 273, 19-274, 113.

³⁷ Ibid., ch. 17 (p. 271, 20-23).

shortcomings, and when you shall have done all this, be humbler still."38 These words, which spring from the deep faith of a truly Christlike man, need no commentary.

Every son and daughter of Saint Francis who ponders all that he has said on the apostolate and lives his words with an earnest will, is faithful to our great vocation in all things the footsteps of the crucified Christ. Their apostolate will be in keeping with their very life as Franciscans, their "life of penance." Apostolic in life as well as in work, they truly help to build up the kingdom of God on earth.

38 II Cel., n. 146 (Words, n. 215, p. 174).

Mystical Theology of St. Anthonyof Padua

Father Diomede Scaramuzzi, O.F.M. translated by Father Berard Doerger, O.F.M.

I. THE ACTIVE AND CONTEMPLATIVE LIFE

The Distinction between the Active and Contemplative Life

"On the fifth day God made the fish of the sea and the birds of the air" (Genesis 1: 20). The fifth virtue is the exercise of the active and contemplative life. In this virtue the active man, as a fish, swims through the paths of the sea, that is, the world, in order to assist a neighbor in need; and the contemplative man, as a bird, is lifted into the air by the wings of contemplation and, as far as he is able, meditates upon the King in his beauty. "Man", says Job (5:7), "is born to (the) labor" of the active life and "the bird to (the) flight" of the contemplative life. And notice, that as the bird which has his breast spread out is slowed by the wind because he captures much of the air, but one that has a restricted and narrowed breast flies more swiftly and without difficulty; so also the mind of the one contemplating is hindered too greatly in the flight of contemplation if he is spread out by many and various thoughts, but if he begins to fly in a recollected state, and concentrating on one thing, he will experience the joy of contemplation. The exercise of this two-fold life is signified by the eleventh hour, about which hour the master of the house went out (Cf. Matt. 20: 6-8). The eleventh hour is made up of ten and one. The contemplative life refers to the one because it considers the one God. the one joy. The active life, on the other hand, refers to the ten precepts

of the Decalogue, by which the active life is fully perfected in the life of this exile. (Domin. in Septuages.)

The Excellence of the Contemplative Life

- a) The greatest and most excellent grace is had in the tears of contemplation, because the greatest and most excellent sweetness is found in this The sweetness of the contemplative life preserves the soul in the youthfulness of grace. Wherefore: "Your youth is renewed as the eagle's." (Ps. 102:5) (In Domin. XVIII post Pent.)
- b) The taste of contemplation is more precious than all other pursuits, and all things which are desired cannot be compared to this. (In festo Apost. Philippi et Jacobi)
- c) The active life, as the inferior element, must serve contemplation, because the inferior part exists only for the superior. Hence the Apostle says (I Cor. 11:9): "Man was not created for woman, but woman for man;" so too the contemplative life was not created for the active, but the active for the contemplative.

And as the brain, a cold member, is situated right opposite to the heart so that it may temper its heat; so the contemplative life, which consists in compunction of mind, is placed in opposition to the active life so that, by its prayer and compunction of tears, it may temper the fervor of work and the heat of temptation, which things must subsist in humility of heart. And as the head is larger in size than all the other members of the body, so the grace of contemplation is more sublime, since it is closer to God whom we contemplate. (Serm. in Dom. IIII post Pascha.)

II. THE NATURE OF CONTEMPLATION

The Cause of Mystical Contemplation

Contemplation is not up to the choice of the one contemplating, but depends on the disposition of the Creator, who infuses the sweetness of contemplation to whom He wills, when He wills, and how He wills. (Domin. IV post Pent.)—Therefore Solomon says (Proverbs 25:16): "Son, you have found honey", that is, the sweetness of contemplation; "eat only what is sufficient for thee, lest being glutted with it you vomit it up." He vomits up that honey, who, not being satisfied with the grace freely given to him, desires to search out the sweetness of contemplation with human reason, not attending to what is said in Genesis (35: 18-19), that "Benjamin being born, Rachel died." Benjamin signifies the grace of contemplation; Rachel, human reason. Therefore when Benjamin is born, Rachel dies; because when the mind, elevated above itself in contemplation, meditates upon something from the light of divinity, all human consideration succumbs... Hence someone has said: By human reason no one comes to that height where Paul

was taken up. (Domin. II in Quadrages.)

The south wind is warm and is a symbol of the Holy Spirit. The interior things of the south wind signify the retreats of contemplation, joy in mind, sweetness of internal delight, which things are, as it were, certain retreats of the South Wind, that is, the Holy Spirit, in which He dwells and by His indwelling spreads about the breath of His sweet love. (In Domin. V post Pentec.)

