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# the CORD

A FRANCISCAN SPIRITUAL REVIEW

VOL. XII, NO. 9, SEPTEMBER, 1962



## MONTHLY CONFERENCE

# A Commentary on the Psalms:

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

(With this conference, concludes the series on the psalms of the Little Office of the Blessed Virgin by Father Jerome A. Kelly, O.F.M., of the Department of English, St. Bonaventure University.)

## Psalm 130

Psalm 130, according to one commentator, is "a pearl among the Psalms." And he goes on to add that it is a "touching little poem which, in quite simple terms, conveys something sublime, something that surpasses all thought and the wordiest of speeches: the peace that comes to the soul from God." Commentators, though, while they would most likely concur in this evaluation of the poem's beauty, are not so unanimously agreed when it comes to the question of its authorship. This may strike one as a bit strange in view of the title ascribing the Psalm to David and prefixed to it in so many of the ancient versions of the Psalter. This title is retained in the Confraternity Edition and is translated by two phrases: "A song of ascents. Of David." The point is that this title appears in many but not all the ancient versions, not being mentioned, for instance, in several old manuscripts of the Septuagint. The sentiments expressed in the Psalm, it must be admitted, are reminiscent of those which characterized the life of David and marked his dealings with God:

# the CORD

A monthly magazine specifically devoted to Franciscan spirituality, the sponsorship of the Franciscan Institute, St. Bonaventure University, N. Y. Acting Editor: Rev. Innocent Dahm, O.F.M. Entered as second class matter on November 25, 1950, at St. Bonaventure P. O., New York, under the Act of March 3, 1879. All communications, whether of a business or a literary nature, should be addressed to THE CORD, St. Bonaventure University, St. Bonaventure P. O., New York. Cum permissu superiorum.

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occupies in the Psalter, where it falls among the Pilgrim Songs, being the eleventh in that group of fifteen poems. For the most part, these Pilgrim Songs seem to have been composed in the fifth century before Christ, after Israel had returned from the Babylonian Captivity, whereas David composed the Psalms we know to be his way, back in the tenth century. And as far as the spirit and the sentiment of this Psalm are concerned, they are precisely those that could be expected of a pilgrim on his way up to the Holy City of God. Open confession, humility, resignation to God's designs, such would surely be the feelings that would surge up in the soul of any truly devout Israelite making such a pilgrimage.

Which brings us up against another problem. Psalm 130 is "often interpreted as a communal Psalm which declares that Israel has learned through suffering that there is no rest save in the Lord. The concluding verse would support the communal interpretation."

This is to claim that the Psalm voices the attitudes of all Israelites rather than that of any particular one of them. The poem was intended to be taken, that is, somewhat as we take "The Star Spangled Banner," which is now, and

was written to be, the expression of the thoughts and feelings of all patriotic Americans, not just of one single individual, its composer. According to this interpretation, you, fetch timber and restore my

the Psalm incorporates lessons that the nation had learned during and immediately after the years of exile in Babylon. In that strange and alien land the Jews were forever letting their thoughts slip back to Jerusalem and forever dreaming ahead to the day when God in his mercy would lead them home, when God in his justice would send his Anointed One, the new David, the Christ, to rule his triumphant people. After all, had not God himself raised such hopes and kept them living through his words to the prophet Ezekiel? "I mean to protect this flock of mine . . . They shall have a single shepherd to tend all of them now; who should tend them but my servant David? He shall be their shepherd, and I, the Lord, will be their God, now that he rules them on earth; such is my divine promise to them" (Ezekiel 34:22-24).

Imagine, therefore, the sheer delirium of joy and exultation that seized upon these holy people when the word went forth from Cyrus that they might go home to their fatherland! What sublime ambitions they must have entertained! And faced, at the end of their long and eager journey, with the desolation of Jerusalem when they had finally reached its ruins, how soon their hearts were lifted by the words which God spoke to them through his prophet Aggaeus: "Up to the hill-side with you, fetch timber and restore my

temple, if content me you will, the Lord says, if honor me you will! . . . A little while now, the Lord of hosts says, and I mean to set heaven and earth, sea and dry land rocking; stirred all the nations shall be, hither shall come the prize the whole world treasures, and I will fill this temple with the brightness of my presence

. . ." (Aggaeus 1:8; 2:7-8). Year after year passed but their hopes ebbed not with the passing of time. There were the encouraging words of God again, this time through the mouth of Zacharias: "Glad news for thee, widowed Sion; cry out for happiness, Jerusalem forlorn! See where thy king comes to greet thee, a trusty deliverer; see how lowly he rides, mounted on an ass, patient colt of patient dam . . . peace this king shall impose on the world, reigning from sea to sea, from Euphrates to the world's end" (Zacharias 9:9-10). And even when the faith of many grew cold and they fell away from God, still, in the hearts of the faithful, hope was kept alive by messages like the one that Malachias brought from God: "All at once the Lord will visit his temple; that Lord so longed for, welcome herald of a divine covenant. Ay, says the Lord of hosts, he is coming" (Malachias 3:1). And what commanded faith in these oracles was the strong echo in them of the great cry that Isaiah had uttered centuries earlier: "A cry, there, out in the

wilderness. Make way for the Lord's coming; a straight road for our God through the desert. Bridged every valley must be, every mountain and hill levelled; windings cut straight, and the rough paths paved; the Lord's glory is to be revealed for all mankind to witness; it is his own decree" (Isaiah 40:3-5).

But decades multiplied and lengthened into a century, and still no sign of the stupendous restoration of Jerusalem or of the triumphant coming of the Lord's Anointed. Some Jews gave way to despair and disbelief. Some began to wonder whether they had properly interpreted God's promises. Began to wonder, that is, whether the fulfillment of their expectations would ever come in just the way that they had dreamed. They came to see that God must be trusted to keep his promises in his own good time and in his own inscrutable ways. In humility and in resignation to his will, they learned to support and to strengthen each other in prayer: "O Israel, hope in the Lord, both now and forever."

Now there may be, actually, some echo of the history which I have sketched in these words of Psalm 130. But the two verses which precede this prayer, the verses which form the kernel of the poem, seem to express the personal dispositions of a devout individual rather than those of all the Israelites taken collectively.



So religiously-minded a person would most likely end his prayer with the kind of fervent exhortation to his brethren that we find in the last verse of the Psalm. Or that last verse can logically be regarded as a liturgical addition to make the Psalm more suitable for singing by all the members of a pilgrim group on their way to Jerusalem. The whole Psalm, though, no matter how you look at it, expresses a spirit—humility of heart and child-like resignation—which the Lord Anointed would certainly look for in those who lived in expectation of his coming. It was, after all, this same Anointed who would claim that “the man who does not accept the kingdom of God like a little child, will never enter into it” (Luke 18:17). It was he who would say, “Learn from me; I am gentle and humble of heart; and you shall find rest for your souls” (Matthew 11:29).

I think that we can settle, therefore, for the opinion that this Psalm is the utterance of one whose sentiments perfectly match those of all other true Israelites, all of whom are fraternally remembered in his prayer. The prayer is, truly, a flawless and delicate pearl. You can see the symmetry of it, too. The first two verses have each four lines, grouped into two distichs. What connects the verses is their common concern with the condition of the poet's soul; what sets up a contrast between them is the

description of that condition negatively in the first verse, then positively in the second one. The third verse rounds out and complements the other two: they are addressed to the Lord and speak about the poet; the third is addressed to Israel and speaks about the Lord. This final verse, too, ends on a note of timelessness, of eternity, that nicely balances the concentration of the first verses on things as they are here and now.

Examining each of these verses separately, you discover that it is deceptively simple. Take the first distich of the opening verse:

*O Lord, my heart is not proud,  
nor are my eyes haughty.*

It is easy to miss the accuracy and the economy with which the poet deals with all pride, that which is interior and hidden—

*my heart is not proud —  
as well as that which shows itself  
in external appearances—  
nor are my eyes haughty.*

And how rightly has he chosen the one kind to put before the other! He knows what we all know and what Christ expresses so succinctly: It is from within, from the hearts of men, that their wicked designs come, their sins of adultery, fornication, murder, theft, covetousness, malice, deceit, lasciviousness, envy, blasphemy, pride, and folly. All these evils come from within, and it is these which make a man unclean” (Mark 7:21-2). That is a fine stroke, too, his choice of “haughty eyes” to symbolize dis-

dain and arrogance. Can you help thinking of the Pharisee and the Publican who went up to the Temple to pray? The Pharisee stands there, boldly erect in his self-righteousness, his head high, his eyes looking boldly up at the God whom his prayer insults, while the Publican, standing afar off, “would not even lift up his eyes to heaven” (Luke 18:13).

