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A Commentary on the Psalms:

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

Three Psalms are appointed for

PSALM 129

use at Compline: Psalms 128, 129

some way, through their typical or accommodated sense, be referred to that make up this Office all can, in of the Blessed Virgin. The Psalms

shall concentrate on Psalm 130. the next and final conference we shall consider Psalm 129, and in Psalm 128; in this conference we and 130. We have already studied

the Psalter among the Pilgrim Psalms. Actually it is located in begins. Most of us recognize it, too, as one of the Penitential the Latin version of the Psalm

these are the words with which to as the De Profundis because

fourth Psalm in Second Vespers.

Psalm 129 is familiarly referred

Church has adopted it as a prayer certainly explains, too, why "the cern with these very themes in preparation for Mass. Its conof act of contrition for the priest ness that it is now used as a kind with sin and the hope of forgiveto Jerusalem. It deals so pointedly pilgrims to sing on their way up make it an appropriate song for little about the poem which would Songs although there is seemingly

for inclusion in the liturgy of the merciful Redeemer." complete forgiveness from the on behalf of the souls, who in Purgatory, full of hope, wait for Psalm 129 is so obviously suited Out of the depths I cry to you, the opening words: figure, exegetes agree, suggested by

of Psalm 129 in the office for Christmas Day, where it is the More puzzling still is the inclusion applies to the Blessed Mother? the Blessed Virgin. But what does a reading of this Psalm reveal that

Psalm 129 poses several questions into four strophes of two each only eight verses, falling nicely So that brief though it be—it has

critical reading of it.

threaten his very life. Such is the waters that flood in on a man and familiar from our reading of Psalm conferences, Psalms 123 and 128, for example. We do in the first 123, that of a torrent of raging verse of this poem find a figure the poems considered in previous is not so patently imaginative as Such a reading of the poem should reveal, first of all, that it even before you undertake

O Lord;

Lord, hear my voice.

But commentators warn us not to

with that of Hamlet facing his identify the condition of the poet

its appearance in the Little Office dead that one might be puzzled at

of the sincere, intense emotion er, it does so, I think, in virtue poem makes any impact on a readmost striking figures in the poem, dawn." Since these are the two again, a little later on in the poem mental, physical, or social. Then misery are truly spiritual, not all doubt that the suffering and the poem makes it evident beyond surging through it. its imagery for its effect. If the "sentinels" who "wait for the there is another image, that of it certainly cannot depend upon "sea of troubles". The context of

The earliest indication of strong emotion is in the opening words:

Out of the depths I cry to you,

O Lord.

We miss it, I am afraid, Why?
Because English words do not sufficiently suggest, as the original words do, that this is not a sudden outburst, no surprised and momentary cry, but a prolonged bewailing of the speaker's plight. Nor do the words of address that come immediately...

Lord, hear my voice!

reveal as clearly as the original words do the attitude of this suppliant. The Hebrew word here translated Lord is the word Adonai and implies that a servant is addressing his master. This implied relationship between inferior and superior is certainly less formal, less august, less mysterious than the one implied by the use of Jahweh, which Hebrew word of

Lord in the first part of the verse. Another indication of the feel-

voice: ment of the poem. It grows. It ing behind the words is the moveverse 2 picks up from the precedof something or had made a statean idea. As if the poet had thought within individual strophes you can of. You can find two types of and is moved by what he thinks is really thinking of what he says ing verse and repeats the word just look at the way in which detect the repetition of a word or evidence for saying this. Firstly, that anybody's words fall into who develops the same sort of sequence the point. For one example of this, he repeats himself to drive home it! That's just what I mean!" And ment and then said, "Yes, that's

Let your ears be attentive to my voice in supplication.

There are other examples to be seen in this kind of repetition, but here I want to point out the second kind of evidence I mentioned. It is discovered in the way in which one strophe will sow the seed, as it were, that flowers in the next. But before illustrating this device by a comparison of the second strophe with the first one, I should like to call your attention to a possible inference that we can draw from the first strophe.

"When Solomon had finished building the temple," we are told in the Second Book of Paralipo-

> offering of "a contrite spirit; a pilgrim's prayer and accept the world where He would listen to a of God, the one place in all the a sunburst in comparison to it. But it was the Temple, the House though built by love and sacrifice here" (II Paralipomenon 7: 11-16). and heroic work, was a candle to that replaced it after the Exile, by the Babylonians, and the one Temple was ultimately demolished This resplendent and sacred watching, my heart be attentive never a day but my eyes shall be shrine of my name for all time; apart and hallowed it, to be the prays to me; I have set this place be to every man's prayer that here my eyes, my ears attentive, shall home of my sacrifices . . . Open place, none other, shall be the listened to thy prayer, he said; this a vision seen by night. I have menon, "the Lord spoke to him in second strophe:

Lord, hear my voice!

made to Solomon:

holiest sentiments of a pilgrim's heart. One whose journey is done, who stands now in the courtyard of the Temple, whose prayer rises, like the pungent smoke of the sacrifice prescribed by the Law, and whose words, in gentle and humble audacity, remind Jahweh of that long ago promise he had

Let your ears be attentive to my voice in supplication.

will easily sound like those which the psalmist uses to begin his the words that come to a man's lips tongues that whisper of treachery" the itching fingers, lying lips and audience; the blood-stained hands, estranged him that he denies you your God; guilt of yours has yours has come between you and of Isaias were true of him: "Sin of surely see how certainly the words a presence any honest man would 2). In so infinitely pure and holy pilgrim prays to the Lord God of one. In the first two verses the living man is just" (Psalm 142: notion implicit in the preceding expansion in a new strophe of a (Isaias 59: 1-3). In such a moment Israel, the God before whom "no poem develops logically by the Now for an illustration that this

If you, O Lord, mark iniquities, Lord, who can stand?

But however terrifying the knowledge of his plight, he is not terrified. For it is this same God who has Himself said, "I desire not the death of the wicked, but that the wicked turn from his way and live" (Ezechiel 33: 11). And confidence grows, to inspire the words he utters next:

among the Pilgrim Songs is of a

fore, far from being out of place

heart contrite and humbled" (Psalm 50: 19). This Psalm, there-

kind to express most perfectly the

But with you is forgiveness,

that you may be revered.

Where we use forgiveness in our translation of the original Hebrew word—one of rather rare oc-

version used the Latin word propitatio, from which comes our familiar English word propitiation. And that word is much more likely to remind us that the mystery of God's mercy is "not that we have loved God, but that he has first loved us, and sent his Son a propitiation for our sins" (I John 4: 10).

what the poet has in mind, even "all his faults observ'd, set in a "He loves much who has much forthough he might have phrased it, little who has little forgiven," is across Magdalen kneeling before with love. As a matter of fact, what worship Him with confidence and ed, who in the world would escape rote", to be condemned and punishnote book, learn'd and conn'd by ed". If God were a stern, exacting Him and said to Simon, "He loves Jesus had in mind, as He looked forgives us are we able at all to damnation? Only because God ing but an outcast and a slave, task master, and if man were nothit possible that he "may be reverthat the mercy of God really makes as we can judge from what he says, The psalmist well knows, too,

This truth and his own love inspire the words which open the third strophe:

I trust in the Lord; my soul trusts in his word.

The simplicity of the verse may

thine a thousandfold" (Exodus "the Lord" and then to "his amends; love me, keep my comand thy children, to the third and fourth generation, shall make jealous in my love; be my enemy, God, the Lord Almighty, am the first commandment: "I thy codicil He Himself appended to logue to Moses, particularly in the so speak when He gave the decacredible and dependable. God did has interrupted history to speak but also in the fact that the Lord finitely trustworthy in himself not only in the fact that "the word". His confidence is grounded sinuated description of the poet's lead us to overlook the subtle in-"his word," which is absolutely Lord" is God and therefore in-

word wait: on to do the same thing with the cause he mercifully forgives us. trust and then, in verse 6, he goes plays in verse 5 upon the word In this third strophe the poet first justly and what does happen beso striking between what would suspect, because the antithesis is enrich the second strophe, no need to use such a device to used in the first part of it. He had part of a verse some word he had his device of echoing in the latter that the poet has fallen back on happen were God to punish us You cannot have missed noting

> My soul waits for the Lord more than sentinels wait for the dawn.

A COMMENTARY ON THE PSALMS

The repetition actually advances the thought of the poem. Trust is a settled state of soul, an habitual attitude of complete assurance that another will not fail you. Trust proves itself by patient, uncomplaining, undiscouraged waiting. So the "soul" that "waits for the Lord" is actually putting her trust into practice. And this waiting is no listless, lazy thing, as we learn from the striking figure which the poet associates with it:

My soul waits for the Lord more than sentinels for the dawn.

watching for the first rift of light waiting for the coming dawn. the ramparts of the sleeping city, sky, manning the walls of the city, sentinels, silhouetted against the of day, would be sure to notice the the end of their lonely and anxious to signal the beginning of day and men were as they dutifully walked patiently impatient these watchone such pilgrim to imagine how threaten it. It would be easy for of the night, just before the break Jerusalem in the last cool hours against the dangers that might times of Nehemias, to protect it as they had since the troubled Pilgrims making their way to

Once a caravan had entered the city gates and wended its way through the deserted streets, it

personal trust and confidence. No.

would ultimately come to the Temple precincts. Here, too, sentinels are watching, but Levites, this time, waiting for the dawn. For the tired watchers on the city walls, dawn means the end of their labors. For the sentinels in the Temple courts, dawn is a holy moment, and they wait for it with eager piety because, when it comes, the daily sacrifice prescribed by the Law (Exodus 29: 38) can be offered up to usher in a new day with the blessing of God upon it.

