MEMORANDUM FOR OUR FATHER FRANCIS: APRIL 16

ome and help me in the building of this Monastery of Saint Damien; or, in time to come, there will dwell therein ladies, by whose marvellous and holy living the Lord will be glorified throughout His Holy Church Words of Saint Francis as told in the Testament of Saint Clare).

Because a curious dream ruined your heart And your ambition melted into songs, We shall all take up candles Today, and love like clouds.

The day Christ gashed your hands and feet and side, We stirred in deep folds of eternity; And down some secret avenue of Being, Our uncreated voices called you: Father!

We rouse the night with antiphons, and blame Our sleep with psalmody. Because you wept Your own eyes pure as blindness, we shall keep An everlasting vigil of your dreams,

Intruding on your glory for a witness

How, when you dragged protesting stones one season,

Talking of ladies and of holy living,

Our cloister sprang up on the floor of Heaven.

What unremembered bird, I wonder, listened Down seven centuries the day your vows Robbed Lucifer's throne of loneliness, and heard us Singing, by rumor, here among these trees.

oor Clare Monastery
Our Lady of Guadalupe,
loswell, New Mexico
Vol 3 no 4 Hpn 1953

Sr. Mary Francis, P.C.

OUR MONTHLY CONFERENCE

Be rooted in Him and built up on Him (Col. 2, 7)

The Allelujas of Easter break upon our ears; the joys of Easter lour hearts. Resurrexit sicut dixit! Christ has died for us, but He Fisen again triumphant over sin and death. His resurrection is the pof His work, the Father's seal of acceptance. But His resurrection is our new life in Him. For as Christ died and rose again, so we by Bap were buried with Him into death and thus have received newness of And as Christ now lives unto God, so the Christian, dead to sin, mus alive to God in Christ Jesus (Rom. 6, 4-11). Therefore, we must be a dough of the unleavened bread of sincerity and truth (I Cor. 5, Above all, we must seek and mind the things that are above, not things that are on earth (Col. 3, 1-2). How vividly we experience new life if we have had the glad opportunity of participating in the Easter Vigil, lighting our candle from the new Light which is Christ, renewing our pledge to live with Him unto God.

This is the meaning of Easter for all Christians, a renewal of table in Christ, a re-awakening to the conscious appreciation that Christian life is in reality the Christ-life in us. Now, inasmuch religious life is a higher and deeper form of the Christian life, of Christ-life, the lesson of Easter has even greater significance for us should make us realize more than ever that our whole Franciscan is nothing but the sharing of Christ's life; that every element the is primarily intended to foster our imitation of Christ. Only when see that truth, can we grasp the meaning of many little things in life; only thus can we keep from getting lost in a maze of details.

The Imitation of Christ

Religious life, our religious life, is the more perfect following Christ. Our life, says Saint Francis, is to follow the teaching and footsteps of our Lord Jesus Christ (Rule I, 1). That, for him, is

ha and the Omega of Franciscan life: to follow the poverty and nility and the holy Gospel of our Lord Jesus Christ (Rule II, 12). at the risk of seeming naive, let us ask ourselves if we truly understand at is meant by the imitation of Christ!

It surely means more than an external copying of Christ, a slavish apish imitation. We have only to recall the story of the simple Brother hn, who attempted to mimic in all sincerity every action of Saint ancis in the hope of being a good friar, to know that this is not ecisely our aim. On the other hand, it does mean indeed a reflection in rexternal actions of those acts and virtues of Christ which are humanly itable: but it is a reflection based on the internal imitation which is imary.

Let us put it this way: the Christian vocation and, a fortiori, the ligious life, means to be by grace what Christ was by nature, the Son, e Child, of God. Therefore, the first and basic imitation is by particiation and incorporation into Christ by grace: divine sonship by adoption. aptism brought this to us, and every increase of sanctifying grace adds to it. But we become sons and heirs by grace, other Christs, as is often mid, that thereby we may live the Christ-life. Life is exercised and manifested in action. So the life of grace, the Christ-life within us, calls for action: yet not external action first, but internal. That is, after the basic imitation of Christ by grace there must follow internal imitation in heart and mind and will. We must think and judge, will and love, as Christ did: or, as Saint Paul puts it, we must have the sensus Christi, the mind of Christ (I Cor. 2, 16). It should be immediately evident to a religious how all-important and primary is this internal imitation: to ave the attitude of Christ, the approach of Christ, the desire of Christ, the first form of our imitation.

We need not labor what was and is first in the mind, heart, and will Christ: the Will of His Father. Ecce Venio! Behold, I come to do Thy ill, O God! From first to last, His meat was to do the Will of the Father ho sent Him, to do always the things that pleased Him. This, therere, is the most basic form our imitation must take, "to be solicitous to llow the will of the Lord and to please Him" and "to take great care under any pretext of reward or work or advantage we let our mind dour heart stray or be withdrawn from the Lord" (Rule I, 22).

A God-centered heart and mind, then, is the first imitation of Christ:

to live unto God in Christ (Rom. 6, 11). A consequence of this wi our external imitation according to the measure of Christ's best (Eph. 4, 8). Not every Christian can follow Christ externally in the degree. Not every Religious Institute can or will imitate fully the n sided perfection of Christ. But each and all will strive, as Saint Bon ture says, according to the measure of grace given to follow Christ extelly as well as interiorly.

Everything, therefore, every detail in our Franciscan life museen as part of our way of following Christ, and as having meaning in relation to such a goal. Besides, every action of our life ought influenced by the conscious thought: this is my way of following C Were we frequently to ask ourselves: Do I have the mind of Christ and such a matter; or, what action, what virtue of Christ am I imitating, our approach would be more that of Saint Francis, and progress more rapid!

Follow in His Steps

Our Profession-formula shows us that the observance of the G and the Rule, and therefore the following of Christ, finds its pre external expression in the three vows. They are the first means who we become Christ-like in our actions.

A medieval adversary of religious life had once asked rather ciliously how the vows made Religious conformed to Christ Who taken no vows. Saint Bonaventure's answer is full of meaning for us, and good, he said, Christ did not take vows, but in Him there was thing higher and better than any vow: the constant and strong seek His Father's Will in all things. On our part, we must imitate a desire; and since the vows bind and strengthen our resolution the it follows that the vows render us conformed to Christ, even thou took no actual vows. Our profession, in other words, parallels the Venio, Christ's constant will to be a living sacrifice and holocaust Father.

Moreover, if we examine deeply into Franciscan thought and tion, we shall discover that a Franciscan accepts poverty, chastit obedience not out of reasoned conviction that they represent me removing obstacles to perfection but primarily and immediately b

ist was poor, Christ was chaste, Christ was obedient. It is not poverty we embrace, but the Poor Christ, that with Him we may live only o God. It is not a negation or denial that we seek in chastity, but Chaste Christ, that with Him we may be concerned with the things the Lord, how we may please God (I Cor. 7, 32) and give ourselves to m. And the holocaust of obedience is the participation in the sacrifice Him Who was obedient even unto death.