The Object and Subject of Infused Contemplation

I. OBJECT

- a) Primary: God.—The one contemplating is lifted into the air like a bird on the wings of contemplation, and dwells upon the King in his beauty according to the extent of his ability. (Domin. in Septuages.)—Those contemplating are snatched up in contemplation, not in body but in mind, to the third heaven, beholding the glory of the Trinity in subtlety of spirit. Here, with the ear of the heart, they hear things which they cannot express in words or even comprehend in mind (II Cor. 12:13). (Domin. in Sexages.)
- b) Secondary: 1) The Humanity of Christ.—Faith having passed into affection, those embracing Jesus Christ in the depths of their heart with the embrace of His sweet love (that Jesus Who is perfect man because of the man assumed and perfect God because of the God assuming)—these really begin to know Him according to the spirit, though they cannot fully know Him nor God according to their divinity; and these, by sanctifying him in their hearts, love to offer Him their vows. (In Pascha Domini)—If Christ is so sweet in the acknowledgement of His name and in the taste of contemplation, how sweet will He be in the enjoyment of His Majesty? (In Inventione S. Crucis)
- 2) The Triumphant Church.—Concerning the savor of contemplation, the prophet says (Ps. 33:9): "Taste and see how sweet is the Lord." "Taste", that is, "turn it over often in the throat" of your mind and by this turning over, consider the happiness of that heavenly Jerusalem, the glorification of holy souls, the unspeakable glory of the angelic dignity and the eternal loveliness of the Trinity and Unity. How great indeed will be the glory of being united with choirs of angels, of praising God with them with unwearied voice, of perceiving without any medium the face of God; of looking upon the manna of divinity in the golden vessel of humanity! If you taste these things well, you will most certainly "see how sweet is the Lord." (Domin. II in Quadrages.)

II. SUBJECT

a) The Intellect.—Note that the sweetness of contemplation is twofold: one part is in the affection and this is sweetness of life; and the other is in the intellect, and this is sweetness of conscience. The

latter occurs in the elevation of the mind, the former in the alienation of the mind. The elevation of the mind takes place when the vivacity of the mind, divinely irradiated, transcends the boundaries of human diligence, but does not, however, make the transition to the alienation of the mind. Thus it happens that what it sees is above itself, though at the same time, it does not recede entirely from accustomed things.—The alienation of the mind takes place when present things are forgotten, and the memory, by a transformation of divine operation, is changed into a state of mind which is somewhat strange and impenetrable to human diligence. (In Conversione S. Pauli)—The mind of one contemplating is an aqueduct through which flow the waters of spiritual understanding. (In Domin. XI post Pent.)—An eagle, because of its keenness of vision, is said to signify the just man; for as the eagle has the keenest sight . . . so the just man, by the keenness of contemplation, gazes at the splendor of the true sun. (Domin. I in Quadrages.)

b) The Will.—The heat of the sun fits the savour of contemplation, in which the heat of love is surely present. Wherefore St. Bernard says: It is impossible that the highest good be seen and not loved; for God Himself is love. (Domin. II in Quadrages.)—The contemplative man . . . lives on air, that is, the sweetness of contemplation; therefore it can be said with the Apostle (Philip. 3:20): "Our citizenship is in heaven," and in Job (7:5): "My soul chooses hanging." Hanging is the lifting up of the vision to the Lord. The just man is lifted up from worldly things by the hope of divine love, and hangs in the air by the sweetness of contemplation, and then becomes like total air, having nothing of flesh. That is why it is said of John the Baptist, that "he was a voice crying in the wilderness" (Isaias 40: 3; Matt. 3:3). Voice is air, and John was air, not flesh, for whatever he tasted was completely celestial with no admixture of the carnal. (In Domin. XXII post Pentec.) Daniel, the man of desires, is a contemplative who lifts himself up by the rope of love into the sweetness of contemplation. (Sermo in Resurrectione Domini).

III. THE EFFECTS OF INFUSED CONTEMPLATION

1. PEACE AND REST.—The soul of the just man is the seat of wisdom. For God rests in the soul elevated by humility and lifted up from worldly things by the contemplation of the eternal. Then the house of the five senses is full of His majesty. For all the members are rest when God rests in the mind. (In Domin. I de Adventu)—The spiritual man, returning from the solicitude of temporal things and the unrest of thoughts, and entering into the house of his own conscience, and, having closed the door of the five senses, rests with wisdom. That is, he gives himself to divine contemplation, in which he tastes the

quiet of supernatural sweetness. (In Domin. X post Pentec.)