The sentinels of Jerusalem, the sentinels of the Temple, his own eager anxiety as he took his turn as sentinel of the little band with which he had made the pilgrimage—obviously some such memory suggested to the poet the imagery he used in the third strophe. The image must have pleased him because he repeats it in the first line of the strophe which closes his poem:

More than sentinels wait for the dawn.

The strophe moves along by what is now fairly familiar to us, the device of word repetition:

Let Israel wait for the Lord.

With these words, now—and we have to notice this—something entirely new happens to the poem. It is no longer, as it was in the first two strophes, a private prayer uttered in extremity directly to God. It is no longer, what it was in the third strophe, a declaration of

A COMMENTARY ON THE PSALMS:

It is now an open exhortation, not to this man or to that one only but to all the people of God:

Let Israel wait for the Lord.

And this widening of concern is matched by a generous sharing with his brethren of his own grounds for solid faith and hope:

For with the Lord is kindness and with him is plenteous

redemption.

This verse, could certainly round out and close the poem, as far as its theme is concerned. But the structure of the poem has been so much a matter of repetition that another verse is required—almost expected—to echo some word or idea in this seventh verse and so give perfect balance to the strophe. This is the duty of the final lines of the Psalm:

And he will redeem Israel from all iniquities.

There is more to this verse, I think, than meets the eye. It makes a perfect complement, although by way of contrast, to the first verse of the Psalm. The confident proclamation this seventh verse makes of universal redemption for all God's people—"he will redeem Israel from all their iniquities"—is a far cry from the exclusive concern with personal salvation expressed in the first verse—"Out of the depths I cry to you, O Lord; Lord, hear my voice!" You can actually trace a growth in brother-

liness, in concern for others in a similar plight, in charity and love for one's fellow men, all of whom are plunged into depths from which only the Lord can deliver them. This is a realization which, when it occurs to a man, draws him closer to his brothers and prompts him—as it prompted this poet—to pray for them, too, and to console and encourage them.

It may just be possible that this growth of sympathy and charity deepens a man's grasp on the truths that he believes; that these truths enlarge and take on their full dimensions in the light and warmth of his growing love. Anyway, something like that takes place in this Psalm: the poet's concept of salvation expands as the poem moves along. In the beginning all he expects and asks for is a hearing:

Let your ears be attentive

to my voice in supplication.
But as he prays, he delicately suggests what shall be the outcome of that hearing:

With you is forgiveness.
When his heart expands in charity, his grasp upon the mystery strengthens:

For with the Lord is kindness and with him is plenteous redemption.

And by the time his prayer closes his words have become practically a promise and a prophecy:

And he will redeem Israel from all their iniquities.

I say this because of the resemblance between the concluding words of Psalm 129 and these, for example, of Jeremias: "A time is coming, the Lord says, when I mean to ratify a new covenant with the people of Israel... I will implant my law in their innermost thoughts, engrave it in their thearts; I will be their God, and they shall be my people... I will pardon their wrong-doing; I will not remember their sins any more" (Jeremias 31: 31-34).

And when "the appointed time came, then God sent out his Son on a mission to us. He took birth

from a woman, took birth as a subject of the law, so as to ransom those who were subject to the law, and make us sons by adoption" (Galatians 4: 4-5): Thus were finally fulfilled the words of Psalm 129.

And he will redeem Israel from all their iniquities.

Which is, I suppose, precisely why the Psalm is chanted in the Office of the Mother of God and in the Office of the Nativity of her Divine Son, "Jesus Christ... propitiation for our sins, not for ours only but also for those of the whole world" (I John 2: 1-3).

WITNESS TO CLARE: 20th CENTURY

Louder than jetplanes, soars her requiem Unended till the ultimate bird records On tapes of wind his final cadenced praise Of dying Clare who thanked for having lived.

When all the bombs have barked their bitterness Against creation, pocked earth's comeliness With pitted rage, nature may yet remember Clare found it ripe for singing, small to love.

Then go, and blame her hostile bed of straw, Refuse your absolution to her vigils, My prophylactic world! But still be wary: Her light may dim your calculating day.

And when you prove her penances archaic, Render her life forever obsolete, Clare may detour your space ships, rout your reason, And lay her mantle on your television.

Sister Mary Francis, P.C.C

Our Lady of the Red Mantle

litus Cranny, S.A.

On the feast of the Divine Motherhood of Our Lady, October 11, 1962, the Second Vatican Council, the twenty-first ecumenical council of the Church, will begin in Rome. Pope John chose this feast of our Blessed Mother both to honor her whose privilege was defined at the Council of Ephesus in 431, and to beg her motherly intercession upon the Church and upon this great and important meeting.

The idea of Mary's role in the function of the Church prompted Fr. Paul James Francis, S.A. (1863-1940) and Mother Lurana Mary Francis, S.A. (1870-1935) to organize and foster a new title and devotion for the Mother of God and the Mother of all men. They saluted her as Our Lady of the Atonement.

They had founded their Franciscan Community, the Society of the Atonement at Graymoor, New York in 1898, and even as Episcopalians were intensely devoted to Mary. In October 1909 they entered the Catholic Church, together with their small group of followers. Their "spiritual homecoming" was the special blessing of God granted through the love and prayers of Our Blessed Lady.

Fr. Paul and Mother Lurana chose—or were inspired to choose—a special representation for Our Lady of the Atonement. She wears a red mantle over a blue tunic, the red signifying the Precious Blood of Our Redeemer. In her arms she holds the Christ Child who holds a cross in His right hand, the sacred emblem of His holy Passion.

Fr. Paul often said that Mary's garments were dyed red as she stood on Mount Calvary and when she held the body of her beloved Son in her arms after He was removed from the Cross. To one who asked the reason for the crimson garment, Fr. Paul replied: "The connection of the red mantle with the Atonement is very obvious. It was during the shedding of the Most Precious Blood of her Divine Son, the very blood He had derived from her own Immaculate Heart, that the Redemption of the world was wrought and an Atonement made for the sins of the whole world. Our Lady of the Atonement stood by the Cross when the Atoning Sacrifice of Calvary was enacted and it is most fitting that she should wear a red mantle when accepting our homage and devotion under the title of the Atonement."

Fr. Paul was also pleased to have the feast of Our Lady of the

Atonement, as approved by the Holy See, on July 9, during the month of the Most Precious Blood.

But the sufferings of Mary in union with those of her Son were not the only idea for Our Lady of the Atonement. Fr. Paul was fond of saying that Atonement also means At-one-ment, and that Mary is Our Lady of the At-one-ment or Unity, the principal patroness of bringing men to union with God.

Thus Mary constantly prays for the restoration of lapsed Catholics to the sacramental life of the Church; she prays for those who have never enjoyed full religious unity, as non-Catholics, though they bear some relationship to the Church because of baptism in another religious organization; she intercedes for all men even those who are separated from the Church in the widest possible way—such as those peoples in Africa, China, India and Japan. Mary is the Mother of the world, the spiritual Mother of all men, because her Son died for the salvation of all, and the Church exists for the salvation of all.

Graymoor's Founder was fully convinced that Mary would win back millions to the Church, even though the disasters of the Eastern schism and the Protestant revolt had torn millions of uncounted descendants away from the unity of the One Fold.

The feast of Our Lady of the Atonement, July 9, is an excellent opportunity to renew one's dedication to Mary for the cause of Christian Unity. Mary is the Mother of the Mystical Body, watching over each member. She is the Mother of the Good Shepherd whose consuming desire is that all her children "may be one" in the fold of her Son. She longs for unity, prays for it, and seeks it for all men. May we follow her holy example and leadership and pray for Unity on her feast day, July 9, and make this a daily prayer in our lives.

How long the General Council will last we do not know. What matters it will discuss we do not know now, but it will be, it seems, a supernatural preparation for the work of reunion that will develop in the future. Our Lady's prayers will be there, as well as the guidance of the Holy Spirit, and the presence of Our Lord to prepare the way for the exaltation and renewal of the Church and ultimately for the return of those who are unhappily separated from the true and only Fold.