Would that we were more conscious of the vows as positive means following Christ, as positive ways of being Christ. Then sins and faults inst the vows or against their accompanying virtues would be seen in ir true light, as un-Christlike actions and offences. Will we or will we live unto God in Christ Jesus?

In like manner, if the mind of Christ is in us it will reveal to us that the other elements of our Franciscan living are so many ways of walkas Christ walked, so many steps we are to take in His footprints.

If the Rule is indeed the marrow of the Gospel, then Francis intendit to embody for us in all its details his way of following Christ. precepts and admonitions are not so many regulations for mere exnal observance. They are ways of being Christ-like. Whether it is estion of the Divine Office, of fasting and penance, of the virtues reired of us as we go through the world; or again, of clothing, of working, d the spirit of prayer; of brotherly equality and true love; of service on part of superiors, and obedience on our part; of preaching and mission-labor in any form—Christ is all and in all these things. If the Constitons seem sometimes to contain prescriptions that in our limited gment appear antiquated or needless and even meaningless, let us least find in the obedience of Christ their reason and sense. Somehow, y contribute to our following of the Gospel.

For every detail of our life, then, let us find our norm in Christ, the del shown us on the mount of Calvary! For other foundation no one lay, but that which is laid, which is Christ Jesus (I Cor. 3, 11). On t foundation, that Rock, let us as wise men build the house of our titual life! And if our work abides which we have built thereon, we'll receive the reward.

Look into this Mirror

Do not think that we have forgotten Saint Clare in all this. Or contrary, with Saint Francis, she has been our inspiration, for her rings reveal throughout how Christo-centric was her thinking and Christiform her virtues. "The Son of God became for us the Way; that Way our Blessed Father Francis, His true lover and imitator, shown and taught us by word and example" (Testament). The foot of Christ! The way of holy simplicity, humility and poverty! The wat the Lord!

The richness and depth of her thought is best seen, perhaps, in Letters to Blessed Agnes of Prague. There it is constantly Christ that sets before Agnes as the Spouse she has chosen and the Model she n imitate. "As a poor virgin embrace the Poor Christ . . . Behold H consider Him, contemplate Him, desire to imitate Him" (Ep. "Thou dost make up what is wanting in me in the following of the steps of the poor and humble Jesus" (III). Above all, she proposes Ch as the mirror into which we must look to discover what we are, what should be and wherein we fail:

"Look into that Mirror daily and study thy face therein, that to mayest be adorned with all virtues . . . In that Mirror are reflect blessed poverty, holy humility, and ineffable charity . . . Behold beginning of this mirror, Him who was placed in a manger. O marvell humility! O astounding poverty! In the middle of the mirror const the humility and blessed poverty, the untold labors and burdens whe He sustained for the redemption of the human race. In the end of same mirror contemplate the unspeakable charity with which He will to suffer on the tree of the Cross and to die thereon the most shame death . . . Contemplate further His delights, His eternal riches a honors, and sigh after them with great desire and love of heart, cry to Him: Draw me after Thee: we will run to the odor of Thy ointmen (IV).

This was Clare's last letter, written in the early months of 1253. It had studied that Blessed Mirror of Perfection for over forty years a had found therein the knowledge of her Spouse, the Way she had follow to the heights of Gospel perfection. Rooted in Him and built up Him, "the little plant" had become (as the Bull of Canonization was

a noble and lofty tree bearing the sweet fruit of sanctity in the field to Church.

Let us learn from her consciously and constantly to center our life in Christ, within and without, and to recognize that from greatest to illest everything in our Franciscan life is aimed at forming Christ hin us. Thus we too, being rooted in Him and built up on Him, shall wup in all things in Him who is the head, Christ (Eph. 4, 15).

roit Michigan

Fr. Ignatius Brady, O.F.M.

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VILLANELLE

(Jesu, dulcis memoria)

Jesus, Thy Name is melody, With sweetness beyond all uttering. It floods the heart with ecstasy.

Thy Name's beloved propinquity Is sweeter than any honeyed thing. Jesus, Thy Name is melody.

Than Thine, the Name of God's decree, None lovelier on earth we sing— It floods the heart with ecstasy.

This Name transcends the jubilee That seraphim are carolling. Jesus Thy Name is melody.

None dearer to the mind can we Embrace with fond imagining; It floods the heart with ecstasy.

O Son of God, Who set us free, We sing Thy praise, Almighty King. Jesus, Thy Name is melody, It floods the heart with ecstasy.

MOTHER OF MOLOKAI (II)

When the little steamer Lehua set out for the leper isle on Nober 13, 1888, bearing some twenty women who were confirmed castleprosy, it carried the fulfillment of one of Damien's dreams, an ear one of his worries—for among its passengers were three Franciscan Six There was gay and charming Sister Leopoldina; there was staid dependable Sister Vincent; and, of course, there was Mother Maria At dawn of the following morning they landed on the almost beach shore where they were greeted by a delighted Father Damien an number of lepers, among whom they recognized quite a few of their mer patients from the Branch Hospital. Not least among the experienthat were to mark their initiation to the life of the Isle was a destrowater system which certainly complicated daily existence for a time severe storm a few days previous to their arrival had swept away reservoir and a great part of the system of pipes. Until repairs could made, water had to be carted in large casks from a distant stream.

Their home was in Kalaupapa—the Sisters called it Saint Elizal Convent, but it was commonly referred to as the Bishop Home, in ognition of the man who had given the money for its construction. At time of the Sisters' arrival, Father Damien was no longer able to take of the church at Kalaupapa which had been turned over to Father Wen in Moeller, while Father Conrardy assisted Damien in the work at K wao. It was not duty, but the gratitude and satisfaction he felt at hav the Sisters on Molokai that prompted his many visits to them, even that the wagon-ride over and back must have been pure torture for him. never would enter the buildings, however, but preferred to remain instat the edge of the veranda while he talked to the Sisters.