The next distich, you can see, develops the notion of pride presented in the first one. Pride can not be concealed in the heart; it betrays its presence, not only in the face and in the carriage of a man, but in his conduct as well. That is exactly the thought behind this couplet:

*I busy not myself with great things,  
nor with things too sublime for  
me.*

The words say what they mean: the poet is not implicated in great undertakings, large-scale projects; he is not intent on or interested in achieving sublime results. But there is more behind the words, I think, than this bare meaning. The poet seems to have grasped what the author of Ecclesiasticus puts thus: “Sovereignty belongs to God and no other; they honor him most who most keep humility. Seek not to know what is far above thee; search not beyond thy range; let thy mind ever dwell on the duty God has given thee to do” (Ecclesiasticus 3:21-22). That duty, of course, is the main concern of the poet. It is the duty that God him-

self has defined: “Thou art to love the Lord thy God and follow the path he has chosen for thee, to hold fast by all his commandments and observances and decrees, if thou wouldst live and thrive and prosper through him in the land that is to be thy home” (Deuteronomy 30:16). It is a duty that God himself has described: “It is not above thy reach, it is not beyond thy compass, this duty which I am now enjoining upon thee. It is not a secret laid up in heaven . . . it is not an art, practised far overseas . . . No, this message of mine is close to thy side; it rises to thy lips, it is printed on thy memory; thou hast only to fulfill it” (Deuteronomy 30:11, 14). When we catch these implications of the first verse, we can more readily see how logically flows from it the attitude presented in the second verse.

Before we pass to a consideration of the second verse, let me once more remind you that all the statements in the first one are negations. The poet denies that he is proud, that he looks proud, or that he acts proudly. His record, however, seems not always to have been so fair! That we are sure of, once we begin the positive statements which constitute the second verse. Take the first distich of it for proof:

*Nay rather, I have stilled and  
quieted*

*my soul like a weaned child.  
How could this speaker have “stilled.*



ed and quieted" his soul unless it had been at one time restless and clamorous? Is not that too, the whole point of the comparison of his soul to the child that has been weaned? In whom quiet contentment has replaced fretful craving for the breast? So that, in reality, the second verse is a kind of indirect confession of the way things used to be before the coming of the new attitude described in the first verse.

There are words in this particular distich which demand a little extra attention. "Stilled" is our translation of a word meaning "levelled." And that word is used to describe the farmer's smoothing out of his land to prepare it for the sowing of the seed. This is a very slight detail, admittedly, but we cannot overlook it because it gives a rich insight into the poet's conduct. In stilling his soul he has prepared it as soil is prepared to receive the seed which will grow and bear fruit. Again you think of a parable, this time the one about the sower who went to sow his seed, and some grains "fell where the soil was good, and when these grew up they yielded a hundredfold" (Luke 8:8). And, as Jesus said, "the seed is the word of God" (Luke 8:11).

The notion that the poet has prepared his soul to receive the message of God may strike you as a rather far-fetched reading of these lines. I think that suggestions of this interpretation are certainly

found in the use of the word that we have translated here as "stilled," and I think that this interpretation is reinforced by the use of another word which is translated here as "quieted." Literally, the speaker has tilled his soul so that silence reigns there. What better reason could this good man have for so acting than a wish to fulfill the injunction of Jeremiah: "If deliverance thou wouldst have from the Lord, in silence await it" (Lamentations 3:26)? This is harder wisdom to come by, let me remind you, harder wisdom to accept than it may seem to be. We tend so naturally to be up and doing, hustling and bustling to work out our own destinies, pretty sure that our wishes must be God's will. The poet has left this kind of pride all behind him. He has attained the condition for which another poet, centuries later, prayed:

*Teach us to cure and not to care*

*Teach us to sit still*

*Even among these rocks,*

*Our peace in His will.*

The imagery he uses to convey his attitude is delicate and touching, and it is used to create a picture in the second distich of this verse:

*Like a weaned child on its mother's lap*

*(so is my soul within me.)*

The latter part of the couplet, you notice, is enclosed in a kind of brackets to indicate that there is some doubt that this translation represents the exact sense of the

original, which is rather hard to decipher here. Certainly this reading fits and follows logically what has been unfolding in the poem. Having turned from the pursuit of "great things" and "things too sublime" for him, the poet is now at peace. His soul is quiet and tranquil, like the placid child on the lap of its mother. And as the child nestles lovingly in its mother's arms, so the poet commits himself with a sense of great security to the love and mercy of the Lord. Be sure to observe, though, that it is neither the littleness of the child nor its innocent helplessness that is emphasized. The likeness between the poet and the child lies in the contentment of both despite the loss of what once seemed indispensable. Both are at peace in the arms of one they have learned to love and to trust.

Now the last verse. This, as has been noted, may well have been part of the original poem, or it may have been added later, by the poet himself or by somebody else, to give the Psalm a conclusion that would fit it for liturgical use or for community singing. Not that the verse is a mere tacked-on conclusion; it is truly a climax because it exhorts Israel—all Israelites—to take the one final step which makes conversion complete. Here is that advice:

*O Israel, hope in the Lord,*

*both now and forever.*

To be humble and docile, to be quiet and peaceful, then, is not

enough. Israelites and Israel in general must do more; they must wait in hope and confidence. For what? For the fulfillment of God's words or promise: the restoration of Jerusalem, the world-wide extension of her dominion, the coming of her king, and his victorious enthronement as the Lord of all mankind. But there can be no more proud and haughty dreams of a purely national and temporal fulfillment of these promises. There can be no more unquiet anxiety to bring these promises about in terms of human might and power, human victories, material splendor and magnificence. Whatever comes will not come that way. Israel has learned that lesson from its history. But there can be no discouragement, no despair, no disbelief. On the contrary:

*O Israel, hope in the Lord,*

*both now and forever.*

He who is merciful enough to have made such sublime promises is faithful enough to fulfill the promises he has made. All he asks is humble trust and child-like confidence—such as the poet himself possesses. That is the attitude that will receive its reward. The poet, perhaps, did not know how perfectly because he died before the Lord lived up to his word. Had he been able to look ahead—and was he actually given such a vision?—he would certainly have been consoled and enraptured by the vision he would have seen. A Jewish maiden who was, too, a mother, with her



child cradled lovingly in her arms, advancing slowly through the Temple precincts to take her stand before an ancient figure, an old man, an "upright man of careful observance who waited patiently for comfort to be brought to Israel. The Holy Spirit was upon him: and by the Holy Spirit it had been revealed to him that he was not to see death, until he had seen the Christ whom the Lord had anointed" (Luke 2:25-26). An old man, who took the child into his arms, gazed upon his face, raised his eyes to heaven, and prayed: "Now Lord you may dismiss your servant in peace, according to your word: For my eyes have seen your salvation, which you have set before all nations, As a light of revelation for the Gentiles and the glory of your people Israel" (Luke 2:29-32).

## Jesus Christ; High Priest of Creation

Michael D. Meilach, O.F.M.

If the universe is a temple for the glory of God, Christ is its Cornerstone. If rational creatures are the Kingdom of God, Christ is the King of that Kingdom. If these creatures are the chorons which sing the praises of God, then Christ is the *leitourgos*—the High Priest—of that chorus.<sup>1</sup>

In giving this description of the world, Alexis Benigar, O.F.M., has not produced mere poetry or phantasy; nor has he simply expressed a striking analogy. He has stated the literal truth. In calling the universe God's temple, Benigar has summed up the true purpose of creation—the glory of God; and in calling Christ the High Priest of that temple, he has aptly characterized Christ's true function of universal mediator-ship.

These truths are not new, of course; but they are important enough, in our opinion, to warrant the continued attention of Catholic theologians. The present article is our attempt to shed some (perhaps new) light upon the subject by considering Christ in two complementary aspects: first, as the proximate unifying principle of theology (God as God is the ultimate one); and second, as the High Priest of Creation, who, in the concrete world of reality, realizes the same unification through the Liturgy which He achieves in theology by His natural preeminence in the hierarchy of being.

<sup>1</sup> Alexis Benigar, O.F.M., *Compendium Theologiae Spiritualis* (Rome, 1959), 73.

## JESUS CHRIST; HIGH PRIEST OF CREATION

### I. THEOLOGY

In his great work, *The Theology of the Mystical Body*, Emile Mersch, S.J., has this to say:

Christ is the first universal principle in Christianity: the first principle of grace, of satisfaction and merit, and of the revelation of mysteries. How could He be other than the first principle of the understanding of the mysteries? Supernatural truths have come to mankind through Him or in view of Him. For this very reason, the understanding of these truths . . . must come from Him.<sup>2</sup>

This passage seems to comprise the basic premise of Father Mersch's entire work, which has for its avowed purpose the more perfect "Christocentrizing" of Thomistic theology.

Seven hundred years ago, however, St. Bonaventure had understood this same truth and felt this same need to put Christ in the center of theology. His duties as Minister General of the Franciscan Order did not permit him to formulate a synthesis of his own theology on the scale of St. Thomas' *Summa*, but his *Breviloquium*, a miniature synthesis in its own right, clearly shows the central position occupied by Christ; three parts precede and three follow the one which treats of the Incarnation. Of much greater importance, moreover, is Bonaventure's explicit statement in the *Hexameron* that Christ is the only foundation upon which to build a theology.<sup>3</sup> Therefore, when the Seraphic Doctor tells us, only a few paragraphs later, that his whole system of thought can be summed up as "creation, exemplarism, and consummation,"<sup>4</sup> we must take the two passages together and understand the true Bonaventuran theology as turning upon these three key concepts: the creation of the world in and through Christ; the modeling of all the rest of creation upon Christ, and the return of all things to God through Christ. The Whole Christ, then, occupies a central position in the theology of St. Bonaventure.