OUR LADY OF THE ATONEMENT:

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236

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Billy, O.F.M., cap., Fr. Method
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                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             Bodenwein, Gordon
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         Bernardine of Siena, Saint
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            Behnen, O.F.M., Maximin
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           Blumlein, O.F.M., Fr. Leander
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        --- "Examination of Conscience", Confer Examination of Conscience under
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           ---"On Ignorance", Quote, April, 1951, p. 120.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       ---"Singular Vessel of Devotion", (Immaculate Conception), December,
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             —"St. Francis' Attitude Towards Creatures"
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  "Christo-Centric Reflections"
                                              -"Consecrated Virginity",
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          -Monthly Conferences for the year, 1955:
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     --"The Abbess of Borgo San Pietro", May, 1951, pp. 132-139.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             ---"The Franciscan Spirit", Conference; November, 1950, pp. 4-7.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  -"Pax et Bonum", Introductory Article to the Cord, November, 1950,
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                —"The Sacred Stigmata shows that there were Three Divine Things in
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 —"Queenship of Mary According to Conrad of Saxony", December, 1954,
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   pp. 358-363.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       Index I, index of topics, for complete listing of series of articles under
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           pp. 1-3.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        -"Amecameca", April, 1956, pp. 112-5
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  Blessed Francis", Transl. by Frs. Warren and Douglas, O.F.M.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     --- "Franciscan Penance in the Shadow of the Cross", May, pp. 129-
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          ---"The Spirit of Penance", March, pp. 65-72.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     --- "The Spirit of Religious Vocation", February, pp. 33-38.
                                                                                                                                                                                                                                                                                                                                                            ----"Franciscan Poverty, the pledge of Eternal Riches", August
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   —''Living Stones'', (Franciscan Vocation), January, pp. 1-6
                                                                                        —"The Meaning of Minoritas", December, pp. 353-361.
                                                                                                                                                                                                                                                                                                                                                                                                                                                            ----". Holy Eucharist and Franciscan Penance", June, pp. 161-8.
                                                                                                                                                                              --- "Franciscan Simplicity", October, pp. 225-232.
                                                                                                                                      —"And All You are Brothers", November, pp. 321-328
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      Part II.—November, 1951, pp. 249-255.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    Part II.—March, 1956, pp. 87-94.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 Part I.—October, 1951, pp. 266-230.
                                                                                                                                                                                                                         pp. 257-263.
                                                                                                                                                                                                                                                                                                                                                                                                              -"Franciscan Obedience", July, pp. 193-9.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            "Penance and the Grace of the Incarnation", April, pp. 97-103.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               Part I.—February, 1956, pp. 46-52.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              III.—October, 1959, pp. 299-305
Part I.—March, 1957, pp. 118-122.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            II.—September, 1959, p. 272.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       I.—August, 1959, pp. 244-248.
                                                                                                                                                                                                                                                                          The Virgin Thinketh on the Things of the Lord", September
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INDEX TO THE CORD
```

```
---"Regimine Animae", Transl. by Fr. Columban Duffy, O.F.M., April
1951, pp. 106-109.
```

---"On Charity", (Quote), April, 1951, p. 120.

- --- "Sermon on Purification" (Quotes), May, 1951, p. 131; June, 1951 "On Sacred Heart" (Quotes), August, 1951, p. 184: June, 1951 p. 145.
- ---"Chapter XIII, Legenda Maior", "Seal of Christ", Transl. by Fr. Duffy p. 156; October, 1951, p. 225.
- ---"Chapter XIV, Legenda Maior", "Transitus of Saint Francis", Transl. O.F.M., September, 1951, pp. 205-208. October, 1951, pp. 231-234.
- ---"De Modo Vivendi", "Map of Life", Transl. by Fr. Rayes, November. "Five Feasts of the Child Jesus", Transl. Fr. Duffy, 1951, pp. 244-8. Part I.—December, 1951, pp. 267-272.
- ---"Vitis Mystica, Chapter III, De Circumfossione Vitis", Transl. Fr. Duffy Part II.—January, 1952, pp. 11-15.
- —"Sermo II In Epiphania Domini", "House of God," Transl. Fr. C. Duffy June, 1952, pp. 137-9.
- Duffy, November, 1953, pp. 318-332. "De Perfectione Vitae ad Sorores, Chapters VII, VIII.", Transl. Fr Part II.—January, 1953, pp. 20-23. Part I.—December, 1952, pp. 278-283.
- —"Rule for Novices", Confer Index I, index of topics, under Bonaventure (Rule for Novices).
- ---"Stabat Mater Juxta Crucem", Transl. Fr. I. Brady, O.F.M., March ---"Sermon V, on Annunciation", Transl. Fr. V. De Paul Sullivan, O.F.M Jan., 1954, pp. 119-122.

1954, pp. 69-73.

- ---"Letter to an unnamed Master of Arts at Paris", Transl. by Fr. I Brady -- "Sermo IV, on Assumption", Transl. Fr. V. De Paul Sullivan, O.F.M. August, 1954, pp. 249-252.
- O.F.M., October, 1955, pp. 236-246.

—"Imitation of Christ", transl. Frs. Mel Brady and Kieran Quinn, O.F.M

February, 1955, pp. 46-47.

- --- "Conferences on Gifts of the Holy Ghost", Confer Bonaventure i Index I, index of topics, Transl. Fr. M. Hogan, O.F.M.
- Borromeo, O.S.F., Rev. Mother M. -For other Works confer St. Bonaventure under Index of Topics
- pp. 33-35.

—"Let us sing the Praises of Brother Book", and address, January, 195;

- 'Our Lady of Lourdes", September, 1958, pp. 264-268.
- Brady, O.F.M., Rev. Fr. Ignatius -Monthly Conferences for the year 1953.

Part II.—September, 1957, pp. 271-275

Part III.—January, 1958, pp. 20-25.

INDEX TO THE CORD

```
---"Our Inner Man is being Renewed Day by Day", October, 1953
                                                        ---"All You are Brothers", September, pp. 239-243.
                                                                                                                        -"The Obedient Man Shall Speak of Victory", July, pp. 174-179
                                                                                                                                                                                    -"From the Heart a Pattern to the Flock", June, pp. 143-148
                                                                                                                                                                                                                                                 "Poverty, the Root of Perfection", May, pp. 114-118.
                                                                                                                                                                                                                                                                                                             -"Be Rooted in Him and Build Up on Him", April, pp. 86-91.
                                                                                                                                                                                                                                                                                                                                                                             -"We Will Walk in His Paths", March, pp. 57-61.
                                                                                                                                                                                                                                                                                                                                                                                                                                      -The Good Ground of the Word of God", February, pp. 29-33.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  -"The Little Plant of Saint Francis", January, pp. 1-5
```

—"A Heart of Mercy, Kindness, Humility and Meekness", December

-"Come My Spouse, Come, Thou shalt be crowned". November

pp. 302-7.

pp. 335-341.

p. 270-4.

- —"Some Pointers on Franciscan Education", translation from Fr. Sepenski April, 1953, pp. 127-129.
- —Translations: 🦏
- -"An Old Prayer to Our Lady", September, 1954, p. 258. --"Stabat Mater" of St. Bonaventure, March, 1954, pp. 69-73.
- ---"Letter to an unnamed Master of Arts at Paris" of St. Bonaventure
- October, 1955, pp. 236-246.
- "Friars of Saxony", Confer Index of Topics under Saxony, Holy "Ut Melius Catholice Observemus" of Fr. Cajetan Esser, Confer Friars of.
- "Franciscan Vocation in the Modern World" of Fr. Esser, Confer

Esser, O.F.M., Fr. C.

- -Book Review: "The Wounded Heart, Life of St. Charles of Sezze April, 1961, p. 128.
- ---"Our Lady of Sorrows", February, 1958, pp. 59-63.
- -"The Angels in Our Life", October, 1959, pp. 297-298.
- —"New Rubrics and the Little Office of Our Lady", June, 1956, pp. 181-183.
- ---"A New Romano-Seraphic Ritual", June, 1956, pp. 184-185
- -"The Letter and the Spirit, Reflections on the New Constitutions of the Order of Friars Minor", September, 1954, pp. 283-288
- ---"Elements and Signs of a Vocation".
- Part I.—October, 1954, pp. 315-320.
- Part III.—December, 1954, pp. 382-384 Part II.—November, 1954, pp. 345-347
- Brady, O.F.M., Fr. Mel "Sixth Joy", April, 1954, pp. 109-113,
- -translation of letter to a confrere, "On the Imitation of Christ", together with Fr. Kieran Quinn, O.F.M., February, 1955, pp. 46-7.

- Bridges, O.F.M., Fr. Geoffrey --- "Mary's Mediation in the Franciscan Tradition", Part I.—July, 1954, pp. 216-220. -Part II.-October, 1954, pp. 299-303
- Part III.—November, 1954, pp. 330-4.
- -Monthly Conferences for the year 1958:
- -"The Divine Plan", January, pp. 1-6.
- ---"The Gift of Faith", February, pp. 33-38.
- -"The Living Faith", March, pp. 65-71.
- ---"Hope that is Love", April, pp. 97-103
- ---"Using the Gift of Charity", June, pp. 161-7. ---"Charity; Queen of Virtues", May, pp. 129-135
- --- "Conquering Self Through Temperance", August, pp. 225-230. -- "Loving God in Others", July, pp. 193-197.
- ---"Fortitude", October, pp. 289-294. "Supernatural Prudence", September, pp. 257-263.
- --- "Justice is Generous Giving", November, pp. 327-333 ---"Unless You become as Little Children", December, pp. 357-362.
- Brindisi, Saint Lawrence -Translation of Salimbene, "On Blessed John of Parma", February, 1951,
- ---"Sermon on St. Francis", October, 1954, pp. 306-310.
- -"Sermon VI on Vision of St. John; Sorrowful Mother", September, 1954, pp. 264-267.
- Brown, O.S.F., Sister Mary Anthony ---"Historical Value of Certain Chapters of the Fioretti", July, 1958,
- —"Franciscan Extremists" --"Composition Difficulties of Roger Bacon", August, 1960, pp. 245-251. pp. 214-220.
- Part II.—July, 1961, pp. 216-220 Part I.—April, 1961, pp. 121-128
- Brown, Raphael, Tertiary ---"You Have Wounded My Heart", St. Charles Sezze, Confer Index I, of Topics under Sezze.
- Brown, O.F.M., Fr. Stephen F.
- -- 'Francis, Franciscans and Christmas', December, 1960, pp. 360-2
- Busenbender, O.F.M., Fr. Wilfrid Butler, S.A., Salvator -"The Saint of the Incarnation", December, 1958, pp. 363-370.
- ---"The Crucified and the Light of Life" Part I.—October, 1957, pp. 314-318.
- Buytaert, O.F.M., Fr. Eligius M. Part II.—November, 1957, pp. 332-338
- "Chronological List of Franciscan Institute Publications", 1944-1955,
- --- "Suffering", January, 1960, pp. 1-3. April, 1956, pp. 126-7.
- -- 'Eucharist', February, 1960, pp. 33-38

INDEX TO THE CORD