2. JOY AND SWEETNESS.—It should be noted that the sweetness of contemplation, which is born from the love of the Creator, is more precious than all other pursuits, and all things that are desirable cannot be compared to this.—Spiritual delights increase the desire for them, and the more they are laid hold of, the more they are loved; and in this is happiness and joy. Blessed that house, happy that conscience, which the savor of wisdom affects, and in which that wisdom rests. (In Domin. X post Pentec.)

When the mind of man stands before the fact of God by contemplating His beauty and tasting His sweetness, then truly is the mind a "garden of delight" (Prov. 3: 15). (Domin. III in Quadrages.)—When the mind is elevated to taste that sweetness of contemplation, the injury of every tribulation loses its force; for that sweetness so affects the mind that it is unable to suffer from sorrow. (In Domin. III post Pentec.)

- 3. DEVOTION, ADMIRATION AND EXULTATION.—Oh how great is the devotion, admiration and exultation in the heart of him who contemplates. By the abundance of devotion he is *elevated* above himself; by the abundance of admiration he is *led* above himself; and by the abundance of exultation he is *alienated* from himself. (In festo B. Johannis Evang.)
- 4. GREAT KNOWLEDGE OF GOD.—There are three heavens. The first is subtlety of knowledge, the second is clarity of justice, and the third is sublimity of glory. In the first is contemplation of truth; in the second, love of equity; in the third, fullness of eternal joy. In the first, ignorance is illuminated; in the second concupiscence is extinguished; in the third, misery is absorbed. If the light of truth surrounds you, you have the first heaven. If the flame of love enkindles you, you dwell in the second heaven. If you enjoy a certain taste of internal sweetness, you have been admitted to the third heaven. This taste is the union by which the bride is united to the bridegroom. "Whoever is united to the Lord" says St. Paul (I Cor. 6:17), "becomes one Spirit with Him." (In Circumcisione Domini.)
- 5. CLEAR KNOWLEDGE OF HIMSELF.—Some say that an eagle, because of the acuity of its eyes, looks at the sun without flinching. Therefore it is reported by naturalists that its vision is very keen, and that it forces its children to look at the sun before they are able to fly. And to do this, it strikes them and turns them to the face of the sun. And if the eyes of one eaglet waters before that of the other, it kills this first and feeds it to the other The eagle is a symbol of the subtle intelligence of the saints and their sublime contemplation. They

turn their children (i.e. their works) to the face of the true sun, to the light of wisdom, so that by the splendor of the sun, whatever is not genuine or whatever is out of place, might become evident. For every iniquity is exposed by the light, and the works of darkness are revealed in the light. Wherefore, if they see that some work of theirs does not look directly at the sun and is agitated and waters from its rays, they immediately destroy it. The ray of grace shows who is the true son. The true work looks directly at the sun if it does not give up when sustaining the heat of tribulation. The truly non-genuine work gazes at the earth, gives up in tribulation, weeps at the loss of temporal goods, and therefore must be killed and fed by him to the good work. For when you destroy the evil in yourself, then you nourish the good in yourself, and wherever the evil falters, there the good flourishes. (In Domin. XIV post Pentec.)

- 6. SUPERNATURAL, FERVENT, AND UNITIVE LOVE OF GOD.—"Sephora" is interpreted as "his bird" or "mediating on him" or "pleasing" or "adhering." The faithful soul is Sephora (Gen. 21: 34), which, if it is a bird, it will be meditating; if meditating, then it is pleasing; if pleasing, then adhering. Thus one follows from the other. A bird by the abdication of things, meditating by the contemplation of the heavenly, pleasing by love, and adhering by union. When it is lifted up, it observes; when it observes, it is inflamed by love; and when it is inflamed by love, it is united. (In Circumcisione Domini)—Wisdom (sapientia), derives from savor (sapor), is the love and contemplation of God who comforts the one savouring, that is, the soul, which values the savour of love above the ten princes of the city, i.e. above every delight of the ten senses of the body. (In domin. II post Pentec.)
- 7. THE AVOIDANCE OF SINS AND FAILINGS.—Licentiousness is indicated by the "caper tree" (cf. Ecclesiastes 12: 5), which will be destroyed when the fore-mentioned soul is saturated with sweetness... Daniel, the man of desires, is the contemplative, who is left alone when he considers all exterior things of little account, and suspends himself by the rope of love in the sweetness of contemplation... When the soul is thus illumined, thus suspended, the power of the body fails, the face grows pale, the flesh droops, and thus it gives up hope in the delight of the body and in the present time, in which it no longer desires to live as was its custom, because now he himself does not live, but the life of Christ lives in him (Cf. Gal. 2: 10). (Sermo in Resurrectione Domini.)
- 8. INCENTIVE TO THE ACTIVE LIFE AND THE ZEAL FOR SOULS.—Saints enter contemplation and return to action, because they are not able to remain there for a long time on account of their fruit-

fulness. They are like a flash of lightning (Ezech. 1: 14), for through those ascending to contemplation and engaging in good works, the heavenly light is dispensed to others. (In Domin. XXIV post Pentec.)—A sapphire is a stone of sky-blue color . . . In the sapphire, heavenly contemplation is designated . . . One is not always to be given over to contemplation . . . the contemplative life is not to be engaged in at all times. (In Annuntiatione B.V.M.)