As the work of Mersch shows, this outlook is not restricted to St. Bonaventure—or even to what some have termed the "Franciscan School." It must characterize any truly Christian theology. Nevertheless, the division made by St. Bonaventure is admirably suited to explain Christ's place in theology, and so we shall use it here.

### A. Creation

Looking at God "before" anything else existed, in the indescribable bliss of eternity, we see that He freely willed to create other beings

<sup>2</sup> Emile Mersch, S.J., *The Theology of the Mystical Body* (tr. C. Vollert, S.J.: St. Louis, 1951), 74.

<sup>3</sup> St. Bonaventure, *Hexameron*, I, 10 (ed. Quarachi, V, 331).

<sup>4</sup> *Ibid.*, n. 17 (p. 332).



outside Himself. Two questions immediately arise with regard to this creative act: How? and Why?

For St. Bonaventure, the first question is answered satisfactorily only if we include some mention of the Incarnate Word. For according to the Seraphic Doctor, the universe was created not simply in the Word (as for St. Thomas), but in and through *Christ*—because everything was made in view of the Incarnation of the Word—everything has its purpose and reason for being in the Incarnate Word, Who is predestined to lead it all back to God.<sup>5</sup>

The second question, the “why” of creation, has always been answered by Catholic teaching in the doctrine that God willed to create primarily and ultimately for His own glory.<sup>6</sup> Everything God has created is meant to be a manifestation of His infinite Goodness and to redound to His extrinsic glory.

And so God produced out of nothing an extensive hierarchy of created beings, ranging from the most common mineral to the most beautiful flower, on up through the whole range of the animal kingdom, to man, and still further, up to the highest of the seraphim—all, in the final analysis, for His own glory.

But how does this hierarchy give God glory? What is it that unites all these creatures and transforms their imperfect and sometimes discordant praise into a completely perfect, single and unique act of adoration which is worthy of God Himself? It is Jesus Christ, the God-Man. Without Him the whole hierarchy of created beings would remain essentially incomplete, disunited, meaningless; but once He assumes His rightful place as its Head, the entire divine plan of creation stands out in all its beauty and harmony. In Christ, and in Christ alone, God is certain of receiving constant, perfect glory. As Duns Scotus puts it, “First of all, God loves Himself; then He loves Himself in others (i.e., He decides to create) . . . and then He wills to be loved by Him who can love Him most perfectly.”<sup>7</sup> Efreim Bettoni, O.F.M., has explained this same truth in a different way: “With the Incarnation God has found the means to reach His creatures and to bind them to Himself, endowing them with that infinity of value which He could not give them with the simple creative act.”<sup>8</sup> In other words, the entire hierarchy of created being must be united in Christ and subjected to Him—“Thou has put them all under His dominion” (Ps. 8:7)—offered by Him and in Him to God before it can achieve its destiny. As St. Paul

told the Corinthians, “It is all for you, and you for Christ, and Christ for God.”<sup>9</sup>

Everything else has a reason for existing, then, only because Christ exists. Mary is predestined from all eternity to be His Mother. Angels and men are brought into being to share in the Sonship of Christ and glorify God as members of the Mystical Christ. And material creation is intended to help man in his all-important function of adoring God.

### B. Exemplarism

The exemplarism of St. Bonaventure can be epitomized in the statement that the Incarnate Word is the Model for all the rest of creation. We find united within His unique Person not only the two principal natures, divine and human, but even within His human nature we find virtually present the nature of every other creature.

In the order of grace, first of all, St. Paul tells us that all rational creatures were predestined in the image and likeness of Christ to be adopted sons of God: “All those who from the first were known to Him, He has destined from the first to be moulded into the image of His Son, who is thus to become the eldest-born among many brethren” (Rom. 8:29). That the angels are included is shown, e.g., by St. John when he cites the angelic hymn of praise to Christ, in which the angels call the martyrs their brothers, doubtless because both share in the common life of Christ.<sup>10</sup> It is implied by St. Thomas too, when he says, “Of His influence not only men but even angels partake,”<sup>11</sup> and by St. Jerome in the following passage: “His fullness, which perfects all in all, can be understood to be the gathering (Ecclesia) not only of men, but also of the angels and all the virtues and rational creatures.”<sup>12</sup>

In the order of nature also, Christ is the Model of all other creatures. We read in St. Paul’s Letter to the Colossians, for example, that all things were created in Him and through Him and unto Him, and that in Him all subsist. Commenting on this passage (Col. 1:17), A. Biskupek, S.V.D., writes that

the words of the Apostle give us a glimpse into the divine purpose of creation. Material creation was to furnish the material for the human body of the God-Man, and the whole spiritual creation, angels and human souls, were to reach the

<sup>9</sup> 1 Cor. 3:23: this verse shows clearly the order of final causality which God has built into His creation.

<sup>10</sup> Apoc. 12:10: see John F. Bonnetoy, O.F.M., *La primauté du Christ selon l'Écriture et la Tradition* (Rome, 1959), 310f.

<sup>11</sup> St. Thomas Aquinas, *S.T.*, III, 8, 4.

<sup>12</sup> St. Jerome, *Comm. in Eph.*, I, c. 22 (PL 26, 464).

<sup>5</sup> Leo Venetey, O.F.M. Conv., *Itinerario dell'anima francescana* (Rome, 1943), 55f.

<sup>6</sup> Cf. *Conc. Vat.*, Sess. III, *de fide*, c. 1 (D.B. 1783).

<sup>7</sup> Duns Scotus, *Rep. Par.*, III, 7, 4 (ed. Balic, *Elementia*, p. 14).

<sup>8</sup> Efreim Bettoni, O.F.M., *Nothing for Your Journey* (tr. B. Malina, O.F.M.; Chicago, 1959), 91.



highest perfection in the human soul of the Incarnate Word of God, "the firstborn of every creature."<sup>13</sup>

It would be difficult indeed to express more graphically the important truth that the human nature of Christ is the model of all other natures. It cannot be otherwise, for as St. Thomas explains, the noblest is always the model of whatever is less noble. Christ, then, unites in Himself in a unique way the entire hierarchy of creatures and uncreated being.

### C. Consummation

Thus the Incarnate Word is in a unique position wherein He can complete the cycle of creation and lead all creatures back to their Source: the Trine Godhead. This final stage is what St. Bonaventure referred to as the "consummation." He uses the Latin word *reduci* to portray vividly the "leading back to God" by which Christ brings all creation to its consummation.<sup>14</sup> As Leo Ventury, O.F.M. Conv., writes, the Seraphic Doctor considered the whole universe as a dynamic process which begins with creation in the Incarnate Word and proceeds through the progressive development of beings from the inanimate to the living, from the animal to the human, and from the human, through man's elevation, together with the angels, in the Mystical Body of Christ, back to God, "for His own greater praise and glory."<sup>15</sup>

In all this, St. Bonaventure merely repeats and develops the Pauline teaching found in the Letter to the Ephesians: "It was His loving design, centered in Christ, to give history its fulfillment by resuming everything in Him, all that is in heaven, all that is on earth, summed up in Him" (Eph. 1:10).

In its very essence, then, in its whole purpose and reason for being, the entire ensemble of God's works *ad extra* can be said to be "liturgical." It was produced out of nothing for the ultimate purpose of giving God glory, and so of acting like one immense, substantial "prayer," and with Jesus Christ as its Head, it is constantly engaged in fulfilling this law of its very being. This is certainly the thought Decodet de Basy, O.F.M., had in mind when he wrote that "Christ is the Head of the great body of creation, and all creation is harmonious, the splendid organism of religion which glorifies God."<sup>16</sup>

<sup>13</sup> A. Biskupek, S.V.D., *Our Lady's Litany* (Milwaukee, 1954), 75.

<sup>14</sup> Cf. note 4, above.

<sup>15</sup> Ventury, *op. cit.*, p. 56.

<sup>16</sup> Decodet de Basy, O.F.M., *Le Sacre-Coeur selon le Bx. Jean Duns Scot* (Paris, 1945), 57f.

(To be continued)

## The Doctrine of the Image and Similitude In Saint Bonaventure

Father Alvin Black, O.F.M.