```
Capizzi, O.F.M., Fr. Simeon
                                                                                                                                                              Capistran, Saint John
--"Our Lady of Guadalupe", January, 1961, pp. 11-16
                                                                                                                   "On Studies in the Order", transl. by Fr. Colligan, O.F.M., November,
                                                                                   1952, pp. 260-264.
```

Carey, O.F.M., Fr. Alfred

-Book Reviews:

- "Ste. Anne De Beaupre; Its Shrine; Its Spirit", by E. Lefebvre Jubilee of the Chair of Unity Octave, 1908-1958, Ed. by E. Hanahoe, S.A. and Titus Cranny, September, 1960, p. 288

a) "One Fold"; Essays and documents to commemorate the Golden

- Carr, O.F.M., Cap., Fr. Aidan ---"Some Reflections on the Problem of Meaning", December, 1960 --"Francis and the World Today", October, 1960, pp. 297-303 C.SS.R., August, 1960, p. 238.
- ---"The Safeguard Against Illusions", April, 1952, pp. 78-80 ---"The Book of the Cross", May, 1952, pp. 104-106 -"The Gospel Merchant", July, 1952, pp. 163-165
- Cecil, O.S.F., Sister Mary
- Celano, Thomas of -"And God Blessed Them", February, 1958, pp. 50-58
- Cetina, O.F.M., Fray Melchor de -"Greccio", from the Vita Prima, December, 1950, transl., pp. 25-26.
- ---"Exhortation to Devotion to Blessed Virgin Mary", Transl., May, 1955. pp. 153-160.
- Chaminade, O.S.F., Sister Mary "Franciscan Spirit in Nursing", February, 1961, pp.
- Clare, Saint —"Assumption of Blessed Virgin Mary", transl. by Fr. Epple, O.F.M. August, 1956, pp. 234-240.

Chiettini, O.F.M., Fr. Emmanuel

- Colligan, O.F.M., Father Owen Clasen, O.F.M., Fr. Sophronius Clare, O.S.F., Sister Jeannette ---"Letters to Blessed Agnes of Prague", August, 1951, pp. 191-195 ---"The Counsel of God in the Life of Saint Anthony", December, 1951, ---"The Founding Years of the Sisters of the Third Order of Saint Francis" pp. 264-266. Part II.—July, 1955, pp. 199-206 Part I.-June, 1955, pp. 168-178.

—Translations

of His Reception; February, 1953, pp. 55-56.

-Letter of Pius XII to the Third Order on Occasion of Fiftieth Year

1952, pp. 260-4.

---"Prayerful Psalmody to God", September, 1954, pp. 279-283 --- "Scripture Reading With Saint Bonaventure", Confer Index of Topics, —"Two Little Saints", (St. Francis and St. Therese), October, 1954, pp. 303-306. Index I under, Bonaventure and Scripture.

Conrad of Marburg

Corrigan, O.F.M., Father Roy

Coyle, O.F.M., Fr. Alcuin -"The Christ of Umbria", September, 1955, pp. 75-279

-- "Saint Francis; The Role and Concept of Begging in Both Rules",

March, 1959, pp. 89-94

-"Death of Saint Elizabeth", Transl., November, 1950, pp. 10-12

- Cranny, S.A., Father Titus
- ---"Our Lady of a Happy Death", May, 1957, pp. 151-155. "Our Lady of the Atonement", September, 1956, pp. 270-278
- ---"A Man and His Prayer", January, 1961, pp. 18-20. ---"Woman of Valor", January, 1958, pp. 26-32. --- "Some Thoughts on Duns Scotus", July, 1957, pp. 201-212. ---"Our Lady of the At-One-Ment", July, 1961, pp. 199-201. --- "Saint Francis and Christian Unity", January, 1959, pp. 10-17.
- Cushing, Richard J., Archbishop of Boston ---"Prayer for Mary's Year", July, 1954, p. 223
- D
- Daleiden, O.F.M., Fr. Joachim Daam, O.F.M., Fr. Innocent —"Capistran and Hunyady", October, 1956, pp.
- De Giglio, G.M. --- "Saint Francis and Mary", August, 1956, pp. 241-252

—Translation from L'Observatore Romano, "Anniversary of Franciscan

Di Cicco, O.F.M., Fr. Hugh

Rule", July, 1959, pp. 199-203.

—Translations:

a) "After Fifty Years", by J. Joergensen, May, 1953, pp. 119-

- Di Cicco, O.F.M., Fr. Mario b) "Hill of Paradise", by Fr. Raymer Sciamannini, O.F.M., Cap. October, 1953, pp. 296-299.
- -- "Scriptural Story of Divine Love", October, 1956, pp. 312-318
- ---"The Little Flowers of Saint Bonaventure", July, 1954, pp. 198-202. ---"On Studies in the Order", by St. John Capistran, November, Di Lella, O.F.M., Fr. Alexander —"The Blessed Virgin" -- "Expectation of Christ", December, 1956, pp. 364-370. -Translation: "Sunday Within Octave of Nativity", by St. Anthony, January, 1958, pp. 7-14.

Part I.—May, 1959, pp. 129-138. Part II.-June, 1959, pp. 161-170.

Doerr, O.F.M., Fr. Herman

- -Monthly Conferences for the Year 1952:
- -"Spiritual Childhood", January, pp. 2-7.
- -"A Good Soldier of Jesus Christ", February, pp. 25-28.
- -"The Story of the Crucifix", March, pp. 50-54.
- -"Faith", April, pp. 73-77.
- -"Blessed Mother", May, pp. 98-103.
- -"Love of God", June, pp. 121-126
- -"Work", July, pp. 146-151,
- -"Religious Profession", August, pp. 169-173
- -"The Sacrament of Love", September, pp. 193-198
- -"St. Francis", October, pp. 217-222.
- -"The Desire to Become a Saint", November, pp. 241-246.
- Doman, C.S.S.F., Sister Mary Tullia -"Spiritual Joy", December, pp. 266-272,
- -"Mother Mary Angela Truszkowska:
- Part I.—April, 1955, pp. 103-112
- Part II.-May, 1955, pp. 137-143.
- Dominic of St. Denis, Father
- Douglas, O.F.M., Fr. Marion -"A Lawyer and His Conscience", an adaption, April, 1954, pp. 113-118
- -Translations (Together with Fr. Fintan Warren, O.F.M.)
- -"Sermon on St. Francis", by Berthold of Regensburg, October, 1953, pp. 279-285.
- -"Two Meditations from the Chronicle of the Friars of Saxony", January, 1954, pp. 7-9.
- -"The Sacred Stigmata . . . in St. Francis", in Three Parts by Sermon VII to Religious, March, 1955, pp. 89-96, -"Kitchen of the Heavenly King", by Berthold of Regensburg,
- Index II under St. Bernardine. St. Bernardine of Siena, Confer Index I, under Stigmata and
- Duffy, O.F.M., Rev. Fr. Columban -"Laudes De Creaturis", May, 1952, pp. 111-112.
- -Translations:
- -"The Head of The House", St. Joseph, March, 1951, pp. 86-90.
- -"Queen of the Order of Friars Minor", from Breviary, December, 1950, pp. 27-28.
- -- "De Regimine Animae", April, 1951, pp. 106-109. (Bonaventure)
- -"Seal of Christ", Bonaventure Leg. Maior, Chapter XIII, September 1951, pp. 205-208.
- "Transitus", Bonaventure, Leg. Maior, Chapter XIV, October 1951, pp. 231-234.
- -"Five Feasts of the Child Jesus", Bonaventure
- Part I.—December, 1951, pp. 267-272.
- -"House of God", Bonaventure, Sermo II, in Epiphania. Part II.—January, 1952, pp. 11-15. December, 1952, pp. 278-283.
- Part II.-January, 1953, pp. 20-23.

INDEX TO THE CORL

-"The Perfect Life", Chapters VII and VIII, of Bonaventure, De Perf. Ad Sor., November, 1953, pp. 318-323.

-- "Letters of St. Clare to Blessed Agnes of Prague", August, 1951, pp. 191-195.

'Vitis Mystica", Chapter III, Bonaventure, June, 1952, pp. 137-139.

Editors of Cord

- -"Father Philotheus Boehner, O.F.M.", July, 1955, pp. 206-215.
- -"In Memoriam-Very Reverend Father Thomas Plassmann, O.F.M." March, 1959, pp. 55-56.
- Eggleston, O.S.F., Sister Mary
- -"Franciscans in the Early Southwest
- Part I.-November, 1960, pp. 337-346
- Part II.-December, 1960, pp. 375-384
- Epple, O.F.M., Fr. Jogues
- -"Assumption of the Blessed Virgin Mary", by Fr. E. Chiettini, O.F.M., translation, August, 1956, pp. 234-240.
- Esser, O.F.M., Father Cajetan
- -"Ut Melius Catholice Observemus", Translated by Fr. Brady, O.F.M. Part I.—April, 1959, pp. 121-127.
- Part II.-May, 1958, pp. 147-149.
- -"Franciscan Vocation in the Modern World", translated by Fr. I. Brady, O.F.M. Part III.-July, 1958, pp. 203-213.
- Part I.-August, 1958, pp. 248-256.
- Part II.—September, 1958, pp. 277-283.
- -"Franciscan Education", Confer under Index of Topics, Index I, Franciscan Education.
- Estella, Fray Diego de
- -"I Must Lift up my Eyes to Heaven". Transl. from his "Meditaciones del Amor de Dios". by Maria Laughlin, September, 1953, pp. 253-256.
- -"How Love Bears us To God as our Center", transl. from "Meditaciones" by Allison Peers, January, 1957, pp. 25-27.
- Exemplorum, Liber (excerpts from) -"Little Sheep of God", from stories of Brother Leo, January, 1955, pp. 27-29.

- Faddish, O.F.M., Fr. John Forest
- -"And the Lord Led Me Among Lepers", July, 1952, pp. 157-16 -"Toward a Franciscan Concept of Work", September, 1951, pp.
- Fitzpatrick, O.F.M., Fr. Bede
- Saint Francis -"The Spiritual Progress of Saint Francis", April, 1959, pp. 109
- 'Admonitions", February, 1951, p. 77

Francis, P.C., Sister Mary

-"Clare of Assisi, Saint For Now", August, 1953, pp. 229-235

Confer Index I, Index of topics . . . St. Francis of Assisi

-"Up until This Time We Have Done Nothing", June, 1955, 184-188 "Her Steps are Canticles", June, 1954, pp. 189-192.

Frances, S.M.I.C., Sister Mary Frances Laughlin "The Heart of Her Giving", December, 1954, pp. 370-377,

-"Giles of Assisi, The Ecstatic Knight", February, 1952, pp. 29-34,

-"A Garden Enclosed" (On Beatrice de Silva), August, 1954, pp. 230 -"The Footprint of the Mother of God", August, 1953, pp. 222-228

-"Bonaventure of Bagnorea", October, 1957, pp. 297-313.

"Christ, The One Master of All Teachers", November, 1957, pp. 327.

-"Crosses over Nagasaki", Confer Index I, Index of topics under Nagasaki.

-"Passages from Two Sermons of St. Anthony on Purification" February, 1954, pp. 59-64.

-"San Damiano, Home of the Poor Clares", August, 1953, pp. 207.

Fratus, O.F.M., Fr. Conleth

-Translation of, "The Saint of the Incarnation" by Fr. W. Busenbender

Fridian, O.S.F., Sister Mary "Mother Mary Theresa Bonzel and Her Community"

O.F.M., December, 1958, pp. 363-370,

Part I.—January, 1956, pp. 13-18. Part II .- February, 1956, pp. 39-45.

Fuzer, O.F.M., Fr. Julian

-"Novena to Saint Francis", September, 1960, pp. 264-280.

Gallagher, O.F.M., Cap., Very Reverend Denis

-"The Community at Marburg", January, 1951, pp. 46-49 -"The Franciscan Little Flower", July, 1951, pp. 169-175

Gemelli, O.F.M., Reverend Father Agostino -"The Ascetical Doctrine of Saint Bonaventure" Oligny, O.F.M.) (transl. by Fr.

7

Part II.-December, 1957, pp. 372-379 Part I.-November, 1957, pp. 339-348.

Giles of Assisi

"Golden Sayings",

October, 1957, pp. 319-320. December, 1957, pp. 381-382 December, 1950, p. 36.

Gloria, O.S.F., Sister Mary

INDEX TO THE CORD

-"'Canticle of the Creatures", February, 1960, pp. 57-58

Grant, O.F.M., Cap., Father Zachary

-- "A Franciscan Meditates on the Priesthood March, 1957, pp. 71-77

H

Habig, O.F.M., Reverend Father Marion

-"Outline of Franciscan Spirituality by Fr. Pacificus Perantoni, O.F.M." January, 1951, pp. 54-59.

-- 'Dante on Saint Francis', April, 1960, pp. 118-120.

Hacker, O.S.F., Sister Mary Cecil

-"The Franciscan Apostolate in the Classroom", Part I.-November, 1959, pp. 327-344.

Part II.—December, 1959, pp. 358-377

Hanstein, O.F.M., Honorus

-"Concerning Correspondence of Religious", (Transl. from Ordensrecht) July, 1954, pp. 221-222.

Hardick, O.F.M., Lothar

-"The Moderninity of Saint Clare, transl.", August, 1954, pp. 252-256 -"On Saint Francis and Christian Piety in the Middle Ages", October 1959, pp. 289-296.

-- "Workaday Religious", June, 1955, pp. 178-183

Hardy, O.F.M., Fr. Anselm

Harvey, O.F.M., Rev. Fr. Rudolf

Heerincks, O.F.M., Rev. Fr. James -"Salute to Saint Clare of Assisi", May, 1953, pp. 130-135.

-"Importance of Charity in Franciscan Spirituality" (Transl. by Fr. M

Woelffer, O.F.M.) Part I.-May. 1956, pp. 136-146.

Part III.—July, 1956, pp. 201-209. Part II .- June, 1956, pp. 170-177.

Part IV .- September, 1956, pp. 279-288. Part V .- November, 1956, pp. 342-351

Herbst, S.D.S., Fr. Winfrid Hegener, O.F.M., Fr. Mark -"More About Open Letter", March, 1961, pp. 73-75.

-"St. Francis and Nature", May, 1960, pp. 157-159.

Herscher, O.F.M., Rev. Fr. Irenaeus -"Franciscan Book Shelf", A Franciscan Library.

Part I.-May, 1952, pp. 113-115.

Part II.-July, 1952, pp. 166-167

Part III.-August, 1952, pp. 187-188

Part V .- February, 1953, pp. 52-53. Part IV .- September, 1952, pp. 208-210.

-- "We Have a Pope", December, 1958, pp. 353-355

-"A Devout Client of St. Joseph, Fr. Thomas Plassmann, O.F.M." July, 1959, pp. 212-218.

-"Franciscan Educational Conferences", August-October, 1960, pp. 318

-Ninth Annual Meeting of Franciscan Sisters", January, 1961, pp. 29-32

-"The Poverello's Children in the Empire State", January, 1960 pp. 18-26.

Hildemar, Sister M.

-"Translation: Crosses over Nagasaki", Confer Index of Topics, under Nagasaki.

Hogan, O.F.M., Fr. Malcolm

Index I, under St. Bonaventure. "Conferences of St. Bonaventure on Holy Ghost", Transl.

-"Our Need For The Resurrection", April, 1958, pp. 115-120

Huber, O.F.M., Gerard

by Srs. M. Hildemar and M. Frances, S.M.I.C. "Crosses over Nagasaki", Confer Index I under Nagasaki, Translation

Hug, O.F.M., Fr. Pacificus

-"The Spirit of Mary Immaculate and the Modern Teacher", January, 1955, pp. 13-21.

Hurley, O.F.M., Rev. Fr. Daniel

-"Liturgy of the Holy Mass" Part I.—May, 1960, pp. 129-137.

Part II.-June, 1960, pp. 161-171. Part IV .- August, 1960, pp. 225-235 Part III.-July, 1960, pp. 193-204.

Ignatowski, Father Bruce, O.F.M., Cap.

-"Our Life in God", February, 1958, pp. 44-49.

-"The Way to Beat Communism", March, 1961, pp. 82-85

-"Why The World is Cold", August, 1960, pp. 235-238.

Immaculata, P.C., Abbess, Mother Mary -"St. Clare of Assisi", August, 1951, pp. 185-189

-"St. Colette of Corbie", Part I.—July, 1952, pp. 152-156.

Part II.—August, 1952, pp. 174-180.

-"The Poor Clares in the United States", August, 1953, pp. 210-221

-"The Moderninity of Saint Clare", Transl., August, 1954, pp. 252-256 -"St. Francis' Prayer", November, 1953, pp. 312-317

Jackson, O.F.M., Cap., Fr. Borromeo

-"Saint Bonaventure, Model of Religious Superiors August 1955. pp. 242-246.

Joergensen, Johannes

-"After Fifty Years", transl. by Fr. DiCicco, O.F.M., Cap., May, 1953 pp. 119-121.

Pope John XXIII

INDEX TO THE CORD

"The Essence of the Teachings of Saint Francis", Allocutio, (April 16 1959), July, 1959, pp. 193-198.

-"To Nuns on the Imitation of Christ", Allocutio, February, 1961 pp. 40-44.

Johnston, O.S. Carm., Father William C. "The Red Cross Saint", March, 1958, pp. 93-95

Josephine, F.SS.S., Sister Mary

"The Franciscan Nuns of the Most Blessed Sacrament pp. 146-148. Мау 1961

Kalinowski, O.F.M., Very Reverend Father Theophane

-"Training for Teaching Sisters", February, 1954, pp. 43-47.

Kannenburg, O.F.M., Cap., Father Barnabas M., -"On the Franciscan Approach to Theology", February, 1958, pp. 39-43.

-"Francis, Apostolic and Catholic", January, 1957, pp. 14-16.

-"'Commentary on the Psalms", Confer Index I under Psalms.

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

Kilian, O.F.M., Father Sabbas

-"The Meaning of Sacrifice", March, 1960, pp. 65-73.

-"The Eucharistic Sacrifice in the Bible and Tradition", April, 1960, pp. 97-104.

Kiraly, O.F.M., Fr. Clement

-"A Modification of the Three-fold Way in the Spiritual Life", March. 1957, pp. 78-89.

Klein, O.F.M., Cap., Fr. Tobias

"The Christo-Centric Life of Saint Francis", April, 1952, pp. 89-95.

-"The Franciscan Novitiate", October, 1953, pp. 275-278

Knopke, O.F.M., Father Roch

-"The General Absolution for Religious and Tertiaries", June, 1951. pp. 149-156.

-"Notes on the Portiuncula Indulgence", August, 1951. p. 190

Koppert, O.F.M., Fr. Elias "'Observations on the Franciscan Crown', September, 1953, pp. 263-266

-translation of "A General Synthesis of the Theology of John Duns Scotus" by Fr. Mueller, confer Fr. Mueller, O.F.M.

Krieger, O.F.M., Father Anselm

-"In Memoriam, Pius XII", November, 1958, pp. 321-326

amp O.F.M., Fr. Willibrord

"St. Francis, Worshipper of the Trinity", Transl. By H. Santorie

Part I.—September, 1958, pp. 284-288 Part II.—October, 1958, pp. 295-305.

Marilyn, O.S.F., Sister

Marshall, O.F.M., Fr. Regis

---"Marriage of Saint Francis With Lady Poverty", July, 1956, pp. 220-

---"The Paradox of a Religious Teacher", March, 1957, pp. 90-91.

---"Our Brother's Keeper", February, 1961, pp. 57-59

Maria, O.S.F., Sister Cor

Laughlin, Maria A.