Just a few days after taking over the Bishop Home, the Sisters tablished a clinic for the lepers who were still able to come in for th dressings, but went to the homes of those who could no longer walk, order to do what they could to relieve the poor sufferers. To insure again contagion, Mother Marianne compiled a list of rules—really just pracal precautions with cleanliness as an underlying motive—which she

ed that the Sisters observe to the letter. It was one of these regulations at occasioned a flare-up of the impetuous, autocratic side of Damien at first visit which the Sisters paid him. Anxious to express in some conete way his happiness at their coming, Father Damien had his leper cook epare a meal for the visitors; and when they hesitated to partake of it, lie rgently insisted. Mr. Dutton had taken Mother Marianne to inspect some instruction work at a distance, and the two Sisters were in a dilemma disobey Mother, or to offend Father? They explained that Mother arianne had forbidden them ever to partake of anything either prered or served by a leper, but Damien impulsively overrode their obctions and commanded them to eat what had been set before them. hey did eat a little, hesitantly, and undoubtedly they did not enjoy it. other was really perturbed when, on the ride back, the Sisters told her hat had taken place in her absence. They were so upset, however, by he whole affair that she simply reminded them very emphatically that ders were orders, then let it go at that—or so she thought. At an early our the next morning, Father Damien was over at the Bishop Home begging Mother to forgive him for having urged the Sisters to transgress. How Damien-like!

Mother herself had no fear of leprosy, for her faith knew no bounds; but Sister Leopoldina at one time spoke of the danger of contracting the disease, since it was she to whom fell most of the actual work of dressing the lepers' sores, and some of the doctors with whom she had worked were alarmists. She had just finished attending a particularly repulsive case, when she casually asked Mother what would be done with her if the suddenly became a leper. Without hesitation, Mother Marianne told her that God had undoubtedly called them to the work, and if they did their duty He would protect them; then she paused, as if considering, and continued with a deliberate confidence, "Child, remember, you will hever be a leper, nor will any Sister of our Order";—a remarkable statement and a brave one; a statement no doctor would venture to make. Yet time has proved that she was right.

One day in January of 1889, Father Damien sent his wagon over or Mother and the Sisters. He wanted them to come to inspect his new hurch, the completion of which marked another plan fulfilled; and it as on this occasion that he told Mother about the new building that as to be put up for the boys and men of the settlement. He confided that, this project, Mother Marianne must determine all the details, for

she was to be in charge at the end of his time which was just about. He told her how overjoyed he was at the goodness of God in sending so one to take his place: there had come two priests, Mother and her Sisters, and Mr. Dutton, or Brother Joseph, as Damien called him, told how most of his plans for Molokai had materialized except for failure with the children, whom he felt had been neglected. Try a might, he could not double for a mother. He was grateful for the la of the priests, of the Sisters, of Brother Dutton, and truly valued association; but he knew that it was the spirit and love and compassic a mother that was needed to instill the soul, the life of permanence his work. Mother Marianne understood what he was trying so har tell her; these two spoke from a common love—each recognized magnanimity inherent in the soul of the other.

The three-mile ride back to Kalaupapa was truly a meditative for Mother, occupied with thoughts and emotions about the going Damien and its significance in their lives on the island. And Fa Damien did go the following April—quietly, peacefully, and content His time for labor had ended and it was up to Mother Marianne to on. This responsibility, with all her other concerns, proved a task of believable proportions at times. There were the affairs to be dealt in Honolulu-the Receiving Station had gone to pieces, thereby gr the Sisters still more work in an already overcrowded day; there were problems of the Kapiolani Home, and the difficulty of making provide for the grown girls; there was the Malulani Hospital with the adjoi school; and there was the Bishop Home; now she must include Dam boys and men. Each place posed its own problems; yet all of them naturally took their difficulties to Mother. When troubling situat arose-situations that should have been taken care of by others-she very sparing in her criticisms and comments, preferring to make the of existing conditions until they could be amended. To complain w there was no solution simply seemed to go against the grain.

In May of 1889, two additional Sisters came from Honolulu to in the work of the leper colony; and on the same boat came a very tinguished visitor, Robert Louis Stevenson. Having come to visit to study the Isle and its lepers, he spent a great deal of his time in gwith the leper children. Nevertheless, he found time each day for versation with Mother Marianne, for he recognized her for the brill person that she was. Hearing her philosophy of service from this wo who had voluntarily come to a settlement of outcasts, because of a

arve which grew out of her spiritual convictions, leaving behind all worldly ambitions, fascinated Stevenson, himself a student of an life and a psychologist of no little repute. He left Molokai much ressed and perhaps a little helped, giving Mother a literary tribute t will last forever:

To see the infinite pity of this place, The mangled limb, the devastated face, The innocent sufferers smiling at the rod, A fool were tempted to deny his God.

He sees, and shrinks; but if he look again, Lo, beauty springing from the breast of pain!— He marks the Sisters on the painful shores, And even a fool is silent and adores.

Mother had promised Damien that she would try to care for the otherless children of his parish, and she meant to keep her word reardless of obstacles, one of which was the distance between the two illages. The Board of Health did provide her with a horse and carriage which she persuaded a neighboring Portuguese man to drive, but every trip was a nightmare. The horse was wild, the driver vain of his driving, and the road filled with stones and rocks and holes. Yet she and her companion went at every opportunity to tend the sick of Damien's parish, as well as the children, and all began to love her; for they were aware of that same sincerity in her that had characterized their Father Damien. In every possible way they tried to please her, for they knew that the rest of her life belonged to Molokai. With the invaluable help, spiritual as well as physical, of Brother Joseph Dutton, the Sisters worked among these leper boys and men at Kalawao for six years, until, at Mother Marianne's request, the Board of Health obtained from Europe four Brothers of the Sacred Hearts of Jesus and Mary to take over the work at the Baldwin Home, as the new building had been called.

One morning about a year after the death of Father Damien, King Kalakaua came to Molokai with several English officers to choose a site for the monument to be erected in the priest's honor. At noon, after having spent the whole morning searching for a suitable location, they came to the convent parlor and asked Mother to tell them her choice of a place for the Damien memorial. With a characteristic graciousness she pointed out to the sovereign a site which she had often, during the past

year, considered as the ideal spot on which to set a monument to Apostle of the Lepers. In satisfied agreement, the King assured her it would be done as she wished.

To the smuggler, to the drug addicts, to the gamblers, to the mo depraved, Mother Marianne was a menace. Once a case within her diction was brought to her attention, there was no delay or dallyin her part in dealing with it. She had no fear of man, for she was se in her knowledge that hers was God's work. Many times she had occa to refuse to allow her girls to marry men who were in the advastages of leprosy, and the men resented her opposition. One day a gr of them, led by a native leper whom she had crossed in his attempt seduce one of her charges, laid rather elaborate plans for kidnapp Mother and doing away with her. Fortunately, a girl who had form lived in the Home heard of the plot. Such was the love and loyalty wil Mother Marianne inspired, that the young girl organized all those in Home who were able to be about. They took matters into their hands and, without Mother's knowledge, made their plans for a defe There were, however, no battle and no bloodshed-although one of women in her preparations had sharpened her hatchet for a kill if necessary; the cunning would-be kidnappers noticed some of preparations that could not be concealed and were warned off.