Saint Bonaventure was indeed a true metaphysician who took from the revealed truth of Theology what he needed to construct an authentic picture of the whole of reality. For to him the world was a book that reflected the Most Blessed Trinity. This reflection exists in three degrees: namely, the vestige, the image and the similitude. All of creation is a vestige of the Trinity because every creature is an effect of the power, the wisdom and the love of the Trinity. The image of the Trinity is limited to rational creatures and angels. Those who have the Divine Life of sanctifying grace in their souls are properly called similitudes of the Trinity. We limit our investigation to a treatment of man as an image and similitude of the Most Blessed Trinity. It stands to reason that man is a vestige of the creative Trinity, the formal, the efficient and final cause of everything created.<sup>1</sup>

Saint Bonaventure taught that the human soul was the image of God and he meant by this statement that God is actually in the soul as an object naturally known and loved. The soul naturally embraces and carries God in the depths of its memory. This presence of God in the soul is a presence over and above the natural presence of God in creation. It is a presence that is also distinct from the Divine Presence of God in the soul of the justified. In order to understand Saint Bonaventure's thought more precisely we must first of all investigate the teachings of Saint Augustine. Saint Bonaventure echoes the Doctor of Grace who taught that, by the very fact that the soul is an image of God, it is capable of Him and can be partaker of Him. This famous statement of Saint Augustine: *The soul by the very fact that it is God's image is capable of Him and can be partaker of Him; which so great a good is only made possible by its being His image*,<sup>2</sup> is the key to the real meaning of Saint Bonaventure's interpretation of the soul as an image of God. In order to appreciate just exactly what Saint Augustine meant, we must investigate the meaning of two words: capable (*capax*) and partaker (*particeps*).

The Latin word, *capax*, can be taken in both an active and passive sense. Taken actively, *capax* means that something is capable of some

<sup>1</sup> Cf. Bonav. *Brev.*, p. 2 c. 12 (V 230a).

<sup>2</sup> Bonav., *Sent* 1 d. 3 p. 2 dub. 1 (193a) also, August., *De Trinit.* XIV c. 8 n. 11 (PL 42, 1044).



action. In the passive sense, *capax* means that something is capable of some substance.<sup>3</sup> To discover how the word *capax* is to be used in a given text, one must look to the object of the text.

The literal translation of the word *particeps* means capable of a part (*capax plus pars*). *Pars* gives the specific difference and even though some analogy exists between the two words, because of the specific difference, in practice they cannot be used synonymously.

The word *capax*, in the famous statement of Saint Augustine is to be taken in a passive sense. Hence *capax* means that something is capable of some substance. That substance, in the statement of Saint Augustine, is God Himself, naturally present in the soul as an object known and loved.

In the first book of the *Confessions* the text shows clearly that Saint Augustine held to the passive meaning of the word *capax*. For him *capax Dei* is equivalent to God-bearer. It means, therefore, a capacity for substance and such a capacity is not in potency but in act. The subject of this capacity is the memory whose function it is to bear a spiritual substance.<sup>4</sup>

God, therefore, is in the soul as the light of reason and as the object of cognition and love. God is in the soul because of the nature of the memory which according to Saint Augustine is the faculty by which the soul is open to the infinite. For him the memory is the innermost part of the soul where the presence of the illuminating God, the Divine Light, is a secret fount of the innate ideas of spiritual things.<sup>5</sup> For Saint Augustine, then, the soul is an image of the Most Blessed Trinity insofar as it represents within itself the intrinsic processions of knowledge and love. This is so because the soul bears within the depths of its memory, God Himself. The memory reflects the Father who does not turn outside of Himself for a knowledge of His substance. The Son, the expression of the Father, is reflected in the faculty of the intellect. The will, the faculty of love, reflects the Holy Spirit, who joins together in love the Father and the Son.

Saint Bonaventure follows closely in the footsteps of Saint Augustine. For according to his teachings, the soul, by the very fact that it is an image of God is capable of Him and can be partaker of Him.<sup>6</sup> We will treat in the first place of the soul as an image of God.

The soul is *capax Dei*, according to Saint Bonaventure, in the

<sup>3</sup> Cf. *Thesaurus linguae latinae*, editus auctoritate et consilio academiarum quingue germanicarum, Vol. III, Lipsiae, 1957, coll. 300-304.

<sup>4</sup> August., *Confess.* lc 1-3 (PL 32 66id.)

<sup>5</sup> August., *Confess.* xc 7-24 (PL 784-94) Cf. Cicero, *Tusculan.* lc 24-27 (ed. Scutrz. XII, 479-485).

<sup>6</sup> Bonav., *Sent.* I d. 3 p. 1a. un. q. 1 fund. 1 (168b).

passive meaning of the word, *capax*. God is actually in the soul, therefore, as an object known and loved. He is to be found in the depths of the memory, which faculty is not limited just to the past and present but also looks to the future by anticipation. The faculty of the memory contains also single notions, the principles of higher complexes and has within itself the principles of the sciences.<sup>7</sup> The memory, therefore, grasps not only sensible images but also truths and objects not informed from without, first principles which the soul recognizes as innate and familiar. Saint Bonaventure holds that within the soul there is a *Changeless Light* which enables the soul to recall changeless truth. This *Changeless Light* is the Eternal Exemplar and it is by means of this that we judge all things including our soul and its reflections. This Eternal Exemplar is necessary for the soul to arrive at immutable and eternal truth. In other words, it enables us to make a proper judgment of reality. Hence to know something by means of the Eternal Exemplar is to know it not only as it is but also as it ought to be. The Eternal Exemplar, therefore, is the formal cause of our intellectual act. How does this awareness of the Eternal Exemplar take place in us? God Himself is present in our soul through an idea of Himself placed in the depths of our soul. This presence of God in the depths of our memory makes us capable of knowing and loving Him and of knowing all other things.

This presence of God within us, therefore, helps us to arrive at the concepts of unity, truth and goodness. It also enables us to arrive at the theoretical and practical first principles. Saint Bonaventure is not to be accused of innatism for he does hold to experience as a true and proper source of knowledge of sensible things. But in regard to our knowledge of the soul, our idea of God, and the first principles, experience is but the occasion by which our mind passes from an implicit to an explicit knowledge.

The soul therefore is turned completely inward in the knowledge and love it has for itself and God. Hence the soul of man resembles the Trinity in so far as the order and distinction of its faculties resembles the order and distinction which exists in the Divine Persons and is intrinsic to the Divine Nature.<sup>8</sup>

Saint Bonaventure adds another reason to support his view that the soul is an image of God. For it seemed to him that the ultimate reason why the soul is *capax Dei* lies in the fact that all things are related to God and their ultimate end. For God, when He created, willed that all things give Him glory. The only creature on earth

<sup>7</sup> Bonav., *Itin.* III 2, c.v.

<sup>8</sup> Bonav., *Sent.* II d. 16a q. 1 in corp. (II 395a).



that could possibly give Him glory is a rational creature. Irrational creatures are not related to God as their immediate end. They are, however, related to God mediately through the rational soul. Hence the soul is as it were a mediator between God and the rest of His creation and it is through the soul that all of creation is united with the Creator.<sup>9</sup> The root of this union is love. Man therefore holds a unique place in creation. According to Saint Bonaventure, he is the king of creation—all things below him give glory to their creator through him for he alone is capable of praising God due to his spiritual nature.

We can see, therefore, the richness of Saint Bonaventure's thought. For he enriched the teachings of Saint Augustine on the soul as *capax Dei* and at the same time the perfect union existing between God and the soul. To understand Saint Bonaventure's teaching on the soul as a similitude of the Trinity we must again return to Saint Augustine.

Saint Augustine held that the soul is an image of God because it is *capax Dei* i.e. the soul actually contains Him in the depths of the memory. Saint Augustine held further that the soul can be a partaker of Him. We have seen the connection between *capax* and *particeps*. When Saint Augustine used the word *particeps*, he referred to the soul ornate with sanctifying grace and the theological virtues. The participation of God crowns and perfects the capacity for God, conferring perfection and beauty on the image of God.<sup>10</sup>

By sanctifying grace the infinite abyss between God and man is bridged. For grace makes a rational creature a similitude of the Trinity. Man becomes God-like. Even though the three Divine Persons come in a special way to the soul of the justified, man does not become God. He is but a partaker of Him. He does not possess God as He is in Himself. That is why Saint Augustine uses the word *particeps* to express this union between the soul and the Trinity. This word expresses clearly the difference and the likeness between the Trinity and the soul. The soul is similar to the Divine Persons inasmuch as the soul contains the Divine Nature communicated to it. At the same time it differs from the Divine Persons inasmuch as the Divine Persons possess the Divine Nature wholly.<sup>11</sup>

We can see, therefore, why Saint Augustine uses the word *particeps* to express the relationship of the soul to God as a similitude. Yet there is a relationship that exists between the image and the similitude.

The image, as we have seen, is actually present to the soul without the similitude. So that if the soul did not contain the life of grace, God

<sup>9</sup> Bonav., *Sent.* II d. 16a. 1 q. 1 in corp. (II 394b-395a).

<sup>10</sup> August., *De praesentia Dei liber seu Epist.* 187 (PL 33, 832-848).

<sup>11</sup> August., *Contra Maximinum* II c. 9 n. 2 (PL 42, 763-64).

would still be actually contained in the soul in a natural way. Yet the soul needs the similitude because without it the image lacks the Divine Beauty. It follows therefore that the soul must contain a potency for the similitude. The famous sentence of Saint Augustine brings this out in bold relief: "By the very fact that the soul is His image it is capable of God and can be His partaker."<sup>12</sup>

Hence the image and the similitude are united causally to one another, but this order of causality is a diverse order. The image is an effective dispositive cause of the similitude since the soul must elicit deliberate acts of knowledge and love in order that it might freely accept the supernatural free gift of grace. The similitude on the other hand is the final immediate cause of the image. Hence we can see that Saint Augustine never confused the two orders but clearly distinguished between the natural and the supernatural.