```
249
```

Matulich, O.F.M., Father Silvano Massoth, O.S.F., Sister Mary Julian M., Sister Mary Martin —"Speak Lord, Thy Servant Heareth", November, 1960, pp. 328-331.
—"The Good Shepherd", May, 1961, pp. 135-138. —"Concept of Charity as Found in The Third Order Regular and the ---"Blood of Christ, Inebriate Me", July, 1960, pp. 205-208. ---"Offerimus Tibi . . .", April, 1960, pp. 105-108. ---"Our Lady of Happy Memory", December, 1959, pp. 353-357. --- "Precious in the Sight of the Lord", November, 1959, pp. 321-357. ---"Man Alive", August, 1959, pp. 225-230. --- "Our Lady of Happy Memory", February, 1959, pp. 61-64. —"The Holy Spirit and Grace", --- "For the Night Cometh", August, 1958, pp. 231-237. --- "Mirror of Saint Francis", September, 1956, pp. 267-269. —"Significance of Devotion to the Sacred Heart", January, 1958, pp. 15-19. -"The Catholic Church: Others I Must Bring", July, 1961, pp. 202-205. -Conferences Given in the Year 1954: Constitution of the School Sisters of Saint Francis", ---"Abandonment", August, pp. 226-227. ---"Nicodemus", July, pp. 195-198 --- "Who Will not love in return one who loves so much", June, ---"If Anyone speaks let it be with Words of God", May, pp. 132-136. -"You Have Been Called to Liberty", April, pp. 99-102 --- "Brotherliness", March, pp. 66-69. --- "Saint Francis' Love of God", February, pp. 34-36 --"Zeal for Souls", September, pp. 259-263 I have counted loss', January, pp. 3-6. pp. 162-166. -"The Things that were given to me, these, for the sake of Christ Part II.—March, 1960, pp. 75-89. Part I.—February, 1960, pp. 39-56. Part II.—February, 1959, pp. 33-43 Part I.—January, 1959, pp. 1-8

Mahoney, T.O.R., Joseph F. --- "Rules for Novices", a translation from Bonaventure confer Index ---"Thoughts on Dogma of Assumption", November, 1950, pp. 8-9.

M., Father

Leutenegger, O.F.M., Fr. Benedict

0.F.M.)

--"Newman's use of the word 'feeling' ", October, 1958, pp. 309-310

Z

--- "Renewal of Our Theology", May, 1958, pp. 136-146.

---"What's Wrong With Our Theology", April, 1958, pp. 104-114.

Lekeux, O.F.M., Father Martial

-"Prayer", May, 1960, pp. 138-146., (Transl. by Fr.

P. Oligny

Laughlin, S.M.I.C., Sister Frances

"'Study and the Franciscan Vocation",

Part II.—March, 1951, pp. 91-95 Part I.—February, 1951, pp. 73-77 -transl. of Fr. Melchor de Cetina, O.F.M., "Exhortation to Devotion

Heaven", September, 1953, pp. 253-256.

to the Blessed Virgin Mary", May, 1955, pp. 153-160

--transl. of Fray Diego's Meditaciones, "I Must Lift Up My Eyes to

Manning, T.O.R., William J. Mannie, O.F.M., Cap., Fr. Stephen --- "Apparition, Sixth Joy", April, 1955, pp. 120-125. ---"Assumption and Coronation, Seventh Joy", August, 1955, pp. 246 --- "Visitation, Second Joy", July, 1955, pp. 216-221. -"Annunciation, First Joy", March, 1955, pp. 85-89. ---"Adoration of Magi, Fourth Joy", January, 1955, pp. 21-27 --- "Blessed Maria Assunta", November, 1954, pp. 327-330. --- "Seeking Our Father With Mary", August, 1954, pp. 237-241. --- "Seeking the Holy Ghost With Mary", June, 1954, pp. 175-182 --- "Seeking Jesus With Mary", April, 1954, pp. 102-109 --- "St. Benedict the Moor", April, 1951, pp. 110-115 --- "Seraphic Martyrdom", September, 1955, pp. 280-284

---"Nativity, Third Joy", December, 1955, pp. 373-377

-"Finding in the Temple, Fifth Joy", October, 1955, pp. 246-250

Maura, O.S.F., Sister

---"Silence", November, pp. 323-327.

-"Saint Francis and the Crib", December, pp. 354-357.

—"Vocation to Religious Life", October, pp. 290-294

---"The Third Light, St. Margaret of Cortona", January, 1953, pp. 6-13. -"A Thirteenth Century Advocate of Peace", October, 1952, pp. 223-230.

---"Soli Deo Gloria, St. Angela Merici", February, 1955, pp. 34-43.

Malone, O.F.M., Fr. Kenneth Mai, Bruder Jordan Malina, Fr. Bruce, O.F.M. -"'The Humility of Mary", July, 1959, pp. 209-211 -- "Little Flowers of Brother Jordan", December, 1950, pp. 29-31. ---"Outline of a Theoolgy of Lay-Brotherhood", April, 1961, pp. 105 ---"Our Franciscan National Congress", April, 1954, pp. 122-124 115. under Bonaventure.

INDEX TO THE CORD

