FRANCISCAN BRIEFS

The following list of Franciscan Ordinaries gives a fair indication of what is to the Church in China. The list is accurate up to December 31, 1951 (Acta O

or ()	•	3
35-6).	Ordinary	Position
Diocese of Mission		Impeded (probably
Chefoo		Imprisoned (Tsingtag
Chowtsun	Sac. saec. PA	7
Idushien	Gabriel Quint, Prefect	Imprisoned (Shangha
Weihaiwei	Apostolic	
- .	Cyril Jarre, Archbishop	Imprisoned 1
Tsinan	Quinctinus Pessers, Prefect	Thought to be at lib
Kiangchow	Apostolic	3
1	Constantius Kamer, Bishop	Impeded (Peiping)
Luan	Edgar Haering, Bishop	Impeded (Peiping)
Shohchow	Luke Capozi, Archbishop	Imprisoned
Taiyuan	Anthony Chow, Bishop	Perhaps now imprise
Fengsiang	Hermenengild Focaccia,	At liberty
Yutze	Bishop	
Sian	Pacificus Vanni, Archbishop	Impeded (staying in
Tungchow	Peter Moretti, Prefect	Expelled
rungenow	Apostolic	
Yenan	Pacificus Ly, Bishop	Newly appointed 2
Sanyuan	Fulgence Pasini, Bishop	Imprisoned
Hankow	Maurice Rosa, Archbishop	At liberty
Ichang	Venantius Gijselinck, Vic.	Imprisoned §
ichang	Capit.	
Kichow	Ferruccius Ceol, Bishop	Imprisoned §
Laohokow	Alphonse Ferroni, Bishop	At liberty
Shasi	Julius Dillon, Prefect	Expelled
Jilasi	Apostolic	
Suihsien	Dominic Mien, Prefect	At Liberty
- Carrieron	Apostolic	
Wuchang	Rembert Kowaski, Bishop	Imprisoned
Changsha	Petronius Lacchio, Archbishop	Imprisoned
Hengchow	7	
Packing	Ladislaus Lombos, Prefect	Impeded (staying in
	Apostolic	
Siangtan	Pacificius Calzolari, Prefect	At Liberty
0.03	Apostolic	
Yungchow	Sigisbald Kurz, Bishop	Impeded (staying it
		United States)

1 Since this report was compiled, notice has been received of Archbishop Ja as a result of imprisonment. The faithful of Tsinan are already venerating him at the was Archbishop Jarre who published in 1943 his Chinese translation of the Canon Law (CORD, Vol. 1, No. 12, October 1951, p. 240).

² Rev. Fr. Pacificus Ly Hsuan Te, of the Fengsiang Commissariat, was nam of the Diocese of Yenan on December 28, 1951.

수 수

The summer of 1952 will mark the thirteenth year of the Department of Sacred Science at Saint Bonaventure University. Courses in Theology are offered to Sisters, Brothers, and lay-teachers of Religion in Catholic Schools.

This department was organized by the Very Reverend Fr. Thomas Plassmann, O. F. M., former President of Saint Bonaventure College and Rector of the Seminary of Christ the King, and the present Minister Provincial of the Holy Name Province. The curriculum comprises five summers of study in Dogmatic and Moral Theology, Sacred Scripture, Church History, Canon Law, Catechetics, and related subjects, leading to the

Master of Arts degree upon the of a written dissertation. The first completed their studies in 1943.

For the record, let it be men Saint Bonaventure University winstitution in the Americas to a in Sacred Theology for teach colleges and universities have sin this program, varied in non-essetheir individual purposes but base upon the plan first put into effect Thomas. The first of these schooled the courses in the Sacred Steachers in the year when Saint University granted degrees to its uates in the same field.

OUR MONTHLY CONFERENCE

Religious Profession

I bear the marks of the Lord Jesus in my body (Gal. 6, 17). When a ligious makes his profession, he promises to observe the particular Rule of Order or Congregation by living in poverty, chastity, and obedience. This ording of the formula of profession clearly indicates that the essence of the digious life is the observance of the evangelical counsels or the three holy was. A person is a religious, not so much because of the Rule he follows, but where because of the vows he makes. Hence, it is of the utmost importance to wery religious to have a high regard and a deep love for those sacred promises. Let us, therefore, take the religious vows as the subject of our conference this month. While the conference deals with the vows directly, still all that is said can be understood with equal right of the three virtues which underlie the vows, namely, the virtues of poverty, chastity, and obedience. Consequently, those who have not made religious profession as yet, can look upon the following thoughts as applying to themselves as well as to the professed members of the Community.

At times, spiritual writers compare religious profession to a mystic crucifixion. The comparison, I think, is apt and suggestive.

According to this view of religious profession, poverty is the nailing of our hands fast to the cross. It is with our hands that we conduct our affairs and dispose of things. We speak of giving with a free hand. When we offer comething to another, we do so by stretching forth our hand and saying: "Here is possible for you; take it." We even have a commonly-used slang expression, hand-out", to denote a gift. Hence, when the right to dispose of things, to the things away, is taken from us by the vow of poverty, it is really like iming down our hands on the cross so that they can no longer have, or do into things as they please.

Obedience is the nailing of our feet to the cross. Our feet represent the cer of movement, the ordering of our lives, the going where we will. This where we please is of the very essence of liberty and independence. That they, when the State wishes to take away a person's freedom, it locks him jail so that he cannot move around as he would like to. When, therefore, enounce the freedom to come and go as we please by the vow of obedience, for all practical purposes, nailing our feet tightly to the cross.

Chastity is the piercing of our heart with a lance. The heart is a uni accepted symbol of love. We speak of loving with our whole heart. I beloved friend is frequently referred to as a "friend of one's heart" lover is called a "sweetheart". Now, when, by the vow of chastity, we and regulate our heart so that it cannot love merely as it feels like doing ing to fleeting whims; when we temper both the aversions and the at of our heart, it is equivalent to transfixing that heart with a lance, to of self-discipline and self-control.

In this way, then, we can look upon our three vows as a mystical cruc poverty and obedience are the nails that bind fast our hands and f chastity is the lance that transfixes our heart. Of course, those who understand, those who have no faith, will shake their heads in inc disdain at such a crucifixion. Like the mocking, taunting enemies of C Calvary, they will tell us to come down from the cross, to give up foolish and useless way of life. And—maybe we ourselves are tempted to take this view of our mystic crucifixion!

Nothing, however, could be further from the truth. We have it our power to make something gloriously fruitful out of these restrictions of Christ and His crucifixion. Those wounds, which were inflicted hatred, frightfully disfigured Him, hampered His actions, and stamped failure in the eyes of the world. And yet, by accepting those wounds love, He changed them into the greatest and most precious sacrifice the has ever known.