There were times during the passing years when Mother's companion wondered at her versatility. Anything that might bring a bit of beat into the lives of the lepers had her whole-hearted support. To some the girls she taught lace-making, and besides satisfying a craving dainty things, this task sometimes provided them with a bit of mon for the people living on the property adjoining the Sisters' often boug their products from them. To a sun-baked and barren island, Moth brought the loveliness of trees and shrubs and flowers, a transformation which served a two-fold purpose; beautification of their surrounding as well as employment and interest-she was ever the psychologist. Si imported date palms which she planted on both sides of the road leading to the Home. From friends in the tropics and elsewhere, she gather many rare and splendid specimens of shrubs. From others she begg flowers that would bloom on her rocky-soiled Isle. As a result, the ground of Bishop Home became a thing of beauty in a desolate spot. When the lepers in the Settlement saw her success, they were stimulated to try th same beautifying process for the grounds around their own huts, with soul-satisfying results for Mother. Unfortunately, the Home ground acted the attention and envy of one of the resident government rials, who very blandly informed Mother Marianne that he wanted best of her plants and shrubs for his own property. Although amazed his effrontery, she said that he might have some. He sent his men the at day to take them, and they left Mother's gardens looking as though typhoon had passed that way. The obvious truth that a great deal of me, expense, and labor had gone into the collection and planting of the trees and gardens was not considered, nor was the fact admitted hat they were private property. Merely because the man was an official took what he wanted. Yet Mother Marianne refused to fuss or quarrel bout it. She remained her calm serene self before petty officials just as he had before men who had threatened her life. Her days were thus so lled that all her reports and letters had to be written at night between en and one o'clock, when quiet had come to the Home.

Mother Marianne had never been quite well since the day in 1903 when she went on a nine mile hike with a group of her girls, because there was no one else to accompany them. Although this exertion in an unusual and terrific heat made all of them a little sick and completely exhausted, for Mother it was really the beginning of the end. Since that day she had repeatedly suffered from pulmonary hemorrhages and a cough which seemed to indicate tuberculosis; yet, although that disease took its toll of her strength and vitality, it was dropsy that eventually took her life. In her letters to Syracuse in 1911, she began to admit a physical weakness and tiredness; yet, in spite of her severe cough and the hemorrhages she managed to attend to all her duties. When she wrote to her General Superior in 1914, she could not do much, she said, but direct and assist the Sisters-she was close to eighty years old then-but it was shortly after this letter that she really began to fail. The Sisters tried to get her to take a little rest at times during the day, for she seldom slept more than three or four hours during the night. Occasionally she would go off to get her "forty winks", as she said, but would scarcely have been gone more than a few minutes when some leper youngster came calling for Mother, and calling insistently. While the Sisters tried to quiet the disturbance and coaxed to be allowed to satisfy the child's wants-it was invariably some trifle that was desired-out would come Mother, as she always did, at the call of one of her poor lepers, her "forty winks" forgotten.

In September 1916, Sister Benedicta was summoned to Molokai at the request of Mother Marianne to take charge of the Bishop Home;

for, although Mother was still able to be about, she knew she could not do justice to the tasks required of her, and, great-souled woman that she was, she gave place to one who could. Then, when Sister Benedicta took over and the need for driving herself beyond her strength was removed, she suddenly grew very feeble, and had to be taken from place to place in a wheel chair. For almost two years, both the Sisters and the patients vied with one another for the privilege of wheeling Mother about the buildings and yard. Then one evening she asked to be taken to the veranda to watch the setting sun. As it sank below the horizon leaving behind a blaze of glory, with a sigh as if having taken leave of something very dear-Molokai had been her home and the lepers her people for thirty years-Mother turned to Sister Leopoldina and indicated that she was ready to be taken in. Over the Convent hung an air peculiar to sad departures as her Sisters gathered round her bed. She lay so quietly that only a very slight movement of the shoulders gave notice of her passing at a few minutes past eleven o'clock that night of August 8, 1918. The funeral the following afternoon was a procession of unmasked grief, for the dear old Sister the lepers were burying was a beloved celebrity. How truly could they lay her to rest with the words, Well done, thou good and faithful servant. . . They had wanted to bury her close to Father Damien's Monument; but, since the ground was so rocky it would have entailed blasting and a certain danger to the memorial, they buried her at the foot of a hill which was covered with orange trees-another fruit of her labors.

Like Damien's, her sacrifice had been prompted by love—love of God and love of humanity—and it was the overflowing of this love into the lives of the lepers on Molokai that made her truly their mother, and gave her a second claim to the title.

Pittsburgh, Pa.

Sr. Maura, O.S. F.

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No one can be perfectly united with God, who has his affections bound up with or inclined to some creature.

James of Milan, O. F. M.

SPIRITUAL READING AND FRANCISCANS

Saint Gregory calls the soul of the spiritual man, the mystic, an instrument played by the Holy Spirit: organum pulsatum a Spiritu Sancto. He goes on to say that the Holy Spirit draws from this instrument harmonies and melodies of which reason and the will of man alone could never even dream. On the well-tuned strings of a religious, much discretion and delicacy of soul is required to produce the special harmonies which make a person a saint. However, in order to reach the summit of evangelical perfection and attain to the life of God, the soul must make use of all available means of sanctification which are offered. Spiritual reading is one of these.

Error, heresy and immorality are spread from evil books, but "the reading of Sacred Letters," as Saint Ambrose tells us, "is the life of the soul." Christ Himself declared this when He said: The words that I have spoken to you are spirit and life (John 6, 14). Thus, from Sacred Scripture which has God for its Author we may derive the fruits of the living teaching of Christ; teachings which contain for us the special graces which incline us to imitate His meekness, patience and heroic love of the Cross. In fine, new lights and added strength are always to be found in Sacred Scripture.

Added to this, lives of the saints which contain alluring examples of heroic virtue are always admirable and often imitable. Their deeds were performed by men and women with a nature like ours who in the beginning had their weaknesses and defects, but in whom grace and charity gradually dominated nature by healing it, elevating it and vivifying it. It is consoling to realize that grace does not destroy nature in so far as it is good, but rather perfects it. Indeed, in the saints we perceive the true harmony of nature and grace which is possible and actually necessary as a normal prelude of eternal glory.

All of us do spiritual reading, but how much of it is Franciscan? This is something for us to think about. Fortunately, we can do something bout it too. Recently our attention has been drawn to a good source nd interesting variety of Franciscan publications, that of the Convenual Franciscans of Saint Anthony-on-Hudson, Rensselaer, New York. These are sponsored by the Immaculate Conception Province under the

guidance of The Very Reverend Francis Edic, Minister Provincial this Province.