```
—"Mother of Molokai",
—"For Theirs is the Kingdom of Heaven, Hyacinth of Mariscotti", June
                                          Part II.—April, 1953, pp. 92-98.
                                                                   Part I.—March, 1953, pp. 62-70.
```

---"A Northern Light, St. Bridget of Sweden", July, 1953, pp. 180-189 1953, pp. 149-157.

----"The Better Part, Eve Lavalliere", September, 1953, pp. 244-252.

-"Led By Love, St. Catherine of Genoa", June, 1954, pp. 166-175. ---"Simplicity in Sanctity, Margaret Sinclair", May, 1954, pp. 136-147

---"Far and From the Uttermost Coast", St. Frances of Rome" September, 1954, pp. 268-279.

"Security in Obedience, St. Ursula", December, 1954, pp. 364-370.

--"Artist of —"The Charity of Christ Presseth Us, Margaret Lekeux", September pp. 38-44. Divinity, St. Catherine of Bologna", February, 1955

1955, pp. 268-275.

McDonnell, T.O.R., Thomas P. ---"Pian D'Arca and Walden Pond", August, 1955, pp. 237-241.

---"Thomas Merton and The Franciscans", January, 1956, pp. 9-13.
---"An Open Letter to the Directors of the Third Order", December, 1960, pp. 368-371.

-"More About the Open Letter", March, 1961, pp. 75-76

McKeever, O.F.M., Fr. Frederick - "Christ",

Milan, O.F.M., James of Part II.—April, 1959, pp. 97-108 Part I.—March, 1959, pp. 67-74.

--"On Mary", May, 1951, p. 126. --"Meditations on the Love of God"; taken from Chapt. XVII of Stimulus Amoris; transl. by Wilson, T.O.R., December, 1956, pp. 371-

Montalverne, O.F.M., Fr. Joseph

December, 1956, pp. 376-379. "Discussion: Duns Scotus, the Doctor of the Immaculate Conception",

—"Discussion: Pre-Franciscan Crib", January, 1957, pp. 27-30.
—"Discussion: Imaginary Apostles to the De Montfort Consecration"

February, 1957, pp. 59-63.

—"A General Synthesis of the Theology of John Duns Scotus", transl by Fr. Koppert, O.F.M.

Mueller, O.F.M., Fr. Marianus

Part I.—January, 1957, pp. 17-24. Part III.—April, 1957, pp. 110-117 Part II.—February, 1957, pp. 51-57.

0

April . 95

> --- "Padre Serra and the Holy Family", August, 1957, pp. 245-249. ---"Padre Serra's Devotion to the Saints", July, 1957, pp. 213-216 --- "Padre Serra's Devotion to the Blessed Sacrament", June, 1957, pp. 175-179.

—"Faith and the Passion", Questions considered under Franciscan Briefs, January, 1960, pp. 27-32.

---"God Wants You to Be a Saint", February, 1960, pp. 59-61.

---"Devotion to the Saints", March, 1960, pp. 91-96 —"Patron Saints", April, 1960, pp. 125-128

Oligny, O.F.M., Fr. Paul

Translations:

—"Prayer" by Fr. Lekeux, May, 1960, pp. 138-146.

—"The Ascetical Doctrine of St. Bonaventure", Two Parts, November by Fr. Gemelli) and December, 1957, pp. 339-348; pp. 372-379. (From Article

Ostdiek, O.F.M., Fr. Antonellus --- "St. Anthony and the Queenship of Mary", November, 1954, pp. 338-

O'Sullivan, O.F.M., Fr. Kevin ---"Emmanuel", December, 1950, pp. 21-24

Patricia, O.S.F., Sister Mary

Peers, Allison -- "St. Francis of Assisi and the Virtue of Hope pp. 269-276. September, 1958

Perotti, O.F.M., Rev. Fr. Leonard Perantoni, O.F.M., Rev. Pacificus —"Letter to the Editor of the Cord", February, 1951, pp. 61-62

-Translation of Fray Estella "Meditaciones", January, 1957, pp.

25-27

---"Humility", May, 1953, pp. 122-126.

Peyovich, O.F.M., Cap., Fr. Lyle --"Marian Devotion of Expiation", May, 1957, pp. 147-150

Pius XII, Pope ---"Russian Spirituality", (together with Fr. G. F. Smutko, O.F.M., Cap.) February, 1953, pp. 55-56. October, 1954, pp. 310-14. "Letter on Fiftieth Anniversary of Reception into Third Order"

---"Sedes Sapientiae", Apostolic Constitution,

Part II.-June, 1957, pp. 187-189 Part I.—May, 1957, pp. 129-138.

--"On Religious Life", Allocutio, transl. by Fr. Charles Vianney, O.F.M.

Part II.—December, 1958, pp. 377-381.

Part I.—November, 1958, pp. 350-352.

Plassmann, O.F.M., Very Reverend Father Thomas —(Conferences)

-"Passion of Christ", February, 1951, pp. 63-67.

-"Holy Name of Jesus", January, 1951, pp. 40-45