Think of His hands. Christ was no longer free to bless others, them, to do acts of kindness for them, to minister to them. And still, it offering up those seemingly useless hands that He redeemed the world, all mankind the priceless blessings of grace, and proved to us the de His love. And so it is with us. We may seem to be hampered in dot because of our vow of poverty. We may not give the way we would we cannot do as much as we would. But the limitation on our helpf only apparent. Never have we been in a better postion to do good the with our hands held back by the vow of poverty. If we will only acceptation as a loving sacrifice to God, it will be the source of untold to following far more precious than the tiny trifles we might have bestow our hands free to give.

Consider Christ's feet as He hung on the cross. No longer were t

ellow the lost sheep, or visit the sick, or seek out the sorrowing heart. They tied. And yet He said: And I, if I be lifted up from the earth, will draw things to myself (Jo. 12, 32). Yes, at those transfixed feet, to all appearances useless on the cross, countless sinners, starting with Mary Magdalene, have and peace, hope, and forgiveness. And what about us, with our feet held by the nail of obedience? Will that nail burn and tear and cut—and no re? Or will it be like a key that unlocks endless stores of treasures? It depends irely upon us. If we accept obedience in a spirit of redeeming sacrifice, it will more good and reach more places than our unshackled feet could ever have the our acts of obedience, exactly fulfilled and lovingly given, can be sent messengers of blessing to all parts of the world—to the battlefields of Korea, win protection or a happy death for our soldiers there; to the pagan stretches of Africa, to obtain the grace of conversion for some benighted infidel; to the selds of China, to merit the grace of baptism for some poor abandoned baby, or the grace of perseverance for a persecuted missionary.

Look at the Heart of our crucified Savior. It was quiet in death. No longer did it tap out its message of love. And yet, this lifeless heart lay open as a welcoming, safe refuge to all. It gave up its last drop of Precious Blood as a priceless ruby for the redemption of the world. The very wound that made sure that this Sacred Heart would stop beating was in all reality a mouth which told us of the greatest love known, the love of dying for one's friends. Greater love than this no one has, that one lay down his life for his friends (Jo. 15, 13). A similar effect is had when our heart is pierced with the lance of self-restraint. Its power to love is not killed but quickened, not taken away but redirected. It is dead only to earthly, natural love, to shallow emotionalism and blighting the love, a love that is stronger than death and most consistently capable of sacrifice.

Therefore, our mystic crucifixion, by means of the vows, emphasizes anew he superiority of sacrificial love over mere bustling activity in the supernatural order. Far from rendering us useless, it enlarges our range of service in every pect. It takes away all that we possess, yet never are we more able to give so ach. It restricts our freedom of movement, and still on the wings of self-crificing obedience we can, like ministering angels, visit the uttermost parts the world. It drains our hearts completely of watery, human love, and yet it to overflowing with the blood-red wine of a love that is divine. Thus, our cifixion, like the cross of Christ, is the symbol and the source of untold sings.

However, if this crucifixion is to have such wonderful effects. conditions are necessary. We must submit to it:-

172

In the spirit of sacrifice. By this is meant that we must expect to expe suffering because of our mystic crucifixion. We know very well that did. In fact, His sufferings, even in anticipation, were so great that He out in anguish: Father, if it is possible, let this cup pass away from me (M 39). Yes, it is only if we feel the sting of the nails and the thrust of the that we can say in all truth that we are offering to God a genuine sad Otherwise, we are like the man who said to Saint Francis de Sales that never bothered him. To which the Saint dryly responded: "Then you've fasted!"

Freely. There can be no value, no merit, in a forced crucifixion. Jesus, we must mount this cross because we want to. He expressly st No one takes (my life) from me, but I lay it down of myself (Jo. 10, 18) look upon our possessions, our body, our will, not as evils that we must reno but as great goods that we wish to renounce for the sake of greater goods the sake of the greatest of all goods-God's love!

Cheerfully. This condition is a necessary consequence of the foregon Because we embrace the cross freely, we rejoice in the opportunity it offers prove our love for God. In Holy Scripture, there is but one recorded reference to our Lord's singing, and that was the night before His death, just be going to the Garden of Gethsemani to begin His passion. That's the we must have; we make the sacrifice of our mystic crucifixion rejoicing, wi song in our heart. And we wouldn't come down from that cross if we had chance in the world!

A practical way of continually nourishing these sentiments in our hear the devout renewal of our vows every day. Since these vows constitute a concrete and inclusive expression of our love for Christ, we shall want to me protestation of that love over and over again. This protestation may inde made at any time during the day, but perhaps the most appropriate moment it is after Holy Communion. That is the moment of enlightenment, motive and strength as far as the vows are concerned. It is the moment of enlighten because the Eucharist is a living exemplification of the observance of the It recalls to our minds the great sacrifice of Calvary, a sacrifice which made in perfect submission to the will of His heavenly Father. Christ has biomelf he was hedient to death, even to death on a cross (Phil. 4

Again, the sparkling-white Host speaks to us of the radiant purity of Christ, Whose Precious Blood is the wine springing forth virgins (Zach. 9, 17). And the humble and unassuming appearances of the Eucharist give us an object lesson in absolute detachment from the riches and fineries of life. The moment after Holy Communion is also a time of motivation, because we have just experienced the magnanimous generosity of our Savior Who gave Himself to us so unreservedly. Certainly the thought of His liberality will impel us to manifest a like generosity on our part by renewing the offering of ourselves entirely to His service through the perfect observance of our vows. Finally, Holv Communion affords us all the strength we need to be faithful to our vows. This is the Bread of the Strong which can make us, as Saint Chrysostom says, like lions breathing forth fire and terrifying even the devil himself.

OUR MONTHLY CONFERENCE

In this conference, we looked upon our religious profession as a mystic crucifixion, which blesses our life with a new value and increased power for good. We considered the sentiments which should animate us in submitting to this crucifixion, and mentioned one helpful means to foster these sentiments in our hearts.

By these and similar reflections, let us try to impress upon ourselves ever more vividly the sacredness of our holy vows. They constitute a knightly code of honor to which we pledged ourselves when entering upon the sacrifice of Christ, our Liege Lord. In the spirit of the knights of old, the driving ambition of our hearts should be-loyalty; and our one gripping fear-infidelity. With Christ we have mounted a cross, and with Christ we must remain on that cross until we die. And when, in death, we are taken down from the cross, if our religious life presents a record of courageous and faithful bearing of the marks of the Lord Jesus in our bodies, then we may rest assured that those precious marks, even like the wounds of the Crucified One, will remain forevera pledge of mercy on the Day of Judgment, a claim to special glory throughout all eternity.