We are told that their primary purpose is to fill the needs of C ventual Franciscans in the English-speaking countries as well as needs of the Third Order, both regular and secular, under their c However, many of their publications are intended for all Francisca since they have a general Franciscan appeal. Moreover, they are be ning to branch out into the general field of publications on things Cathomaking use of the wealth of material in Saint Bonaventure, Duns Sco Veuthey and others. These will appear in booklet form.

Another main idea behind their project is to give an outlet to literary ability of all Friars and Sisters of Saint Francis. Therefif God has given any of you a flair for writing or the ability to prod special harmonies on the keyboard of your soul, you are asked to sub your manuscripts to these zealous Friars who will use them for the greehonor and glory of God.

As one Franciscan to another, why not aid them in their noble very by reading and distributing to others their stimulating biographies, ucational and popular pamphlets, liturgical booklets and Third O literature? A brief summary of a few of these may give us a better ide their worth.

We shall begin with the life of Father Maximilian Kolbe, on their own Friars, entitled The Knight Of the Immaculate, written Father Jeremiah J. Smith, O. F. M. Conv. Within sixty-five pages of spiring reading, we become familiar with a saintly priest who had vo teered to die in a concentration camp in the place of a young father family. It happened on the vigil of the Assumption, August 14, 1 when the prison doctor of the Oswiecim (Auschwitz) concentration c entered the underground bunker of Block 13, that Father Maximi heroically extended his arm for the carbolic acid injection which w kill him. Of the ten men who were to die of starvation, it is strange this frail little priest was one of the four who had not yet died. But a it is not so strange, because his life as a prisoner had become a fru apostolate. However, as in the lives of all the saints, the groundwork this harvest had been prepared by many years of virtuous living. in order to gain souls for His kingdom, God permitted the fire of life love to burn brightly in the tortured body of Father Maximilian K

Today, his cause for beatification has been introduced in Pa

aly; Nagasaki, Japan; and in Warsaw, Poland. Much may be gained by eading the life of this saintly follower of Saint Francis.

Another inspiring biography is that of Blessed Francis Anthony Fasani. O. F. M. Conv., who was beatified April 15, 1951. Within sixty-ine pages authored by P. Gaetano M. Stano, O. F. M. Conv., and transated by a Rensselaer Friar, Father Raphael M. Huber, we view as through speculum the mysterious workings of the Holy Spirit in a man who cooperated fully with the graces which God gave him.

The name and memory of Blessed Francis Anthony Fasani (1681-1742) have remained alive and as of yesterday in the little city of Lucera in northern Apulia, Italy. There the common people (the proletariat) have seen the son of the ordinary people raised to the honor of the altar. Furthermore, this saintly Friar was ever a friend of the common people among whom he lived, preached and died.

The dominant theme throughout this short biography is that of humility. His own words exemplify this: "I must always learn from others; unfortunately, I have never been able to learn enough." Thus spoke one who as a reward for his fruitful and scholastic activities had merited from his Major Superiors the juridical recognition of the Magisterium in Sacred Theology; this was reserved only for those who had obtained the Doctorate and had given definite proof of intellectual accomplishments and exemplary conduct.

"He loves the Lord," says Saint Thomas, "who bears a particularly tender affection towards those things which God loves most, and these are threefold: the Sacred Scriptures, the Saints, and the Poor." Blessed Francis Anthony became the living exemplar of these words of Saint Thomas. Chapter after chapter in his biography narrate these specific rends in his apostolate. Thus, all of us may profit by reading this intersting life of a priest whom one needed only to approach to discover his burning zeal for the salvation of souls. In fact, in Lucera, his first biographer attests it was the current talk of the people: "If you want to know how Saint Francis looked in life, come and see our Father Maestro."

As Franciscans, we too have tasted the sweetness of the love of God, ut do we have the seraphic ardor of charity which we should have? eading the life of Blessed Francis Fasani provides his method of attaing this great grace. Furthermore, it is fascinating reading.

Another publication which is pertinent to our times concerns the

misconstrued American separation of church and state. This twenty-n page booklet by Jeffery Keefe, O. F. M. Conv., entitled Amer Separation of Church and State: Who Stretched the Principle? of concise information which could well serve as a rebuttal to those maintain the policy of complete separation. From it we learn that First Amendment to our Constitution which reads: "Congress shall no law respecting an establishment of religion, or prohibiting the exercise thereof," is actually the yardstick for measuring United Separation of Church and State.

Unfortunately, through clever propaganda, secularists have su tuted their favorite metaphor "the wall of separation between Ch and State", for the original meaning of the Founding Fathers. This ploriginated with Thomas Jefferson. However, the duty of justice Americanism is to carry out the intention of the Founding Fathers the private interpretations of Jefferson, of Frankfurter, nor of B Indeed their "spacious conception" becomes specious when it begin oppose the mind of the framers.

Today, a hydra-headed secularism is divorcing morality from a day living, and has managed to build a national equicational system ignores God entirely. Thus, it is the duty of branciscan educated expose the futility of systems which have brought about the catastr of our times. Truth is the only thread which will repair the rents it social fabric of today. Reading Father Jeffrey Keefe's pamphlet provide some strong thread with which to begin

Finally, why not send for the folder put out by the Conventual of Rensselaer, New York? Many of their publications may have a greater appeal for you than the few which have been mentioned.

Bolivar, N. Y. Sr. Mary of the Angels, O.

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Woe to the religious who has been raised by the rest to an hone post, and who has not the inclination to descend from it.

Candide Chalippe, O.

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

The Twelfth Article

TEXT: All should try by frequent meditation on the Passion of Christ to nourish and increase day by day the fervor of their devotion; to follow and imitate their Seraphic Father, so that also they can say with Saint Paul "With Christ I am nailed to the cross." "I live, now not I, but Christ liveth in me" (Gal. 2, 19-20).

Repentant love ripens naturally into a desire to atone for sin. It is this latter phase of the love of God that inspires the present article of the Rule as well as the one which follows.

Unlike the three preceding articles, this one has no analogue in the earlier Rule of Leo X. Yet the idea expressed is something so completely Franciscan that we recognize this as another instance in which the present rule has captured more of the personality of the Poverello, or, as Pius XI puts it, "is more thoroughly pervaded with the Franciscan spirit."