```
(Priestly Studies)
                                                                                                                                                                                                                                                                                                   -"The Passion of Christ".
                                                                                                                                                                                                                                                                                                                                                                                             -"The Annunciation", August, 1957, pp. 242-244.
                                                                                                                                                                                                                                                                                                                                                                                                                                               -"St. Peter's Novitiate", June, 1957, pp. 169-174.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             -"Devotions to the Sacred Heart", March, 1956, pp. 82-87.
                                                                                                                                                          -- "Suffering and Life", October, 1958, pp. 306-308.
                                                                                                                    -"Peter's Love For His Divine Master", November, 1958, pp. 334-33
                                                                                                                                                                                                                                                                                                                                             -"The Vocation of a Brother", December, 1957, pp. 365-371
                                                                             -"Temptations of Superiors", December, 1958, pp. 372-376.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             -"Saint Bonaventure Explains the Our Father", January, 1956, pp. 19-2
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        -"Sunday Mass in Mexico", August, 1954, pp. 246-249
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        -"Mary Immaculate", July, 1954, pp. 203-210.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       -"Sympathy", January, 1954, pp. 28-32.
-"Little Dark Queen of Americas", May, 1954, pp. 157-159
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            -"Dies Irae", November, 1955, pp. 338-2. (Part II.)
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         -"Dies Irae", March, 1955, pp. 77-85. (Part I.)
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         -"The Day After", February, 1955, pp. 52-61.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             -"The Golden Alphabet", May, 1954, pp. 130-131.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          -"Six Wings of Seraph", September, 1952, pp. 199-203.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      -"The Holy Name", January, 1954, pp. 16-18.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      -"Vita Mutatur, non Tollitur", November, 1953, pp. 308-311.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           -"Beatitudes", December, 1956, pp. 360-363.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             -"A Visit to Capistrano", July, 1956, pp. 210-212.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            -"In Memory of His Passion", April, 1957, pp. 105-109.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              -"Three Loves Versus Three Lusts", March, 1957, pp. 92-94.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              -"The Great Bequest", February, 1957, pp. 43-45.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              -- "On Rosary", October, 1951, pp. 222-225.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              -"Poor Souls", November, 1951, pp. 241-243.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    -"On Saint Joseph", March, 1951, pp. 81-85.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               -"On Holy Infancy", December, 1951, pp. 261-263
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               -"On Sacred Heart", June, 1951, pp. 141-145
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   -"On Precious Blood", July, 1951, pp. 161-165,
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  -"On Mary", May, 1951, pp. 121-126.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  -"On Holy Eucharist", April, 1951, pp. 101-105.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 -"Seven Sorrows of Mary", September, 1951, pp. 201-204.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                -"On Immaculate Heart", August, 1951, pp. 181-184
                                                                                                                                                                                              Part I.—June, 1958, pp. 168-170.
Part II.—July, 1958, pp. 198-201.
```

Ramstetter, O.F.M., Fr. Philibert

INDEX TO THE CORD

Rayes, O.F.M., Fr. Florentine -"The Franciscan Family", November, 1950, pp. 13-18

Redlon, O.F.M., Fr. Reginald -"Map of Life", Transl. from St. Bonaventure, confer St. Bonaventure

-"Why Does God Love Me?", December, 1959, pp. 378-379

Regensburg, Berthold of -"'Sermon in Honor of Saint Francis, Three Crosses" transl. October

"Sermon VII to Religious; Kitchen of Heavenly King" 1953, pp. 279-285. 1955, pp. 89-96. Transl., March

Regnier, O.F.M., Cap., Fr. Celestine

-"The Seed of Franciscanism", August, 1954, pp. 242-246

-"Exhortation to Meekness", April, 1956, pp. 116-120.

Ritella, O.S.F., Sister Mary

pp. 238-247. "St. Clare, The Flowering of the Franciscan Ideal' August, 1958

Romb, O.F.M., Conv., Fr. Anselm M.

"The Doctor of the Gospels", July, 1954, pp. 211-216

Rosanne, O.S.F., Sr. Mary -"Our Lady's Technician", January, 1955, pp. 8-13

-- "Signs of God's Special Call", June, 1961, pp. 169-175

Saint-George, Elizabeth M.

Saint-Maurice, Beraud -"The Irish Madonna of Hungary October, 1960, pp. 304-307

"Ordo Caritatis of Duns Scotus" February, 1953, pp. 44-51

-From Chronicle of Salimbene; "On Blessed John of Parma", Glimpses of A Saintly Minister General, February, 1951, pp. 68-72.

Santoriello, O.F.M., Fr. Honorius

-transl. of "St. Francis, Worshipper of the Trinity", by Fr. W. Lampen, O.F.M., Two Parts, September-October, 1958, pp. 284-288; 295-305.

-"Virtue of Simplicity in Saint Francis of Assisi", August, 1959, pp. 231-243.

-"'A Franciscan Commentary on the Allocution of Pope John XXIII to Sisters", February, 1961, pp. 40-51.

-"I am Joseph, Your Brother . . . Pope John XXIII Speaks to his fellow Franciscans", April, 1961, pp. 116-120.

Schervier, Mother Frances

"Quotes", January, 1951, pp. 45, 49, 53

Schexnayder, O.F.M., Fr. Manfred

Sciamannini, O.F.M., Cap., Fr. Rayner -"When the Spirit and the Flesh Meet", February, 1957, pp. 46-50.

"Hill of Paradise", transl. from "La Basilica di San Francesco" by Fr.

H. DiCiaco, October, 1953, pp. 296-299.

Quinn

.M., Fr. Kieran

-Transl. of "Imitat

Confer St. Bonaventure

Sepinski, O.F.M., Most Reverend Augustine

"'Some Pointers on Franciscan Education", transl. by

F