Westmont, Illinois.

Fr. Herman Doerr, O. F. M.

The foulest kind of boasting is that done through ignorance and carelessness.

Saint John Caputom O F.M.

SAINT COLETTE OF CORBIE (II)

As a recluse, Saint Colette was a humble member of the Third Ord Saint Francis. She knew of the laxity prevalent in the ranks of the Ser Order; and in her humility she pleaded with Saint Francis and Saint Clar penance and prayer that the fervor which once glowed among their sons daughters might by God's grace be restored. But that she herself shoul instrumental in bringing this about never occurred to her. In an ecstatic venowever, she beheld the two saints pleading before the Throne of God that grant them the young recluse for the reform of their Order. As has been mered before, she stoutly resisted, believing herself incapable of so difficult and latask; but once convinced that this was what God required of her, she the desired solitude of her beloved hermitage. After that, she spent her licountless weary journeys through her wayward France, in endless, often in negotiations for the establishment of the houses of the reform.

Pedro de Luna had received Colette's vows, and had recognized her as chosen by God for a great work in the Church. It has been said that never Pedro de Luna act a more worthy prelate than in his dealing with the your recluse of Corbie, giving her his sanction for the task he knew well cried to be done. When she returned to Corbie as a professed Poor Clare, intended to inaugurate there the work of the reform of the Order of Saint Clare, found that evil tongues had been busy. In her absence her reputation had been so besmirched and her character so maligned, that no one now dared to offer shelter. This was the first great trial in her new work, and many more aware her. Having distributed her parents' possessions to the poor, she was now with a place to live, and was told there would never be one for her in Corbie. she experienced for the first time what has been the lot of countless whose hearts are entirely dedicated to God and His holy Will, and of which our Divine Savior uttered that highest of His beatitudes: Blessed are you they shall revile you, and persecute you, and speak all that is evil against 👮 untruly, for my sake; be glad and rejoice, for your reward is very great in hear

Disillusioned, and with the heavy heart which has tasted the ingratitude fickleness of human love and esteem, Colette turned her steps away from native Corbie. Two young women of her former acquaintance followed her of the city, begging her to accept them as her first followers. They had not to manifest their true sentiments in the presence of their fellow townsmen, theirs is the honor of being the first members of Saint Colette's reform. The months are to law her head or to shelter her two companions, Colette

have felt that this was a truly spiritually auspicious beginning for the work she had undertaken for Saint Francis and Saint Clare. How they must have rejoiced to see the foundation of the reform laid on such absolute poverty! Colette now made her way to the little town of Baume where the brother of Pere Henri, Alard de Baume, gave her a small apartment in his castle. There she and her two companions began the strict observance of the primitive Rule of Saint Clare.

The wife of Alard was at that time about to give birth to a child and was in imminent danger of death. At Colette's earnest prayer, she was happily delivered of an infant girl. This child grew up and joined the reform as Sister Perine, and was Saint Colette's first biographer. An older daughter of Alard also joined Colette as the fourth member of the little group. Thus the town of Baume had the distinction of being the cradle of the reform. However, the castle of Baume was neither suitable for a monastery, nor was the apartment spacious enough for one. The countess of Savoy then gave to Colette an old monastery at Besancon, a place ever to be especially loved by her as the first monastery of the reform. Others were established through various gifts and grants, but often only after long negotiations, endless journeys and interviews, all very distasteful to the young religious who ever longed for monastic solitude.

By 1435 she had established thirteen foundations of Poor Clares in France where the primitive Rule of Saint Clare and her own Constitutions were observed. Pere Henri had remained her faithful friend and assistant, accompanying her in many of her exhausting journeys. After he had watched the progress of Saint Colette's reform over a period of thirty-three years, and having seen her houses established in many important towns in France, Pere Henri died, rich in r.erit, at the age of seventy-three years, on February 23, 1439. He was buried in the Poor Clare monastery at Bescancon. His death left a great void in the life of Saint Colette, for he had been her spiritual adviser, had encouraged and counselled her in her many trials, and been always a loyal and sympathetic brother in Christ, much as Saint Francis had been to Saint Clare.

The thirteenth and fourteenth centuries were disturbed not only by the Great Western Schism, but by almost incessant wars within France and between France and England. While Saint Vincent Ferrer was thundering his threats of divine vengeance, and Saint Jeanne d'Arc, having fought for the Church and France, was languishing in prison, undefended by the bishops of France, finally dying at the stake accused as a heretic, Saint Colette prayed, wept and labored. Degging God's mercy for her nation. But the treachery and intrigue

between the houses of Bourbon and Burgundy continued, either in turn over to the enemy to gain their ends. Both houses loved and esteemed the effacing Colette, and gave her their support and assitance, while she in turn never ceased her efforts and prayers to bring peace to the two noble had At last peace was restored through the inter-marriage of the two families. it came as a heaven-sent relief. With this marriage came the expansion of territory of Duke Philip of Burgundy into the Low Countries. Colette had hoping for an opportunity to expand the work of her reform into Flanders now saw a way to do so. Finally in 1440, after many delays and difficulties building of a monastery was begun in Ghent; but it was not until October 1442 that Colette and a small band of Sisters from Besancon took posse of the new house, thus introducing the reform into Belgium. The mone was extremely poor and aptly named "Bethlehem." On her return to F some months later, she found Saint John Capistran awaiting her at Besant wishing to seek her advice regarding the reform, and also to assist her founding a monastery at Amiens. This was to be one of the last of Saint Colfoundations in France, made only after a great many difficulties and obstacles had been overcome. In a letter to her Saint John Capistran called "Sister Colette of the Order of Saint Clare, entirely devoted to Christ Lord, our beloved daughter in the Heart of the Spouse of Virgins."

In 1443 Colette and some of her daughters set out for Amiens for Besancon. After the foundation there, a house was also founded at Hessian Flanders and one at Heidelburg.