Meditation on the Passion

Not that meditation on the Passion is something uniquely Franciscan, for there are many viewpoints from which Christ's sufferings could be considered. We could view them, for instance, as primarily the work of sin and man. For the Passion of Christ is indeed a poignant reminder that human sin has cosmic consequences. There is no such thing as a purely personal or private offense. Each violation of the law of God initiates a chain reaction for evil that leaves its scars not only upon the character of the individual but upon every other human being whose course of life he directly or indirectly influences. Consequently, even apart from the supernatural retroactive character of sin upon the sufferings of Christ, we can say that literally sin crudified the Savior. For what is the story of Christ's career on earth but the case history of the

action between a perfect human nature and an environment tain with sin? Not that the Jewish nation of Christ's day was particula degenerate. Quite the contrary, the Jews had been specially favored God. Taught by His prophets, enlightened by His Law, protected His providence, they possessed an enviable standard of morality t set them above any pagan civilization of their day. Yet the shadow original and actual sin also blighted their race. Their mental outlo their moral behavior, their vices and virtues reflected the influence the sins of the parents, grandparents, and great grandparents all the back to man's first defection in the Garden of Eden. Sin, we might a created the culture-loving Sadducees, the warped spirituality of Pharisees, the misinterpretations of the Rabbis, the school system of Scribes. It gave us the weakling Pilate, the greedy Judas, the brutal tem guard. It produced Caiphas, that parody on the priesthood. It turned Sanhedrin court of justice into a living lie. Sin plaited the crown of thor knotted the bloody scourge, and hewed the beams of the cross. Here wa milieu created by sin. And into this world, God sent His beloved Son a perfect man. And what happened? The devilish logic of sin pushed on its inevitable conclusion. It nailed Christ to the cross. This is the terril frightening lesson of the Passion. In the anguished mind, the tortur soul, the broken heart, the disfigured body of Christ we read what sit yes, our sin-does and is still doing, ravaging the Mystical Body of Chri To nourish and increase the fervor of devotion

But the Passion cannot be explained simply as the work of sin of man. It is also the work of God and of love. Theologically speaking every act of the Son of Man had a morally infinite value in the eyes His heavenly Father. One glistening tear in the eye of the Babe of Beth hem was worth a world's ransom. One drop of sweat of the carpenter Ki could have bought every grace we needed. A single sigh, a whisper prayer, a plea for forgiveness would have sufficed to redeem us. But would have hardly proved Christ's love. For love is tested by sacrific and greater love than this hath no man than that he lay down his life his friend. That men might know something of the mystery of the trems dous love of their God, Christ chose the supreme test-the awful agony the garden, the cruel crown of thorns, the flaying at the pillar, the night mare way of the cross, the choking pain as He hung suspended three hours between heaven and earth. And because He knew we mig wonder if in the grip of pain He ever regretted His action, He deliberate ly pushed aside the wine mixed with myrrh that could have anesthetize is senses and robbed His sacrifice of some of its perfection. Sin indeed ight nail Christ to the cross but only love could keep Him there.

It is this phase of the Passion that appealed to the Poverello, and t is this aspect of the Savior's sufferings that the present article of the Rule declares to be a stimulus to the fervor of devotion or love. Like Saint John, we cannot witness this spectacle without our heart crying out: Let us therefore love God, because God first hath loved us (1 Jo. 4,19).

So important for Franciscan progress in perfection is devotion to the Crucified that Bonaventure included an entire chapter on the subject in his Holiness of Life for Sisters. "Since the fervor of devotion," he writes there, "is nourished and preserved in man by frequent meditation on the Passion, anyone who desires to keep alive this devotion must frequently, yea continually, picture with the eyes of love Christ dying on the cross. That is why the Lord says in Leviticus: The fire on (my) altar shall always burn and the priest shall feed it, putting wood on it every day. The altar of God is your heart, where the fire of fervent devotion should ever be burning. Each day you should feed this flame with the wood of Christ's cross and the memory of His Passion. This Isaias has in mind when he says: You shall draw water with joy out of the Savior's fountains, as if to say: Whoever desires from God the waters of grace, of devotion, and of tears may draw them from the fount of the Savior, from the five wounds of Jesus Christ.

"With loving steps, then, draw near to your wounded Jesus, to your thorn-crowned Jesus, to your Jesus nailed to the gibbet of the cross. Come with the apostle Saint Thomas not merely to behold in his hands the print of the nails, or to put your fingers into the place of the nails and your hand into His side, but enter completely into the wound in His side, pressing on to the very Heart of Jesus. There, let your ardent love for the Crucified transform you into Christ. Fastened by the nails of the fear of God, transfixed by the lance of affectionate love, pierced by the sword of tenderest compassion, seek nothing else, wish for nothing else; look for consolation in nothing else but to die on the cross with Christ. Then will you cry out with the apostle Paul: With Christ I am nailed to the cross; and I live, now not I, but Christ liveth in me" (De Perfectione Vitae ad Sorores, c. 8)

 $m{T}$ o follow and imitate their Seraphic Father

In these moving lines which might well have been the inspiration

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of this article of the Rule, Bonaventure has caught the spirit of Seraphic Father. For if we can but believe his early biograph Francis' "entire public and private life centered about the cross the Lord; and from the first moment in which he became a knight the service of the Crucified, the various mysteries of the cross were reveal in him (Celano, Tractatus de miraculis, n. 2)

Saint Bonaventure himself bears this out. Hardly had Francis gun to withdraw from the world and converse with God than his crafted Lord appeared. "At the sight," writes the Saint, "his whole seemed to melt away; and so deeply was the memory of Christ's Pass impressed on his heart that it pierced even to the marrow of his bo From that hour on, whenever his thoughts dwelt upon the Passion Christ, he could hardly keep back his tears and sighs" (Legenda Ma c.1, n.5). And so it is not surprising that two years later when God offici commissioned Francis to restore His Church, we find the saint lost contemplation before the crucifix at San Damiano. The very garb the and his followers would wear in accomplishing their mission was be a symbol of the Savior's cross. The crucifix, too, symbolized by sacred T, became the official seal with which Francis signed his let and the walls of his cell. And he was always admonishing his friar reverence this sacred sign wherever they should find it.

It was this devotion to the suffering Christ that set his heart aflat. The inner fire of his soul was so ardent that at times, so to say, it we burn its way through his flesh, and his companions would see a shin cross upon his brow, or would behold the Crucified materialize be Francis' transfixed gaze. And when, with the passing of years, this in transformation into Christ was complete, God stamped the visible of His wounds upon Francis' flesh that the whole world might kn that love had nailed him to the cross.