Hence we see that there is a more intimate union between the soul and the Trinity when the soul is a similitude of the Trinity. This doctrine of Saint Augustine influenced to a great extent the teachings of the Seraphic Doctor.

Saint Bonaventure faithfully expressed the doctrine of Saint Augustine on the similitude. By sanctifying grace the soul becomes a similitude of the Trinity. It becomes a sharer in the Divine Life. Grace so elevates the soul above its nature that it very closely imitates the Divine Persons and represents by a very clear analogy their inner relations. Saint Bonaventure, like Saint Augustine, uses the word *particeps* to express the union between the soul and the Trinity. At the same time he points out clearly that the soul does not become God but only a sharer in the Divine Life.<sup>13</sup> In the principle of Divine Love, Saint Bonaventure places the secret source of the similitude. The Holy Spirit is the principle of union between the soul and God just as He is the principle of union between the Father and the Son. From this union flows the highest intensity of assimilation.<sup>14</sup>

The soul is not completely perfect without grace, hence it has a potency for the similitude. The image therefore is a certain disposing form, a means through which the soul receives grace and becomes a similitude. Since the soul as an image of God is but a disposition, the gratuity of grace is safeguarded.<sup>15</sup>

Having treated briefly Saint Augustine's and Saint Bonaventure's treatment of the image and similitude of the Most Blessed Trinity

<sup>12</sup> August., *De Trin.* XIV c. 8 n. 11 (PL 42, 1044).

<sup>13</sup> Bonav., *Sent.* II d. 27a. 1 q. 3 in corp. (II 660a).

<sup>14</sup> Bonav., *Sent.* III d. 27a. 2 q. 1 in corp. (III 604a).

<sup>15</sup> Bonav., *Sent.* III d. 27a 2q. 1 in corp. (III 604a).



in creation we are now in a position to treat of the value of image and similitude in a knowledge of the Trinity.

Both Saint Augustine and Saint Bonaventure were aware of the mystery of the Trinity. They realized that faith was needed to accept the reality of the Trinity of Persons in a unity of essence. Hence it follows that faith is needed to realize that the soul is an image of the Trinity by nature and a similitude of the Trinity by grace.<sup>16</sup>

Both the image and the similitude have value in that they are the synthesis of the vestiges of the Trinity found in the world. For the vestiges are but visible representations of the original Divine Truth reflected within the memory. To know the original by its imitation we must compare what we receive from without with the Truth found within us. By doing this we arrive at an analogical knowledge of the Trinity.<sup>17</sup> This Truth within is the Eternal Exemplar which shines in our soul because the soul bears the idea of God within itself. To know God therefore one must compare the creature with the Eternal Exemplar shining in our soul. This leads to contemplation provided of course that the soul is purified by penance and has the spirit of prayer.

Man's ideal state according to Saint Bonaventure is contemplation, which is wisdom in the highest sense. It should be the goal of all of man's intellectual strivings. For Saint Bonaventure, the creature is a mirror reflecting the Divine Perfections. He calls the method of employing creatures as a means of knowing God, *speculatio*. Saint Bonaventure uses *speculatio* and contemplation interchangeably. Another word he uses to express the same thought is *contuitio*. By this word he expresses the simultaneity of form in the created thing or mirror and in the Eternal Exemplar. In other words *contuitio* is an awareness of the ontological presence of God attained in the consciousness of being.<sup>18</sup> This *contuitio* belongs to our soul as an image of God.

Intellectual contemplation is but the direct road to affective contemplation or mystical ecstasy. This is not the privilege of the few. All men, desirous of Christian Perfection, have this end as their goal.<sup>19</sup> For the soul to arrive at this ecstatic knowledge of God, it must enter into the depths of its memory and keep entering up to the point that it passes over itself and becomes contained by the Divine Light which it contains because it is capable of God.<sup>20</sup> Strange as it might

seem, in ecstatic knowledge, the soul attains the fullness of illumination and at the same time the intellect is covered with darkness. This apparent contradiction disappears if we but recall that in Saint Bonaventure's system of thought he distinguishes the intellect and the *mens*, the highest portion of the soul, the memory. The intellect is the faculty that is in darkness and the *mens* is the faculty bathed with the fullness of light. The *mens*, or transcendent memory, contains by its nature the Divine Light. Hence the apparent contradiction disappears.<sup>21</sup> If men do not arrive at this ecstatic enjoyment, it is their fault because they have failed to seek wisdom.

The doctrine of Saint Bonaventure is rich with meaning. In the harmonious system he has left us, the various parts form together such a unity and totality that considered separately and in themselves, they cannot be understood in their real meaning.<sup>22</sup> Saint Bonaventure but re-echoes the vision of his Seraphic Father but adds to his legacy by justifying the intellectual striving after peace and contemplation without betraying in the least the ideal of Saint Francis.

Saint Bonaventure's aim in life was the acquisition of wisdom, the knowledge of God by experience. Hence the goal of all his works is not to cultivate the intellect for the intellect's sake but to make all knowledge end in true wisdom.<sup>23</sup> This is quite evident in Saint Bonaventure's treatment of the soul as capable of God and a partaker of Him. Taking his inspiration from Saint Augustine, he contributes new facets to the doctrine and is like a doctor instructed in the kingdom of heaven who brings forth from his storeroom things new and old.<sup>24</sup>

NOTE: I have used Rev. Titus Szabo's book, *De SS. Trinitate in Creaturis refulgente. Doctrina S. Bonaventurae*, (Rome: Herder, 1955) as my main source, guide and inspiration for this essay. His book is the first comprehensive synthesis of Saint Bonaventure's teachings on the analogy of the Trinity in creatures and formed the basis for my dissertation. "The Doctrine of the Image and Similitude in Saint Bonaventure," submitted to the faculty of the Department of Philosophy at Saint Bonaventure University, Saint Bonaventure, New York, on July 4, 1962 in partial fulfillment of the requirements for the degree of Master of Arts.

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<sup>21</sup> Bonav., *In Hexaem.* coll. 20n II (V 427a).

<sup>22</sup> E. Gilson, *The Philosophy of Saint Bonaventure*, trans. Dom Illyd Trehowan and F. J. Sheed (New York: Sheed and Ward, 1938) pp. 479-481.

<sup>23</sup> Philotheus Boehner, O.F.M., "The Spirit of Franciscan Philosophy," in *Franciscan Studies*, Vol. II no. 3, (Sept. 1942), p. 225.

<sup>24</sup> Titus Szabo, O.F.M., *De SS. Trinitate in Creaturis Refulgente. Doctrina S. Bonaventurae*, (Rome: Herder, 1955) p. 80.

<sup>16</sup> Bonav., *Sent.* I d. 3 p. 2 a. 2q. in corp. (193b).

<sup>17</sup> August., *Confess.* X c. 6 nn. 9-10 (PL 32, 783) also, Bonav., *In Hexaem.* coll. 2 n. 20 (V 340a).

<sup>18</sup> Bonav., *De scientia Christi*, q. 4 in corp. (V 23b).

<sup>19</sup> Bonav., *Sent.* II d. 23a 2q. 3ad 6 II 546a).

<sup>20</sup> Bonav., *De scientia Christi* q. 7 in corp. (V 40a).



# The Formation of the Religious Teacher And Educator of the Tertiaries Regular

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A paper prepared for the First National Congress of Tertiaries Regular  
St. Francis College, Loretto, Pa. — June 26-28, 1962.

## INTRODUCTION

In the Rule of the Third Order Regular of our Seraphic Father, St. Francis, as approved by Pope Pius XI, chapter seven deals with the "Nature and Manner of Work." Specifically, article twenty reads:

Those who, inspired by the grace of the Holy Spirit, have dedicated themselves to the service of God, should avoid idleness, and give their efforts faithfully and devoutly to the divine praises or the various works of piety and charity.

St. Francis himself expressed this idea in another way when he urged the Brothers: "Be always busy in some good work that the devil may find thee occupied." In commenting on the above passage of the Rule, Father Allan Wolter, O.F.M.,<sup>1</sup> reminds us that the "various works of charity" mentioned refers to all those activities which Tertiary Religious perform immediately and directly as a service to others, such as teaching. In the United States, the major apostolate of the Tertiaries Regular is education. In this work of charity we have a direct mandate from Our Holy Father on the motives and manner in which Franciscan educators are to approach their vocation of teaching by personal service to the members of Christ's Mystical Body.

Our challenge has been well stated in *Menti Nostrae* by Pope Pius XII, who pointed out that the modern apostolate involves not only safeguarding traditional faith, but also assuring its practical value in the Twentieth Century:<sup>2</sup>

It requires men to lead back to Christian principles those brethren who have strayed through error or have been blinded by passion, to enlighten nations with the light of Christian doctrine, to guide them according to Christian norms and to form in them more Christian consciences, and lastly to urge them to struggle for the triumph of truth and justice.