In the autumn of 1446, Colette who had been for the time at Healeft there for Ghent. She was now 65 years of age, and her daughters, see her constant state of exhaustion, feared that her tired body could not much longer. Colette, however, never slackened her pace, seeming to that the night would soon be upon her. She still cherished the hope of establing a house of her reform in Corbie, and having one now at Amiens, the conformation of Picardy, she felt the time had come to direct her efforts toward Conformations were begun, to the joy of the people of Corbie whose senting were now so altered that they were filled with enthusiasm at the prospect receiving the illustrious Colette back to her native town. A letter from Eugene IV authorized her to establish a house of the reform there, and thing seemed to indicate the happy fulfilment of her long prayed-for defining seemed to indicate the happy fulfilment of her long prayed-for defining seemed to indicate the happy fulfilment of her long prayed-for defining seemed to indicate the happy fulfilment of her long prayed-for defining seemed to indicate the happy fulfilment of her long prayed-for defining seemed to indicate the happy fulfilment of her long prayed-for defining seemed to indicate the happy fulfilment of her long prayed-for defining seemed to indicate the happy fulfilment of her long prayed-for defining seemed to indicate the happy fulfilment of her long prayed-for defining seemed to indicate the happy fulfilment of her long prayed-for defining seemed to indicate the happy fulfilment of her long prayed-for defining seemed to indicate the happy fulfilment of her long prayed-for defining seemed to indicate the happy fulfilment of her long prayed-for defining seemed to indicate the happy fulfilment of her long prayed-for defining seemed to indicate the happy fulfilment of her long prayed-for defining seemed to indicate the happy fulfilment of her long prayed-for defining seemed to indicate the happy fulfilment of her long prayed-for defining seemed to indicate

way. Colette humbly withdrew, not wishing to provoke quarreling and scandal, though she wrote to the Benedictines telling them of her deep sorrow and refuting the charge laid against her of wishing to deprive the Benedictines as well as the poor of Corbie of the support of the citizens. The building of the new Poor Clare monastery was by that time already under construction, but the monks appealed to King Charles VII against Colette, and the work was abandoned. The Duchess of Burgundy exerted her powerful influence on behalf of Colette, but the case continued to drag from one civil court to another. Saint Colette's cherished dream was thus never realized in her life-time, but she offered her heartbreaking disappointment to God as one more of those shattered dreams He has so often received from the hands of His saints.

After forty years of labor, having founded eighteen houses of the reform, her task seemed complete. Saint Colette had made the first draft of her statutes while at Besancon in 1410, revised them at Poligny, and continued working at their perfecting as her rich experience prompted her, until the final draft was made at Besancon in 1434. The fact that these statutes, written in Latin, were revised over a period of twenty-four years during which experience ever deepened her insight explains why her daughters in the twentieth century can still benefit from them so practically, able to observe the Constitutions of their Mother even in this modern age just as she bequeathed them to her daughters in the fifteenth century.

Saint Colette had also a small following of friars whom she encouraged to return to the faithful observance of their rule. In her long journeys she met many Franciscans whom she exhorted and encouraged; interested in her reform of the Second Order, these Franciscans gained from their contacts with the sincere and humble nun a great confidence in her, and a group of them on her advice returned to the strict observance of the Rule. They were the nucleus which expanded and wielded great influence in the restoration of discipline within the Order. Colette, ever a lover of unity, would have wished nothing more than that this group should later merge into the great obervance of the Order and leave no trace of itself. This is but another proof that Saint Colette was truly a reformer in the noblest sense of the word, never changing the old into something new, but restoring to its original greatness what time and circumstance had all but destroyed.

The presentiment felt by her daughters at Hesdon, when she bade them farewell and gave them her mother's blessing that they would never see her again, proved only 100 genuine. On leaving any one of her monasteries to

embark on her long journeys, her last words inevitably were: "Let us all regret, my dear Sisters, that we have but one heart with which to love God; that this heart is so poor and weak." It was at the monastery of Ghent Saint Colette was to depart this life. As the end drew manifestly near, her daughters grieved at their impending loss, Colette begged them no mourn. She herself remained absorbed in prayer, at times in ecstacy. February 26, 1447, Extreme Unction was administered, while Colette conti in serene union with her Beloved. On March 6th, in the 66th year of her her soul fled to its Creator to receive the reward for so long and arduous le in His Name. It is significant that on that same day Nicholas V was elepope to succeed Eugene IV, which marked the end at last of the great Sch

Colette was buried according to her expressed wish in the common ceme but some years later her precious remains were disinterred, placed in a sm casket, and buried in the monastery of Ghent. When wars and intermit disturbances obliged the community of Ghent to flee elsewhere for safety, each time took with them the precious relics. When after three hundred y they were again removed from Ghent and taken into France, the prioress of Carmel of Saint-Denis, Madame Louise, daughter of King Louis XVI, recetthem and kept them in safety. After the death of Emperor Joseph II of Belg Madame Louise legally deeded the relics of Saint Colette to the Poor Co of the monastery of Poligny, where they remain to this day.

After her death, Saint Colette's monasteries of the reform continued grow in numbers, until in the course of time they were to be found in ne every country of Europe, sharing with many religious Orders the vicissitude war and persecution. Several houses flourished in Belgium leading to foundation of a number of monasteries in Germany, among which was one Duesseldorf. The Kulturkampf under Bismark scattered these community many of the nuns choosing banishment in exile to dissolution of the communication Thus the community of Duesseldorf fled across the border into Holland. Can about for a safer haven, the nuns thought of making a foundation in United States. The Franciscan Fathers of the Holy Cross Province in Geral had sent a group of friars to the United States who had established a hou Cleveland, Ohio. Realizing the sufferings of the Poor Clares in exile in Holy these friars asked the Bishop of Cleveland to accept a foundation of Clares for his diocese. He consented, but on condition that the Sisters come some house already established in the United States. This was a disappoint which the friance to died to direcumvent. Accordingly they requested the I

Clares who had come from Italy only a short time previously and had established a small monastery in New Orleans, to come to Cleveland. In obedience to the provincial, the little group left New Orleans and came to Cleveland. Once settled there the friars invited the Poor Clares of Duesseldorf to come to the United States. This was in December 1877. It was no small surprise to both the Italian and the German nuns to learn they were to combine their separate foundations. However, they set themselves to live together in harmony and love, each willing to be subject to the other. There were no difficulties of observance as each group faithfully observed the primitive Rule of Saint Clare. But there was the well-night insurmountable difficulty of the divergence of language; and the trial of not being able to understand one another was a telling one, as both little communities were only just beginning monastic life in a foreign land of strange customs which provided difficulties enough. In the end the Italian group left and made a new foundation in Omaha, Nebraska. This affair caused a great deal of scandalous gossip which grew to such proportions that it could not be repressed for years, to the detriment of both communities and to their mutual sorrow. There undoubtedly was considerable imprudence manifested by those who arranged the impossible combination and its attending circumstances, but there never was a trace of enmity or even disharmony between the two groups of nuns. They remained close friends through the years, so much so that some twenty years later when the two German foundresses, Mothers M. Veronica and M. Josepha had established a house in Chicago and the Italian Sisters were rebuilding their monastery in Omaha, the latter were invited to live in the Chicago cloister and did so for several months until the new Omaha monastery was completed.