Day by day

The Tertiary Regular will hardly find a better way of fulfilling precept of the Rule than by the daily exercise of the Way of the Crange This devotional practice, an outgrowth of that love of the Passion Franch bequeathed his followers, would have delighted the soul of the same who recognized man's need of visual aids and who himself created Christmas crib of Greccio. But lest quotidiana vilescunt, religious with the properties of their daily moods as the contract of the results of

Leds. By varying the emphasis on the different stations from time to time, ey can make their Way of the Cross center now about one station, now bout another. If human respect, for instance, threatens the performance some duty, the religious might stress the first station, reflecting throughut the remaining stations on the consequences of Pilate's first act of weakess. When discouraged by past falls from their high resolve and opressed by the recognition of their weakness, they will find consolation n Christ's triple fall and be encouraged to rise once more and push on rith Him. When their cross is particularly heavy, they will learn from imon of Cyrene that they have lightened the load of Christ. When their eart is cold they will ask Christ to rest His head for a moment on their reast and leave behind the impression of His Sacred countenance as He did for Veronica. On Marian feasts the fourth and thirteenth stations vill have special significance, for the final payment on every great joy nd privilege Mary received was made on that first Good Friday. And o we might go through the other stations; each highlights a new phase of the Passion: each has special significance for some aspect of our own

With Christ I am nailed to the cross.

This daily practice will not only give us new strength for the burden of the day. It can also raise the soul to those heights of heroism that caused Francis to pray: "O Lord Jesus Christ, two graces do I ask of Thee before I die; the first, that in my lifetime I may feel, as far as possible, both in my soul and body, that pain which Thou, sweet Lord, didst endure in the hour of Thy most bitter Passion; the second, that I may feel in my heart as much as possible that excess of love by which Thou, O Son of God, wast inflamed to suffer so cruel a Passion for us sinners" (Fioretti, "On the Stigmata", 3)

Yes, to feel something of His pain, to know something of His love! This is the goal envisaged by this article of the Rule, for not until we are "nailed to His cross" will Christ really "live in us".

(to be continued)

t. Bonaventure University

Fr. Allan Wolter, O.F.M.

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EXAMINATION OF CONSCIENCE

Admonition XVII: The Humble Servant of God

It is often said of Saint Francis that he considered himself a of the heavenly Father. This is undeniably true, but we must add he felt himself a child of God with the deepest reverence, as one knows he is a mere creature of dust and ashes, formed by the alm hand of his Creator. Utter humility, the conviction of his own nothin and worthlessness, was the basis of his filial piety. It is the humble Fr who addresses us, saying:

Blessed is that servant who is not more elated over the good that the Lord says and does through him than over that which he says and does through another. That man sins who is willing to receive from his neighbor rather than he who is unwilling to give of himself to the Lord God.

The humble Francis praises the humility of a servant, or, to be exact, the humility of a servant of God who realizes that he is but a and an instrument.

Are we not slaves of God? Surely we cannot deny that our Cowns us completely. We are literally his property, not only because formed us out of nothing but also because He redeemed us and pure us at a great price. Doubly, therefore, we are God's property, for by of creation and by right of redemption we belong to Him.

If this is so, then we have no rights. And this is the point Francis wishes to make. The slave owns nothing. Whatever he is an belongs to his master. He cannot demand anything, since nothing him; he can only beg, and the master gives only by grace. No in can be done to a slave; he has no right to complain. He cannot gives servitude, nor can he do as he pleases; he is bound to do what commanded. A slave, therefore, is little better than an instrument can be used by his master, but he can do nothing of his own. Sin master works through the slave, the slave does not work for himse

bik belongs entirely to his master. He can expect no remuneration, no ward, no praise. Whatever he earns goes to the master. Not even thanks due to him.

Here, as in all his writings, Francis reveals the influence of the Gospel. pparently, he has in mind the almost shocking text of Saint Luke (17, 7-0). When the servant comes home after having toiled and labored in the elds, he cannot expect to rest and refresh himself and to be thanked y his master for all he has done. No, first he must prepare his master's upper and serve him. Only when the master is satisfied may the servant at and drink. And Christ asked His disciples: Does he thank that great for doing what he commanded him? I do not think so. Even so ou also, when you have done everything that was commanded you, say, We are unprofitable servants.'

This conviction that we are unprofitable servants should prove to be a very profitable meditation on Franciscan humility. When we have something good, do we ever stop to ask if it is really we ourselves who have done it? Do we ever realize that we are only the instruments brough which God chooses to act? If we have said a kind word to someody, if we have given good advice, instructed children, preached the word of God, we deserve no credit, for we were only the instrument through which God spoke. If we have helped the poor and the weak, nursed the ick, performed the good works imposed upon us by obedience, we must dmit that without God we could have done none of these things.

But if we truly understand this and realize that without God we an do nothing, how dare we attribute anything to ourselves? How can we boast about anything we have said or done? And especially, how can we be more elated about that which the Lord effects through us than about what He effects through our neighbor? It is true that God willed to act hrough us and not through another. But why? Because we merited His avor? Because our goodness drew Him to choose us? No, but rather because God is infinitely powerful, He selects the poorest and weakest astruments to accomplish His designs. For power is made perfect in intrinity (II Cor. 12, 9). Why, then, should we boast? But he who boasts, at him boast in the Lord (II Cor. 10, 17).

It is so natural for us to rejoice when we are successful, because we ssume that of ourselves we have achieved something. But this is exactly where we are wrong. We can prove our error for ourselves by applying he test suggested by our holy Father Francis. Let us ask ourselves honest-

ly: Do I rejoice, am I sincerely glad and happy about the good the I accomplishes through my fellow religious? Am I truly as happy about as if it had been done through me? This would be the perfection of I ciscan humility. Most of us, however, think we do well not to be jeat and envious of the success of others. But not to be more pleased at what is done through us than through our neighbor seems almost beyour power. Why do we feel ourselves unable to reach this depth humility? Is it not because we deceive ourselves into thinking that are something, whereas we are nothing (Gal. 6, 3)?

Only when we have arrived at the firm conviction that we are instruments of God, His servants and slaves, can we understand Saint Francis says that a man sins more by desiring to receive praise others than by being unwilling to give himself wholly to God. For slave who is reluctant to put forth his best efforts, who is unwilling devote himself whole-heartedly to the service of his Lord, is merely unprofitable servant. But the slave who dares to take for himself belongs to his master is a thief, a criminal, and deserving of severe put ment. To refuse to give ourselves totally to God is a lesser evil that desire and to take for ourselves the honor that can in justice belong to the Lord God.

Whenever we feel inclined to glory in our own achievement whenever we feel a hankering after the praise and thanks of others us consider that we are all slaves of God. We all have the same divine and Master, Who is also our Creator. Whatever a fellow slave could us would be taken away unjustly from the Master, and he would be of sin. For us to accept praise and honor from any creature would me deprive the Creator of His own property, and we would be guilty of Whatever good is accomplished through others, and whatever is ac plished through ourselves, must be returned to the source and fountate all goodness, our Lord and God. For this reason Saint Francis admonst us to strive after that perfection of the Gospel ideal whereby we can truthfully, habitually, and sincerely: I am an unprofitable servant.

St. Bonaventure University

Fr. Philotheus Boehner, O. 1

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By study we search for God, by meditation we find Him.