- IV. THE DURATION OF INFUSED CONTEMPLATION.
- 1. CONTEMPLATION IS NOT SOMETHING PERMANENT, BUT RATHER TRANSIENT. The tent (Cf. Gen. 18:2) is the warfare of the active life, from which one goes out and engages in the battle of the Lord, for unimpeded, he suspends himself in contemplation, and led out of himself through excess of mind, he contemplates the light of highest wisdom in joy of mind; and in order to cleave to him longer, he asks him not to depart. (In festivitate S. Petri.)
- 2. IT CAN BE LOST.—a) The sweetness of contemplation is corrupted by a certain quasi adulteration, if the honey of temporal things is mixed with it. It is said by the naturalists that a spider is generated in the combs of honey, and what is in the combs is corrupted, and small worms are born in the hives, which grow small wings and fly... In temporal sweetness, poisonous pride is generated... and gluttony and luxury are born, which things compel a man to fly in order to lust after unfavorable things. It is no surprise, therefore, if by the admixture of such things, the balsam of the contemplative life is adulterated. (In Domin. XVIII post Pentec.)
- b) The eagle, because of the sharpness of its vision or of its beak, is a symbol of the just man. For the eagle has the sharpest vision, and when his beak becomes dulled by very old age, he sharpens it on a rock, and it is thus renewed. So the just man, by the sharpness of his contemplation, looks on the splendor of the true sun, and if sometime his beak, i.e. the affections of his mind, become dulled by some sin, lest he should not be able to take the accustomed food of internal sweetness, he immediately sharpens it on the stone of confession and thus becomes renewed in his youth. Hence the Prophet says of him (Ps. 102: 5): "Your youth is renewed like the eagle's." (Domin. I in Ouadrages.)
- c) Alas how many carnal affections and clatterings of thought pass in and out of our heart, so that we do not have room for eating the food of eternal sweetness, nor of perceiving the savour of internal contemplation. For this reason, the good Master says: "Come apart" from the troubled crowd "into a desert place," that is, into solitude of mind and body. (In festo B. Johanni's Evang.)

What Return Shall I Make?

Father Regis Marshall, O.F.M.

Christmas is the season of many moods. It is the season of chorus and carol, the season of home and hearth, the season of peace and prayer. Christmas is the season of rags to riches, the humble become exalted. Christmas is the season of bells, trees, stars, and sparkling eyes. Christmas is the season of dumb animals and wise men. It is the season of surprise and mystery, perhaps the least baffling of all, the mystery of a Child. Christmas is the season of silence, a silent night, a mute light, a quiet stable, a speechless guardian, a breathless Mother. Christmas is the season of friendship, welcomed company, community spirit, God dwelling amongst us. Christmas is the season of quickened hearts, lively gait, of good will, God's delight to be with the children of men. Christmas is the season of feast, festooned streets, frolicing parades, finery in dress. God's Presence renewing forever the face of the globe. Christmas is the beginning and the end, God taking up residence in city and country, the end of man's waiting, the fulfillment of his expectations. Christmas is children and angels. Christmas is St. Nicholas and Francis of Assisi. Christmas is all that is sacred. Christmas is the Holy Sacrifice of the Mass. Christmas is Love. Christmas is God.

Christmas is the season of appreciation. Without invitation or provocation God wills to co-habit this world with me. I am the terminal of his coming. Wanted, desired, loved: this is how I stand before God. However cheaply men may judge concerning me, however base may be my self-criticisms, one no less than God proposes and reveals His evaluation of me. Christmas is the feast that arouses an awareness of this awesome appreciation. I mingle in a society of dividends, stock market returns, and profit sharing, but it is at Christmas that I realize my greatest gain. On this occasion I come into my own. With the birth of Christ I am overwhelmed by a landfall of love. With God's Presence on earth I note the beginning of that "common life" which I have espoused as a Franciscan. In the adoration of the Magi I mark the origin of "organized love", a living Love so alive in the crib, a Love that came that we may have life, and have it more abundantly. This corporate, institutionalized, family love is mine to share as a child of St. Francis. Yes, Christmas is the wonderful day of my inheritance, that day when the divine will is manifested and publicized. God enters my life as a child that I might attain the "manhood" of a St. Paul. I hover over the manger and know that I can now rise above myself.