Those of the original community in Holland who had remained there were able later to return to Duesseldorf and their old monastery. The little community in Cleveland meanwhile passed through the inevitable hardships of a new beginning to emerge as the first monastery of the reform in the United States. Having received worthy subjects they were able to purchase a more suitable property and build a permanent monastery and chapel. In 1892 the saintly Archbishop Patrick Feehan of Chicago invited the two foundresses, Mothers M. Veronica and M. Josepha, to make a foundation in his rapidly expanding archdiocese. A plot of land was bought, and one wing of what would later be a permanent monastery was built. In April 1893, five cloistered and three extern Sisters left Cleveland for Chicago. It was the year of the great World's Fair when Chicago was beginning its mushroom growth. Few took any notice of the

arrival of the little group of contemplative nuns who had come to give Chic the benefit of their lives of prayer and sacrifice. So great were the trials hardships of the early years of the Chicago foundation, that the saintly for resses were several times tempted to abandon it and return to Cleveland. Hower the Franciscan Fathers helped and encouraged them, and gradually the difficult became less insurmountable. Both foundresses died in Chicago after they seen the permanent monastery built, and are buried in the cemetery of enclosure.

After some years the Cleveland house made another foundation at Rofford, Illinois, and after the first World War one in Oakland, California. To community later moved to a more propitious site in Santa Cruz, California foundation was made by this Community at Santa Barbara and as late as 1900 one at Los Altos. In 1948 a colony of Sisters was sent from the monastery Chicago to establish a house in Roswell, New Mexico, Saint Francis's own land.

In 1950 the original Cleveland Monastery also sent a group of Sisters to Brazil, South America, to make a foundation there with the help of the Portuguese Franciscans. Thus in seventy-five years since their coming to the United States, seven houses have been founded in this country and one in South America. The old Duesseldorf house also established a monastery after the first World War at Rio de Janeiro in Brazil, which house in turn established one at Belo Horizonte, also in Brazil. Thus the Duesseldorf house is the parent house of the seven houses in the United States and three in South America.

December 1952 marks the Diamond Jubilee of the first foundation of the Poor Clares of the Reform of Saint Colette in this country, and the nuns of various communities which have grown from this foundation are planning unite in making an offering of thanks and praise to God for His great goods in the past three-quarters of a century. That vocations have happily flourist in the United States is a sign that the graces of the Holy Spirit have not bestowed in vain, and that even in the modern stream-lined life of the preday souls know and choose the "better part".

Poor Clare Monastery of Our Lady of Guadalupe Roswell Non Maxim Sr. M. Immaculata, P. C. (Abb.

AN EXPLANATION OF THE RULE OF THE THIRD ORDER REGULAR (VII)

The Sixth Article

TEXT: Chapter III: Love of God and Neighbor

The obstacles to sanctity being removed by the three holy vows, the Brothers and Sisters should strive to fulfill the Divine Law, which depends wholly on the love of God and neighbor. Charity is the soul of all virtues and the bond of perfection. Nothing is better, nothing more effective than charity to mortify the vices, to advance in grace and to attain the height of all virtues.

This chapter, as its title indicates, embodies the heart of the Rule for the simple reason that it contains the substance of the Gospel message, man's obligation to love God and his fellowman. In fact it would not be far wrong to say that, in practice, one is a Christian, a religious, a Franciscan precisely to the extent that he realizes in his life the ideal inculcated in this sixth article of the Rule.

The Brothers and Sisters should strive to fulfill the divine Law . . .

First of all, one is a Christian to the extent that he approximates this ideal, for "the Divine Law . . . depends wholly on the love of God and neighbor." We recall how Jesus himself summed up the substance of Christian morality for a puzzled lawyer when he said: Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind and with thy whole strength. This is the first commandment. And the second is like it. Thou shalt love thy neighbor as thyself (Mk. 12, 30-31). Perhaps this scribe, whose good will Christ commends, had become so confused by his study of the Mosaic law and the traditional red-tape in which the Pharisees had bundled it for safekeeping that he could no longer distinguish between essentials and nonessentials. Many a novice in religious life has faced a similar quandary in regard to religious perfection. Some do not seem to realize that the latter is simply a higher degree of Christian perfection. In consequence, it too is a love of God and neighbor. Tertiary Regulars, however, have no excuse for such bewilderment if they but grasp the significance of this sixth article of their Rule. Their goal is nothing more or less than the perfect observance of "the Divine Law" and hence a perfect love of God and fellowman. That is why this article might almost be alled a statement of aims and objectives while the remaining articles

have the character of directives specifying the way in which this more perlove can be acquired or practiced.

The obstacles to sanctity being removed . . .

Secondly, we declared that one is a religious to the extent that he or puts this article into practice. For while the goal of the love of God and neight is the same for the Christian in the world as for the religious in the converted the means for attaining this goal differ. In the case of the latter, the prince obstacles to this higher love are "removed by the three holy vows." Spirit writers have long recognized that the evangelical counsels are an effective dote to man's threefold concupiscence. This fact has been treated so freque and in such detail that we need but allude to it here. What is somether overlooked, however, is the positive side of the three vows. The latter are merely a negative aid towards the love of God in the sense that they remarked whatever might create a divided heart. They do far more than this, for a produce a positive bond between the soul and Christ.

If we analyze the nineteenth chapter of Matthew's Gospel, we that insofar as the three vows are evangelical they constituted the entrained requirements to the apostolic band. They created a social bond between a individual and the Savior that went beyond the ties of mere friendship or relation that binds the disciple to the teacher. They incorporated the individual in that group Christ called His Own. They were a means of sharing his way life, of working with him at his Father's business, of enjoying the intimpresence of his Person. This daily "living with Christ" was incompatible will plying a fixed trade, caring for one's property, supporting a family. Hence, apostles had to chose—to put it bluntly—between a personal career and a heap of their own or the company of Christ. In taking their vows religious make same choice as did the apostles.

Now contemporary Catholic writers, while recognizing that the prime purpose of the married state is the procreation and education of children, he become more forcibly aware of the fact that it is not only the children develop and mature in the bosom of the family. Marriage is also a school parents, and the married state is the normal and natural way that God intenthe majority of men and women to develop a healthy and mature personality

For this reason, religious through their vow of chastity surrender somethin finitely more precious than the so-called pleasures of the flesh. They offer God as it were the sacrifice of their personality. Nevertheless, to the extent

religious are faithful to their chosen state the more readily and easily do they acquire that perfect personality that comes of "putting on Christ". The positive meaning of becoming one with Christ differs accordingly as one is a man or a woman, for there is no more fundamental or basic personality difference than that associated with the distinction of sex.