```
Sheehan, O.F.M., Cap., Fr. Mark
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   Siers, O.F.M., Cap., Fr. Stanislaus
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       Smith, O.F.M., Fr. Eustace
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 Smutko, O.F.M., Cap., Fr. Gregory

"Russian Spirituality", (Together with Fr. Lyle Peyovich, O.F.M. Cap.), October, 1954, pp. 310-314.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      Smolinski, O.F.M., Fr. Arcadius
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   Stenzel, O.F.M., Fr. Duane
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          Sullivan, O.F.M., Fr. Vincent De Paul
                                                                                                                                                                                                                                                                   Unger, O.F.M., Cap., Fr. Dominic
                                                                                                                                                                                                                                                                                                                                                                  Terbovich, O.F.M., Cap., Fr. John Baptist
                                                                                                                                                                                                      Urbanowicz, O.S.F.K., Sister Mary Clarenta
                                                                                              Vander Veldt, O.F.M., Pather James
                              Vianney. O.F.M., Father Charles
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            "Encyclical Letter; Marian Year", December 8, 1954:
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         -"Encyclical Letter on Seventh Centenary of Death of Saint Clare".
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          -"On the 700th Anniversary of Saint Clare", (Excerpts), September,
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 -"Mary's Troubador", September, 1957, pp. 264-269
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                -- "On Annunciation Sermo V of St. Bonaventure" transl., January, 1954,
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       -"The Spirit of Prayer in Work", November, 1958, pp. 338-349
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    --- "Saint Anthony and the Use of Scripture", March, 1952, pp. 55-59.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    "'Saint Francis and the Use of Scripture", January, 1952, pp. 8-10.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   -"The Restless Lover", December, 1957, pp. 360-363
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                -"A Fountain in the House of the Lord", Sermo IV Assumption of
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           "Franciscan Generosity", October, 1953, pp. 292-295
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  "Franciscan Meekness". June, 1952, pp. 127-130.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          O.F.M., May, 1953, pp. 127-9.
-"transl, of Allocution of Pius XII on Religious Life", confer Pius XII.
                                                                                                                                                                                                                                  -"The Angelus", August, 1956, pp. 253-254.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             transl. by Clerics of Santa Barbara Province, December, 1953, pp. 342-
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            1953, pp. 266.
                                                                                                                                                                    -"Franciscan Sisters of Blessed Kunegunda", October, 1955, pp. 232-236
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        September, 1957, pp. 277-288.
                                                              "The Life of Man With God", November, 1956, pp. 332-341.
                                                                                                                                                                                                                                                                                                                                          -"The Difficult Virtue and Saint Francis", June, 1958, pp. 171-174
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                pp. 19-22.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    "St. Leonard of Port Maurice and the Stations of
                                                                                                                                                                                                                                                                                                                                                                                                                                                    St. Bonaventure, August, 1954, pp. 249-252.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         Part II .- May, 1955, pp. 143-149
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          Part I.—April, 1955, pp. 113-119.
                                                                                                                                                                                                                                                                                                                  d
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          the Cross",
```

```
INDEX TO THE CORD
```

Vogt, O.F.M. Voss, O.F.M., Fr. Dagobert -"Gloriosus Christi Athleta" (Cyril R. Jarre, O.F.M.), Transl. Sr. M. Veneranda, S.M.I.C., November, 1952, pp. 247-255. -"Pious Association of the Guard of Honor of the Immaculate Heart of Mary" Part I.-June, 1958, pp. 185-189, Part II.-July, 1958, pp. 221-224.

Wagner, O.F.M., Cap., Fr. Vernon "The Sorrowful Mother", transl. of St. L. Brindisi, Sermo VI of Vision of St. John, September, 1954, pp. 264-267.

Warren, O.F.M., Fr. Fintan -transl. with Fr. Marian Douglas, O.F.M. Sermon on St. Francis by Berthold of Regensburg, October, 1953, pp. 279-285.

-The Two Meditations: Friars of Saxony, January, 1954, pp. 7-9. -Kitchen of the Heavenly King, Sermo VII to Religious of Berthold "Stigmata of St. Francis" by St. Bernardine of Siena, Confer Regensburg, March, 1955, pp. 89-96.

-"'Sister Mary Assunta", November, 1955, pp. 328-337. St. Bernardine.

Wayman, Dorothy G.

Weiss, O.F.M., Conv., Fr. Alcuin "Mary and Two Poets", April, 1960, pp. 121-124. -"The Seraphic Artist", October, 1954, pp. 295-299, -- "Story of A Book", January, 1960, pp. 12-16.

Wilson, T.O.R., Edward M., Fr. -"Meditations on the Love of God" by James of Milan, Transl.

Wintz, O.F.M., Fr. Alton -"And As you go, Preach the Message . . . " December, 1956, pp. 371-375. Part I.-May, 1961, pp. 140-146.

"St. Francis Prophesied", Parts I-V, January through May: pp. 19-28 45-59; 75-88; 122-127; 149-158. Part II.-June, 1961, pp. 176-183.

-"The Franciscan, Pius XII", January, 1959, pp. 29-32.

Witzemann, O.F.M., Fr. Byron -"Franciscan Sanctity", a complete list of Saints and Blessed of the

Woelffer, O.F.M., Fr. Marvin

Wolter, O.F.M., Rev. Fr. Allan B. 0.F.M. -Transl. of Fr. Heerincks, O.F.M., On Charity, Confer Fr. Heerincks,

-"Explanation of Third Order Regular Rule"

confer Index of Topics

under Third Order Rule.

pp. 366-372. -"The Two Final Beatitudes", January, 1957, pp. -"Mental Prayer", September, 1959, pp. 257-263. -"Duns Scotus on the Predestination Conferences; given for the year, 1956: -"Our Destiny as Children of God", February, pp. --"Human Destiny", January, pp. 1-8. -"Our Destiny as Religious", Part I., March, pp. 65-77. of Christ", 5-13. December, 35-38. 1955,

-"Queenship of Mary", May, pp. 129-135. -"Our Destiny as Religious", Part II., April, pp. 97-106. -"Sin, The Betrayal of Love", June, pp. 161-169.

--"Blessed are the Poor in Spirit", September, pp. 257-266.
--"Blessed are the Pure of Heart", October, pp. 289-299. -"The Challenge of Sin", July, pp. 193-200. -"Transformation in Christ", August, pp. 225-233.

Wolter, O.F.M., -"Meditations in Preparation for Mass", Parts I-VII, May Rev. Fr. Martin -"The Grace of Guadalupe", December, pp. 353-359. -"Blessed are the Pure of Heart", Part II., November, pp. 321-331.

July, pp. 127-131; 146-148; 166-168. through

-"Our Franciscan Vocation", April, 1956, pp. 121-125. Conferences; Given for year, 1957: -"Liturgy of the Sacraments", February, pp. 36-42.

-"Liturgy of Baptism", March, pp. 65-70. -"Liturgy of Confirmation", April, pp. 97-104

-"Liturgy of the Mass", May, pp. 139-146.

-"Liturgy -"Liturgy of. of Holy Communion", June, pp. 161-168. the Blessed Sacrament", July, pp. 193-200.

-"Liturgy -"Liturgy -"Liturgy 오 ç of. of. Sacrament of Penance", September, pp. 257-262. Extreme Unction", October, pp. 290-296. Holy Orders", Eucharistic Devotions", November, pp. August, pp. 225-232. 321-359.

-"Liturgy -"Liturgy of Matrimony", December, pp. 353-359.

Young, O.F.M., Fr.

Valentine

—"The Holiness of John Duns Scotus", November, 1954, pp. 334-338.
—"The Veneration of John Duns Scotus", December, 1954, pp. 378-382.