Those in the Third Order Regular may be teachers in many ways based on the models of Christ and His mirror, Francis of Assisi. All

<sup>1</sup> Wolter, Allan B. *The Book of Life*, (An Explanation of the Rule of the Third Order Regular of St. Francis), (St. Bonaventure, New York: Franciscan Institute, 1954), p. 108.

<sup>2</sup> Pius XII, Pope, *Menti Nostrae*, (Washington, D. C.: N.C.W.C. translation, Sept. 23, 1950), p. 38, 135.

friars have the opportunity to teach by the example of their good lives. Whether assigned to missionary or hospital work, there are many informal ways of teaching others, in addition to instruction in Christian doctrine. However, this paper will concern itself primarily with the intellectual and professional formation of Tertiaries Regular who are formally assigned to the apostolate of the Catholic classroom. Since the fundamental need is for good religious, it is presumed that other speakers at this Congress will emphasize the requirements for the spiritual formation of the Franciscan teacher. Furthermore, these observations are offered on the supposition that intellectual learning is no substitute for development of one's religious spirit in the state of perfection. It agrees with the statement of the President of the University of Notre Dame that "Catholic education can't substitute competence for piety, or piety for competence." The basis of the Franciscan approach should be that of Pope Pius XI who taught that knowledge illuminates piety and piety sweetens knowledge.

Pierre Teilhard de Chardin, in his magnificent book, *The Divine Milieu*,<sup>3</sup> notes that non-Catholics sometimes shame us by their attitude and effort toward their work. They almost chide religious for the shabby way some of those dedicated to Christ's service approach their secondary vocation. They see the discrepancy when a priest, brother, or sister is assigned to teaching, but acts in such a manner, by a lukewarm educational performance, as if to say, "Well, my main vocation is to be a priest or religious; this teaching work is strictly secondary." It is so obvious that such religious educators have failed to grasp the fundamental theology of their Christian vocation, namely, that their sanctification lies in the excellence of both their spiritual and educational life, which are entwined.

In an address before the men's section of the First National Congress of Religious of the United States, Father Paul O'Connor, S.J., highlighted the problem.<sup>4</sup>

Religious must have a firm conviction that only in so far as they prepare themselves diligently for their apostolate, and perform excellently their duties as teachers, will they achieve the perfection of their vocation. Too many think that time spent in the classroom is time lost from prayer . . . they seem to be not really convinced that an hour spent in scholarly study or scientific work under obedience is more fruitful in producing union with God than an hour spent in the chapel during free time.

<sup>3</sup> DeChardin, Pierre Teilhard, *The Divine Milieu*, (New York: Harper and Brothers, 1960), p. 36.

<sup>4</sup> O'Connor, Paul L., "The Religious Teacher" in *Religious Community Life in the United States*, (New York: Paulist Press, 1952), p. 150.



Therefore, before one can speak of formation programs, it is necessary that superiors and instructors in houses of study have themselves the proper perspective toward the educational apostolate. Then, the congregation will be willing to sacrifice so that members can engage in extensive preparation. How true are the words of the above writer at the same National Congress, when he noted: "You cannot fill new schools and new missions with poorly and hastily trained religious, and then expect those schools to do great things for the cause of the Kingdom of Christ."<sup>5</sup> The natural result will be mediocre institutions of learning and religious teachers who are neither good religious nor competent teachers.

On the eve of the Ecumenical Council, it is wise for Tertiaries Regular of St. Francis to anticipate the renewal of spirit and ideas that as a result will sweep through the Church in the next fifty years. It is prudent to develop a program of formation now that will produce a sense of responsibility, imagination, and inquiry on the part of our religious teachers of the future. The goal is again to be found in the words of our late Holy Father: More than ever before, Catholic education needs good teachers.<sup>6</sup>

with a clear professional Catholic conscience, souls burning with apostolic zeal, and an exact idea of doctrine, which must penetrate all their teaching, and a profound conviction of serving the highest spiritual and cultural interests, and that in a field of special privilege and responsibility.

Furthermore, whatever plan evolves from these meetings should be based on the Franciscan heritage of scholarship which was so evident in the medieval universities. Even during the lifetime of our Founder, scholars were flocking to join the Franciscan at Paris, Oxford, Bologna and other seats of learning. In combating heresy in the Middle Ages, the Church turned to the "teaching orders," the Franciscans and the Dominicans. Thus, the training colleges of the friars at the great universities developed into the most frequented of the university schools.<sup>7</sup> With the study and teaching of the "queen of sciences," theology, as the basis, Franciscan mendicants dominated the academic world during this period. The Franciscan apostolate found an outlet in the university chair as well as the pulpit, the lecture was used effectively as the simple sermon.

In fact, the Order's "second founder," St. Bonaventure, laid down the following regulations for the scholastic activity of his brothers:<sup>8</sup>

<sup>5</sup> Ibid., p. 150.

<sup>6</sup> Pius XII. Pope, op. cit.

<sup>7</sup> Felder, Hilarton, *The Ideas of St. Francis of Assisi* (New York: Benziger Brothers, 1925), pp. 360-64.

<sup>8</sup> Ibid., p. 377.

- a) the study of theology or of Holy Scripture is an essential obligation of the friars, and the center of their endeavors in acquiring knowledge;
- b) the study of philosophy and profane sciences is justified and necessary when they are employed in the interests of theology; and the manifold wisdom of God is manifest in every science and the chief fruit of all learning consists in furnishing material for the strengthening of the Faith;
- d) Franciscan scholarship is first based on piety, then speculation—every truth from whatever source can be transformed into prayer and praise of God.

With these basic guidelines as background, the following ideas are offered for the training of future Franciscan teachers in the latter part of the Twentieth Century.

#### *Suggested Principles for Franciscan Educational Formation*

These are offered simply as points for discussion that may result in a more unified approach to the educational preparation of Tertiary teachers.

- 1) By vocation, Franciscan educators are obliged to a commitment to educational excellence both in their faculty and school's offering. We can not expect to produce scholars and intellectual leaders unless the teachers in Franciscan schools possess traits of scholarship themselves and have been properly trained for their apostolate. The Franciscan approach to all things in life would demand a flexibility in teacher preparation, curriculum and techniques without sacrificing the quality of educational effort. Franciscans should be in the forefront of the religious who adapt and improve their training procedures according to the current mind of the Church and the needs of modern man.
- 2) *Projection into the future* is necessary if programs of religious development are to be provided which prepare a Tertiary now to meet the demands of the Space Age and to teach a student of this complex and fast-changing world. The Third Order Regular can lead Christian educators in their proper formation of members by anticipating reforms and needs of the Church for the decades just ahead. Although emphasizing the educational essentials in the instruction given to both our teachers and, subsequently, their pupils, it is important that new subjects be studied and new knowledge assimilated by the modern Franciscan student.
- 3) *The heresy of activity* must be avoided if a balance is to be attained in the life of the Franciscan educator which permits scholarship and the professional competence to develop. Excessive concern with the peripheral, co-curricular functions, or social life, leaves no time for real speculative thought, higher studies, or research. The energy of the Tertiary Regular must be channeled in the novitiate and thereafter into constructive industry for Christ, rather than worldly and superficial enterprises. The Third Order friar dedicated to intellectual pursuits



according to the Franciscan spirit can be a glory to the Order and the Church.

4) *Cooperation among the various branches of Tertiaries* can be the means for upgrading the training of our Franciscan educators. Centers of concentration in certain specialties within the Third Order Regular will avoid useless duplication and mediocrity. Regional, national or international houses of study will furnish the opportunity for improving the quality of the formation staff and curriculum. Exchange of professors, students and facilities will permit the training of a well-rounded teacher in all parts of the Order. Through a Congress such as this, it is possible to inaugurate a program of in-service training which would enable us to share our talent and improve the background both of present and future teachers.

5) *Evaluation of the Order's human resources* by major superiors and special commissions would make it possible to spread the talents within the Order where they will be most effective. A study of what our teachers now possess and how they are being utilized will help to avoid overextension of their services and provide better use of their abilities. The virginal life requires psychological sublimation or compensation; by assessing the capabilities of present and future members of the Order, assignments and challenges can be given which will capitalize on the creativity and aptitudes of certain friars so that they may experience success and accomplishment in their apostolate. (The ideal of the future in this regard may be realized when it is possible to cross congregational or provincial lines to share, even on a short-term basis, the special training and experience of our educators.)

6) There are many *motivations for enrichment and advancement* of the educational formation of the Tertiary Religious. Basically, zeal for souls and the renewal of Christian life should stimulate the friars to better the current practices in the preparation of religious teachers. Since the educational level of the masses has been raised, it is essential that the training of the religious educator be elevated if these Tertiaries are to be leaders of the laity entrusted to them. Finally, the demands of accrediting agencies, as well as an age that abounds with changes ranging from astronomical and atomic findings to automation, makes it urgent that both the scope and depth of knowledge be increased on the part of the Tertiary teacher.