As spiritual writers have long pointed out, through her vow of chastity a woman becomes in a special way the bride of Christ. Obedience as a vow loses something of the importance and primacy it has for a group of men. It becomes instead a consequence of this spiritual marriage in which the bride pledges herself to obey as well as honor and love her divine Spouse. Poverty too becomes not so much an abnegation of material goods as a dependence upon the providence of the bridegroom to supply the necessities of life. Thus the religious is liberated from the need of providing for herself and is free to devote her entire time to comforting and consoling her Beloved and caring for His needs and those of His little ones. She will accept or use only what Christ's love sends her or provides her with.

As her love for Christ ripens, new insights are opened for the spouse of Christ. In His love she discovers a sense of her own worth, in His providence she finds that security that is so important to the mental well-being of a woman. In caring for His Own, she finds an outlet for her unique power to love and to give. All of this leads to her spiritual maturity and the flowering of a complete personality.

For a man, however, the vows have a somewhat different character. They too unite one to Christ, but not as a helpmate or spouse but as an apostle, as one who is sent in Christ's name to take His place, to carry on in His stead. Hence a man's "working with Christ" is of a parallel rather than a complementary nature. He becomes "another Christ" busying himself with some aspect of the very work Christ Himself carried on while upon earth. He becomes a spiritual guide, a father, a friend. Like Christ he may labor at a man's trade to support those dependent upon him. Because an apostle means "one who is sent or commissioned," obedience to the Will of God in the person of superiors becomes of primary importance. Poverty becomes a means of being more Christlike (Saint Francis) and has the practical effect of freeing one for the work of the apostolate (Saint Dominic). For a man, the analogy of the vow of chastity as a spiritual marriage no longer holds. Marriage itself does not have as profound physiological, psychological or spiritual effects for a man as it does

for a woman. It is not surprising then that spiritual writers who approach subject for the most part from a man's viewpoint have tended to understate full significance of the vow of chastity, regarding it as less important than yow of obedience or even of poverty.

Nevertheless, through this vow a man too sacrifices the normal natural of maturing his own personality. However, the more perfectly he "puts Christ," the more he acquires that sense of responsibility, that respect womanhood and motherhood, that fatherly solicitude for his spiritual char that Christ instilled step by step into His Own apostles. For we know how Savior turned the "sons of thunder" into the gentlest of the apostles, how rebuked them for being brusque and inconsiderate of the women who broughter little ones to Christ, how His Own example awoke in them a sense compassion and understanding for the sufferings of humanity. And when who has given up all to follow Christ's footsteps feels the heaviness of Master's cross, when, in the language of Paul, he is crushed beyond means so that he is weary even of life, he too will discover that Christ has not him an orphan. Through the other self that is being formed within him, will find that encouragement and inspiration that a man in the natural or was meant to find in the woman with whom he shares his life.

Thus the sacrifice religious make of their personality through the vow chastity need not be a burnt offering. In God's supernatural providence should rather be a more direct means of achieving that perfect personality the comes with transformation into Christ. Since Christ was the incarnation of the love of God and neighbor, we can understand why a religious becomes better person, a better Christian for his vows. But more than this, in putting the ideal of this article into practice one becomes a better Franciscan, which brings us to the third point.

Charity is the soul of all virtues . . .

Not only does this sixth article of the Rule underscore the essence Christian and religious perfection, it also indicates the Franciscan approach to this perfection.

Some spiritual writers will insist that Christ is not divided and that the is no such thing as being of Paul or of Apollo but all are Christ's (I Corand therefore such expressions as Franciscan spirituality, or Benedictine spinuality, and the like are meaningless. Yet to use Saint Paul's own simile, Church is a body Fuch member has its own function, its unique contribute.

to make to the health of the whole. In this sense, too, each religious order or movement provides for some specific need in the plan of God. Its members tend to achieve their goal as Christians, as religious, in a distinctive fashion. For even though as Catholics they have a common faith and make use of the common means of perfection, such as prayer and the sacraments, nevertheless through the impression the personality of their founder leaves upon the movement, through the nature of their work, their specific function in the Mystical Body, certain distinguishing characteristics appear. In this sense, then, we can speak of a Franciscan spirituality, a Franciscan approach to perfection.

Spiritual writers sometimes distinguish two basic methods of acquiring the various virtues that make one Christlike. One is analytic or elementaristic, the other is synthetic or organic. The first is guided by the motto: "Divide and conquer." It singles out the different virtues or vices for individual study. It takes up each fault methodically and seeks to eliminate one vice after the other. Similarly, it concentrates first on the practice of one virtue, then upon another, and so on. This method has the distinct advantage of calling attention to one's particular faults and is highly effective in eradicating them. It is also not without its points in the acquisition of virtue. Nevertheless, it does have certain drawbacks. Not infrequently it creates the impression that the spiritual life is like a jig-saw puzzle that must be built up piece by piece. If not prudently employed, this method sometimes leads the soul to exaggerate the importance of certain virtues at the expense of others, even producing at times a distorted spiritual personality.

The organic approach, on the other hand, stresses the basic unity of the spiritual life. Charity or love is the soul of all the virtues. Hence to grow in love is to grow or increase in all the virtues (1 Cor. 13). Instead of concentrating, then, on one virtue after the other, the soul in love with God seeks only to strengthen that love and to manifest it at every opportunity. At one moment of the day, this may be through an act of obedience; at another, through an act of humility, patience, forebearance, and so on. The soul has but one prayer, to love God more and more. It has but one sorrow, that it does not love enough. This concentration on the single goal of a more perfect love not only simplifies the spiritual life, it turns the soul's gaze outward to God and neighbor rather than inward to self. It tends toward action and doing rather than upon critical analysis or evaluation. In this sense, it is a kind of spiritual extroversion. As this love increases, it crowds out all affection for whatever is inconsistent with the will of God. Thus, the vices and faults of the religious are gradually diminished.

Various virtues appear, not as extraneous appendages or as something from charity that pop into existence one after the other; but as the members and organs develop from the living germ cell, so these virtue simultaneously by imperceptible stages as one's love of God matures.