Padre Pio

FRANCISCAN BRIEFS

To the question: Are Chinese Catholics remaining faithful? the General Secretariat of the Franciscan Missions offers the following items by way of answer.

1. Excerpts from Letters

1) From a Chinese Sister: "I was driven out of our convent and now I wander about the villages and countryside peddling shoes, soap, combs, and such. But I have one great consolation: I always carry with me the good Jesus and secretly give Holy Communion to the sick and to the aged—and to myself."

2) From a Chinese priest to the Holy Father: "Sanctissime Pater, ubi Roma, ibi

cor nostrum" (Most holy Father, where Rome is, there is our heart).

3) From several Chinese Sisters to their Superior General: "Thanks be to God Who gives us this opportunity of sending news and our love to you. So ar we are still living together. We eat what we earn by our work. For now it is good enough; the future we commend to the Lord.

"Dear Mother and all our Sisters, do not forget us. We wish to remain faithful daughters of Holy Church and of our Seraphic Father Francis even unto death. Dear Mother, we beg to have one Holy Mass said every year for each of us, so that like the three boys in the fiery furnace we may not be consumed by the flames. We have news from our Sisters in X....; they are living in underground cells, but still as a community. They say they will conquer even if they are not in the convent. Our love is joined to our words. Although we, your poorest ones, are not able to write (they wrote in Italian but with many errors), we hope, dear Mother, that we have expressed to you all the thoughts of our heart."

4) From a community of Chinese Sisters to their Provincial Superior: "May the infinite and inscrutable designs of God be praised forever! We ought to accept them with a tranquil heart and exhort ourselves to do the divine will.

"The union among us is now stronger than ever before. We truly love one another. We have unanimously resolved that for as long as we can, no matter what the sacrifice or the burden, we will observe the common life, nor will we ever of our own will leave the religious house. Dear Mother, this most firm resolution of ours needs your prayers and the prayers of all the Sisters; pray that the merciful Lord may give each one of us the grace of fortitude necessary to enable us to keep the Faith."

5) From a certain young girl: "By the time you receive this letter I shall have already been imprisoned. How sad was our last greeting. Now nothing is left but only heaven. They have already questioned me several times. The first interrogation lasted nine hours. beg you to pray for me. Many of my friends have betrayed me. Pray and suffer for hem. My greatest sorrow is my family. When my parents saw my name in the paper hey came to me at once and implored me on their knees to apostatize. My God! For the last time in my life I have learned what it means to suffer. Having death before my eyes, prefer martyrdom to eternal death; I shall live and die for my Faith. Pray for me and ing with me: Alleluia!

II. Our Chinese Martyrs

- 1) Francis Wang, T.O.R. Last year (1952) Reverend Francis Wang, T.O.R., prison. He was born in 1917. Because of the Sino-Japanese War he was unable to his Franciscan vocation, but in 1946 he was ordained to the secular priesthod labored with extraordinary zeal for souls among his own people until his arrest twago. Because he had hidden in his house certain persons who were being persecuted Reds, he was imprisoned, put in chains, and sentenced to hard labor. Although put to every torture, he refused to deny the Faith or to accept Communist doctrinapparently. After two years of incredibly harsh imprisonment, he was so weaker hard labor that he gave back his soul to his Creator and won the palm of martyrd
- 2) Doctor Peter Tang. While he was still a pagan and a student in the city of chang, Doctor Peter Tang used to make frequent visits to the Catholic Church but out any intention of embracing the Faith. After becoming a doctor he worked in a hin Japan, but after three years he was afflicted with tuberculosis and returned ho 1926 he joined the Communist movement. After the Communists were conquer dispersed, he continued to live in the rectory of the Catholic Church. Upon his returnssionary found him, and two months later, when he was at the point of death, he him. He then asked for Holy Communion, and the fervor and devotion of the man made a deep impression on the Christians. Against all hope he regained his and from then on when he gave himself to the care of the sick he did not neglect souls. With his own money he built and operated two hospitals, and none of the pin these hospitals died without baptism.

Because of jealousy he was falsely accused, but while he was in prison he preach. Faith to his fellow prisoners and baptized the dying. At the time of the Japan vasion he gave the hospitality of his own home to four missionaries, seven Sister eighteen orphans who had been forced to flee from their own mission. He provide all of them out of his own funds.

In 1951 the Communists finally seized all his wealth, and having pressed him for sum of \$28,000,000 in paper money, he was put in prison. He wrote to the mission "Reverend Father, be at ease; never will I accept the new church. Often for many have to remain kneeling before my accusers who continually threaten to kill me. say they will set me at liberty as soon as I pay them the twenty-eight million. Each preach to the prisoners and baptize the dying, and every day I say thirteen rose Doctor Tang tried to borrow money from his friends, and when finally this hugh had been raised he was killed because he would not join the new National Church because he was rich.

3) Peter Liu, Catechist. The Catechist Peter Liu gave a wonderful example of tude while he was in prison. An ex-seminarian, this fervent Catechist labored every. When in 1951 the Communists introduced the new independent National Church, whom they knew to have great prestige among the Christians, was urged in every pway to take over as head of the new church. His firm refusal led him to prison. The fortified himself with continuous prayer. From his prison cell he wrote to the mission. The firm the taken firm counsel: whatever happens, I am prepared to go to death for the of God and in honor of the Blessed Virgin Mary. I fear nothing because in prison not alone but Jesus Christ will be with me. To me death is glorious. If I have off any of the Fathers or Sisters I ask pardon. Praised be Jesus Christ! Pray for me. Notitiae Franciscanae Missionariae II, (1952)

TO THE HOLY SPIRIT

cause Your tongue of Fire

Iled all my sins by name,
y heart went up in smoke. My favorite dreams
ttled like cinders down my chromium thoughts.
d I fled away to my icy justifications.

twhen Your breath came curving tross my mind in irrefutable gales, It the petals of words blew off my songs; and I sat, afraid, in the stark trees stripped of music, While my reflections bent to a glorious dust.

When Your quite perfect Light
Leaned out of Heaven,
I searched in vain for saving shade, some shadow,
But all my veils went up in a cellophane blaze;
And I dropped down in the center of my blindness.

O Fire and Wind and Light! O sweet Destroyer!
O Brand and Gale and Torch! O perfect Sword
Wounding all subterfuge to the quick of candor!
I said: I will go and die in my confusion.

And then the Everlasting Arms, world-banding, Dwindled to fit my heart. Stripped and alone Now, this exquisite moment, I discover My one pure claim on Love whose final Name After the Flame and Storm and white Light gleaming Is: Father of all the poor, Father of me.

Poor Clare Monastery of Our Lady of Guadalupe, Roswell, New Mexico

Sr. Mary Francis, P. C.

Voz > = May 1952