An ideal has been set forth for the religious teacher by Pope Pius XII when speaking of the mission confided to Teaching Brothers.<sup>9</sup>

If (the minds of boys and young men) are illumined by the light of the Gospel, if their wills are formed by Christian principles and fortified by divine grace, then we may hope that a new generation of youth will emerge which can happily triumph over the difficulties, bewilderments and fears that presently assail us, and which by its knowledge, virtue and example can establish a better and healthier social order.

<sup>9</sup> Pius XII, Pope, "The High Mission of the Teaching Brother," *The Pope Speaks*, April 7, 1954, p. 125.

# *Integration of the Spiritual and Intellectual Formation*

In *Menti Nostrae*, Pius XII has indicated that this intellectual formation implies that the candidate acquires an appreciation for the spirit of broad scholarship and research, of fine arts and refinement of manner which should typify a cultured educator. The Church recognizes the stabilizing effect that a well-grounded and complete training will have on the teacher's religious and apostolic life.

In harmony with Franciscan tradition, theology and philosophy should be the foundation of our educational preparation. However, this should be taught with special emphasis on the Franciscan approach to these subjects. In addition to courses on Sacred Scripture and liturgy which might be part of the Tertiary's undergraduate preparation, some provision should be made for instruction in Christian pedagogy, catechetics, comparative religions, psychology, and oral and written communication. Furthermore, in the study of the humanities and social sciences should be included some insight into non-Western civilizations and cultures. Apart from this basic core of formal courses for the Franciscan religious educator, there might be informal study of allied subjects by the individuals or in groups. Certainly, for example, the Tertiary in the classroom should have knowledge of the Church's social teachings, especially as manifested in recent papal encyclicals.

At all stages of formation, it is possible to provide group guidance which will integrate Christian and educational ideas. For instance, during the first year of college, guest lectures and discussions may be held for scholastics on such topics as these: intellectual responsibility and vocation, reading and study skills, education as a vocation and profession, group dynamics, personal adjustment, emotional maturity, educational and vocational planning, religious and the social order, scholarships and fellowships, the teacher and mental health, human relations, leisure for personal and cultural growth, and the theology of the Brother's vocation.

From the viewpoint of attracting and holding vocations to the Order, there are two strong points which will inspire American youth, as well as an appreciation of the religious state per se. One is to inculcate in both lay students and scholastics an understanding of the glorious calling of the teacher, especially if he is a religious. The influence of the teacher over the minds and hearts of generations, his opportunity to mould character and train the will, his impact on the Catholic from a spiritual and moral standpoint—these are concepts that will challenge young people to an educational apostolate. Since the endowment of the Catholic school is the contributed services of its religious teachers,



young Americans will wish to imitate the Franciscan educator who exemplifies the Order's motto of "peace and goodness" coupled with competency in his field. As Father O'Connor so aptly put it in his talk before the National Congress of Religions:<sup>10</sup>

Youth can see nothing attractive in the person or in the life of a mediocre, because overworked and poorly trained, teacher. A high-minded youth is seeking peace of soul and the opportunity to work for an inspiring cause. If he senses very little of either in the teacher before him, he will look farther afield. Do not blame the selfishness of the youth of today for the shortage of vocations. Look for the cause in the classroom exemplars of your early training.

In the light of these remarks, is there any wonder, then, that the best educators in the Order should be assigned to train future teachers? If the Catholic school of tomorrow is to produce its fair share of Catholic intellectuals and scholars for our country, the Franciscan responsible for forming the Tertiary educator today must be himself a dedicated, inspiring, learned man of letters. He must help the scholastics or clerics to understand that a life of study is austere and imposes grave obligations. "The athletes of the mind, like those on the playing field, must be prepared for privations, long training, and sometimes superhuman tenacity. We must give ourselves from the heart, if truth is to give itself to us."<sup>11</sup> Such an approach to study as an integral part of teacher training can become part of the religious self-discipline and motivation that is essential in the spiritual formation of the friar.

#### *Procedures in Forming the Tertiary Educator*

The first step in the preparation of the future Franciscan teacher begins with his selection for the educational apostolate. Beside the spiritual and moral qualities that are sought in the candidate, there is a question of having the necessary physical fitness not only for the religious state but for the demanding career of teacher. A program of psychological assessment and guidance regarding the individual's intellectual and emotional suitability for teaching, as well as religious life, is necessary. Testing and counseling will help to determine if the candidate has the needed aptitude and temperament for higher studies and a teaching vocation. Actually, the obligation of superiors to discern the talents and capabilities of their subjects and to assign them suitable work is implied in the Twenty-first Article of the Rule which spells out how the Tertiary Religious should comply with his duties given in obedience.

<sup>10</sup> O'Connor, op. cit., p. 151.

<sup>11</sup> Sceriflangas, A. D., *The Intellectual Life: Its Spirit, Conditions, Methode* (The Newman Press, 1959)

If the congregation maintains a *juniorate* or *preparatory seminary*, it goes without saying that every effort should be taken to provide a program that will eventually offer greater depth in the religious teacher who might result some day from this institution as compared with the offerings in ordinary Catholic secondary schools. The equal of an honors program in the Catholic high school should function in a junior house of studies. Guest lecturers and academic co-curricular activities can be powerful means for forming the youth aspiring to become a Tertiary educator.

During the *canonical novitiate* the whole emphasis of training must be directed toward religious perfection. However, during the second year of novitiate, some communities use this opportunity for instruction in foreign languages, reading or study skills. Furthermore, some formal instruction in theology (especially ascetical theology) might be undertaken, as well as informal discussion on methods of Christian doctrine, Catholic Action techniques, trends within the Church today, the essence of the major encyclicals, the role of liturgy in religious life, and like subjects. Certainly, this is a time when a program of self-study or reading can be encouraged during the novice's free time. This is the period for developing also Catholic thinkers by providing materials to satisfy the novice's desire for knowledge, especially of a religious nature. Thus, it is fundamental that each house of study have a well-stocked and up-to-date library.

Throughout the *scholasticate* the program is normally devoted to a thorough preparation in liberal arts and sciences. Some communities of Teaching Brothers, for instance, have compressed the study for the bachelor's degree into three years by the use of summer vacation periods. Although there is a generous amount of theological study in this undergraduate plan, it provides a fourth year and a summer for a Master's degree in a sacred science. Then the members of these congregations are assigned to teaching and undertake another graduate degree program in a profane field, or they may go on to higher degree study on a full-time basis. However, apart from this formal educational effort during this time of temporary vows, the student Tertiary Religious should have ample opportunities to supplement his degree program. Such learning for personal enrichment may result from auditing extra courses or in self-study, but it is also possible through attendance at workshops, professional meetings, and educational tours within the limitations of this formative period.

This is also a period before life profession, when the young religious should be given the opportunity of some practice teaching under supervision, or to observe outstanding veteran teachers at work.



The latter might also include watching public school educators in action as well. It is also the time when all the advantages of modern educational and vocational guidance techniques are available from professional counselors to these student Tertiaries, just as our lay students now enjoy in our Catholic colleges.

Once the friar has undertaken the *active educational apostolate*, his formation as a religious teacher should continue until his retirement from the classroom! Experience has shown that with a light teaching and co-curricular schedule during the first year of teaching, he can eventually become a more effective teacher, providing he uses the extra time for better preparation, classroom observation, and to receive guidance from the more experienced educator. Superiors may further assist by providing time in the daily horarium for study and intellectual discussion by de-emphasizing many of the non-essentials which clutter up the lives of American religious.

The following are some practical means for broadening and rounding the scholarly approach of the Tertiary Religious:

a) pursue higher studies leading to the doctorate or professional degrees. In the next twenty-five years the students in our colleges today will, for the most part, possess such training. Furthermore, the Tertiary religious will more and more be called upon to teach in junior or senior colleges, as well as graduate and professional schools. Not only will the highest degrees be required for this purpose, but post-doctoral and specialized study will be expected of these Tertiary professors. In particular, the more gifted friars should seek scholarships and fellowships for such study, both on the long-term and short-term basis.

b) seek in-service training opportunities which may range from week-end workshops to non-credit courses. These may be held within a faculty or congregation, or could be sponsored by this Tertiary Congress in the future on a regional or national level for members of various congregations trained in the same professional field or concerned with a similar problem. Friars with special competencies should be invited to lecture for short periods on an intra-community basis! c) participate in both Catholic and secular professional associations by reading their publications, attending their meetings, working on their committees, addressing their sessions, and seeking offices within these organizations. Not only will this be a great learning experience, but it can become an apostolate among non-Catholic educators.

d) engage in research or extensive speculation which will result in the publication of findings in learned journals or textbooks. Such activity can become a great source of good for the people who benefit by reading such materials, as well as the Order which may receive additional income from royalties.

e) provide a program for the training of administrators. The religious institutions conducted by Tertiary Religious now and in the future affect the lives of thousands of people and involve the expenditure

of considerable money of which we Franciscans are but custodians. Therefore, it is essential that these administrators receive more on-the-job training. Formal course work and guidance can help to develop such individuals for positions of responsibility. This is especially true in the field of higher education. A careful plan of selection should be followed in the preparation and appointment of Franciscan administrators.

f) consider the value of a "second novitiate" for the educational improvement of the professed teacher. After a period of ten, fifteen, or twenty-five years as a religious teacher, it is helpful to remove such a Tertiary from the classroom for a three-, six-, or twelve-month period. The opportunity can then be provided for the renovation of both spirit and skills by the friar. This time of renewal does not have to be limited to spiritual matters as in the first novitiate. It can include intellectual advancement by group discussion, formal study, and educational tours. A period of sabbatical leave from teaching can vitalize the educational efforts of the Tertiary when he returns to the classroom. If properly used, this tertianship may not only confirm and strengthen previous training, but it may open new vistas and hold out new horizons to conquer for Christ. Assuredly, the student will benefit by the religious teacher who has had the chance to "retool."