While the Brothers and Sisters of Saint Francis need not despise or the analytic method in their spiritual life, the organic or synthetic a should always have their preference. The present article of the Rule, a reminder that if a Franciscan would fulfill the function in Christ's Body that God's providence has planned, if they would put on the per of Christ, if they would grow in His love either as His bride or as His nothing is better, nothing more effective than charity for attaining the Growing in love through loving, each will become a better Francisca therefore a better religious, a better Christian.

(to be continued)

St. Bonaventure University

Fr. Allan Wolter, Q



If after Communion you do not experience some spiritual refree that is a sign of spiritual sickness or death. You have placed a fire breast, and you do not feel heat; honey is in your mouth, and you do not sweetness. But, if you experience any consolation, attribute it not to but to His unfathomable goodness, and say in your heart: "By His men has obliged me to detest my misery. If He has done such things to me, what would He do if I should correct my life? Then, with all my might change and cling ever to Him." But do not think this to be possible your own power, but by the help of His grace; this may He deign to you and to me.

Saint Bonavent

THE FRANCISCAN BOOK SHELF (III)

Books On Or Exemplifying Franciscan Spirituality

roamo, Cajetan Mary de, O. F. M.

Humility of Heart, tr. from the Italian by Herbert Cardinal Vaughan. Reprint. Westminster, Newman, 1944. xxiv, 211 p.

naventure, Saint

The Franciscan vision: Translation of St. Bonaventure's Itinerarium mentis in Deum, by Father James, O. F. M. Cap. London, Burns c 1937. ix, 73 p.

onaventure, Saint

Holiness of Life, being St. Bonaventure's Treatise De Perfectione Vitae ad Sorores. Englished by the late Laurence Costello, O. F. M., and edited by Fr. Wilfred, O. F. M. St. Louis, Herder, 1928. xxxi, 103 p.

Bonaventure, Saint

Breviloquium, tr. by Erwin Esser Nemmers. St. Louis, Herder, 1946. xxii, 248 p.

Bonaventure, Saint

A Franciscan view of the spiritual and religious life, being three treatises from the writings of St. Bonaventure, done into English by Dominic Devas, O. F. M. New York, Benzinger, 1922. 148 p.

Bonaventure, Saint

The Mirror of the Blessed Virgin Mary, and The Psalter of Our Lady. Tr. into English by Sister Mary Emmanuel O. S. B. St. Louis, Herder, 1932. xv, 302 p.

Breton, Valentin, O.F.M.

The Communion of Saints, history—dogma—devotion. Translated from the French by Rev. R. E. Scantlebury. St. Louis, Herder, 1934. xxix, 212 p.

Prock, Rev. Silvere Van Den, (Ed.)

The Spiritual Legacy of Sister Mary of the Holy Trinity (Poor Clare of Jerusalem, 1901-1941). Westminster, Newman, 1950. 351 p.

havez, Angelico, O. F. M.

Seraphic Days, Franciscan thoughts and affections on the Principal Feasts of Our Lord and Our Lady . . . edited from a Friar's manuscript. Detroit, Mich., Duns Scotus College, 1940. vii, 327 p.

Cratz, Sigmund, O. F. M. Cap.

Intimacies. Pittsburgh, St. Francis Home Journal, 1937. 233 p.

Cuthbert, Father, O. F. M. Cap.

God and the Supernatural. New York, Longmans, 1921. ix, 346

David of Augsburg

Spiritual Life and Progress, tr. by Dominic Devas, O. F. M. I.

Burns, 1937. 2v.

Devas, Pius Dominic, O. F. M.

The Franciscan Order; an essay on its spirit and history. New Benzinger, 1930. viii, 103 p.

Diefenbach, Gabriel, O. F. M. Cap.

Common mystic prayer. Paterson, N. J., St. Anthony Guild Pr.,
viii 128 p.

Diego de Estella, Fray, O. F. M.

Meditations on the Love of God. New York, Sheed, 1940. xiv, 82

Dobbins, D., O. F. M. Cap.

Franciscan mysticism; a critical examination of the mystical theology.

Seraphic Doctor. Washington, Capuchin College, 1927. (Franciscan n. 6) 207 p.

Francis of Osuna, O. F. M.

The Third Spiritual Alphabet. New York, Benzinger, 1931. xxxvi,

Franciscan Educational Conference

Report of the Eighth annual meeting of F. E. C. held at Mt. St. College. Floyd Knobs, Indiana, 1926. "Franciscan Asceticism" Washi
Capuchin College, 1926.

Franciscan Educational Conference

Report of Twenty-ninth annual meeting, Westmont, Ill., June,
"Guidance through Franciscan Spirituality." Washington, Capuchin C
1948. ix, 359 p.

(to be continued)

St. Bonaventure University Fr. Irenaeus Herscher, O.

EXAMINATION OF CONSCIENCE

According To Saint Bonaventure

As we have already seen, Saint Bonaventure's plan for examination of nscience gives first place to the sins and imperfections arising from negligence. the Seraphic Doctor advises us to consider these faults in some detail, for no ligious, regardless of how seriously he strives for perfection, can hope to woid them entirely. Nor, for that matter, should we regard these faults as wholly mixed evils, for besides keeping us watchful and spiritually active, they and to deepen our humility and to make us rely more completely on the grace of God. Second in importance, according to Saint Bonaventure, are the sins and imperfections arising from concupiscence. These faults also stem from the weakness of our human nature and consequently they too are difficult to avoid. We must nevertheless wage a relentless war against them, for they are intrinsically more serious than sins of negligence and are not merely a matter of humiliation for us but a matter of genuine shame. The third and most dangerous kind of sin is that arising from malice. Saint Bonaventure does not devote much space of sins of malice, for to him, the ardent follower of the Seraphic Francis, malice is simply incompatible with the Franciscan vocation. He is sufficiently realistic, however, to admit that there are hidden seeds or roots of malice in the soul of every man-the plantings of original sin. If allowed to grow, they can and invariably do result in the total destruction of the spiritual life. Unlike the sins that arise from the weakness of our poor human heart, sins of malice arise from a deliberately perverted intellect and will; they are diabolically evil.

Since the most common manifestation of malice is anger, Saint Bonaventure here advises us to ask:

Do I KEEP ANGER ALIVE IN MY HEART? DO I ALLOW IT TO APPEAR IN WORD OR MANNER?

There is, of course, such a thing as righteous anger or indignation. Christ Himself gave us an example of that when He drove the vendors and money-changers out of the temple. This kind of anger arises from love, and all its manifestations are controlled by the rules of Christian charity and prudence. It may at times be deadly serious; it may wound deeply and hurt deeply, but it is always tempered and sweetened by the charity from which it springs.

With this in mind let us now turn to the various forms of sinful anger.

First in importance are the sins of cold and conscious revolt against others.

Fiere we may ask: Do I knowingly and wilfully hate any person, for any reason

whatsoever? Do I hate those who are ill-disposed toward me and wh obviously seeking to injure me? Am I forgetful that Christ has command to love my enemies, to do good to those who calumniate and persecute m I allow my natural dislikes and aversions to assume the proportions of hostility? Do I deliberately keep the cold fire of hatred alive in my heart I so blind and perverted that I even speak proudly to others of the intenmy hatred? If I must admit that this evil passion sways my heart, acknowledge the reason for it? There can never be a legitimate reason religious to hate any person; when hatred enters the heart, the spirit of departs. It is tragic indeed that a religious, consecrated to God and box vow to strive for perfection, should be so forgetful of the example of so blind to the misery of his own soul, so indifferent to the precepts Franciscan vocation, as to sin through hatred. Still, we may do well ourselves honestly: If I have been the victim of injustice, real or imaginary I allowed my outraged ego to seek satisfaction in revenge? If superior been unjust to me, have I retaliated by defiance, insubordination, or insula adding to the sin of injustice the sin of irreverence? If jealousy is the of my hatred, do I seek to harm the person of whom I am jealous? Do instance, try to ruin his reputation, undermine his position, or destroy those qualities of which I am envious? If jealousy stems from a disc affection, what is my reaction in the face of a rival? Do I perhaps ha person who is really or apparently robbing me of the love of a friend, students, or of my patients? Am I foolish enough to allow unrequited turn to hatred? Jealousy is one of the most destructive vices that can the human soul, and hatred that is born of jealousy is deadly.

If I avoid the cruder and more obvious forms of malicious anger perhaps indulge in the equally effective and often more cruel form—insult, ridicule, barbed remarks, needle-prick annoyances? Do I sink to the of spying on my enemy to discover his weaknesses? Do I have recouslanderous insinuation, refined and subtle calumny? If I must admit my this regard, then I must admit that I am keeping anger alive in my hear I am slowly but surely poisoning my soul.

Sad to say, enmities in varying degrees of bitterness do exist among re We must, however, recognize them for what they are—the works of the Every religious is therefore bound to avoid both the causing of enmities widening of breaches that already exist; and there is a positive obliand sullen silence? Do I let others know I have a grievance by completely is

pecially on the part of superiors, to restore enemies to mutual charity. No natter who or what caused a difference between members of a religious community, everyone concerned must make a sincere effort especially through prayer and sacrifice, to heal the difference. Nothing is more distressing than the sight an open, conscious, and deliberately protracted enmity among religious; it is grievous offense against God, a scandal to seculars, and an attack on the very foundations of the religious life. If our community should ever be torn by open and malicious discord and if nothing is done about it, we should feel obliged to bring up the matter at the official visitation.

Besides the sins of anger that arise from an evil and perverted will, there are also sins that arise from our psychological and physiological makeup. These latter are less malicious, but they are none the less evil and may lead to tragic onsequences. Here let us ask ourselves: Am I irritable and short-tempered, or-25 we usually prefer to express it—have I a nervous temperament? Do I fly into cantrums at the slightest provocation? Do I tend to do physical violence to others in my fits of anger? Am I perhaps notorious for my bad temper? This is especially important for superiors and for those who have authority over others, in schools, for example, or in hospitals. There is a definite incongruity in the religious who maintains authority through fear rather than through love. We should all do well to ponder the words of Saint Francis to superiors: "And let them be careful not to become angry and excited about the faults of others, because anger and excitement in oneself and in others hinders charity." Besides, a cantankerous religious is little better than an caricature. There is something ludicrous and pathetic and perhaps a little contemptible about a religious who can be thrown into a fit of anger by a banging door or a dead battery or an inadvertent error on the part of another. We should keep in mind, too, that it is almost impossible for a quick-tempered religious to maintain the respect of those over whom he may have authority. If he cannot control himself he cannot to control others. There is also the sobering fact that an angry man almost ways commits more than the sin of anger. In the heat of passion he may harsh and unjust judgments, distort the truth, impute to others deeds and otives of which they never dreamt. A violent tongue is no ornament to a igious personality, and rarely, if ever, accomplishes any good.

Religious women, as a rule, avoid the more explosive kind of anger as being dignified and unladylike, but they are less scrupulous about avoiding the quiet ody kind that is more dangerous because it eats more deeply into the soul. this regard we may ask ourselves: Do I show my anger by lapsing into cold

the person who has aroused my anger, by refusing to return a greeting refusing to respond to a remark from that person? A face distorted by vide anger is sometimes laugh-provoking; but there is nothing amusing in the role stare and curled lip that betrays quiet anger.

In regard to the minor clashes that are bound to occur in commuity life we should carefully examine our disposition toward forgiving offenses and to asking forgiveness of those we offend. For example: Do I know how to offer and accept an apology in the spirit of Franciscan courtesy? Or are my apologies as insulting as the original offenses, and my acceptance of apologies so magnatures that they dwarf the apologies? Do I forgive graciously and sincerely, and do I try to forget offenses as quickly as possible? Do I always wait for the other person to take the initiative toward reconciliation? Do I habitually take it for granted that I am the offended one, the other person the offender? Am I willing to admit that I may be as responsible for the discord as the other person, perhaps even more so? These and similar questions will throw considerable light on the degree of humility and self-knowledge we possess.

A milder form of anger concerns our human tendency to complain about minor irritations. Such trivialities as bad weather, unpalatable food, annoying people, will sometimes exhaust our meager supply of patience. If we cannot avoid such faults entirely, let us at least avoid the habit of complaining. A Franciscan who must be qualified as critical, nagging, or murmuring is one who has forgotten he belongs to the Order of Penance. The same may be said of aversions. We cannot hope to love all people in the sense that we feel attracted toward them; such love is beyond our power to control or to force. Many people, even among our fellow religious, will be repulsive to us. But we must never allow such feelings to blind our judgment or to turn into hatred.

A final word may be said in regard to our attitude toward quick-tempered persons. Such persons are victims of a serious spiritual malady; humble and patient charity on our part will help them overcome their illness. We should never deliberately irritate them, as is sometimes done, to make them a source of entertainment. We have no right to make sport of the weaknesses of any man; the dignity of the human personality as the image of God forbids such irreverence. Let us bear in mind the admonition of our Seraphic Father, that we should bear with the frailties of our neighbor as we would have him bear with us if we had his frailties. "Where charity is and wisdom," says Sain Francis. "there is neither fear nor ignorance. Where patience is and humiling there is neither anger nor disturbance of mind."