On a smaller scale during the years between such a major release from educational duties, it is helpful if the Tertiary Religious has a regular annual vacation away from the community, is permitted to attend educational conventions or tours, and is sent occasionally to special institutes, seminars, and workshops within his professional field or within religious groups and the Order.

Among the outcomes of national and international conferences of the Third Order Regular, such as this one, these procedures may be studied for translation into action in the future:

1. Use the Franciscan colleges of the Third Order Regular for the undergraduate training of some of the Tertiary Religious. There are three such institutions of higher education for men in the United States, each with special programs of significance for members of the Order. For example, St. Francis in Loreto offers a pre-engineering program. St. Francis in Brooklyn has a Latin American major which would benefit future missionaries, and the College of Steubenville provides a major in physics. The facilities of these colleges are also ideal for intra-community workshops and like activities within the Third Order Regular.

2. Exchange of students, especially abroad, within the various branches of Tertiary Regulars. This might range from attending an educational institution overseas conducted by the Order to residing in a house of a different segment of the Order which is near a great university where study is undertaken. For instance, the Irish Franciscan Brothers have a scholasticate near Dublin University, while the Order's motherhouse in Rome is convenient to Jesu Magister of the Lateran University. A beginning might be made shortly in this area, at the Catholic University of America. The T.O.R. Immaculate Con-



ception Province has a large, beautiful new house of studies nearby which may provide hospitality to other Tertiary students. Furthermore, smaller congregations of Tertiary Brothers in this country who cannot support a scholasticate of their own, might consider leasing another T.O.R. residence of Sacred Heart Province near this Pontifical university which could serve as a common or central house of training for the different congregations.

3. Exchange of professors from various provinces or congregations here and abroad can stimulate both the teacher and the students exposed to him. This is especially practical for summer or short-term assignments for Tertiary specialists to conduct clinics, workshops, or institutes, or simply to give a guest lecture series.

4. Exchange of ideas on formation and vocations by the various branches of the Third Order Regular. In addition to annual national or international meetings like this, it should be convenient to assemble at the annual convention of the National Catholic Educational Association or the Franciscan Educational Conference. At such times, it would be possible to share the results of the various communities' own educational conferences. Such events might be planned jointly by the Directors of Education and Community Supervisors of Schools for the various congregations and provinces, also to the mutual benefit of those friars themselves who will benefit by their contact with men of similar responsibilities.

5. Develop a corps of educational specialists both within the individual community and within the Order. These individuals may or may not have the aptitude or experience for teaching, but have the ability to train in the specialization that is necessary in the modern educational plant. Such Tertiaries might be prepared as registrars, attendance officers, librarians, school nurses or social workers, school psychologists and counselors, cafeteria and book store managers, maintenance superintendents, public relations and development directors, research directors, and business managers.

6. Establish a training policy for coadjutor Brothers so that these religious receive not only spiritual formation, but a simplified course in theology for laymen and instruction in a particular skill which is of value to the Order. Again, a spirit of cooperation might utilize the wonderful facilities for training such men in vocational subjects at St. James Trade School in Springfield, Illinois, where the German Franciscan Brothers there could provide Brother candidates from other congregations and provinces with a knowledge of various trades within a Franciscan religious atmosphere.

#### CONCLUSIONS

A clue to Tertiary Regulars is offered in a remarkable dissertation on "The Mind of the Church on the Training and Formation of Lay Teaching Religious Men."<sup>12</sup> The author reminds us that religious need to develop the means to perfection by being well instructed, educated, formed and practiced in the truths and exercises of religious and spiritual life. In addition to this training as religious, there is the

<sup>12</sup> Hurst, Brother Vincentius, *The Mind of the Church on the Training and Formation of Lay Teaching Religious Men* (Rome: Lateran University, 1961) pp. 19-20.

added necessity to develop men of culture and professional educators. The man of culture, the product of our Catholic colleges which should have formed him in Christian humanism, should possess a wide and varied learning: secular, philosophical and doctrinal. Professionally, these same men as religious teachers must be proficient in the art, techniques, and processes of education. In this way the Franciscan educator can become a leader not only in Catholic circles, but among secular persons and agencies to whom this disciple of the Poverello can transmit knowledge and a broad Christian culture, "free from the errors of the day."

However, this three-fold objective to form Tertiaries religiously, culturally and professionally is a requirement that demands serious re-evaluation of present training efforts. First, if parents are obliged by Canon Law to send their offspring to Catholic schools, then the administrators of these institutions have an obligation in justice to provide well-educated teachers who will conduct an educational program that is truly Christian, while in no way inferior to secular schools of the same type. As Pope Pius XII insisted:<sup>13</sup>

It is our fervent wish that all (your schools) endeavor to become excellent. This presupposes that your young teaching (religious) are masters of the subject they expound. See to it that they are well trained and that their education corresponds in quality and academic degrees to that demanded by the State. Be generous in giving them all they need, especially where books are concerned, so that they may continue their studies and thus offer young people a rich and solid harvest of knowledge.

This papal mandate has been carried out by the Sacred Congregation of Religious by a policy of approving only those Constitutions of newly formed educational Institutes which provide for post-novariate professional training leading to the acquisition of degrees. Their approach is based on the assumption that to send out "inexperienced and ill-trained religious into a life of full activity is detrimental to both the individual and the apostolate. The very spiritual vigor that the religious is supposed to acquire in the initial training period is endangered . . ."<sup>14</sup> When a candidate is admitted into an order that has committed itself to a teaching apostolate, the least he can expect in justice is that his community offer him the total preparation to fit him as a Christian educator of youth.

In the light of what has been pointed out in this paper thus far, the following recommendations for action, now or in the future, by

<sup>13</sup> Pius XII, Pope, "Counsel to Teaching Sisters" (Washington, D. C.: N.C.W.C. translation, Sept. 15, 1961), pp. 6-7.

<sup>14</sup> Hurst, op. cit. p. 23.



this National Congress of the Third Order Regular are respectfully submitted:

1) Establish a permanent national commission of the male Tertiary Religious in the United States for the study, analysis and improvement of programs for the spiritual and educational formation of our members. Certainly, such a group, including the various directors of education for the communities here represented, could be the means of carrying out the many constructive points which will flow from this conference. Perhaps a pattern would be evolved which would benefit the international obediencial Congress and other religious orders as well.

2) Develop a plan for the assessment and guidance of young religious from the time of application throughout professed life. This implies the use of professionally trained counselors to assist the Order in the maximum development of its human resources. It can be accomplished both on an individual and group basis.

3) Consider the possibility of inaugurating regional and national centers of training that cut across provincial and congregational lines. Multiplicity and duplication of such facilities often means they are weakened in strength and resources, becoming incapable of achieving their purpose.<sup>15</sup> By pooling our talented faculty members and plants, a truly worthwhile house of training can be forthcoming. Such intracommunity cooperation might be best realized after the novitiate period, but by keeping clerics and teaching Brothers in separate programs.

4) Projection into the needs of the Church and our students in the future is necessary if our teachers are to be prepared in professional fields where a demand is anticipated and which are vital to the apostolate. For example, special methods must be learned to teach exceptional children; to study missiology particularly by concentration on area studies in parts of the world where the Order is preparing to send its missionaries; to understand academic subjects which are taking on new significance, such as oceanography, atomic physics, critical languages, psychology, and the like.

The ideas in this paper are best summarized in this statement adapted from the words of Brother Joseph Schieffer, C.F.P.:<sup>16</sup>

The Third Order congregations for education have to bring their pupils to faith in God and to a life according to the example and teachings of Christ. Our field of apostolic action is set out through the divinizing of these boys in their individual life, and in doing so, we can Christianize their community life and the world. In this way the Franciscan educator can influence the whole social structure and help to make it a fitting home for divinized men. This is the accomplishment of God's plan for salvation, to gather all humanity into the great society, the Mystical Body of Christ, which is the Church.

May Saint Anthony of Padua, patron of Franciscan Teachers, guide us in these deliberations!

<sup>15</sup> Hant, op. cit. p. 31.

<sup>16</sup> Schieffer, Brother Joseph. *The Movement for a Better World and the Congregations for Christian Education of the Third Order Regular of St. Francis* (Rome: Tertiary Franciscan Interobediencial Congress, Via Dei Fiori Imperiali 1, 1959), p. 23.